

विदेह VIDEHA

दर्शन — नव्य-न्याय ओ भारतीय दर्शन

Darsana — Navya-Nyaya & Indian Philosophy

विदेह ई-लर्निङ्ग प्रश्नोत्तरी शृंखला · Videha eLearning Quiz Book Series

खण्ड ३ / ४ · Volume 3 of 4

सम्पादक / लेखक: गजेन्द्र ठाकुर

VIDEHA — प्रथम मैथिली पाक्षिक ई-पत्रिका | ISSN 2229-547X | www.videha.co.in

विदेह ई-लर्निङ्ग: <https://www.videha.co.in/videha-elearning.htm>

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In each chapter, the answer key with explanations (उत्तरमाला) follows the questions.

अध्याय १ : Studies in Jainism and Buddhism in Mithilā — Videha UPSC Quiz

Jainism

१. Consider the following statements: 1. Capital of aṅga is Campā. 2. Place near bhagalpur associated with jainism is Campā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२. Consider the following statements: 1. Chapter on jainism begins with is Vaiśālī and Mahāvīra's connection with North Bihar. 2. Jaina tirthankara linked with vaiśālī is Mahāvīra, the twenty-fourth Tirthankara. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३. Consider the following statements: 1. Chapter on jainism begins with is Vaiśālī and Mahāvīra's connection with North Bihar. 2. Rainy seasons mahāvīra spent at campā is Vaiśālī and Mahāvīra's connection with North Bihar. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

४. Consider the following statements: 1. Chetaka's daughter married to bimbisāra is Cellanā. 2. Founder of jainism as it exists today according to the author is Cellanā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

५. Consider the following statements: 1. Chinese pilgrim who visited vaiśālī in the seventh century is Yuan Chwang or Xuanzang. 2. Tirthankara immediately preceding mahāvīra is Yuan Chwang or Xuanzang. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

६. Consider the following statements: 1. Contrast with buddha on vedic authority is Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha. 2. Monks still living at vaiśālī in yuan chwang's account is Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

9. Consider the following statements: 1. Contrast with buddha on vedic authority is Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha. 2. Social order recognised by mahāvīra according to the author is Trivarna: Brāhmaṇa, Kṣatriya and Vaiśya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

10. Consider the following statements: 1. Father of seven daughters in the jaina royal network is Chetaka. 2. Capital of aṅga is Chetaka. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

11. Consider the following statements: 1. Father of seven daughters in the jaina royal network is Chetaka. 2. Chetaka's daughter married to bimbisāra is Cellanā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

12. Consider the following statements: 1. Founder of jainism as it exists today according to the author is Mahāvīra. 2. Jaina tirthankara linked with vaiśālī is Mahāvīra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

13. Consider the following statements: 1. Groups influenced by mahāvīra's teaching is Videhas, Licchavis and Jñātrikas. 2. Text mentioning nemi's renunciation is Videhas, Licchavis and Jñātrikas. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

14. Consider the following statements: 1. Jaina sects with temples at campā is Digambara and Śvetāmbara. 2. Place described as a pilgrimage centre for jainas like jerusalem or mecca is Digambara and Śvetāmbara. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૧૩. Consider the following statements: 1. Jaina tirthankara linked with vaiśālī is Mahāvīra, the twenty-fourth Tirthankara. 2. King who became an ardent jaina through cellanā is Mahāvīra, the twenty-fourth Tirthankara. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૧૪. Consider the following statements: 1. King who became an ardent jaina through cellanā is Bimbisāra. 2. Capital of āṅga is Campā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૧૫. Consider the following statements: 1. King who became an ardent jaina through cellanā is Bimbisāra. 2. Text mentioning nami's renunciation is Bimbisāra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૧૬. Consider the following statements: 1. Mahāvīra is associated with twenty-fourth Tirthankara. 2. Pārśvanātha is associated with twenty-third Tirthankara. 3. Vāsopūjya is associated with twelfth Tirthankara. Which of the statements given above are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

૧૭. Consider the following statements: 1. Monks still living at vaiśālī in yuan chwang's account is Nirgrantha monks. 2. Place described as a pilgrimage centre for jainas like jerusalem or mecca is Nirgrantha monks. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૧૮. Consider the following statements: 1. Monks still living at vaiśālī in yuan chwang's account is Nirgrantha monks. 2. Place in patna district associated with mahāvīra's death is Pāvāpurī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૧૯. Consider the following statements: 1. Place described as a pilgrimage centre for jainas like jerusalem or mecca is Vaiśālī. 2. Capital of aṅga is Vaiśālī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૨૦. Consider the following statements: 1. Place described as a pilgrimage centre for jainas like jerusalem or mecca is Vaiśālī. 2. Chinese pilgrim who visited vaiśālī in the seventh century is Yuan Chwang or Xuanzang. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૨૧. Consider the following statements: 1. Place in patna district associated with mahāvīra's death is Pāvāpurī. 2. Chapter on jainism begins with is Pāvāpurī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૨૨. Consider the following statements: 1. Place near bhagalpur associated with jainism is Campā. 2. King who became an ardent jaina through cellanā is Campā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૨૩. Consider the following statements: 1. Place near bhagalpur associated with jainism is Campā. 2. Tirthankara immediately preceding mahāvīra is Pārśvanātha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૨૪. Consider the following statements: 1. Rainy seasons mahāvīra spent at campā is three rainy seasons. 2. Chapter on jainism begins with is three rainy seasons. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

૨૫. Consider the following statements: 1. Rainy seasons mahāvīra spent at campā is three rainy seasons. 2. Twelfth tirthankara born and died at campā is Vāsūpūjya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२६. Consider the following statements: 1. Rainy seasons mahāvīra spent in mithilā is six rainy seasons. 2. Groups influenced by mahāvīra's teaching is Videhas, Licchavis and Jñātrikas. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२७. Consider the following statements: 1. Rainy seasons mahāvīra spent in mithilā is six rainy seasons. 2. Text mentioning nami's renunciation is six rainy seasons. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२८. Consider the following statements: 1. Social order recognised by mahāvīra according to the author is Trivarṇa: Brāhmaṇa, Kṣatriya and Vaiśya. 2. Groups influenced by mahāvīra's teaching is Trivarṇa: Brāhmaṇa, Kṣatriya and Vaiśya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२९. Consider the following statements: 1. Status of jainism relative to brahmanism according to the author is not a revolt in the strict sense. 2. Capital of aṅga is not a revolt in the strict sense. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०. Consider the following statements: 1. Status of jainism relative to brahmanism according to the author is not a revolt in the strict sense. 2. Founder of jainism as it exists today according to the author is Mahāvīra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१. Consider the following statements: 1. Text mentioning nami's renunciation is Uttarādhyayana-sūtra. 2. Place in patna district associated with mahāvīra's death is Uttarādhyayana-sūtra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२. Consider the following statements: 1. Tirthankara immediately preceding mahāvīra is Pārśvanātha. 2. King who became an ardent jaina through cellanā is Pārśvanātha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३. Consider the following statements: 1. Twelfth tirthankara born and died at campā is Vāsupūjya. 2. Jaina sects with temples at campā is Vāsupūjya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४. Consider the following statements: 1. Videha king represented as taking śramaṇahood is Nami. 2. Contrast with buddha on vedic authority is Nami. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५. Consider the following statements: 1. Videha king represented as taking śramaṇahood is Nami. 2. Text mentioning nami's renunciation is Uttarādhyayana-sūtra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Chetaka's daughter married to Bimbisāra?

- (A) Cellanā
- (B) Pārśvanātha
- (C) Videhas, Licchavis and Jñātrikas
- (D) six rainy seasons

३७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Chinese pilgrim who visited Vaiśālī in the seventh century?

- (A) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
- (B) Vaiśālī and Mahāvīra's connection with North Bihar
- (C) Yuan Chwang or Xuanzang
- (D) Mahāvīra

३८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Jaina Tirthankara linked with Vaiśālī?

- (A) Mahāvīra
- (B) Mahāvīra, the twenty-fourth Tirthankara
- (C) Pārśvanātha
- (D) Yuan Chwang or Xuanzang

३९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Jaina sects with temples at Campā?

- (A) three rainy seasons
- (B) Digambara and Śvetāmbara
- (C) Campā
- (D) Vaiśālī and Mahāvīra's connection with North Bihar

४०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Tirthankara immediately preceding Mahāvīra?

- (A) Vaiśālī
- (B) Nami
- (C) Pārśvanātha
- (D) Vāsupūjya

४१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Videha king represented as taking Śramaṇahood?

- (A) Bimbisāra
- (B) Nami
- (C) Yuan Chwang or Xuanzang
- (D) Mahāvīra

४२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with capital of Aṅga?

- (A) Vaiśālī
- (B) Cellanā
- (C) Campā
- (D) Nami

४३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with chapter on Jainism begins with?

- (A) Uttarādhyayana-sūtra
- (B) Digambara and Śvetāmbara
- (C) Vaiśālī
- (D) Vaiśālī and Mahāvīra's connection with North Bihar

४४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with contrast with Buddha on Vedic authority?

- (A) Campā
- (B) Yuan Chwang or Xuanzang
- (C) six rainy seasons
- (D) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha

४५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with father of seven daughters in the Jaina royal network?

- (A) Yuan Chwang or Xuanzang
- (B) six rainy seasons
- (C) Chetaka
- (D) Digambara and Śvetāmbara

४६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with founder of Jainism as it exists today according to the author?

- (A) Yuan Chwang or Xuanzang
- (B) Mahāvīra
- (C) six rainy seasons
- (D) Pāvāpurī

४७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with groups influenced by Mahāvīra's teaching?

- (A) Vaiśālī
- (B) Videhas, Licchavis and Jñātrikas
- (C) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
- (D) Nami

४८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with king who became an ardent Jaina through Cellanā?

- (A) Bimbisāra
- (B) Pārśvanātha
- (C) Mahāvīra, the twenty-fourth Tirthankara
- (D) Yuan Chwang or Xuanzang

४९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with monks still living at Vaiśālī in Yuan Chwang's account?

- (A) Yuan Chwang or Xuanzang
- (B) Videhas, Licchavis and Jñātrikas
- (C) Chetaka
- (D) Nirgrantha monks

५०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with place described as a pilgrimage centre for Jains like Jerusalem or Mecca?

- (A) Trivara: Brāhmaṇa, Kṣatriya and Vaiśya
- (B) Vāsupūjya
- (C) Vaiśālī
- (D) Mahāvīra, the twenty-fourth Tirthankara

५१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with place in Patna district associated with Mahāvīra's death?

- (A) Digambara and Śvetāmbara
- (B) Pāvāpurī
- (C) Chetaka
- (D) Nirgrantha monks

५२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with place near Bhagalpur associated with Jainism?

- (A) Nirgrantha monks
- (B) Campā
- (C) Vāsupūjya
- (D) not a revolt in the strict sense

५३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with rainy seasons Mahāvīra spent at Campā?

- (A) Trivarṇa: Brāhmaṇa, Kṣatriya and Vaiśya
- (B) three rainy seasons
- (C) Vaiśālī and Mahāvīra's connection with North Bihar
- (D) Yuan Chwang or Xuanzang

५४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with rainy seasons Mahāvīra spent in Mithilā?

- (A) Vāsupūjya
- (B) Pāvāpurī
- (C) six rainy seasons
- (D) Pārśvanātha

५५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with social order recognised by Mahāvīra according to the author?

- (A) Nirgrantha monks
- (B) Pāvāpurī
- (C) Pārśvanātha
- (D) Trivarṇa: Brāhmaṇa, Kṣatriya and Vaiśya

५६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with status of Jainism relative to Brahmanism according to the author?

- (A) not a revolt in the strict sense
- (B) Vaiśālī
- (C) six rainy seasons
- (D) Pārśvanātha

५७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with text mentioning Nami's renunciation?

- (A) Vāsupūjya
- (B) Trivarṇa: Brāhmaṇa, Kṣatriya and Vaiśya
- (C) Uttarādhyayana-sūtra
- (D) not a revolt in the strict sense

५८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with twelfth Tirthankara born and died at Campā?

- (A) Mahāvīra, the twenty-fourth Tirthankara
- (B) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
- (C) Vāsupūjya
- (D) Nirgrantha monks

५९. The expression or name "Bimbisāra" in the book is best connected with which of the following?

- (A) monks still living at Vaiśālī in Yuan Chwang's account
- (B) founder of Jainism as it exists today according to the author
- (C) king who became an ardent Jaina through Cellanā
- (D) Tirthankara immediately preceding Mahāvīra

६०. The expression or name “Campā” in the book is best connected with which of the following?

- (A) groups influenced by Mahāvīra’s teaching
- (B) status of Jainism relative to Brahmanism according to the author
- (C) place near Bhagalpur associated with Jainism
- (D) twelfth Tirthankara born and died at Campā

६१. The expression or name “Cellanā” in the book is best connected with which of the following?

- (A) capital of Aṅga
- (B) Chetaka’s daughter married to Bimbisāra
- (C) Tirthankara immediately preceding Mahāvīra
- (D) twelfth Tirthankara born and died at Campā

६२. The expression or name “Chetaka” in the book is best connected with which of the following?

- (A) social order recognised by Mahāvīra according to the author
- (B) father of seven daughters in the Jaina royal network
- (C) founder of Jainism as it exists today according to the author
- (D) rainy seasons Mahāvīra spent at Campā

६३. The expression or name “Digambara and Śvetāmbara” in the book is best connected with which of the following?

- (A) Jaina sects with temples at Campā
- (B) father of seven daughters in the Jaina royal network
- (C) king who became an ardent Jaina through Cellanā
- (D) capital of Aṅga

६४. The expression or name “Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha” in the book is best connected with which of the following?

- (A) rainy seasons Mahāvīra spent in Mithilā
- (B) social order recognised by Mahāvīra according to the author
- (C) contrast with Buddha on Vedic authority
- (D) Jaina sects with temples at Campā

६५. The expression or name “Mahāvīra, the twenty-fourth Tirthankara” in the book is best connected with which of the following?

- (A) Tirthankara immediately preceding Mahāvīra
- (B) capital of Aṅga
- (C) place in Patna district associated with Mahāvīra’s death
- (D) Jaina Tirthankara linked with Vaiśālī

६६. The expression or name “Mahāvīra” in the book is best connected with which of the following?

- (A) founder of Jainism as it exists today according to the author
- (B) status of Jainism relative to Brahmanism according to the author
- (C) place described as a pilgrimage centre for Jains like Jerusalem or Mecca
- (D) twelfth Tirthankara born and died at Campā

६७. The expression or name “Nami” in the book is best connected with which of the following?

- (A) king who became an ardent Jaina through Cellanā
- (B) groups influenced by Mahāvīra’s teaching
- (C) Videha king represented as taking Śramaṇahood
- (D) Tirthankara immediately preceding Mahāvīra

६८. The expression or name “Nirgrantha monks” in the book is best connected with which of the following?

- (A) monks still living at Vaiśālī in Yuan Chwang’s account
- (B) founder of Jainism as it exists today according to the author
- (C) contrast with Buddha on Vedic authority
- (D) Jaina sects with temples at Campā

६९. The expression or name “Pārśvanātha” in the book is best connected with which of the following?

- (A) Tirthankara immediately preceding Mahāvīra
- (B) Chinese pilgrim who visited Vaiśālī in the seventh century
- (C) Jaina sects with temples at Campā
- (D) place described as a pilgrimage centre for Jainas like Jerusalem or Mecca

७०. The expression or name “Pāvāpurī” in the book is best connected with which of the following?

- (A) place in Patna district associated with Mahāvīra’s death
- (B) contrast with Buddha on Vedic authority
- (C) Chetaka’s daughter married to Bimbisāra
- (D) Jaina Tirthankara linked with Vaiśālī

७१. The expression or name “Trivarna: Brāhmaṇa, Kṣatriya and Vaiśya” in the book is best connected with which of the following?

- (A) contrast with Buddha on Vedic authority
- (B) place in Patna district associated with Mahāvīra’s death
- (C) place described as a pilgrimage centre for Jainas like Jerusalem or Mecca
- (D) social order recognised by Mahāvīra according to the author

७२. The expression or name “Uttarādhyayana-sūtra” in the book is best connected with which of the following?

- (A) text mentioning Nami’s renunciation
- (B) groups influenced by Mahāvīra’s teaching
- (C) place near Bhagalpur associated with Jainism
- (D) Videha king represented as taking Śramaṇahood

७३. The expression or name “Vaiśālī and Mahāvīra’s connection with North Bihar” in the book is best connected with which of the following?

- (A) rainy seasons Mahāvīra spent in Mithilā
- (B) place in Patna district associated with Mahāvīra’s death
- (C) chapter on Jainism begins with
- (D) text mentioning Nami’s renunciation

७४. The expression or name “Vaiśālī” in the book is best connected with which of the following?

- (A) Tirthankara immediately preceding Mahāvīra
- (B) place described as a pilgrimage centre for Jainas like Jerusalem or Mecca
- (C) place in Patna district associated with Mahāvīra’s death
- (D) chapter on Jainism begins with

७५. The expression or name “Videhas, Licchavis and Jñātrikas” in the book is best connected with which of the following?

- (A) groups influenced by Mahāvīra’s teaching
- (B) chapter on Jainism begins with
- (C) Jaina Tirthankara linked with Vaiśālī
- (D) Tirthankara immediately preceding Mahāvīra

७६. The expression or name “Vāsupūjya” in the book is best connected with which of the following?
- (A) founder of Jainism as it exists today according to the author
 - (B) groups influenced by Mahāvīra’s teaching
 - (C) twelfth Tirthankara born and died at Campā
 - (D) Videha king represented as taking Śramaṇahood
७७. The expression or name “Yuan Chwang or Xuanzang” in the book is best connected with which of the following?
- (A) status of Jainism relative to Brahmanism according to the author
 - (B) chapter on Jainism begins with
 - (C) Chinese pilgrim who visited Vaiśālī in the seventh century
 - (D) Jaina Tirthankara linked with Vaiśālī
७८. The expression or name “not a revolt in the strict sense” in the book is best connected with which of the following?
- (A) groups influenced by Mahāvīra’s teaching
 - (B) social order recognised by Mahāvīra according to the author
 - (C) father of seven daughters in the Jaina royal network
 - (D) status of Jainism relative to Brahmanism according to the author
७९. The expression or name “six rainy seasons” in the book is best connected with which of the following?
- (A) status of Jainism relative to Brahmanism according to the author
 - (B) rainy seasons Mahāvīra spent in Mithilā
 - (C) father of seven daughters in the Jaina royal network
 - (D) Chetaka’s daughter married to Bimbisāra
८०. The expression or name “three rainy seasons” in the book is best connected with which of the following?
- (A) chapter on Jainism begins with
 - (B) rainy seasons Mahāvīra spent at Campā
 - (C) contrast with Buddha on Vedic authority
 - (D) Tirthankara immediately preceding Mahāvīra
८१. Which one of the following gives the correct answer for: Chetaka’s daughter married to Bimbisāra?
- (A) Vaiśālī and Mahāvīra’s connection with North Bihar
 - (B) Pārśvanātha
 - (C) Cellanā
 - (D) Videhas, Licchavis and Jñātrikas
८२. Which one of the following gives the correct answer for: Chinese pilgrim who visited Vaiśālī in the seventh century?
- (A) Vaiśālī and Mahāvīra’s connection with North Bihar
 - (B) six rainy seasons
 - (C) Yuan Chwang or Xuanzang
 - (D) Vāsupūjya
८३. Which one of the following gives the correct answer for: Jaina Tirthankara linked with Vaiśālī?
- (A) Mahāvīra, the twenty-fourth Tirthankara
 - (B) Cellanā
 - (C) Digambara and Śvetāmbara
 - (D) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha

८४. Which one of the following gives the correct answer for: Jaina sects with temples at Campā?
- (A) Uttarādhyayana-sūtra
(B) Digambara and Śvetāmbara
(C) Pārśvanātha
(D) Trivaṇṇa: Brāhmaṇa, Kṣatriya and Vaiśya
८५. Which one of the following gives the correct answer for: Tirthankara immediately preceding Mahāvīra?
- (A) Digambara and Śvetāmbara
(B) Yuan Chwang or Xuanzang
(C) Pārśvanātha
(D) Cellanā
८६. Which one of the following gives the correct answer for: Videha king represented as taking Śramaṇahood?
- (A) Mahāvīra, the twenty-fourth Tirthankara
(B) Vaiśālī and Mahāvīra's connection with North Bihar
(C) Pārśvanātha
(D) Nami
८७. Which one of the following gives the correct answer for: capital of Aṅga?
- (A) Bimbisāra
(B) Nami
(C) Campā
(D) Yuan Chwang or Xuanzang
८८. Which one of the following gives the correct answer for: chapter on Jainism begins with?
- (A) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
(B) Nirgrantha monks
(C) Trivaṇṇa: Brāhmaṇa, Kṣatriya and Vaiśya
(D) Vaiśālī and Mahāvīra's connection with North Bihar
८९. Which one of the following gives the correct answer for: contrast with Buddha on Vedic authority?
- (A) Pāvāpurī
(B) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
(C) not a revolt in the strict sense
(D) Nami
९०. Which one of the following gives the correct answer for: father of seven daughters in the Jaina royal network?
- (A) Nami
(B) Pārśvanātha
(C) three rainy seasons
(D) Chetaka
९१. Which one of the following gives the correct answer for: founder of Jainism as it exists today according to the author?
- (A) Vaiśālī and Mahāvīra's connection with North Bihar
(B) Mahāvīra
(C) Mahāvīra, the twenty-fourth Tirthankara
(D) three rainy seasons

१२. Which one of the following gives the correct answer for: groups influenced by Mahāvīra's teaching?
- (A) Uttarādhyayana-sūtra
(B) not a revolt in the strict sense
(C) Mahāvīra
(D) Videhas, Licchavis and Jñātrikas
१३. Which one of the following gives the correct answer for: king who became an ardent Jaina through Cellanā?
- (A) Bimbisāra
(B) Pāvāpurī
(C) Nami
(D) Trivarna: Brāhmaṇa, Kṣatriya and Vaiśya
१४. Which one of the following gives the correct answer for: monks still living at Vaiśālī in Yuan Chwang's account?
- (A) Uttarādhyayana-sūtra
(B) Nirgrantha monks
(C) Yuan Chwang or Xuanzang
(D) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
१५. Which one of the following gives the correct answer for: place described as a pilgrimage centre for Jainas like Jerusalem or Mecca?
- (A) Mahāvīra, the twenty-fourth Tirthankara
(B) Vaiśālī
(C) Campā
(D) six rainy seasons
१६. Which one of the following gives the correct answer for: place in Patna district associated with Mahāvīra's death?
- (A) Campā
(B) Pārśvanātha
(C) Pāvāpurī
(D) Chetaka
१७. Which one of the following gives the correct answer for: place near Bhagalpur associated with Jainism?
- (A) Pārśvanātha
(B) six rainy seasons
(C) Campā
(D) three rainy seasons
१८. Which one of the following gives the correct answer for: rainy seasons Mahāvīra spent at Campā?
- (A) three rainy seasons
(B) Vaiśālī
(C) Nami
(D) Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha
१९. Which one of the following gives the correct answer for: rainy seasons Mahāvīra spent in Mithilā?
- (A) six rainy seasons
(B) three rainy seasons
(C) Pāvāpurī
(D) Digambara and Śvetāmbara

१००. Which one of the following gives the correct answer for: social order recognised by Mahāvīra according to the author?

- (A) three rainy seasons
- (B) Nami
- (C) Trivarna: Brāhmaṇa, Kṣatriya and Vaiśya
- (D) Vaiśālī

१०१. Which one of the following gives the correct answer for: status of Jainism relative to Brahmanism according to the author?

- (A) Pāvāpurī
- (B) Cellanā
- (C) Chetaka
- (D) not a revolt in the strict sense

१०२. Which one of the following gives the correct answer for: text mentioning Nami's renunciation?

- (A) Uttarādhyayana-sūtra
- (B) Pārśvanātha
- (C) Videhas, Licchavis and Jñātrikas
- (D) Mahāvīra, the twenty-fourth Tirthankara

१०३. Which one of the following gives the correct answer for: twelfth Tirthankara born and died at Campā?

- (A) Cellanā
- (B) Nami
- (C) Vāsupūjya
- (D) Pārśvanātha

१०४. Which sequence is correct in Jaina context?

- (A) Pārśvanātha as twenty-third Tirthankara → Mahāvīra as twenty-fourth Tirthankara → Mahāvīra's rainy seasons in Mithilā and Campā
- (B) Mahāvīra as twenty-fourth Tirthankara → Mahāvīra's rainy seasons in Mithilā and Campā → Pārśvanātha as twenty-third Tirthankara
- (C) Mahāvīra's rainy seasons in Mithilā and Campā → Mahāvīra as twenty-fourth Tirthankara → Pārśvanātha as twenty-third Tirthankara
- (D) Studies in Jainism and Buddhism in Mithilā

Buddhism

१०५. Consider the following statements: 1. Brahmanical office offered to dharmasvāmin is chief priesthood. 2.

Legendary ruler linked with a conquest of mithilā is chief priesthood. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१०६. Consider the following statements: 1. Buddhist logician whose criticism provoked uddyotakara is Dignāga. 2. Nyāya work written by uddyotakara in response is Vārtika. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१०७. Consider the following statements: 1. Buddhist logician whose criticism provoked uddyotakara is Dignāga. 2.

Tantric path linked with aghora saints is Dignāga. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१०८. Consider the following statements: 1. Buddhist thinker from ganda before udayana is Jñānaśrīmitra. 2. Maithila king who offered help to dharmasvāmin is Jñānaśrīmitra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१०९. Consider the following statements: 1. Buddhist thinker from ganda before udayana is Jñānaśrīmitra. 2. Monastic university where jñānaśrīmitra was a great scholar is Vikramaśīla Mahāvihāra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११०. Consider the following statements: 1. Century described as a cardinal epoch in world history is sixth century B.C.. 2. Chinese teachers named with the sixth-century ferment is Lao Tzu and Confucius. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१११. Consider the following statements: 1. Century described as a cardinal epoch in world history is sixth century B.C.. 2. Maithila king linked with massacre of buddhists is sixth century B.C.. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११२. Consider the following statements: 1. Century from which hindu society is said to be dominated by pseudo-sādhakas is eighth century A.D.. 2. Buddhist thinker from ganda before udayana is eighth century A.D.. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११३. Consider the following statements: 1. Century from which hindu society is said to be dominated by pseudo-sādhakas is eighth century A.D.. 2. Regions to which many buddhists fled is Tibet and Nepal. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११४. Consider the following statements: 1. Chinese teachers named with the sixth-century ferment is Lao Tzu and Confucius. 2. Maithila representative sent to vikramāditya is Lao Tzu and Confucius. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११५. Consider the following statements: 1. Dharmakīrti work named is Pramāṇavārttika. 2. Region where buddhism is said to have degenerated into superstition is Pramāṇavārttika. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११६. Consider the following statements: 1. Dynasty of rāmasimhadeva is Karṇāṭa dynasty. 2. Brahmanical office offered to dharmasvāmin is chief priesthood. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११७. Consider the following statements: 1. Dynasty of rāmasimhadeva is Karṇāṭa dynasty. 2. Tantric path linked with aghora saints is Karṇāṭa dynasty. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११८. Consider the following statements: 1. Father of jayāditya miśra is Vararuci Miśra. 2. Temple where jayāditya and vikramāditya met is Mahākāla Śiva temple. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

११९. Consider the following statements: 1. Father of jayāditya miśra is Vararuci Miśra. 2. Work of jñānaśrīmitra preserved in tibetan translation is Vararuci Miśra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२०. Consider the following statements: 1. Greek thinkers named with the sixth-century ferment is Parmenides and Empedocles. 2. Iranian teacher named with the sixth-century ferment is Zarathustra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२१. Consider the following statements: 1. Greek thinkers named with the sixth-century ferment is Parmenides and Empedocles. 2. Maithila representative sent to vikramāditya is Parmenides and Empedocles. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२२. Consider the following statements: 1. Hindu thinker provoked to write bauddhādhikāra is Udayana. 2. King who refused priestly pretensions in the upanishadic protest is Udayana. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२३. Consider the following statements: 1. Indian teachers named with the sixth-century ferment is Mahāvīra and the Buddha. 2. Maithila king who offered help to dharmasvāmin is Mahāvīra and the Buddha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२४. Consider the following statements: 1. Indian teachers named with the sixth-century ferment is Mahāvīra and the Buddha. 2. Upanishadic critique of sacrifices cited is the Muṇḍaka Upaniṣad. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२५. Consider the following statements: 1. Iranian teacher named with the sixth-century ferment is Zarathustra. 2. Real founders of medieval logic according to the author is Zarathustra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२६. Consider the following statements: 1. King who refused priestly pretensions in the upanishadic protest is Janaka Videha. 2. Legendary ruler linked with a conquest of mithilā is Vikramāditya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२७. Consider the following statements: 1. King who refused priestly pretensions in the upanishadic protest is Janaka Videha. 2. River by the mahākāla śiva temple is Janaka Videha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१२८. Consider the following statements: 1. Lao Tzu and Confucius is associated with China. 2. Parmenides and Empedocles is associated with Greece. 3. Zarathustra is associated with Iran. Which of the statements given above are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

१२९. Consider the following statements: 1. Legendary ruler linked with a conquest of mithilā is Vikramāditya. 2. Century described as a cardinal epoch in world history is Vikramāditya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३०. Consider the following statements: 1. Maithila king linked with massacre of buddhists is Purāditya or Raj Banault. 2. Dynasty of rāmasimhadeva is Purāditya or Raj Banault. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३१. Consider the following statements: 1. Maithila king who offered help to dharmasvāmin is Rāmasimhadeva. 2. Tibetan traveller who visited india between 1234 and 1236 is Rāmasimhadeva. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३३. Consider the following statements: 1. Maithila representative sent to vikramāditya is Jayāditya Miśra. 2. Three chief sources of pseudo-siddha sādhanā mentioned is Jayāditya Miśra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३४. Consider the following statements: 1. Monastic university where jñānaśrīmitra was a great scholar is Vikramaśīla Mahāvihāra. 2. Rajput group tracing descent from vikramāditya is Vikramaśīla Mahāvihāra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३५. Consider the following statements: 1. Nyāya work written by uddyotakara in response is Vārttika. 2. King who refused priestly pretensions in the upanishadic protest is Vārttika. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३६. Consider the following statements: 1. Place of philosophical disputation in the vikramāditya legend is Hariharakṣetra. 2. Chinese teachers named with the sixth-century ferment is Hariharakṣetra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३७. Consider the following statements: 1. Place of philosophical disputation in the vikramāditya legend is Hariharakṣetra. 2. Maithila representative sent to vikramāditya is Jayāditya Miśra. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३८. Consider the following statements: 1. Rajput group tracing descent from vikramāditya is Gandhavariya Rajputs of Mithilā. 2. Iranian teacher named with the sixth-century ferment is Gandhavariya Rajputs of Mithilā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३८. Consider the following statements: 1. Real founders of medieval logic according to the author is Buddhists. 2. Region where buddhism was gradually supplanted by hinduism is Buddhists. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१३९. Consider the following statements: 1. Region where buddhism is said to have degenerated into superstition is Sind. 2. Region where buddhism was gradually supplanted by hinduism is Kashmir. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१४०. Consider the following statements: 1. Region where buddhism is said to have degenerated into superstition is Sind. 2. Tibetan traveller who visited india between 1234 and 1236 is Sind. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१४१. Consider the following statements: 1. Region where buddhism remained dominant until the end of the fifth century a.d. is Orissa. 2. Real founders of medieval logic according to the author is Buddhists. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१४२. Consider the following statements: 1. Region where buddhism remained dominant until the end of the fifth century a.d. is Orissa. 2. Region where buddhism was gradually supplanted by hinduism is Orissa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१४३. Consider the following statements: 1. Region where buddhism was gradually supplanted by hinduism is Kashmir. 2. Real founders of medieval logic according to the author is Kashmir. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१४४. Consider the following statements: 1. Regions to which many buddhists fled is Tibet and Nepal. 2. Work of jñānaśrīmitra preserved in tibetan translation is Tibet and Nepal. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१४५. Consider the following statements: 1. Religion said to have influenced maithila tantric practices is Buddhist Tantric practices. 2. Father of jayāditya miśra is Buddhist Tantric practices. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१४६. Consider the following statements: 1. Religion said to have influenced maithila tantric practices is Buddhist Tantric practices. 2. Text described as a license for degraded tantric methods is Mañjuśrīmūlakalpa. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१४७. Consider the following statements: 1. River by the mahākāla śiva temple is Śiprā. 2. Chinese teachers named with the sixth-century ferment is Śiprā. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१४८. Consider the following statements: 1. River by the mahākāla śiva temple is Śiprā. 2. Rajput group tracing descent from vikramāditya is Gandhavariya Rajputs of Mithilā. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१४९. Consider the following statements: 1. Scholar-minister of harisimhadeva is Jyotirīśvarācārya. 2. Dharmakīrti work named is Jyotirīśvarācārya. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१५०. Consider the following statements: 1. School line linked with jñānaśrīmitra is Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti. 2. Dharmakīrti work named is Pramāṇavārttika. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2

१५१. Consider the following statements: 1. School line linked with jñānaśrīmitra is Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti. 2. Region where buddhism is said to have degenerated into superstition is Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५२. Consider the following statements: 1. Tantric path linked with aghora saints is Vāma-mārga. 2. Dynasty of rāmasimhadeva is Vāma-mārga. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५३. Consider the following statements: 1. Tantric path linked with aghora saints is Vāma-mārga. 2. Three chief sources of pseudo-siddha sādhanā mentioned is wine, woman and meat. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५४. Consider the following statements: 1. Teacher who consulted jñānaśrīmitra before going to tibet is Atīśa. 2. Regions to which many buddhists fled is Atīśa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५५. Consider the following statements: 1. Temple where jayāditya and vikramāditya met is Mahākāla Śiva temple. 2. Monastic university where jñānaśrīmitra was a great scholar is Mahākāla Śiva temple. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५६. Consider the following statements: 1. Text described as a license for degraded tantric methods is Mañjuśrīmūlakalpa. 2. Hindu thinker provoked to write bauddhādhikāra is Mañjuśrīmūlakalpa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५७. Consider the following statements: 1. Three chief sources of pseudo-siddha sādhanā mentioned is wine, woman and meat. 2. Father of jayāditya miśra is wine, woman and meat. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५८. Consider the following statements: 1. Tibetan traveller who visited india between 1234 and 1236 is Dharmasvāmin. 2. King who refused priestly pretensions in the upanishadic protest is Dharmasvāmin. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१५९. Consider the following statements: 1. Tibetan traveller who visited india between 1234 and 1236 is Dharmasvāmin. 2. Maithila king who offered help to dharmasvāmin is Rāmasimhadeva. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१६०. Consider the following statements: 1. Tirhut described by dharmasvāmin as is a non-Buddhist kingdom. 2. Buddhist thinker from ganda before udayana is a non-Buddhist kingdom. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१६१. Consider the following statements: 1. Tirhut described by dharmasvāmin as is a non-Buddhist kingdom. 2. Scholar-minister of harisimhadeva is Jyotirīśvarācārya. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१६२. Consider the following statements: 1. Title applied to jñānaśrīmitra at vikramaśīla is second Mahāstambha or great pillar. 2. Indian teachers named with the sixth-century ferment is second Mahāstambha or great pillar. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१६३. Consider the following statements: 1. Title applied to jñānaśrīmitra at vikramaśīla is second Mahāstambha or great pillar. 2. Teacher who consulted jñānaśrīmitra before going to tibet is Atīśa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

१६४. Consider the following statements: 1. Upanishadic critique of sacrifices cited is the Muṇḍaka Upaniṣad. 2. Tantric path linked with aghora saints is the Muṇḍaka Upaniṣad. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१६५. Consider the following statements: 1. Work of jñānaśrīmitra preserved in tibetan translation is Kāryakāraṇabhāva-siddhi. 2. Hindu thinker provoked to write bauddhādhikāra is Udayana. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१६६. Consider the following statements: 1. Work of jñānaśrīmitra preserved in tibetan translation is Kāryakāraṇabhāva-siddhi. 2. Region where buddhism is said to have degenerated into superstition is Kāryakāraṇabhāva-siddhi. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१६७. Consider the following statements: 1. Year linked with jyotirīśvarācārya in the discussion is 1325 A.D.. 2. Buddhist thinker from ganda before udayana is 1325 A.D.. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१६८. Consider the following statements: 1. Year linked with jyotirīśvarācārya in the discussion is 1325 A.D.. 2. Maithila king linked with massacre of buddhists is Purāditya or Raj Banault. Which of the statements given above is/are correct?
- (A) 1 only
(B) 2 only
(C) Both 1 and 2
(D) Neither 1 nor 2
१६९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Brahmanical office offered to Dharmasvāmin?
- (A) Kāryakāraṇabhāva-siddhi
(B) chief priesthood
(C) Jñānaśrīmitra
(D) Vararuci Miśra
१७०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Buddhist logician whose criticism provoked Uddyotakara?
- (A) Pramāṇavārttika
(B) Vāma-mārga
(C) Dignāga
(D) Jñānaśrīmitra

१७१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Buddhist thinker from Ganda before Udayana?

- (A) a non-Buddhist kingdom
- (B) eighth century A.D.
- (C) sixth century B.C.
- (D) Jñānaśrīmitra

१७२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Chinese teachers named with the sixth-century ferment?

- (A) chief priesthood
- (B) Lao Tzu and Confucius
- (C) Buddhist Tantric practices
- (D) a non-Buddhist kingdom

१७३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Dharmakīrti work named?

- (A) eighth century A.D.
- (B) Orissa
- (C) Pramāṇavārttika
- (D) Vararuci Miśra

१७४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Greek thinkers named with the sixth-century ferment?

- (A) Buddhist Tantric practices
- (B) Parmenides and Empedocles
- (C) Vararuci Miśra
- (D) Āryamaitreyaṇāthapāda, Vasubandhu, Dignāga and Dharmakīrti

१७५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Hindu thinker provoked to write Bauddhādhikāra?

- (A) Lao Tzu and Confucius
- (B) Mahāvīra and the Buddha
- (C) Udayana
- (D) Hariharakṣetra

१७६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Indian teachers named with the sixth-century ferment?

- (A) Pramāṇavārttika
- (B) Mahāvīra and the Buddha
- (C) Zarathustra
- (D) Jñānaśrīmitra

१७७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Iranian teacher named with the sixth-century ferment?

- (A) Āryamaitreyaṇāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (B) Dignāga
- (C) Zarathustra
- (D) Pramāṇavārttika

१७८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Maithila king linked with massacre of Buddhists?

- (A) eighth century A.D.
- (B) Purāditya or Raj Banault
- (C) Zarathustra
- (D) Dignāga

१७९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Maithila king who offered help to Dharmasvāmin?

- (A) Rāmasimhadeva
- (B) eighth century A.D.
- (C) Jyotirīśvarācārya
- (D) Kashmir

१८०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Maithila representative sent to Vikramāditya?

- (A) Mañjuśrīmūlakalpa
- (B) the Muṇḍaka Upaniṣad
- (C) Jayāditya Miśra
- (D) eighth century A.D.

१८१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Nyāya work written by Uddyotakara in response?

- (A) Rāmasimhadeva
- (B) Jyotirīśvarācārya
- (C) Kāryakāraṇabhāva-siddhi
- (D) Vārtika

१८२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Rajput group tracing descent from Vikramāditya?

- (A) the Muṇḍaka Upaniṣad
- (B) Gandhavariya Rajputs of Mithilā
- (C) Vararuci Miśra
- (D) eighth century A.D.

१८३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Tantric path linked with Aghora saints?

- (A) eighth century A.D.
- (B) Parmenides and Empedocles
- (C) Vāma-mārga
- (D) Sind

१८४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Tibetan traveller who visited India between 1234 and 1236?

- (A) Orissa
- (B) Jayāditya Miśra
- (C) Karṇāṭa dynasty
- (D) Dharmasvāmin

१८५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Tirhut described by Dharmasvāmin as?

- (A) a non-Buddhist kingdom
- (B) Dharmasvāmin
- (C) Atīśa
- (D) Tibet and Nepal

१८६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Upanishadic critique of sacrifices cited?

- (A) Lao Tzu and Confucius
- (B) Kāryakāraṇabhāva-siddhi
- (C) Gandhavariya Rajputs of Mithilā
- (D) the Muṇḍaka Upaniṣad

१८७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with century described as a cardinal epoch in world history?

- (A) eighth century A.D.
- (B) Jñānaśrīmitra
- (C) sixth century B.C.
- (D) Śiprā

१८८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with century from which Hindu society is said to be dominated by pseudo-sādhakas?

- (A) Sind
- (B) 1325 A.D.
- (C) eighth century A.D.
- (D) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti

१८९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with dynasty of Rāmasimhadeva?

- (A) Śiprā
- (B) Karṇāṭa dynasty
- (C) Udayana
- (D) Mahākāla Śiva temple

१९०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with father of Jayāditya Miśra?

- (A) Vararuci Miśra
- (B) Jayāditya Miśra
- (C) Vārttika
- (D) Atīśa

१९१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with king who refused priestly pretensions in the Upanishadic protest?

- (A) Dharmasvāmin
- (B) Sind
- (C) Janaka Videha
- (D) sixth century B.C.

- ११३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with legendary ruler linked with a conquest of Mithilā?**
- (A) Vikramāditya
 - (B) the Muṇḍaka Upaniṣad
 - (C) Āryamaitreyaṇāthapāda, Vasubandhu, Dignāga and Dharmakīrti
 - (D) Mañjuśrīmūlakalpa
- ११३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with monastic university where Jñānaśrīmitra was a great scholar?**
- (A) Mahākāla Śiva temple
 - (B) eighth century A.D.
 - (C) Karṇāṭa dynasty
 - (D) Vikramaśīla Mahāvihāra
- ११४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with place of philosophical disputation in the Vikramāditya legend?**
- (A) Jayāditya Miśra
 - (B) Hariharakṣetra
 - (C) Zarathustra
 - (D) sixth century B.C.
- ११५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with real founders of medieval logic according to the author?**
- (A) Vikramaśīla Mahāvihāra
 - (B) Vikramāditya
 - (C) Udayana
 - (D) Buddhists
- ११६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with region where Buddhism is said to have degenerated into superstition?**
- (A) Sind
 - (B) eighth century A.D.
 - (C) chief priesthood
 - (D) Śiprā
- ११७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with region where Buddhism remained dominant until the end of the fifth century A.D.?**
- (A) Orissa
 - (B) Kashmir
 - (C) Vikramāditya
 - (D) Jayāditya Miśra
- ११८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with region where Buddhism was gradually supplanted by Hinduism?**
- (A) Parmenides and Empedocles
 - (B) 1325 A.D.
 - (C) Kashmir
 - (D) Āryamaitreyaṇāthapāda, Vasubandhu, Dignāga and Dharmakīrti

१९९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with regions to which many Buddhists fled?

- (A) Atīśa
- (B) wine, woman and meat
- (C) Gandhavariya Rajputs of Mithilā
- (D) Tibet and Nepal

२००. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with religion said to have influenced Maithila Tantric practices?

- (A) sixth century B.C.
- (B) Sind
- (C) Buddhist Tantric practices
- (D) Parmenides and Empedocles

२०१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with river by the Mahākāla Śiva temple?

- (A) Śiprā
- (B) Parmenides and Empedocles
- (C) Hariharakṣetra
- (D) chief priesthood

२०२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with scholar-minister of Harisimhadeva?

- (A) Orissa
- (B) Atīśa
- (C) Jyotirīśvarācārya
- (D) Kāryakāraṇabhāva-siddhi

२०३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with school line linked with Jñānaśrīmitra?

- (A) Vararuci Miśra
- (B) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (C) a non-Buddhist kingdom
- (D) Dignāga

२०४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with teacher who consulted Jñānaśrīmitra before going to Tibet?

- (A) Jyotirīśvarācārya
- (B) Atīśa
- (C) Parmenides and Empedocles
- (D) Rāmasimhadeva

२०५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with temple where Jayāditya and Vikramāditya met?

- (A) Udayana
- (B) Janaka Videha
- (C) Mahāvīra and the Buddha
- (D) Mahākāla Śiva temple

२०६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with text described as a license for degraded Tantric methods?

- (A) Atīśa
- (B) a non-Buddhist kingdom
- (C) Mañjuśrīmūlakalpa
- (D) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti

२०७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with three chief sources of pseudo-siddha sādhanā mentioned?

- (A) wine, woman and meat
- (B) second Mahāstambha or great pillar
- (C) Vārttika
- (D) Buddhist Tantric practices

२०८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with title applied to Jñānaśrīmitra at Vikramaśīla?

- (A) Atīśa
- (B) Mahāvīra and the Buddha
- (C) Hariharakṣetra
- (D) second Mahāstambha or great pillar

२०९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with work of Jñānaśrīmitra preserved in Tibetan translation?

- (A) Jyotirīśvarācārya
- (B) Jñānaśrīmitra
- (C) Kāryakāraṇabhāva-siddhi
- (D) the Muṇḍaka Upaniṣad

२१०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with year linked with Jyotirīśvarācārya in the discussion?

- (A) Vikramaśīla Mahāvihāra
- (B) the Muṇḍaka Upaniṣad
- (C) Atīśa
- (D) 1325 A.D.

२११. The expression or name "1325 A.D." in the book is best connected with which of the following?

- (A) year linked with Jyotirīśvarācārya in the discussion
- (B) monastic university where Jñānaśrīmitra was a great scholar
- (C) Upanishadic critique of sacrifices cited
- (D) Buddhist logician whose criticism provoked Uddyotakara

२१२. The expression or name "Atīśa" in the book is best connected with which of the following?

- (A) teacher who consulted Jñānaśrīmitra before going to Tibet
- (B) temple where Jayāditya and Vikramāditya met
- (C) Brahmanical office offered to Dharmasvāmin
- (D) Chinese teachers named with the sixth-century ferment

२१३. The expression or name “Buddhist Tantric practices” in the book is best connected with which of the following?

- (A) Tibetan traveller who visited India between 1234 and 1236
- (B) religion said to have influenced Maithila Tantric practices
- (C) year linked with Jyotirīśvarācārya in the discussion
- (D) century from which Hindu society is said to be dominated by pseudo-sādhakas

२१४. The expression or name “Buddhists” in the book is best connected with which of the following?

- (A) real founders of medieval logic according to the author
- (B) three chief sources of pseudo-siddha sādhanā mentioned
- (C) century from which Hindu society is said to be dominated by pseudo-sādhakas
- (D) text described as a license for degraded Tantric methods

२१५. The expression or name “Dharmasvāmin” in the book is best connected with which of the following?

- (A) Maithila king linked with massacre of Buddhists
- (B) father of Jayāditya Miśra
- (C) text described as a license for degraded Tantric methods
- (D) Tibetan traveller who visited India between 1234 and 1236

२१६. The expression or name “Dignāga” in the book is best connected with which of the following?

- (A) Tirhut described by Dharmasvāmin as
- (B) father of Jayāditya Miśra
- (C) Nyāya work written by Uddyotakara in response
- (D) Buddhist logician whose criticism provoked Uddyotakara

२१७. The expression or name “Gandhavariya Rajputs of Mithilā” in the book is best connected with which of the following?

- (A) school line linked with Jñānaśrīmitra
- (B) title applied to Jñānaśrīmitra at Vikramaśīla
- (C) Rajput group tracing descent from Vikramāditya
- (D) teacher who consulted Jñānaśrīmitra before going to Tibet

२१८. The expression or name “Hariharakṣetra” in the book is best connected with which of the following?

- (A) Indian teachers named with the sixth-century ferment
- (B) Upanishadic critique of sacrifices cited
- (C) Maithila king who offered help to Dharmasvāmin
- (D) place of philosophical disputation in the Vikramāditya legend

२१९. The expression or name “Janaka Videha” in the book is best connected with which of the following?

- (A) century described as a cardinal epoch in world history
- (B) king who refused priestly pretensions in the Upanishadic protest
- (C) temple where Jayāditya and Vikramāditya met
- (D) title applied to Jñānaśrīmitra at Vikramaśīla

२२०. The expression or name “Jayāditya Miśra” in the book is best connected with which of the following?

- (A) Rajput group tracing descent from Vikramāditya
- (B) Maithila representative sent to Vikramāditya
- (C) Dharmakīrti work named
- (D) region where Buddhism remained dominant until the end of the fifth century A.D.

२२१. The expression or name “Jyotirīśvarācārya” in the book is best connected with which of the following?

- (A) scholar-minister of Harisimhadeva
- (B) Tirhut described by Dharmasvāmin as
- (C) region where Buddhism remained dominant until the end of the fifth century A.D.
- (D) region where Buddhism was gradually supplanted by Hinduism

२२२. The expression or name “Jñānaśrīmitra” in the book is best connected with which of the following?

- (A) Tirhut described by Dharmasvāmin as
- (B) Hindu thinker provoked to write Bauddhādhikāra
- (C) Greek thinkers named with the sixth-century ferment
- (D) Buddhist thinker from Ganda before Udayana

२२३. The expression or name “Kashmir” in the book is best connected with which of the following?

- (A) school line linked with Jñānaśrīmitra
- (B) region where Buddhism was gradually supplanted by Hinduism
- (C) religion said to have influenced Maithila Tantric practices
- (D) temple where Jayāditya and Vikramāditya met

२२४. The expression or name “Kāryakāraṇabhāva-siddhi” in the book is best connected with which of the following?

- (A) work of Jñānaśrīmitra preserved in Tibetan translation
- (B) text described as a license for degraded Tantric methods
- (C) religion said to have influenced Maithila Tantric practices
- (D) Maithila king who offered help to Dharmasvāmin

२२५. The expression or name “Lao Tzu and Confucius” in the book is best connected with which of the following?

- (A) Chinese teachers named with the sixth-century ferment
- (B) scholar-minister of Harisimhadeva
- (C) legendary ruler linked with a conquest of Mithilā
- (D) teacher who consulted Jñānaśrīmitra before going to Tibet

२२६. The expression or name “Mahākāla Śiva temple” in the book is best connected with which of the following?

- (A) Brahmanical office offered to Dharmasvāmin
- (B) Tantric path linked with Aghora saints
- (C) Maithila king who offered help to Dharmasvāmin
- (D) temple where Jayāditya and Vikramāditya met

२२७. The expression or name “Mahāvīra and the Buddha” in the book is best connected with which of the following?

- (A) region where Buddhism is said to have degenerated into superstition
- (B) Indian teachers named with the sixth-century ferment
- (C) Chinese teachers named with the sixth-century ferment
- (D) scholar-minister of Harisimhadeva

२२८. The expression or name “Mañjuśrīmūlakalpa” in the book is best connected with which of the following?

- (A) scholar-minister of Harisimhadeva
- (B) text described as a license for degraded Tantric methods
- (C) dynasty of Rāmasimhadeva
- (D) river by the Mahākāla Śiva temple

२२९. The expression or name “Orissa” in the book is best connected with which of the following?

- (A) region where Buddhism remained dominant until the end of the fifth century A.D.
- (B) year linked with Jyotirīśvarācārya in the discussion
- (C) work of Jñānaśrīmitra preserved in Tibetan translation
- (D) Buddhist logician whose criticism provoked Uddyotakara

२३०. The expression or name “Parmenides and Empedocles” in the book is best connected with which of the following?

- (A) Greek thinkers named with the sixth-century ferment
- (B) Dharmakīrti work named
- (C) Rajput group tracing descent from Vikramāditya
- (D) monastic university where Jñānaśrīmitra was a great scholar

२३१. The expression or name “Pramāṇavārttika” in the book is best connected with which of the following?

- (A) Dharmakīrti work named
- (B) real founders of medieval logic according to the author
- (C) Rajput group tracing descent from Vikramāditya
- (D) river by the Mahākāla Śiva temple

२३२. The expression or name “Purāditya or Raj Banault” in the book is best connected with which of the following?

- (A) father of Jayāditya Miśra
- (B) dynasty of Rāmasimhadeva
- (C) Maithila king linked with massacre of Buddhists
- (D) region where Buddhism is said to have degenerated into superstition

२३३. The expression or name “Rāmasimhadeva” in the book is best connected with which of the following?

- (A) Tantric path linked with Aghora saints
- (B) Buddhist logician whose criticism provoked Uddyotakara
- (C) scholar-minister of Harisimhadeva
- (D) Maithila king who offered help to Dharmasvāmin

२३४. The expression or name “Sind” in the book is best connected with which of the following?

- (A) father of Jayāditya Miśra
- (B) region where Buddhism is said to have degenerated into superstition
- (C) century described as a cardinal epoch in world history
- (D) religion said to have influenced Maithila Tantric practices

२३५. The expression or name “Tibet and Nepal” in the book is best connected with which of the following?

- (A) regions to which many Buddhists fled
- (B) year linked with Jyotirīśvarācārya in the discussion
- (C) teacher who consulted Jñānaśrīmitra before going to Tibet
- (D) temple where Jayāditya and Vikramāditya met

२३६. The expression or name “Vararuci Miśra” in the book is best connected with which of the following?

- (A) region where Buddhism is said to have degenerated into superstition
- (B) Maithila king who offered help to Dharmasvāmin
- (C) father of Jayāditya Miśra
- (D) regions to which many Buddhists fled

२३७. The expression or name “Vikramaśīla Mahāvihāra” in the book is best connected with which of the following?

- (A) Greek thinkers named with the sixth-century ferment
- (B) monastic university where Jñānaśrīmitra was a great scholar
- (C) legendary ruler linked with a conquest of Mithilā
- (D) father of Jayāditya Miśra

२३८. The expression or name “Vikramāditya” in the book is best connected with which of the following?

- (A) Tantric path linked with Aghora saints
- (B) Rajput group tracing descent from Vikramāditya
- (C) place of philosophical disputation in the Vikramāditya legend
- (D) legendary ruler linked with a conquest of Mithilā

२३९. The expression or name “Vāma-mārga” in the book is best connected with which of the following?

- (A) Tantric path linked with Aghora saints
- (B) Brahmanical office offered to Dharmasvāmin
- (C) dynasty of Rāmasimhadēva
- (D) real founders of medieval logic according to the author

२४०. The expression or name “Vārttika” in the book is best connected with which of the following?

- (A) Iranian teacher named with the sixth-century ferment
- (B) Nyāya work written by Uddyotakara in response
- (C) region where Buddhism is said to have degenerated into superstition
- (D) Tibetan traveller who visited India between 1234 and 1236

२४१. The expression or name “Zarathustra” in the book is best connected with which of the following?

- (A) Iranian teacher named with the sixth-century ferment
- (B) religion said to have influenced Maithila Tantric practices
- (C) three chief sources of pseudo-siddha sādhanā mentioned
- (D) Hindu thinker provoked to write Bauddhādhikāra

२४२. The expression or name “a non-Buddhist kingdom” in the book is best connected with which of the following?

- (A) Buddhist thinker from Ganda before Udayana
- (B) Hindu thinker provoked to write Bauddhādhikāra
- (C) Maithila king who offered help to Dharmasvāmin
- (D) Tirhut described by Dharmasvāmin as

२४३. The expression or name “chief priesthood” in the book is best connected with which of the following?

- (A) Brahmanical office offered to Dharmasvāmin
- (B) Nyāya work written by Uddyotakara in response
- (C) Rajput group tracing descent from Vikramāditya
- (D) Tirhut described by Dharmasvāmin as

२४४. The expression or name “eighth century A.D.” in the book is best connected with which of the following?

- (A) century from which Hindu society is said to be dominated by pseudo-sādhakas
- (B) Maithila king who offered help to Dharmasvāmin
- (C) Rajput group tracing descent from Vikramāditya
- (D) Buddhist thinker from Ganda before Udayana

२४५. The expression or name “second Mahāstambha or great pillar” in the book is best connected with which of the following?

- (A) title applied to Jñānaśrīmitra at Vikramaśīla
- (B) teacher who consulted Jñānaśrīmitra before going to Tibet
- (C) three chief sources of pseudo-siddha sādhanā mentioned
- (D) river by the Mahākāla Śiva temple

२४६. The expression or name “sixth century B.C.” in the book is best connected with which of the following?

- (A) century described as a cardinal epoch in world history
- (B) place of philosophical disputation in the Vikramāditya legend
- (C) work of Jñānaśrīmitra preserved in Tibetan translation
- (D) Maithila king linked with massacre of Buddhists

२४७. The expression or name “the Muṇḍaka Upaniṣad” in the book is best connected with which of the following?

- (A) Chinese teachers named with the sixth-century ferment
- (B) Tibetan traveller who visited India between 1234 and 1236
- (C) Upanishadic critique of sacrifices cited
- (D) Maithila representative sent to Vikramāditya

२४८. The expression or name “wine, woman and meat” in the book is best connected with which of the following?

- (A) work of Jñānaśrīmitra preserved in Tibetan translation
- (B) legendary ruler linked with a conquest of Mithilā
- (C) place of philosophical disputation in the Vikramāditya legend
- (D) three chief sources of pseudo-siddha sādhanā mentioned

२४९. The expression or name “Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti” in the book is best connected with which of the following?

- (A) teacher who consulted Jñānaśrīmitra before going to Tibet
- (B) Dharmakīrti work named
- (C) river by the Mahākāla Śiva temple
- (D) school line linked with Jñānaśrīmitra

२५०. The expression or name “Śiprā” in the book is best connected with which of the following?

- (A) river by the Mahākāla Śiva temple
- (B) region where Buddhism was gradually supplanted by Hinduism
- (C) father of Jayāditya Miśra
- (D) scholar-minister of Harisimhadeva

२५१. Which one of the following gives the correct answer for: Brahmanical office offered to Dharmasvāmin?

- (A) Buddhist Tantric practices
- (B) chief priesthood
- (C) Vararuci Miśra
- (D) Pramāṇavārttika

२५२. Which one of the following gives the correct answer for: Buddhist logician whose criticism provoked Uddyotakara?

- (A) Dignāga
- (B) Buddhist Tantric practices
- (C) Tibet and Nepal
- (D) Jñānaśrīmitra

२५३. Which one of the following gives the correct answer for: Buddhist thinker from Ganda before Udayana?

- (A) Vikramāditya
- (B) Jñānaśrīmitra
- (C) Dignāga
- (D) sixth century B.C.

२५४. Which one of the following gives the correct answer for: Chinese teachers named with the sixth-century ferment?

- (A) Jayāditya Miśra
- (B) Dignāga
- (C) Purāditya or Raj Banault
- (D) Lao Tzu and Confucius

२५५. Which one of the following gives the correct answer for: Dharmakīrti work named?

- (A) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (B) second Mahāstambha or great pillar
- (C) Pramāṇavārttika
- (D) Vararuci Miśra

२५६. Which one of the following gives the correct answer for: Greek thinkers named with the sixth-century ferment?

- (A) Mahākāla Śiva temple
- (B) Parmenides and Empedocles
- (C) Atīśa
- (D) Kāryakāraṇabhāva-siddhi

२५७. Which one of the following gives the correct answer for: Hindu thinker provoked to write Bauddhādhikāra?

- (A) Śiprā
- (B) Udayana
- (C) a non-Buddhist kingdom
- (D) Parmenides and Empedocles

२५८. Which one of the following gives the correct answer for: Indian teachers named with the sixth-century ferment?

- (A) Sind
- (B) Jyotiśśvarācārya
- (C) Kashmir
- (D) Mahāvīra and the Buddha

२५९. Which one of the following gives the correct answer for: Iranian teacher named with the sixth-century ferment?

- (A) Udayana
- (B) Vāma-mārga
- (C) Zarathustra
- (D) Tibet and Nepal

२६०. Which one of the following gives the correct answer for: Maithila king linked with massacre of Buddhists?

- (A) Purāditya or Raj Banault
- (B) Jñānaśrīmitra
- (C) Dharmasvāmin
- (D) Rāmasimhadeva

२६१. Which one of the following gives the correct answer for: Maithila king who offered help to Dharmasvāmin?

- (A) sixth century B.C.
- (B) Rāmasimhadeva
- (C) Dharmasvāmin
- (D) Jyotirīśvarācārya

२६२. Which one of the following gives the correct answer for: Maithila representative sent to Vikramāditya?

- (A) Śiprā
- (B) Jayāditya Miśra
- (C) the Muṇḍaka Upaniṣad
- (D) Kashmir

२६३. Which one of the following gives the correct answer for: Nyāya work written by Uddyotakara in response?

- (A) Mañjuśrīmūlakalpa
- (B) Vārttika
- (C) a non-Buddhist kingdom
- (D) 1325 A.D.

२६४. Which one of the following gives the correct answer for: Rajput group tracing descent from Vikramāditya?

- (A) Dignāga
- (B) Mahākāla Śiva temple
- (C) Gandhavariya Rajputs of Mithilā
- (D) Lao Tzu and Confucius

२६५. Which one of the following gives the correct answer for: Tantric path linked with Aghora saints?

- (A) Vāma-mārga
- (B) chief priesthood
- (C) Pramāṇavārttika
- (D) Śiprā

२६६. Which one of the following gives the correct answer for: Tibetan traveller who visited India between 1234 and 1236?

- (A) Dharmasvāmin
- (B) Hariharakṣetra
- (C) chief priesthood
- (D) a non-Buddhist kingdom

२६७. Which one of the following gives the correct answer for: Tirhut described by Dharmasvāmin as?

- (A) a non-Buddhist kingdom
- (B) Gandhavariya Rajputs of Mithilā
- (C) Udayana
- (D) Vikramāditya

२६८. Which one of the following gives the correct answer for: Upanishadic critique of sacrifices cited?

- (A) wine, woman and meat
- (B) Buddhists
- (C) the Muṇḍaka Upaniṣad
- (D) Rāmasimhadeva

२६१. Which one of the following gives the correct answer for: century described as a cardinal epoch in world history?

- (A) sixth century B.C.
- (B) Orissa
- (C) second Mahāstambha or great pillar
- (D) Vararuci Miśra

२७०. Which one of the following gives the correct answer for: century from which Hindu society is said to be dominated by pseudo-sādhakas?

- (A) Lao Tzu and Confucius
- (B) eighth century A.D.
- (C) Hariharakṣetra
- (D) the Muṇḍaka Upaniṣad

२७१. Which one of the following gives the correct answer for: dynasty of Rāmasimhadeva?

- (A) Jayāditya Miśra
- (B) Vārttika
- (C) Kaṇṇāṭa dynasty
- (D) Hariharakṣetra

२७२. Which one of the following gives the correct answer for: father of Jayāditya Miśra?

- (A) Buddhist Tantric practices
- (B) Vararuci Miśra
- (C) Mahāvīra and the Buddha
- (D) Kāryakāraṇabhāva-siddhi

२७३. Which one of the following gives the correct answer for: king who refused priestly pretensions in the Upanishadic protest?

- (A) Janaka Videha
- (B) Jyotirīśvarācārya
- (C) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (D) wine, woman and meat

२७४. Which one of the following gives the correct answer for: legendary ruler linked with a conquest of Mithilā?

- (A) Jyotirīśvarācārya
- (B) the Muṇḍaka Upaniṣad
- (C) Vikramāditya
- (D) Purāditya or Raj Banault

२७५. Which one of the following gives the correct answer for: monastic university where Jñānaśrīmitra was a great scholar?

- (A) Vikramaśīla Mahāvihāra
- (B) Vikramāditya
- (C) Kashmir
- (D) Parmenides and Empedocles

२७६. Which one of the following gives the correct answer for: place of philosophical disputation in the Vikramāditya legend?

- (A) Hariharakṣetra
- (B) Mañjuśrīmūlakalpa
- (C) Lao Tzu and Confucius
- (D) Vararuci Miśra

२७७. Which one of the following gives the correct answer for: real founders of medieval logic according to the author?

- (A) Jñānaśrīmitra
- (B) Dharmasvāmin
- (C) Buddhists
- (D) Śiprā

२७८. Which one of the following gives the correct answer for: region where Buddhism is said to have degenerated into superstition?

- (A) Pramāṇavārttika
- (B) Karṇāṭa dynasty
- (C) Sind
- (D) Lao Tzu and Confucius

२७९. Which one of the following gives the correct answer for: region where Buddhism remained dominant until the end of the fifth century A.D.?

- (A) Sind
- (B) Parmenides and Empedocles
- (C) wine, woman and meat
- (D) Orissa

२८०. Which one of the following gives the correct answer for: region where Buddhism was gradually supplanted by Hinduism?

- (A) Kashmir
- (B) Janaka Videha
- (C) Tibet and Nepal
- (D) Mahākāla Śiva temple

२८१. Which one of the following gives the correct answer for: regions to which many Buddhists fled?

- (A) Mahākāla Śiva temple
- (B) Tibet and Nepal
- (C) Dignāga
- (D) Atīśa

२८२. Which one of the following gives the correct answer for: religion said to have influenced Maithila Tantric practices?

- (A) Buddhist Tantric practices
- (B) Parmenides and Empedocles
- (C) Mahāvīra and the Buddha
- (D) Purāditya or Raj Banault

२८३. Which one of the following gives the correct answer for: river by the Mahākāla Śiva temple?

- (A) Atīśa
- (B) Vārttika
- (C) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (D) Śiprā

२८४. Which one of the following gives the correct answer for: scholar-minister of Harisimhadeva?

- (A) Jyotirīśvarācārya
- (B) Parmenides and Empedocles
- (C) Gandhavariya Rajputs of Mithilā
- (D) chief priesthood

२८५. Which one of the following gives the correct answer for: school line linked with Jñānaśrīmitra?

- (A) Kashmir
- (B) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (C) Tibet and Nepal
- (D) Purāditya or Raj Banault

२८६. Which one of the following gives the correct answer for: teacher who consulted Jñānaśrīmitra before going to Tibet?

- (A) second Mahāstambha or great pillar
- (B) Dharmasvāmin
- (C) Atīśa
- (D) Rāmasimhadeva

२८७. Which one of the following gives the correct answer for: temple where Jayāditya and Vikramāditya met?

- (A) Mahākāla Śiva temple
- (B) the Muṇḍaka Upaniṣad
- (C) Jñānaśrīmitra
- (D) Kashmir

२८८. Which one of the following gives the correct answer for: text described as a license for degraded Tantric methods?

- (A) Mañjuśrīmūlakalpa
- (B) Vikramaśīla Mahāvihāra
- (C) the Muṇḍaka Upaniṣad
- (D) Buddhist Tantric practices

२८९. Which one of the following gives the correct answer for: three chief sources of pseudo-siddha sādhanā mentioned?

- (A) Dignāga
- (B) the Muṇḍaka Upaniṣad
- (C) wine, woman and meat
- (D) Tibet and Nepal

२९०. Which one of the following gives the correct answer for: title applied to Jñānaśrīmitra at Vikramaśīla?

- (A) Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti
- (B) the Muṇḍaka Upaniṣad
- (C) second Mahāstambha or great pillar
- (D) Pramāṇavārttika

२९१. Which one of the following gives the correct answer for: work of Jñānaśrīmitra preserved in Tibetan translation?

- (A) Zarathustra
- (B) Jyotirīśvarācārya
- (C) Gandhavariya Rajputs of Mithilā
- (D) Kāryakāraṇabhāva-siddhi

२९२. Which one of the following gives the correct answer for: year linked with Jyotirīśvarācārya in the discussion?

- (A) Vikramāditya
- (B) Vārttika
- (C) Śiprā
- (D) 1325 A.D.

२९३. Which sequence reflects the Buddhist logic discussion?

- (A) Jñānaśrīmitra's criticism of Vācaspati → Uddyotakara's Vārttika → Udayana's anti-Buddhist response → Dignāga's criticism
- (B) Jñānaśrīmitra's criticism of Vācaspati → Uddyotakara's Vārttika → Dignāga's criticism → Udayana's anti-Buddhist response
- (C) Udayana's anti-Buddhist response → Dignāga's criticism → Uddyotakara's Vārttika → Jñānaśrīmitra's criticism of Vācaspati
- (D) Dignāga's criticism → Uddyotakara's Vārttika → Jñānaśrīmitra's criticism of Vācaspati → Udayana's anti-Buddhist response

Buddhist Antiquities

२९४. Consider the following statements: 1. Ancient markata-hrada identified with is Rāmakuṇḍa in Vaiśālī. 2. Other finds at naulagarh is Rāmakuṇḍa in Vaiśālī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२९५. Consider the following statements: 1. Ancient site north of begusarai identified by excavations is Naulagarh or Eastern Monghyr. 2. District of jarahatiya and andhra-tharhi is Naulagarh or Eastern Monghyr. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२९६. Consider the following statements: 1. Ancient site north of begusarai identified by excavations is Naulagarh or Eastern Monghyr. 2. Nearby ancient fort connected with jayamangalagarh is Mangalgarh. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२९७. Consider the following statements: 1. Buddhist university system credited with the growth of buddhism in eastern india is Nālandā, Vikramaśīla, Uḍyantapura/Odontapura and Vajrāsana. 2. District of jarahatiya and andhra-tharhi is Nālandā, Vikramaśīla, Uḍyantapura/Odontapura and Vajrāsana. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

२९८. Consider the following statements: 1. Buddhist university system credited with the growth of buddhism in eastern india is Nālandā, Vikramaśīla, Uḍyantapura/Odontapura and Vajrāsana. 2. Period when many buddhist sites existed in mithilā is 600–1200 A.D.. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३९९. Consider the following statements: 1. Cave number of yazdani's fresco reference is Cave XVI. 2. Larger region named in naulagarh inscription is Cave XVI. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३००. Consider the following statements: 1. Ceramic find from naulagarh rampart area is Northern Black Polished Ware. 2. District of mathahi, mehisi, birpur and srinagara is Northern Black Polished Ware. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०१. Consider the following statements: 1. Chinese travellers' important centre in north bihar is Sin-che temple. 2. Monkey-tank tradition is Sin-che temple. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०२. Consider the following statements: 1. Consecration year of aśoka's lumbinī journey is twentieth year. 2. Buddhist university system credited with the growth of buddhism in eastern india is twentieth year. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०३. Consider the following statements: 1. Date of the third vaiśālī excavations is 13 January 1958. 2. Ceramic find from naulagarh rampart area is 13 January 1958. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०४. Consider the following statements: 1. Days of worship at jayamangalagarh is Tuesday and Saturday. 2. Larger region named in naulagarh inscription is Tuesday and Saturday. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०५. Consider the following statements: 1. Days of worship at jayamangalagarh is Tuesday and Saturday. 2. Status of jayamangalagarh in śakti worship is one of the most important pīṭhas of India. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०६. Consider the following statements: 1. Diameter of the mound near rāmakuṇḍa is about 65 feet at the base. 2. Siamese buddhist traveller's visit to jayamangalagarh is about 65 feet at the base. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०७. Consider the following statements: 1. District of gorodh is Purnea. 2. Excavator associated with naulagarh is Prof. R. K. Choudhary. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०८. Consider the following statements: 1. District of gorodh is Purnea. 2. Larger region named in naulagarh inscription is Purnea. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३०९. Consider the following statements: 1. District of jarahatiya and andhra-tharhi is Darbhanga. 2. Buddhist university system credited with the growth of buddhism in eastern india is Darbhanga. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१०. Consider the following statements: 1. District of mathahi, mehisi, birpur and srinagara is Saharsa. 2. Two relic stupas at vaiśālī in yuan chwang's account is Saharsa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३११. Consider the following statements: 1. District of naulagarh, jayamangalagarh, bihat and samho is Monghyr. 2. District of mathahi, mehisi, birpur and srinagara is Saharsa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१२. Consider the following statements: 1. District of naulagarh, jayamangalagarh, bihat and samho is Monghyr. 2. Site dotted with mounds and a religious centre of naulagarh rulers is Monghyr. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१३. Consider the following statements: 1. Event announced by the buddha at vaiśālī is his approaching nirvāṇa. 2. District of mathahi, mehisi, birpur and srinagara is his approaching nirvāṇa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१४. Consider the following statements: 1. Excavator associated with naulagarh is Prof. R. K. Choudhary. 2. Name in which the bongaon grant was made is Prof. R. K. Choudhary. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१५. Consider the following statements: 1. Foreign scholars said to have performed tantric rites at jayamangalagarh is Bengali and Nepalese Paṇḍitas. 2. Inscription throwing light on buddhism in mithilā is Barantapura Caṇḍisthāna inscription. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१६. Consider the following statements: 1. Foreign scholars said to have performed tantric rites at jayamangalagarh is Bengali and Nepalese Paṇḍitas. 2. Monolithic pillar at kolhuā is Bengali and Nepalese Paṇḍitas. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१७. Consider the following statements: 1. Goddess worshipped at jayamangalagarh is Jayamangalā. 2. Naulagarh inscription no. 2 date is Jayamangalā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१८. Consider the following statements: 1. Height of the mound near rāmakuṇḍa is about 15 feet. 2. Diameter of the mound near rāmakuṇḍa is about 65 feet at the base. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३१९. Consider the following statements: 1. Height of the mound near rāmakuṇḍa is about 15 feet. 2. Institution under whose auspices the third vaiśālī excavation took place is about 15 feet. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२०. Consider the following statements: 1. Image discovered at naulagarh in gandhara style is black stone image of Bodhisattva. 2. Ceramic find from naulagarh rampart area is black stone image of Bodhisattva. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२१. Consider the following statements: 1. Inscription throwing light on buddhism in mithilā is Barantapura Caṇḍisthāna inscription. 2. District of naulagarh, jayamangalagarh, bihat and samho is Barantapura Caṇḍisthāna inscription. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२२. Consider the following statements: 1. Institution under whose auspices the third vaiśālī excavation took place is K. P. Jayaswal Institute, Patna. 2. Number of commemorative stupas at vaiśālī in yuan chwang's account is K. P. Jayaswal Institute, Patna. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२३. Consider the following statements: 1. Institution under whose auspices the third vaiśālī excavation took place is K. P. Jayaswal Institute, Patna. 2. Scholar who claimed the discovery of the licchavi stupa is A. S. Altekar. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२४. Consider the following statements: 1. Jataka story represented in the fresco is Mahosadha Jātaka. 2. Kingdom in which mahosadha was born in the jataka story is Mithilā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२५. Consider the following statements: 1. Jataka story represented in the fresco is Mahosadha Jātaka. 2. Site dotted with mounds and a religious centre of naulagarh rulers is Mahosadha Jātaka. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२६. Consider the following statements: 1. Kingdom in which mahosadha was born in the jataka story is Mithilā. 2. Traveller's identification of jayamangalagarh is Mithilā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२७. Consider the following statements: 1. Kolhuā is associated with Bhīmasena's Lāṭh. 2. Kesariyā is associated with Buddha's farewell to Licchavis. 3. Jayamangalagarh is associated with Jayamangalā pīṭha. Which of the statements given above are correct?

- (A) 1 and 2 only
- (B) 2 and 3 only
- (C) 1 and 3 only
- (D) 1, 2 and 3

३२८. Consider the following statements: 1. Larger region named in naulagarh inscription is Tirabhukti. 2. Ceramic find from naulagarh rampart area is Tirabhukti. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३२९. Consider the following statements: 1. Larger region named in naulagarh inscription is Tirabhukti. 2. Chinese travellers' important centre in north bihar is Sin-che temple. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३०. Consider the following statements: 1. Largest early stronghold of buddhism in the region is Vaiśālī. 2. Event announced by the buddha at vaiśālī is his approaching nirvāṇa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३१. Consider the following statements: 1. Largest early stronghold of buddhism in the region is Vaiśālī. 2. Inscription throwing light on buddhism in mithilā is Vaiśālī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३३. Consider the following statements: 1. Later religious development of the sin-che centre is Tantric Buddhism. 2. Kingdom in which mahosadha was born in the jataka story is Tantric Buddhism. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३३. Consider the following statements: 1. Monkey-tank tradition is dug by monkeys for the use of the Buddha. 2. Ancient site north of begusarai identified by excavations is dug by monkeys for the use of the Buddha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३४. Consider the following statements: 1. Monkey-tank tradition is dug by monkeys for the use of the Buddha. 2. Mound near rāmakuṇḍa identified as is the Aśoka stupa mentioned by Yuan Chwang. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३५. Consider the following statements: 1. Monolithic pillar at kolhuā is Bhīmasena's Lāṭh. 2. Later religious development of the sin-che centre is Bhīmasena's Lāṭh. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३६. Consider the following statements: 1. Mound near rāmakuṇḍa identified as is the Aśoka stupa mentioned by Yuan Chwang. 2. Number of stupas mentioned by yuan chwang at vaiśālī is the Aśoka stupa mentioned by Yuan Chwang. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३७. Consider the following statements: 1. Name in which the bongaon grant was made is Lord Buddha. 2. Ancient site north of begusarai identified by excavations is Lord Buddha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३८. Consider the following statements: 1. Naulagarh inscription no. 2 date is 11th–12th century A.D.. 2. Number of stupas mentioned by yuan chwang at vaiśālī is 11th–12th century A.D.. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३३९. Consider the following statements: 1. Naulagarh inscription no. 2 date is 11th–12th century A.D.. 2. Purpose recorded in naulagarh inscription no. 2 is erection of a monastery. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४०. Consider the following statements: 1. Nearby ancient fort connected with jayamangalagarh is Mangalgarh. 2. Excavator associated with naulagarh is Mangalgarh. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४१. Consider the following statements: 1. Number of commemorative stupas at vaiśālī in yuan chwang's account is eleven. 2. Number of stupas mentioned by yuan chwang at vaiśālī is eleven. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४२. Consider the following statements: 1. Number of stupas mentioned by yuan chwang at vaiśālī is thirteen. 2. Chinese travellers' important centre in north bihar is thirteen. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४३. Consider the following statements: 1. Number of stupas mentioned by yuan chwang at vaiśālī is thirteen. 2. Number of commemorative stupas at vaiśālī in yuan chwang's account is eleven. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४४. Consider the following statements: 1. Object presented by buddha to the licchavis at kesariyā is his alms-bowl. 2. Two relic stupas at vaiśālī in yuan chwang's account is his alms-bowl. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४५. Consider the following statements: 1. Other finds at naulagarh is grey pottery, polished stone, beads and terracottas. 2. Image discovered at naulagarh in gandhara style is black stone image of Bodhisattva. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४६. Consider the following statements: 1. Other finds at naulagarh is grey pottery, polished stone, beads and terracottas. 2. Place where buddha took leave of the licchavis is grey pottery, polished stone, beads and terracottas. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४७. Consider the following statements: 1. Pala ruler whose bongaon copper-plate is cited is Vighrahapāla III. 2. Village granted in the bongaon copper-plate is Vighrahapāla III. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४८. Consider the following statements: 1. Pala ruler whose bongaon copper-plate is cited is Vighrahapāla III. 2. Village granted in the bongaon copper-plate is Vāsukavartta. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३४९. Consider the following statements: 1. People who erected a stupa over their share of buddha's remains is Licchavis. 2. Date of the third vaiśālī excavations is 13 January 1958. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५०. Consider the following statements: 1. People who erected a stupa over their share of buddha's remains is Licchavis. 2. Height of the mound near rāmakuṇḍa is Licchavis. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५१. Consider the following statements: 1. Period when many buddhist sites existed in mithilā is 600–1200 A.D.. 2.

Excavator associated with naulagarh is 600–1200 A.D.. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५२. Consider the following statements: 1. Person named in the barantapura inscription is Sarvasimhadeva. 2. Places where temples were built by buddhists around 1100 a.d. is Sarvasimhadeva. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५३. Consider the following statements: 1. Place where buddha took leave of the licchavis is Kesariyā. 2. Object presented by buddha to the licchavis at kesariyā is his alms-bowl. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५४. Consider the following statements: 1. Place where buddha took leave of the licchavis is Kesariyā. 2. Village granted in the bongaon copper-plate is Kesariyā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५५. Consider the following statements: 1. Places where temples were built by buddhists around 1100 a.d. is Barantapura and Rahota in Saharsa. 2. Person named in the barantapura inscription is Sarvasimhadeva. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५६. Consider the following statements: 1. Places where temples were built by buddhists around 1100 a.d. is Barantapura and Rahota in Saharsa. 2. Site dotted with mounds and a religious centre of naulagarh rulers is Barantapura and Rahota in Saharsa. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५७. Consider the following statements: 1. Purpose recorded in naulagarh inscription no. 2 is erection of a monastery. 2. Naulagarh inscription no. 2 date is erection of a monastery. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५८. Consider the following statements: 1. Route marked by pillars including kolhuā is Aśoka's journey from Pāṭaliputra to Lumbinī. 2. Consecration year of aśoka's lumbinī journey is twentieth year. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३५९. Consider the following statements: 1. Route marked by pillars including kolhuā is Aśoka's journey from Pāṭaliputra to Lumbinī. 2. Inscription throwing light on buddhism in mithilā is Aśoka's journey from Pāṭaliputra to Lumbinī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६०. Consider the following statements: 1. Scholar who claimed the discovery of the licchavi stupa is A. S. Altekar. 2. Site dotted with mounds and a religious centre of naulagarh rulers is A. S. Altekar. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६१. Consider the following statements: 1. Siamese buddhist traveller's visit to jayamangalagarh is 1936–37. 2. Status of jayamangalagarh in śakti worship is 1936–37. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६२. Consider the following statements: 1. Siamese buddhist traveller's visit to jayamangalagarh is 1936–37. 2. Traveller's identification of jayamangalagarh is an ancient sacred Buddhist place later becoming a Tantric centre. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६३. Consider the following statements: 1. Sin-che temple location according to the author is between Aṅguttarāpa and the Kuśi country. 2. Cave number of yazdani's fresco reference is between Aṅguttarāpa and the Kuśi country. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६४. Consider the following statements: 1. Sin-che temple location according to the author is between Aṅguttarāpa and the Kuśi country. 2. Later religious development of the sin-che centre is Tantric Buddhism. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६५. Consider the following statements: 1. Site dotted with mounds and a religious centre of naulagarh rulers is Jayamangalagarh. 2. Goddess worshipped at jayamangalagarh is Jayamangalā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६६. Consider the following statements: 1. Site dotted with mounds and a religious centre of naulagarh rulers is Jayamangalagarh. 2. Site two miles north of raja bisal ka garh is Jayamangalagarh. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६७. Consider the following statements: 1. Site two miles north of raja bisal ka garh is Kolhuā. 2. Monolithic pillar at kolhuā is Bhīmasena's Lāṭh. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६८. Consider the following statements: 1. Site two miles north of raja bisal ka garh is Kolhuā. 2. Route marked by pillars including kolhuā is Kolhuā. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३६९. Consider the following statements: 1. Status of jayamangalagarh in śakti worship is one of the most important pīṭhas of India. 2. Person named in the barantapura inscription is one of the most important pīṭhas of India. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७०. Consider the following statements: 1. Stone image style found at bihat, birpur, naulagarh and jayamangalagarh is Gandhara School to Eastern School of Medieval Sculpture. 2. Ceramic find from naulagarh rampart area is Northern Black Polished Ware. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७१. Consider the following statements: 1. Stone image style found at bihat, birpur, naulagarh and jayamangalagarh is Gandhara School to Eastern School of Medieval Sculpture. 2. Mound near rāmakuṇḍa identified as is Gandhara School to Eastern School of Medieval Sculpture. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७२. Consider the following statements: 1. Stupas possibly linked with ānanda and buddha's ashes is Lauriya Nandangarh. 2. Cave number of yazdani's fresco reference is Cave XVI. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७३. Consider the following statements: 1. Stupas possibly linked with ānanda and buddha's ashes is Lauriya Nandangarh. 2. Scholar who claimed the discovery of the licchavi stupa is Lauriya Nandangarh. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७४. Consider the following statements: 1. Traveller's identification of jayamangalagarh is an ancient sacred Buddhist place later becoming a Tantric centre. 2. Monolithic pillar at kolhuā is an ancient sacred Buddhist place later becoming a Tantric centre. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७५. Consider the following statements: 1. Two relic stupas at vaiśālī in yuan chwang's account is one of the Buddha and one of Ānanda. 2. Ancient markata-hrada identified with is Rāmakuṇḍa in Vaiśālī. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७६. Consider the following statements: 1. Two relic stupas at vaiśālī in yuan chwang's account is one of the Buddha and one of Ānanda. 2. District of mathahi, mehisi, birpur and srinagara is one of the Buddha and one of Ānanda. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७७. Consider the following statements: 1. Village granted in the bongaon copper-plate is Vāsukavartta. 2. Period when many buddhist sites existed in mithilā is Vāsukavartta. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७८. Consider the following statements: 1. Village near goraul railway station with a buddha image is Ponjha. 2. District of jarahatiya and andhra-tharhi is Darbhanga. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३७९. Consider the following statements: 1. Village near goraul railway station with a buddha image is Ponjha. 2. Excavator associated with naulagarh is Ponjha. Which of the statements given above is/are correct?

- (A) 1 only
- (B) 2 only
- (C) Both 1 and 2
- (D) Neither 1 nor 2

३८०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Buddhist university system credited with the growth of Buddhism in Eastern India?

- (A) Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana
- (B) Vāsukavartta
- (C) Barantapura and Rahota in Saharsa
- (D) Licchavis

३८१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Chinese travellers' important centre in North Bihar?

- (A) Mangalgarh
- (B) Rāmakunḍa in Vaiśālī
- (C) Lord Buddha
- (D) Sin-che temple

३८२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Jataka story represented in the fresco?

- (A) Mahosadha Jātaka
- (B) Sarvasimhadeva
- (C) Northern Black Polished Ware
- (D) about 15 feet

३८३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Naulagarh inscription No. 2 date?

- (A) Darbhanga
- (B) 11th–12th century A.D.
- (C) A. S. Altekar
- (D) 1936–37

३८४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Pala ruler whose Bongaon copper-plate is cited?

- (A) Vīgrahapāla III
- (B) Sin-che temple
- (C) the Aśoka stupa mentioned by Yuan Chwang
- (D) Tantric Buddhism

३८५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Siamese Buddhist traveller's visit to Jayamangalagarh?

- (A) twentieth year
- (B) 1936–37
- (C) about 15 feet
- (D) Darbhanga

३८६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with Sin-che temple location according to the author?

- (A) Saharsa
- (B) dug by monkeys for the use of the Buddha
- (C) between Aṅguttarāpa and the Kuśi country
- (D) Monghyr

३८७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with ancient Markata-hrada identified with?

- (A) Purnea
- (B) A. S. Altekar
- (C) 1936–37
- (D) Rāmakuṇḍa in Vaiśālī

३८८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with ancient site north of Begusarai identified by excavations?

- (A) Vaiśālī
- (B) dug by monkeys for the use of the Buddha
- (C) Naulagarh or Eastern Monghyr
- (D) Darbhanga

३८९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with cave number of Yazdani's fresco reference?

- (A) 1936–37
- (B) K. P. Jayaswal Institute, Patna
- (C) Cave XVI
- (D) Jayamangalā

३९०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with ceramic find from Naulagarh rampart area?

- (A) about 65 feet at the base
- (B) Kesariyā
- (C) Northern Black Polished Ware
- (D) Sarvasimhadeva

३९१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with consecration year of Aśoka's Lumbinī journey?

- (A) twentieth year
- (B) Kolhuā
- (C) one of the most important pīṭhas of India
- (D) black stone image of Bodhisattva

३९२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with date of the third Vaiśālī excavations?

- (A) Gandhara School to Eastern School of Medieval Sculpture
- (B) one of the most important pīṭhas of India
- (C) erection of a monastery
- (D) 13 January 1958

३९३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with days of worship at Jayamangalagarh?

- (A) about 15 feet
- (B) Aśoka's journey from Pāṭaliputra to Lumbinī
- (C) Tuesday and Saturday
- (D) Lauriya Nandangarh

३९४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with diameter of the mound near Rāmakuṇḍa?

- (A) between Aṅguttarāpa and the Kuśi country
- (B) about 65 feet at the base
- (C) Kolhuā
- (D) his alms-bowl

३९५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with district of Gorodh?

- (A) Prof. R. K. Choudhary
- (B) Purnea
- (C) Tuesday and Saturday
- (D) Mahosadha Jātaka

३९६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with district of Jarahatiya and Andhra-Tharhi?

- (A) Darbhanga
- (B) Aśoka's journey from Pāṭaliputra to Lumbinī
- (C) Kesariyā
- (D) Mahosadha Jātaka

३९७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with district of Mathahi, Mehisi, Birpur and Srinagara?

- (A) Ponjha
- (B) Barantapura Caṇḍisthāna inscription
- (C) his approaching nirvāṇa
- (D) Saharsa

३९८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with district of Naulagarh, Jayamangalagarh, Bihat and Samho?

- (A) erection of a monastery
- (B) Lauriya Nandangarh
- (C) Bengali and Nepalese Paṇḍitas
- (D) Monghyr

३९९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with event announced by the Buddha at Vaiśālī?

- (A) A. S. Altekar
- (B) his approaching nirvāṇa
- (C) Sin-che temple
- (D) dug by monkeys for the use of the Buddha

४००. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with excavator associated with Naulagarh?

- (A) Prof. R. K. Choudhary
- (B) Lord Buddha
- (C) Sarvasimhadeva
- (D) Tuesday and Saturday

४०१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with foreign scholars said to have performed Tantric rites at Jayamangalagarh?

- (A) Vāsukavartta
- (B) 600–1200 A.D.
- (C) Barantapura Caṇḍisthāna inscription
- (D) Bengali and Nepalese Paṇḍitas

४०२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with goddess worshipped at Jayamangalagarh?

- (A) one of the most important pīṭhas of India
- (B) Jayamangalā
- (C) Bhīmasena's Lāṭh
- (D) Lauriya Nandangarh

४०३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with height of the mound near Rāmakuṇḍa?

- (A) Kesariyā
- (B) Sin-che temple
- (C) grey pottery, polished stone, beads and terracottas
- (D) about 15 feet

४०४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with image discovered at Naulagarh in Gandhara style?

- (A) black stone image of Bodhisattva
- (B) Mahosadha Jātaka
- (C) Lauriya Nandangarh
- (D) Sin-che temple

४०५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with inscription throwing light on Buddhism in Mithilā?

- (A) Tirabhukti
- (B) Kesariyā
- (C) Naulagarh or Eastern Monghyr
- (D) Barantapura Caṇḍisthāna inscription

४०६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with institution under whose auspices the third Vaiśālī excavation took place?

- (A) 13 January 1958
- (B) K. P. Jayaswal Institute, Patna
- (C) Licchavis
- (D) Vaiśālī

४०७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with kingdom in which Mahosadha was born in the Jataka story?

- (A) Mithilā
- (B) about 65 feet at the base
- (C) thirteen
- (D) Bhīmasena's Lāṭh

४०८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with larger region named in Naulagarh inscription?

- (A) Tirabhukti
- (B) Gandhara School to Eastern School of Medieval Sculpture
- (C) one of the Buddha and one of Ānanda
- (D) Saharsa

४०९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with largest early stronghold of Buddhism in the region?

- (A) Aśoka's journey from Pāṭaliputra to Lumbinī
- (B) his approaching nirvāṇa
- (C) Vaiśālī
- (D) Barantapura and Rahota in Saharsa

४१०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with later religious development of the Sin-che centre?

- (A) Tantric Buddhism
- (B) one of the Buddha and one of Ānanda
- (C) Saharsa
- (D) Cave XVI

४११. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with monkey-tank tradition?

- (A) Bhīmasena's Lāṭh
- (B) twentieth year
- (C) dug by monkeys for the use of the Buddha
- (D) thirteen

४१२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with monolithic pillar at Kolhuā?

- (A) about 15 feet
- (B) Mahosadha Jātaka
- (C) Bhīmasena's Lāṭh
- (D) 600–1200 A.D.

४१३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with mound near Rāmakuṇḍa identified as?

- (A) Jayamangalā
- (B) 1936–37
- (C) the Aśoka stupa mentioned by Yuan Chwang
- (D) Vāsukavartta

४१४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with name in which the Bongaon grant was made?

- (A) Bengali and Nepalese Paṇḍitas
- (B) Jayamangalā
- (C) Lord Buddha
- (D) 600–1200 A.D.

४१५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with nearby ancient fort connected with Jayamangalagarh?

- (A) Prof. R. K. Choudhary
- (B) Mangalgarh
- (C) Mahosadha Jātaka
- (D) Vaiśālī

४१६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with number of commemorative stupas at Vaiśālī in Yuan Chwang's account?

- (A) Lauriya Nandangarh
- (B) Mangalgarh
- (C) eleven
- (D) K. P. Jayaswal Institute, Patna

४१७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with number of stupas mentioned by Yuan Chwang at Vaiśālī?

- (A) Darbhanga
- (B) dug by monkeys for the use of the Buddha
- (C) about 65 feet at the base
- (D) thirteen

४१८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with object presented by Buddha to the Licchavis at Kesariyā?

- (A) thirteen
- (B) his approaching nirvāṇa
- (C) his alms-bowl
- (D) eleven

४१९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with other finds at Naulagarh?

- (A) Bengali and Nepalese Paṇḍitas
- (B) grey pottery, polished stone, beads and terracottas
- (C) Sin-che temple
- (D) eleven

४२०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with people who erected a stupa over their share of Buddha's remains?

- (A) Vaiśālī
- (B) K. P. Jayaswal Institute, Patna
- (C) Licchavis
- (D) between Aṅguttarāpa and the Kuśī country

४२१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with period when many Buddhist sites existed in Mithilā?

- (A) thirteen
- (B) 600–1200 A.D.
- (C) one of the Buddha and one of Ānanda
- (D) Prof. R. K. Choudhary

४२२. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with person named in the Barantapura inscription?

- (A) Darbhanga
- (B) Jayamangalagarh
- (C) Vāsukavartta
- (D) Sarvasimhadeva

४२३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with place where Buddha took leave of the Licchavis?

- (A) Kesariyā
- (B) K. P. Jayaswal Institute, Patna
- (C) Tirabhukti
- (D) 11th–12th century A.D.

४२४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with places where temples were built by Buddhists around 1100 A.D.?

- (A) 11th–12th century A.D.
- (B) one of the most important pīṭhas of India
- (C) Aśoka's journey from Pāṭaliputra to Lumbinī
- (D) Barantapura and Rahota in Saharsa

४२५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with purpose recorded in Naulagarh inscription No. 2?

- (A) Darbhanga
- (B) his alms-bowl
- (C) erection of a monastery
- (D) Aśoka's journey from Pāṭaliputra to Lumbinī

४२६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with route marked by pillars including Kolhuā?

- (A) Gandhara School to Eastern School of Medieval Sculpture
- (B) Vīgrahapāla III
- (C) Aśoka's journey from Pāṭaliputra to Lumbinī
- (D) Prof. R. K. Choudhary

४२७. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with scholar who claimed the discovery of the Licchavi stupa?

- (A) the Aśoka stupa mentioned by Yuan Chwang
- (B) 13 January 1958
- (C) A. S. Altekar
- (D) Aśoka's journey from Pāṭaliputra to Lumbinī

४२८. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with site dotted with mounds and a religious centre of Naulagarh rulers?

- (A) Jayamangalagarh
- (B) twentieth year
- (C) an ancient sacred Buddhist place later becoming a Tantric centre
- (D) his alms-bowl

४२९. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with site two miles north of Raja Bisal ka garh?

- (A) Aśoka's journey from Pāṭaliputra to Lumbinī
- (B) Kolhuā
- (C) dug by monkeys for the use of the Buddha
- (D) twentieth year

४३०. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with status of Jayamangalagarh in Śakti worship?

- (A) about 15 feet
- (B) Rāmakuṇḍa in Vaiśālī
- (C) one of the most important pīṭhas of India
- (D) Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana

४३१. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with stone image style found at Bihat, Birpur, Naulagarh and Jayamangalagarh?

- (A) 11th–12th century A.D.
- (B) Prof. R. K. Choudhary
- (C) Gandhara School to Eastern School of Medieval Sculpture
- (D) Mahosadha Jātaka

- ४३३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with stupas possibly linked with Ānanda and Buddha's ashes?**
- (A) Lauriya Nandangarh
 - (B) Jayamangalā
 - (C) Licchavis
 - (D) his approaching nirvāṇa
- ४३३. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with traveller's identification of Jayamangalagarh?**
- (A) about 65 feet at the base
 - (B) Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana
 - (C) twentieth year
 - (D) an ancient sacred Buddhist place later becoming a Tantric centre
- ४३४. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with two relic stupas at Vaiśālī in Yuan Chwang's account?**
- (A) one of the Buddha and one of Ānanda
 - (B) Prof. R. K. Choudhary
 - (C) Barantapura Caṇḍisthāna inscription
 - (D) one of the most important pīṭhas of India
- ४३५. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with village granted in the Bongaon copper-plate?**
- (A) Tirabhukti
 - (B) Vāsukavartta
 - (C) Aśoka's journey from Pāṭaliputra to Lumbinī
 - (D) Lauriya Nandangarh
- ४३६. In Upendra Thakur's Studies in Jainism and Buddhism in Mithilā, which of the following is correctly associated with village near Goraul railway station with a Buddha image?**
- (A) Cave XVI
 - (B) Kesariyā
 - (C) Lauriya Nandangarh
 - (D) Ponjha
- ४३७. The expression or name "11th–12th century A.D." in the book is best connected with which of the following?**
- (A) Naulagarh inscription No. 2 date
 - (B) site two miles north of Raja Bisal ka garh
 - (C) largest early stronghold of Buddhism in the region
 - (D) kingdom in which Mahosadha was born in the Jataka story
- ४३८. The expression or name "13 January 1958" in the book is best connected with which of the following?**
- (A) place where Buddha took leave of the Licchavis
 - (B) Naulagarh inscription No. 2 date
 - (C) date of the third Vaiśālī excavations
 - (D) Siamese Buddhist traveller's visit to Jayamangalagarh

४३९. The expression or name “1936–37” in the book is best connected with which of the following?

- (A) Siamese Buddhist traveller’s visit to Jayamangalagarh
- (B) excavator associated with Naulagarh
- (C) district of Gorodh
- (D) stone image style found at Bihat, Birpur, Naulagarh and Jayamangalagarh

उत्तरमाला — अध्याय १ (उत्तर ओ व्याख्या / Answers & Explanations)

- १. (A) 1 only — Campā is described as the capital of Aṅga.
- २. (C) Both 1 and 2 — Both statements are supported: The Jainism chapter begins by stressing Vaiśālī and Mahāvīra’s connection with Mithilā/North Bihar. Mahāvīra, the twenty-fourth Tirthankara, is described as born in the noble family of Vaiśālī.
- ३. (A) 1 only — The Jainism chapter begins by stressing Vaiśālī and Mahāvīra’s connection with Mithilā/North Bihar.
- ४. (A) 1 only — Cellanā, one of Chetaka’s seven daughters, married Bimbisāra.
- ५. (A) 1 only — The chapter notes Yuan Chwang’s visit to Vaiśālī in the seventh century.
- ६. (A) 1 only — The author distinguishes Mahāvīra’s attitude to Vedic authority from the Buddha’s.
- ७. (C) Both 1 and 2 — Both statements are supported: The author distinguishes Mahāvīra’s attitude to Vedic authority from the Buddha’s. The author says Mahāvīra recognized the status of the Trivarṇa.
- ८. (A) 1 only — Chetaka’s seven daughters are mentioned in the royal patronage discussion.
- ९. (C) Both 1 and 2 — Both statements are supported: Chetaka’s seven daughters are mentioned in the royal patronage discussion. Cellanā, one of Chetaka’s seven daughters, married Bimbisāra.
- १०. (A) 1 only — The text says Mahāvīra was the founder of Jainism as it exists today.
- ११. (A) 1 only — The text links Videhas, Licchavis and Jñātrikas with Mahāvīra’s influence.
- १२. (A) 1 only — The text notes old and new Jaina temples of both Digambara and Śvetāmbara sects at Campā.
- १३. (A) 1 only — Mahāvīra, the twenty-fourth Tirthankara, is described as born in the noble family of Vaiśālī.
- १४. (C) Both 1 and 2 — Both statements are supported: The text says Cellanā and Bimbisāra became ardent Jainas. Campā is described as the capital of Aṅga.
- १५. (A) 1 only — The text says Cellanā and Bimbisāra became ardent Jainas.
- १६. (D) 1, 2 and 3 — All three associations are stated or directly supported in the book.
- १७. (A) 1 only — Nirgrantha monks are said to have lived at Vaiśālī in large numbers.
- १८. (C) Both 1 and 2 — Both statements are supported: Nirgrantha monks are said to have lived at Vaiśālī in large numbers. Pāvāpurī in Patna district is named as the place where Mahāvīra died.
- १९. (A) 1 only — The author compares Vaiśālī’s importance to Jainas with Jerusalem and Mecca for other religions.
- २०. (C) Both 1 and 2 — Both statements are supported: The author compares Vaiśālī’s importance to Jainas with Jerusalem and Mecca for other religions. The chapter notes Yuan Chwang’s visit to Vaiśālī in the seventh century.
- २१. (A) 1 only — Pāvāpurī in Patna district is named as the place where Mahāvīra died.
- २२. (A) 1 only — Campā near Bhagalpur is mentioned as a Jaina-related place.
- २३. (C) Both 1 and 2 — Both statements are supported: Campā near Bhagalpur is mentioned as a Jaina-related place. Pārśvanātha, the twenty-third Tirthankara, is treated as an historical figure preceding Mahāvīra.

२४. (A) **1 only** — Mahāvīra is said to have spent three rainy seasons at Campā.
२५. (C) **Both 1 and 2** — Both statements are supported: Mahāvīra is said to have spent three rainy seasons at Campā. Vāsupūjya, the twelfth Tirthankara, is said to have been born and to have died at Campā.
२६. (C) **Both 1 and 2** — Both statements are supported: Mahāvīra is said to have spent six rainy seasons in Mithilā. The text links Videhas, Licchavis and Jñātrikas with Mahāvīra's influence.
२७. (A) **1 only** — Mahāvīra is said to have spent six rainy seasons in Mithilā.
२८. (A) **1 only** — The author says Mahāvīra recognized the status of the Trivarna.
२९. (A) **1 only** — The author argues that Jainism was not a revolt in the strict sense against Brahmanical hierarchy.
३०. (C) **Both 1 and 2** — Both statements are supported: The author argues that Jainism was not a revolt in the strict sense against Brahmanical hierarchy. The text says Mahāvīra was the founder of Jainism as it exists today.
३१. (A) **1 only** — The Uttarādhyayana-sūtra is cited for Nami's renunciation.
३२. (A) **1 only** — Pārśvanātha, the twenty-third Tirthankara, is treated as an historical figure preceding Mahāvīra.
३३. (A) **1 only** — Vāsupūjya, the twelfth Tirthankara, is said to have been born and to have died at Campā.
३४. (A) **1 only** — The Uttarādhyayana-sūtra represents Nami, king of Videha/Mithilā, as taking Śramaṇahood.
३५. (C) **Both 1 and 2** — Both statements are supported: The Uttarādhyayana-sūtra represents Nami, king of Videha/Mithilā, as taking Śramaṇahood. The Uttarādhyayana-sūtra is cited for Nami's renunciation.
३६. (A) **Cellanā** — Cellanā, one of Chetaka's seven daughters, married Bimbisāra.
३७. (C) **Yuan Chwang or Xuanzang** — The chapter notes Yuan Chwang's visit to Vaiśālī in the seventh century.
३८. (B) **Mahāvīra, the twenty-fourth Tirthankara** — Mahāvīra, the twenty-fourth Tirthankara, is described as born in the noble family of Vaiśālī.
३९. (B) **Digambara and Śvetāmbara** — The text notes old and new Jaina temples of both Digambara and Śvetāmbara sects at Campā.
४०. (C) **Pārśvanātha** — Pārśvanātha, the twenty-third Tirthankara, is treated as an historical figure preceding Mahāvīra.
४१. (B) **Nami** — The Uttarādhyayana-sūtra represents Nami, king of Videha/Mithilā, as taking Śramaṇahood.
४२. (C) **Campā** — Campā is described as the capital of Aṅga.
४३. (D) **Vaiśālī and Mahāvīra's connection with North Bihar** — The Jainism chapter begins by stressing Vaiśālī and Mahāvīra's connection with Mithilā/North Bihar.
४४. (D) **Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha** — The author distinguishes Mahāvīra's attitude to Vedic authority from the Buddha's.
४५. (C) **Chetaka** — Chetaka's seven daughters are mentioned in the royal patronage discussion.
४६. (B) **Mahāvīra** — The text says Mahāvīra was the founder of Jainism as it exists today.
४७. (B) **Videhas, Licchavis and Jñātrikas** — The text links Videhas, Licchavis and Jñātrikas with Mahāvīra's influence.
४८. (A) **Bimbisāra** — The text says Cellanā and Bimbisāra became ardent Jainas.
४९. (D) **Nirgrantha monks** — Nirgrantha monks are said to have lived at Vaiśālī in large numbers.
५०. (C) **Vaiśālī** — The author compares Vaiśālī's importance to Jainas with Jerusalem and Mecca for other religions.
५१. (B) **Pāvāpurī** — Pāvāpurī in Patna district is named as the place where Mahāvīra died.
५२. (B) **Campā** — Campā near Bhagalpur is mentioned as a Jaina-related place.
५३. (B) **three rainy seasons** — Mahāvīra is said to have spent three rainy seasons at Campā.

५४. (C) **six rainy seasons** — Mahāvīra is said to have spent six rainy seasons in Mithilā.
५५. (D) **Trivarṇa: Brāhmaṇa, Kṣatriya and Vaiśya** — The author says Mahāvīra recognized the status of the Trivarṇa.
५६. (A) **not a revolt in the strict sense** — The author argues that Jainism was not a revolt in the strict sense against Brahmanical hierarchy.
५७. (C) **Uttarādhyayana-sūtra** — The Uttarādhyayana-sūtra is cited for Nami's renunciation.
५८. (C) **Vāsupūjya** — Vāsupūjya, the twelfth Tirthankara, is said to have been born and to have died at Campā.
५९. (C) **king who became an ardent Jaina through Cellanā** — The text says Cellanā and Bimbisāra became ardent Jainas.
६०. (C) **place near Bhagalpur associated with Jainism** — Campā near Bhagalpur is mentioned as a Jaina-related place.
६१. (B) **Chetaka's daughter married to Bimbisāra** — Cellanā, one of Chetaka's seven daughters, married Bimbisāra.
६२. (B) **father of seven daughters in the Jaina royal network** — Chetaka's seven daughters are mentioned in the royal patronage discussion.
६३. (A) **Jaina sects with temples at Campā** — The text notes old and new Jaina temples of both Digambara and Śvetāmbara sects at Campā.
६४. (C) **contrast with Buddha on Vedic authority** — The author distinguishes Mahāvīra's attitude to Vedic authority from the Buddha's.
६५. (D) **Jaina Tirthankara linked with Vaiśālī** — Mahāvīra, the twenty-fourth Tirthankara, is described as born in the noble family of Vaiśālī.
६६. (A) **founder of Jainism as it exists today according to the author** — The text says Mahāvīra was the founder of Jainism as it exists today.
६७. (C) **Videha king represented as taking Śramaṇahood** — The Uttarādhyayana-sūtra represents Nami, king of Videha/Mithilā, as taking Śramaṇahood.
६८. (A) **monks still living at Vaiśālī in Yuan Chwang's account** — Nirgrantha monks are said to have lived at Vaiśālī in large numbers.
६९. (A) **Tirthankara immediately preceding Mahāvīra** — Pārśvanātha, the twenty-third Tirthankara, is treated as an historical figure preceding Mahāvīra.
७०. (A) **place in Patna district associated with Mahāvīra's death** — Pāvāpurī in Patna district is named as the place where Mahāvīra died.
७१. (D) **social order recognised by Mahāvīra according to the author** — The author says Mahāvīra recognized the status of the Trivarṇa.
७२. (A) **text mentioning Nami's renunciation** — The Uttarādhyayana-sūtra is cited for Nami's renunciation.
७३. (C) **chapter on Jainism begins with** — The Jainism chapter begins by stressing Vaiśālī and Mahāvīra's connection with Mithilā/North Bihar.
७४. (B) **place described as a pilgrimage centre for Jainas like Jerusalem or Mecca** — The author compares Vaiśālī's importance to Jainas with Jerusalem and Mecca for other religions.
७५. (A) **groups influenced by Mahāvīra's teaching** — The text links Videhas, Licchavis and Jñātrikas with Mahāvīra's influence.
७६. (C) **twelfth Tirthankara born and died at Campā** — Vāsupūjya, the twelfth Tirthankara, is said to have been born and to have died at Campā.
७७. (C) **Chinese pilgrim who visited Vaiśālī in the seventh century** — The chapter notes Yuan Chwang's visit to Vaiśālī in the seventh century.

७८. (D) **status of Jainism relative to Brahmanism according to the author** — The author argues that Jainism was not a revolt in the strict sense against Brahmanical hierarchy.
७९. (B) **rainy seasons Mahāvīra spent in Mithilā** — Mahāvīra is said to have spent six rainy seasons in Mithilā.
८०. (B) **rainy seasons Mahāvīra spent at Campā** — Mahāvīra is said to have spent three rainy seasons at Campā.
८१. (C) **Cellanā** — Cellanā, one of Chetaka's seven daughters, married Bimbisāra.
८२. (C) **Yuan Chwang or Xuanzang** — The chapter notes Yuan Chwang's visit to Vaiśālī in the seventh century.
८३. (A) **Mahāvīra, the twenty-fourth Tirthankara** — Mahāvīra, the twenty-fourth Tirthankara, is described as born in the noble family of Vaiśālī.
८४. (B) **Digambara and Śvetāmbara** — The text notes old and new Jaina temples of both Digambara and Śvetāmbara sects at Campā.
८५. (C) **Pārśvanātha** — Pārśvanātha, the twenty-third Tirthankara, is treated as an historical figure preceding Mahāvīra.
८६. (D) **Nami** — The Uttarādhyayana-sūtra represents Nami, king of Videha/Mithilā, as taking Śramaṇahood.
८७. (C) **Campā** — Campā is described as the capital of Aṅga.
८८. (D) **Vaiśālī and Mahāvīra's connection with North Bihar** — The Jainism chapter begins by stressing Vaiśālī and Mahāvīra's connection with Mithilā/North Bihar.
८९. (B) **Mahāvīra did not criticize the authority of the Vedas as openly as the Buddha** — The author distinguishes Mahāvīra's attitude to Vedic authority from the Buddha's.
९०. (D) **Chetaka** — Chetaka's seven daughters are mentioned in the royal patronage discussion.
९१. (B) **Mahāvīra** — The text says Mahāvīra was the founder of Jainism as it exists today.
९२. (D) **Videhas, Licchavis and Jñātrikas** — The text links Videhas, Licchavis and Jñātrikas with Mahāvīra's influence.
९३. (A) **Bimbisāra** — The text says Cellanā and Bimbisāra became ardent Jainas.
९४. (B) **Nirgrantha monks** — Nirgrantha monks are said to have lived at Vaiśālī in large numbers.
९५. (B) **Vaiśālī** — The author compares Vaiśālī's importance to Jainas with Jerusalem and Mecca for other religions.
९६. (C) **Pāvāpurī** — Pāvāpurī in Patna district is named as the place where Mahāvīra died.
९७. (C) **Campā** — Campā near Bhagalpur is mentioned as a Jaina-related place.
९८. (A) **three rainy seasons** — Mahāvīra is said to have spent three rainy seasons at Campā.
९९. (A) **six rainy seasons** — Mahāvīra is said to have spent six rainy seasons in Mithilā.
१००. (C) **Trivaṇṇa: Brāhmaṇa, Kṣatriya and Vaiśya** — The author says Mahāvīra recognized the status of the Trivaṇṇa.
१०१. (D) **not a revolt in the strict sense** — The author argues that Jainism was not a revolt in the strict sense against Brahmanical hierarchy.
१०२. (A) **Uttarādhyayana-sūtra** — The Uttarādhyayana-sūtra is cited for Nami's renunciation.
१०३. (C) **Vāsupūjya** — Vāsupūjya, the twelfth Tirthankara, is said to have been born and to have died at Campā.
१०४. (A) **Pārśvanātha as twenty-third Tirthankara → Mahāvīra as twenty-fourth Tirthankara → Mahāvīra's rainy seasons in Mithilā and Campā** — The Jainism chapter presents Pārśvanātha before Mahāvīra and then discusses Mahāvīra's activity in Mithilā and Campā.
१०५. (A) **1 only** — Rāmasimhadeva offered Dharmasvāmin the chief priesthood, which he politely refused.
१०६. (C) **Both 1 and 2** — Both statements are supported: Dignāga's criticism of Hindu Nyāya and Vātsyāyana-bhāṣya is said to have provoked Uddyotakara. Uddyotakara wrote the Vārttika to answer Buddhist criticism.

१०७. (A) 1 only — Dignāga's criticism of Hindu Nyāya and Vātsyāyana-bhāṣya is said to have provoked Uddyotakara.
१०८. (A) 1 only — Jñānaśrīmitra is described as a Buddhist thinker from Ganda before Udayana.
१०९. (C) Both 1 and 2 — Both statements are supported: Jñānaśrīmitra is described as a Buddhist thinker from Ganda before Udayana. Jñānaśrīmitra held high honour among scholars at Vikramaśīla Mahāvihāra.
११०. (C) Both 1 and 2 — Both statements are supported: The Buddhism chapter begins by calling the sixth century B.C. a cardinal epoch in world history. Lao Tzu and Confucius are named in the global intellectual ferment of the sixth century B.C.
१११. (A) 1 only — The Buddhism chapter begins by calling the sixth century B.C. a cardinal epoch in world history.
११२. (A) 1 only — The author says that since the eighth century A.D. Hindu society came to be dominated by pseudo-sādhakas of this kind.
११३. (C) Both 1 and 2 — Both statements are supported: The author says that since the eighth century A.D. Hindu society came to be dominated by pseudo-sādhakas of this kind. A large section of Buddhists is said to have fled to Tibet, Nepal and other countries.
११४. (A) 1 only — Lao Tzu and Confucius are named in the global intellectual ferment of the sixth century B.C.
११५. (A) 1 only — Dharmakīrti's Pramāṇavārttika is named in the discussion of Buddhist logic.
११६. (C) Both 1 and 2 — Both statements are supported: Rāmasimhadeva is described as belonging to the Kaṇva dynasty. Rāmasimhadeva offered Dharmasvāmin the chief priesthood, which he politely refused.
११७. (A) 1 only — Rāmasimhadeva is described as belonging to the Kaṇva dynasty.
११८. (C) Both 1 and 2 — Both statements are supported: Jayāditya Miśra is described as the son of Vararuci Miśra. They are said to have met at the Mahākāla Śiva temple.
११९. (A) 1 only — Jayāditya Miśra is described as the son of Vararuci Miśra.
१२०. (C) Both 1 and 2 — Both statements are supported: Parmenides and Empedocles are named among Greek thinkers of the period. Zarathustra is named in the sixth-century religious-intellectual ferment.
१२१. (A) 1 only — Parmenides and Empedocles are named among Greek thinkers of the period.
१२२. (A) 1 only — Jñānaśrīmitra's criticism is said to have provoked Udayana to write against Buddhist arguments.
१२३. (A) 1 only — Mahāvīra and the Buddha are named for India in the sixth-century ferment.
१२४. (C) Both 1 and 2 — Both statements are supported: Mahāvīra and the Buddha are named for India in the sixth-century ferment. The Muṇḍaka Upaniṣad is cited as denouncing upholders of sacrifices as fools and fanatics.
१२५. (A) 1 only — Zarathustra is named in the sixth-century religious-intellectual ferment.
१२६. (C) Both 1 and 2 — Both statements are supported: Janaka Videha is presented as refusing to submit to Brahmanical hierarchical pretensions. A legend connects Vikramāditya with the conquest of Mithilā in the context of disputes with Buddhists.
१२७. (A) 1 only — Janaka Videha is presented as refusing to submit to Brahmanical hierarchical pretensions.
१२८. (D) 1, 2 and 3 — All three associations are stated or directly supported in the book.
१२९. (A) 1 only — A legend connects Vikramāditya with the conquest of Mithilā in the context of disputes with Buddhists.
१३०. (A) 1 only — The massacre story links Purāditya/Raj Banault with the killing of Buddhists and their patron Arjuna of Saptari.
१३१. (A) 1 only — Rāja Rāmasimhadeva offered rice, gold, medicine and requested Dharmasvāmin to stay longer.
१३२. (A) 1 only — Maithila Paṇḍitas sent Jayāditya Miśra to represent their case before Vikramāditya.
१३३. (A) 1 only — Jñānaśrīmitra held high honour among scholars at Vikramaśīla Mahāvihāra.

१३४. (A) 1 only — Uddyotakara wrote the Vārttika to answer Buddhist criticism.
१३५. (A) 1 only — The legend places a philosophical disputation between Buddhists and Maithila scholars at Hariharakṣetra.
१३६. (C) Both 1 and 2 — Both statements are supported: The legend places a philosophical disputation between Buddhists and Maithila scholars at Hariharakṣetra. Maithila Paṇḍitas sent Jayāditya Miśra to represent their case before Vikramāditya.
१३७. (A) 1 only — The Gandhavariya Rajputs of Mithilā are said to trace descent from Vikramāditya.
१३८. (A) 1 only — The author states that the real founders of medieval logic were the Buddhists.
१३९. (C) Both 1 and 2 — Both statements are supported: The text says that in Sind Buddhism had degenerated from sublime philosophy to vile superstition. The text says Buddhism was gradually supplanted by Hinduism in Kashmir.
१४०. (A) 1 only — The text says that in Sind Buddhism had degenerated from sublime philosophy to vile superstition.
१४१. (C) Both 1 and 2 — Both statements are supported: Buddhism is said to have continued as a dominant religion in Orissa up to the end of the fifth century A.D. The author states that the real founders of medieval logic were the Buddhists.
१४२. (A) 1 only — Buddhism is said to have continued as a dominant religion in Orissa up to the end of the fifth century A.D.
१४३. (A) 1 only — The text says Buddhism was gradually supplanted by Hinduism in Kashmir.
१४४. (A) 1 only — A large section of Buddhists is said to have fled to Tibet, Nepal and other countries.
१४५. (A) 1 only — The author says Maithilas were immensely influenced by Buddhist Tantric practices.
१४६. (C) Both 1 and 2 — Both statements are supported: The author says Maithilas were immensely influenced by Buddhist Tantric practices. The Mañjuśrīmūlakalpa is described as serving as a license for degraded methods under Tantric sādhanā.
१४७. (A) 1 only — The Mahākāla Śiva temple is described as being on the bank of the Śiprā river.
१४८. (C) Both 1 and 2 — Both statements are supported: The Mahākāla Śiva temple is described as being on the bank of the Śiprā river. The Gandhavariya Rajputs of Mithilā are said to trace descent from Vikramāditya.
१४९. (A) 1 only — Jyotirīśvarācārya is described as scholar-minister of Harisimhadeva.
१५०. (C) Both 1 and 2 — Both statements are supported: Jñānaśrīmitra is placed in a school strengthened by Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti. Dharmakīrti's Pramāṇavārttika is named in the discussion of Buddhist logic.
१५१. (A) 1 only — Jñānaśrīmitra is placed in a school strengthened by Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti.
१५२. (A) 1 only — The Vāma-mārga is linked with Aghora saints and popular Tantric practices.
१५३. (C) Both 1 and 2 — Both statements are supported: The Vāma-mārga is linked with Aghora saints and popular Tantric practices. Wine, woman and meat are described as chief sources of their sādhanā/meditation.
१५४. (A) 1 only — Atīśa is said to have sought Jñānaśrīmitra's advice before leaving for Tibet.
१५५. (A) 1 only — They are said to have met at the Mahākāla Śiva temple.
१५६. (A) 1 only — The Mañjuśrīmūlakalpa is described as serving as a license for degraded methods under Tantric sādhanā.
१५७. (A) 1 only — Wine, woman and meat are described as chief sources of their sādhanā/meditation.
१५८. (A) 1 only — Dharmasvāmin, a Tibetan Buddhist traveller, is said to have visited India between 1234 and 1236.
१५९. (C) Both 1 and 2 — Both statements are supported: Dharmasvāmin, a Tibetan Buddhist traveller, is said to have visited India between 1234 and 1236. Rāja Rāmasimhadeva offered rice, gold, medicine and requested Dharmasvāmin to stay longer.
१६०. (A) 1 only — According to Dharmasvāmin, Tirhut was a "non-Buddhist kingdom".

१६१. (C) **Both 1 and 2** — Both statements are supported: According to Dharmasvāmin, Tirhut was a “non-Buddhist kingdom”. Jyotirīśvarācārya is described as scholar-minister of Harisimhadeva.
१६२. (A) **1 only** — Jñānaśrīmitra is called the second Mahāstambha among the gatekeeping scholars of Vikramaśīla.
१६३. (C) **Both 1 and 2** — Both statements are supported: Jñānaśrīmitra is called the second Mahāstambha among the gatekeeping scholars of Vikramaśīla. Atīśa is said to have sought Jñānaśrīmitra’s advice before leaving for Tibet.
१६४. (A) **1 only** — The Muṇḍaka Upaniṣad is cited as denouncing upholders of sacrifices as fools and fanatics.
१६५. (C) **Both 1 and 2** — Both statements are supported: Kāryakāraṇabhāva-siddhi is noted as preserved in Tibetan translation. Jñānaśrīmitra’s criticism is said to have provoked Udayana to write against Buddhist arguments.
१६६. (A) **1 only** — Kāryakāraṇabhāva-siddhi is noted as preserved in Tibetan translation.
१६७. (A) **1 only** — Jyotirīśvarācārya is dated to 1325 A.D. in the discussion.
१६८. (C) **Both 1 and 2** — Both statements are supported: Jyotirīśvarācārya is dated to 1325 A.D. in the discussion. The massacre story links Purāditya/Raj Banault with the killing of Buddhists and their patron Arjuna of Saptari.
१६९. (B) **chief priesthood** — Rāmasimhadeva offered Dharmasvāmin the chief priesthood, which he politely refused.
१७०. (C) **Dignāga** — Dignāga’s criticism of Hindu Nyāya and Vātsyāyana-bhāṣya is said to have provoked Uddyotakara.
१७१. (D) **Jñānaśrīmitra** — Jñānaśrīmitra is described as a Buddhist thinker from Ganda before Udayana.
१७२. (B) **Lao Tzu and Confucius** — Lao Tzu and Confucius are named in the global intellectual ferment of the sixth century B.C.
१७३. (C) **Pramāṇavārttika** — Dharmakīrti’s Pramāṇavārttika is named in the discussion of Buddhist logic.
१७४. (B) **Parmenides and Empedocles** — Parmenides and Empedocles are named among Greek thinkers of the period.
१७५. (C) **Udayana** — Jñānaśrīmitra’s criticism is said to have provoked Udayana to write against Buddhist arguments.
१७६. (B) **Mahāvīra and the Buddha** — Mahāvīra and the Buddha are named for India in the sixth-century ferment.
१७७. (C) **Zarathustra** — Zarathustra is named in the sixth-century religious-intellectual ferment.
१७८. (B) **Purāditya or Raj Banault** — The massacre story links Purāditya/Raj Banault with the killing of Buddhists and their patron Arjuna of Saptari.
१७९. (A) **Rāmasimhadeva** — Rāja Rāmasimhadeva offered rice, gold, medicine and requested Dharmasvāmin to stay longer.
१८०. (C) **Jayāditya Miśra** — Maithila Paṇḍitas sent Jayāditya Miśra to represent their case before Vikramāditya.
१८१. (D) **Vārttika** — Uddyotakara wrote the Vārttika to answer Buddhist criticism.
१८२. (B) **Gandhavoriya Rajputs of Mithilā** — The Gandhavoriya Rajputs of Mithilā are said to trace descent from Vikramāditya.
१८३. (C) **Vāma-mārga** — The Vāma-mārga is linked with Aghora saints and popular Tantric practices.
१८४. (D) **Dharmasvāmin** — Dharmasvāmin, a Tibetan Buddhist traveller, is said to have visited India between 1234 and 1236.
१८५. (A) **a non-Buddhist kingdom** — According to Dharmasvāmin, Tirhut was a “non-Buddhist kingdom”.
१८६. (D) **the Muṇḍaka Upaniṣad** — The Muṇḍaka Upaniṣad is cited as denouncing upholders of sacrifices as fools and fanatics.
१८७. (C) **sixth century B.C.** — The Buddhism chapter begins by calling the sixth century B.C. a cardinal epoch in world history.
१८८. (C) **eighth century A.D.** — The author says that since the eighth century A.D. Hindu society came to be dominated by pseudo-sādhakas of this kind.

१८९. (B) **Karṇāṭa dynasty** — Rāmasimhadeva is described as belonging to the Karṇāṭa dynasty.
१९०. (A) **Vararuci Miśra** — Jayāditya Miśra is described as the son of Vararuci Miśra.
१९१. (C) **Janaka Videha** — Janaka Videha is presented as refusing to submit to Brahmanical hierarchical pretensions.
१९२. (A) **Vikramāditya** — A legend connects Vikramāditya with the conquest of Mithilā in the context of disputes with Buddhists.
१९३. (D) **Vikramaśīla Mahāvihāra** — Jñānaśrīmitra held high honour among scholars at Vikramaśīla Mahāvihāra.
१९४. (B) **Hariharakṣetra** — The legend places a philosophical disputation between Buddhists and Maithila scholars at Hariharakṣetra.
१९५. (D) **Buddhists** — The author states that the real founders of medieval logic were the Buddhists.
१९६. (A) **Sind** — The text says that in Sind Buddhism had degenerated from sublime philosophy to vile superstition.
१९७. (A) **Orissa** — Buddhism is said to have continued as a dominant religion in Orissa up to the end of the fifth century A.D.
१९८. (C) **Kashmir** — The text says Buddhism was gradually supplanted by Hinduism in Kashmir.
१९९. (D) **Tibet and Nepal** — A large section of Buddhists is said to have fled to Tibet, Nepal and other countries.
२००. (C) **Buddhist Tantric practices** — The author says Maithilas were immensely influenced by Buddhist Tantric practices.
२०१. (A) **Śīprā** — The Mahākāla Śiva temple is described as being on the bank of the Śīprā river.
२०२. (C) **Jyotirīśvarācārya** — Jyotirīśvarācārya is described as scholar-minister of Harisimhadeva.
२०३. (B) **Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti** — Jñānaśrīmitra is placed in a school strengthened by Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti.
२०४. (B) **Atīśa** — Atīśa is said to have sought Jñānaśrīmitra's advice before leaving for Tibet.
२०५. (D) **Mahākāla Śiva temple** — They are said to have met at the Mahākāla Śiva temple.
२०६. (C) **Mañjuśrīmūlakalpa** — The Mañjuśrīmūlakalpa is described as serving as a license for degraded methods under Tantric sādhana.
२०७. (A) **wine, woman and meat** — Wine, woman and meat are described as chief sources of their sādhana/meditation.
२०८. (D) **second Mahāstambha or great pillar** — Jñānaśrīmitra is called the second Mahāstambha among the gatekeeping scholars of Vikramaśīla.
२०९. (C) **Kāryakāraṇabhāva-siddhi** — Kāryakāraṇabhāva-siddhi is noted as preserved in Tibetan translation.
२१०. (D) **1325 A.D.** — Jyotirīśvarācārya is dated to 1325 A.D. in the discussion.
२११. (A) **year linked with Jyotirīśvarācārya in the discussion** — Jyotirīśvarācārya is dated to 1325 A.D. in the discussion.
२१२. (A) **teacher who consulted Jñānaśrīmitra before going to Tibet** — Atīśa is said to have sought Jñānaśrīmitra's advice before leaving for Tibet.
२१३. (B) **religion said to have influenced Maithila Tantric practices** — The author says Maithilas were immensely influenced by Buddhist Tantric practices.
२१४. (A) **real founders of medieval logic according to the author** — The author states that the real founders of medieval logic were the Buddhists.
२१५. (D) **Tibetan traveller who visited India between 1234 and 1236** — Dharmasvāmin, a Tibetan Buddhist traveller, is said to have visited India between 1234 and 1236.
२१६. (D) **Buddhist logician whose criticism provoked Uddyotakara** — Dignāga's criticism of Hindu Nyāya and Vātsyāyana-bhāṣya is said to have provoked Uddyotakara.

- २१७. (C) Rajput group tracing descent from Vikramāditya** — The Gandhavariya Rajputs of Mithilā are said to trace descent from Vikramāditya.
- २१८. (D) place of philosophical disputation in the Vikramāditya legend** — The legend places a philosophical disputation between Buddhists and Maithila scholars at Hariharakṣetra.
- २१९. (B) king who refused priestly pretensions in the Upanishadic protest** — Janaka Videha is presented as refusing to submit to Brahmanical hierarchical pretensions.
- २२०. (B) Maithila representative sent to Vikramāditya** — Maithila Paṇḍitas sent Jayāditya Miśra to represent their case before Vikramāditya.
- २२१. (A) scholar-minister of Harisimhadeva** — Jyotirīśvarācārya is described as scholar-minister of Harisimhadeva.
- २२२. (D) Buddhist thinker from Ganda before Udayana** — Jñānaśrīmitra is described as a Buddhist thinker from Ganda before Udayana.
- २२३. (B) region where Buddhism was gradually supplanted by Hinduism** — The text says Buddhism was gradually supplanted by Hinduism in Kashmir.
- २२४. (A) work of Jñānaśrīmitra preserved in Tibetan translation** — Kāryakāraṇabhāva-siddhi is noted as preserved in Tibetan translation.
- २२५. (A) Chinese teachers named with the sixth-century ferment** — Lao Tzu and Confucius are named in the global intellectual ferment of the sixth century B.C.
- २२६. (D) temple where Jayāditya and Vikramāditya met** — They are said to have met at the Mahākāla Śiva temple.
- २२७. (B) Indian teachers named with the sixth-century ferment** — Mahāvīra and the Buddha are named for India in the sixth-century ferment.
- २२८. (B) text described as a license for degraded Tantric methods** — The Mañjuśrīmūlakalpa is described as serving as a license for degraded methods under Tantric sādhanā.
- २२९. (A) region where Buddhism remained dominant until the end of the fifth century A.D.** — Buddhism is said to have continued as a dominant religion in Orissa up to the end of the fifth century A.D.
- २३०. (A) Greek thinkers named with the sixth-century ferment** — Parmenides and Empedocles are named among Greek thinkers of the period.
- २३१. (A) Dharmakīrti work named** — Dharmakīrti's Pramāṇavārttika is named in the discussion of Buddhist logic.
- २३२. (C) Maithila king linked with massacre of Buddhists** — The massacre story links Purāditya/Raj Banault with the killing of Buddhists and their patron Arjuna of Saptari.
- २३३. (D) Maithila king who offered help to Dharmasvāmin** — Rāja Rāmasimhadeva offered rice, gold, medicine and requested Dharmasvāmin to stay longer.
- २३४. (B) region where Buddhism is said to have degenerated into superstition** — The text says that in Sind Buddhism had degenerated from sublime philosophy to vile superstition.
- २३५. (A) regions to which many Buddhists fled** — A large section of Buddhists is said to have fled to Tibet, Nepal and other countries.
- २३६. (C) father of Jayāditya Miśra** — Jayāditya Miśra is described as the son of Vararuci Miśra.
- २३७. (B) monastic university where Jñānaśrīmitra was a great scholar** — Jñānaśrīmitra held high honour among scholars at Vikramaśīla Mahāvihāra.
- २३८. (D) legendary ruler linked with a conquest of Mithilā** — A legend connects Vikramāditya with the conquest of Mithilā in the context of disputes with Buddhists.

- २३९. (A) Tantric path linked with Aghora saints** — The Vāma-mārga is linked with Aghora saints and popular Tantric practices.
- २४०. (B) Nyāya work written by Uddyotakara in response** — Uddyotakara wrote the Vārttika to answer Buddhist criticism.
- २४१. (A) Iranian teacher named with the sixth-century ferment** — Zarathustra is named in the sixth-century religious-intellectual ferment.
- २४२. (D) Tirhut described by Dharmasvāmin as** — According to Dharmasvāmin, Tirhut was a “non-Buddhist kingdom”.
- २४३. (A) Brahmanical office offered to Dharmasvāmin** — Rāmasimhadeva offered Dharmasvāmin the chief priesthood, which he politely refused.
- २४४. (A) century from which Hindu society is said to be dominated by pseudo-sādhakas** — The author says that since the eighth century A.D. Hindu society came to be dominated by pseudo-sādhakas of this kind.
- २४५. (A) title applied to Jñānaśrīmitra at Vikramaśīla** — Jñānaśrīmitra is called the second Mahāstambha among the gatekeeping scholars of Vikramaśīla.
- २४६. (A) century described as a cardinal epoch in world history** — The Buddhism chapter begins by calling the sixth century B.C. a cardinal epoch in world history.
- २४७. (C) Upanishadic critique of sacrifices cited** — The Muṇḍaka Upaniṣad is cited as denouncing upholders of sacrifices as fools and fanatics.
- २४८. (D) three chief sources of pseudo-siddha sādhanā mentioned** — Wine, woman and meat are described as chief sources of their sādhanā/meditation.
- २४९. (D) school line linked with Jñānaśrīmitra** — Jñānaśrīmitra is placed in a school strengthened by Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti.
- २५०. (A) river by the Mahākāla Śiva temple** — The Mahākāla Śiva temple is described as being on the bank of the Śīprā river.
- २५१. (B) chief priesthood** — Rāmasimhadeva offered Dharmasvāmin the chief priesthood, which he politely refused.
- २५२. (A) Dignāga** — Dignāga’s criticism of Hindu Nyāya and Vātsyāyana-bhāṣya is said to have provoked Uddyotakara.
- २५३. (B) Jñānaśrīmitra** — Jñānaśrīmitra is described as a Buddhist thinker from Ganda before Udayana.
- २५४. (D) Lao Tzu and Confucius** — Lao Tzu and Confucius are named in the global intellectual ferment of the sixth century B.C.
- २५५. (C) Pramāṇavārttika** — Dharmakīrti’s Pramāṇavārttika is named in the discussion of Buddhist logic.
- २५६. (B) Parmenides and Empedocles** — Parmenides and Empedocles are named among Greek thinkers of the period.
- २५७. (B) Udayana** — Jñānaśrīmitra’s criticism is said to have provoked Udayana to write against Buddhist arguments.
- २५८. (D) Mahāvīra and the Buddha** — Mahāvīra and the Buddha are named for India in the sixth-century ferment.
- २५९. (C) Zarathustra** — Zarathustra is named in the sixth-century religious-intellectual ferment.
- २६०. (A) Purāditya or Raj Banault** — The massacre story links Purāditya/Raj Banault with the killing of Buddhists and their patron Arjuna of Saptari.
- २६१. (B) Rāmasimhadeva** — Rāja Rāmasimhadeva offered rice, gold, medicine and requested Dharmasvāmin to stay longer.
- २६२. (B) Jayāditya Miśra** — Maithila Paṇḍitas sent Jayāditya Miśra to represent their case before Vikramāditya.
- २६३. (B) Vārttika** — Uddyotakara wrote the Vārttika to answer Buddhist criticism.
- २६४. (C) Gandhavariya Rajputs of Mithilā** — The Gandhavariya Rajputs of Mithilā are said to trace descent from Vikramāditya.

२६५. (A) **Vāma-mārga** — The Vāma-mārga is linked with Aghora saints and popular Tantric practices.
२६६. (A) **Dharmasvāmin** — Dharmasvāmin, a Tibetan Buddhist traveller, is said to have visited India between 1234 and 1236.
२६७. (A) **a non-Buddhist kingdom** — According to Dharmasvāmin, Tirhut was a “non-Buddhist kingdom”.
२६८. (C) **the Muṇḍaka Upaniṣad** — The Muṇḍaka Upaniṣad is cited as denouncing upholders of sacrifices as fools and fanatics.
२६९. (A) **sixth century B.C.** — The Buddhism chapter begins by calling the sixth century B.C. a cardinal epoch in world history.
२७०. (B) **eighth century A.D.** — The author says that since the eighth century A.D. Hindu society came to be dominated by pseudo-sādhakas of this kind.
२७१. (C) **Karṇāṭa dynasty** — Rāmasimhadeva is described as belonging to the Karṇāṭa dynasty.
२७२. (B) **Vararuci Miśra** — Jayāditya Miśra is described as the son of Vararuci Miśra.
२७३. (A) **Janaka Videha** — Janaka Videha is presented as refusing to submit to Brahmanical hierarchical pretensions.
२७४. (C) **Vikramāditya** — A legend connects Vikramāditya with the conquest of Mithilā in the context of disputes with Buddhists.
२७५. (A) **Vikramaśīla Mahāvihāra** — Jñānaśrīmitra held high honour among scholars at Vikramaśīla Mahāvihāra.
२७६. (A) **Hariharakṣetra** — The legend places a philosophical disputation between Buddhists and Maithila scholars at Hariharakṣetra.
२७७. (C) **Buddhists** — The author states that the real founders of medieval logic were the Buddhists.
२७८. (C) **Sind** — The text says that in Sind Buddhism had degenerated from sublime philosophy to vile superstition.
२७९. (D) **Orissa** — Buddhism is said to have continued as a dominant religion in Orissa up to the end of the fifth century A.D.
२८०. (A) **Kashmir** — The text says Buddhism was gradually supplanted by Hinduism in Kashmir.
२८१. (B) **Tibet and Nepal** — A large section of Buddhists is said to have fled to Tibet, Nepal and other countries.
२८२. (A) **Buddhist Tantric practices** — The author says Maithilas were immensely influenced by Buddhist Tantric practices.
२८३. (D) **Śiprā** — The Mahākāla Śiva temple is described as being on the bank of the Śiprā river.
२८४. (A) **Jyotirīśvarācārya** — Jyotirīśvarācārya is described as scholar-minister of Harisimhadeva.
२८५. (B) **Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti** — Jñānaśrīmitra is placed in a school strengthened by Āryamaitreya-nāthapāda, Vasubandhu, Dignāga and Dharmakīrti.
२८६. (C) **Atīśa** — Atīśa is said to have sought Jñānaśrīmitra’s advice before leaving for Tibet.
२८७. (A) **Mahākāla Śiva temple** — They are said to have met at the Mahākāla Śiva temple.
२८८. (A) **Mañjuśrīmūlakalpa** — The Mañjuśrīmūlakalpa is described as serving as a license for degraded methods under Tantric sādhanā.
२८९. (C) **wine, woman and meat** — Wine, woman and meat are described as chief sources of their sādhanā/meditation.
२९०. (C) **second Mahāstambha or great pillar** — Jñānaśrīmitra is called the second Mahāstambha among the gatekeeping scholars of Vikramaśīla.
२९१. (D) **Kāryakāraṇabhāva-siddhi** — Kāryakāraṇabhāva-siddhi is noted as preserved in Tibetan translation.
२९२. (D) **1325 A.D.** — Jyotirīśvarācārya is dated to 1325 A.D. in the discussion.
२९३. (D) **Dignāga’s criticism → Uddyotakara’s Vārttika → Jñānaśrīmitra’s criticism of Vācaspati → Udayana’s anti-Buddhist response** — The logic discussion moves from Dignāga to Uddyotakara and then to Jñānaśrīmitra and Udayana.

३९४. (A) 1 only — The Rāmakuṇḍa in Vaiśālī is identified with ancient Markata-hrada or monkey's tank.
३९५. (A) 1 only — Naulagarh, about sixteen miles north of Begusarai, is described as having a continuous history from the beginning of the Buddhist age to the Muslim period.
३९६. (C) Both 1 and 2 — Both statements are supported: Naulagarh, about sixteen miles north of Begusarai, is described as having a continuous history from the beginning of the Buddhist age to the Muslim period. Jayamangalagarh is said to be very close to another ancient fort, Mangalgarh.
३९७. (A) 1 only — The growth of Buddhism in Bihar and Bengal is linked to Buddhist universities such as Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana.
३९८. (C) Both 1 and 2 — Both statements are supported: The growth of Buddhism in Bihar and Bengal is linked to Buddhist universities such as Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana. The author says many Buddhist sites in Mithilā existed during 600–1200 A.D.
३९९. (A) 1 only — Yazdani's fresco in Cave XVI is said to refer to a Jātaka story.
४००. (A) 1 only — A large number of N.B.P. pieces were found in the rampart area of Naulagarh.
४०१. (A) 1 only — The text says the Sin-che temple was the most important centre visited by Chinese travellers.
४०२. (A) 1 only — The journey was undertaken in the twentieth year of Aśoka's consecration.
४०३. (A) 1 only — The third Vaiśālī excavations are dated 13 January 1958.
४०४. (A) 1 only — People assembled every Tuesday and Saturday to worship the goddess at Jayamangalagarh.
४०५. (C) Both 1 and 2 — Both statements are supported: People assembled every Tuesday and Saturday to worship the goddess at Jayamangalagarh. Jayamangalagarh was regarded as one of the most important pīṭhas of India.
४०६. (A) 1 only — The mound is described as about 65 feet in diameter at the base.
४०७. (C) Both 1 and 2 — Both statements are supported: Gorodh is placed in the district of Purnea. The Naulagarh excavations were recently conducted by Prof. R. K. Choudhary.
४०८. (A) 1 only — Gorodh is placed in the district of Purnea.
४०९. (A) 1 only — Jarahatiya and Andhra-Tharhi are placed in Darbhanga district.
४१०. (A) 1 only — Mathahi, Mehisi, Birpur and Srinagara are placed in Saharsa district.
४११. (C) Both 1 and 2 — Both statements are supported: Naulagarh, Jayamangalagarh, Bihat and Samho are placed in Monghyr district, north of the Gaṅgā. Mathahi, Mehisi, Birpur and Srinagara are placed in Saharsa district.
४१२. (A) 1 only — Naulagarh, Jayamangalagarh, Bihat and Samho are placed in Monghyr district, north of the Gaṅgā.
४१३. (A) 1 only — The Buddha is said to have announced his approaching nirvāṇa at Vaiśālī.
४१४. (A) 1 only — The Naulagarh excavations were recently conducted by Prof. R. K. Choudhary.
४१५. (C) Both 1 and 2 — Both statements are supported: Recently a Bengali and a Nepalese Paṇḍita came and practised Tantric rites there for three years. The Barantapura Caṇḍisthāna inscription is cited as an important discovery for Buddhism in Mithilā.
४१६. (A) 1 only — Recently a Bengali and a Nepalese Paṇḍita came and practised Tantric rites there for three years.
४१७. (A) 1 only — A temple of the goddess Jayamangalā stands at Jayamangalagarh.
४१८. (C) Both 1 and 2 — Both statements are supported: The mound is described as about 15 feet high. The mound is described as about 65 feet in diameter at the base.
४१९. (A) 1 only — The mound is described as about 15 feet high.
४२०. (A) 1 only — A black stone image of Bodhisattva in Gandhara style was discovered at Naulagarh.

- ३२१. (A) 1 only** — The Barantapura Caṇḍisthāna inscription is cited as an important discovery for Buddhism in Mithilā.
- ३२२. (A) 1 only** — The third Vaiśālī excavations were under the auspices of the K. P. Jayaswal Institute, Patna.
- ३२३. (C) Both 1 and 2** — Both statements are supported: The third Vaiśālī excavations were under the auspices of the K. P. Jayaswal Institute, Patna. A. S. Altekar claimed the discovery of the stupa of the Licchavis.
- ३२४. (C) Both 1 and 2** — Both statements are supported: The Cave XVI fresco refers to the Mahosadha Jātaka story. The fresco account says Mahosadha was born in the kingdom of Mithilā.
- ३२५. (A) 1 only** — The Cave XVI fresco refers to the Mahosadha Jātaka story.
- ३२६. (A) 1 only** — The fresco account says Mahosadha was born in the kingdom of Mithilā.
- ३२७. (D) 1, 2 and 3** — All three associations are stated or directly supported in the book.
- ३२८. (A) 1 only** — The Naulagarh inscription gives an idea of a Buddhist viihāra in North Bihar/Tirabhukti.
- ३२९. (C) Both 1 and 2** — Both statements are supported: The Naulagarh inscription gives an idea of a Buddhist viihāra in North Bihar/Tirabhukti. The text says the Sin-che temple was the most important centre visited by Chinese travellers.
- ३३०. (C) Both 1 and 2** — Both statements are supported: Vaiśālī is described as the biggest stronghold of Buddhism in early days. The Buddha is said to have announced his approaching nirvāṇa at Vaiśālī.
- ३३१. (A) 1 only** — Vaiśālī is described as the biggest stronghold of Buddhism in early days.
- ३३२. (A) 1 only** — The Sin-che centre later became a centre of Tantric Buddhism.
- ३३३. (A) 1 only** — The tank is believed to have been dug by a colony of monkeys for the Buddha.
- ३३४. (C) Both 1 and 2** — Both statements are supported: The tank is believed to have been dug by a colony of monkeys for the Buddha. A ruined mound north-west of the tank is identified with the remains of the Aśoka stupa mentioned by Yuan Chwang.
- ३३५. (A) 1 only** — The monolithic pillar at Kolhuā is known as Bhīmasena's Lāṭh.
- ३३६. (A) 1 only** — A ruined mound north-west of the tank is identified with the remains of the Aśoka stupa mentioned by Yuan Chwang.
- ३३७. (A) 1 only** — The grant was made in the name of Lord Buddha, with specified privileges in favour of a Brāhmaṇa.
- ३३८. (A) 1 only** — Naulagarh inscription No. 2 is dated to the 11th–12th century A.D.
- ३३९. (C) Both 1 and 2** — Both statements are supported: Naulagarh inscription No. 2 is dated to the 11th–12th century A.D. The inscription records the erection of a monastery.
- ३४०. (A) 1 only** — Jayamangalagarh is said to be very close to another ancient fort, Mangalgarh.
- ३४१. (A) 1 only** — Of the thirteen stupas, eleven were commemorative.
- ३४२. (A) 1 only** — Yuan Chwang refers to thirteen stupas at Vaiśālī.
- ३४३. (C) Both 1 and 2** — Both statements are supported: Yuan Chwang refers to thirteen stupas at Vaiśālī. Of the thirteen stupas, eleven were commemorative.
- ३४४. (A) 1 only** — At Kesariyā the Buddha is believed to have presented his alms-bowl to the Licchavis.
- ३४५. (C) Both 1 and 2** — Both statements are supported: Grey pottery, polished stone, beads and terracottas are listed among Naulagarh finds. A black stone image of Bodhisattva in Gandhara style was discovered at Naulagarh.
- ३४६. (A) 1 only** — Grey pottery, polished stone, beads and terracottas are listed among Naulagarh finds.
- ३४७. (A) 1 only** — The Bongaon copper-plate inscription of Vighrahapāla III is cited.
- ३४८. (C) Both 1 and 2** — Both statements are supported: The Bongaon copper-plate inscription of Vighrahapāla III is cited. The copper-plate says the village Vāsukavartta in Hodye Viṣaya of Tirabhukti was granted.

- ३४९. (C) Both 1 and 2** — Both statements are supported: After the nirvāṇa the Licchavis erected a stupa over their share of the remains of the Master. The third Vaiśālī excavations are dated 13 January 1958.
- ३५०. (A) 1 only** — After the nirvāṇa the Licchavis erected a stupa over their share of the remains of the Master.
- ३५१. (A) 1 only** — The author says many Buddhist sites in Mithilā existed during 600–1200 A.D.
- ३५२. (A) 1 only** — The Barantapura inscription refers to Sarvasimhadeva.
- ३५३. (C) Both 1 and 2** — Both statements are supported: Kesariyā is supposed to be the spot where the Buddha took leave of the Licchavis. At Kesariyā the Buddha is believed to have presented his alms-bowl to the Licchavis.
- ३५४. (A) 1 only** — Kesariyā is supposed to be the spot where the Buddha took leave of the Licchavis.
- ३५५. (C) Both 1 and 2** — Both statements are supported: Temples at Barantapura and Rahota in Saharsa were built by some Buddhists in about 1100 A.D. The Barantapura inscription refers to Sarvasimhadeva.
- ३५६. (A) 1 only** — Temples at Barantapura and Rahota in Saharsa were built by some Buddhists in about 1100 A.D.
- ३५७. (A) 1 only** — The inscription records the erection of a monastery.
- ३५८. (C) Both 1 and 2** — Both statements are supported: The line of pillars is believed to mark Aśoka's journey from Pāṭaliputra to Lumbinī. The journey was undertaken in the twentieth year of Aśoka's consecration.
- ३५९. (A) 1 only** — The line of pillars is believed to mark Aśoka's journey from Pāṭaliputra to Lumbinī.
- ३६०. (A) 1 only** — A. S. Altekar claimed the discovery of the stupa of the Licchavis.
- ३६१. (A) 1 only** — A Siamese Buddhist traveller visited Jayamangalagarh in 1936–37.
- ३६२. (C) Both 1 and 2** — Both statements are supported: A Siamese Buddhist traveller visited Jayamangalagarh in 1936–37. The Siamese traveller said it had once been a sacred Buddhist place and later became a Tantric Buddhist centre.
- ३६३. (A) 1 only** — Sin-che temple lay somewhere between the Aṅguttarāpa region and the Kuśi country.
- ३६४. (C) Both 1 and 2** — Both statements are supported: Sin-che temple lay somewhere between the Aṅguttarāpa region and the Kuśi country. The Sin-che centre later became a centre of Tantric Buddhism.
- ३६५. (C) Both 1 and 2** — Both statements are supported: Jayamangalagarh is described as dotted with mounds and a religious centre of the Naulagarh rulers. A temple of the goddess Jayamangalā stands at Jayamangalagarh.
- ३६६. (A) 1 only** — Jayamangalagarh is described as dotted with mounds and a religious centre of the Naulagarh rulers.
- ३६७. (C) Both 1 and 2** — Both statements are supported: Kolhuā is described as two miles north of Raja Bisal ka garh. The monolithic pillar at Kolhuā is known as Bhīmasena's Lāṭh.
- ३६८. (A) 1 only** — Kolhuā is described as two miles north of Raja Bisal ka garh.
- ३६९. (A) 1 only** — Jayamangalagarh was regarded as one of the most important pīṭhas of India.
- ३७०. (C) Both 1 and 2** — Both statements are supported: The discovery of a black/Gaya stone image ranging from Gandhara to Eastern medieval style is cited for these sites. A large number of N.B.P. pieces were found in the rampart area of Naulagarh.
- ३७१. (A) 1 only** — The discovery of a black/Gaya stone image ranging from Gandhara to Eastern medieval style is cited for these sites.
- ३७२. (C) Both 1 and 2** — Both statements are supported: The earthen stupas of Lauriya Nandangarh are linked with Ānanda and the Ashes Stupa tradition. Yazdani's fresco in Cave XVI is said to refer to a Jātaka story.
- ३७३. (A) 1 only** — The earthen stupas of Lauriya Nandangarh are linked with Ānanda and the Ashes Stupa tradition.
- ३७४. (A) 1 only** — The Siamese traveller said it had once been a sacred Buddhist place and later became a Tantric Buddhist centre.

३७५. (C) **Both 1 and 2** — Both statements are supported: Two stupas were relic stupas, one of the Buddha and one of Ānanda. The Rāmakuṇḍa in Vaiśālī is identified with ancient Markata-hrada or monkey’s tank.
३७६. (A) **1 only** — Two stupas were relic stupas, one of the Buddha and one of Ānanda.
३७७. (A) **1 only** — The copper-plate says the village Vāsukavartta in Hodye Viṣaya of Tirabhukti was granted.
३७८. (C) **Both 1 and 2** — Both statements are supported: Ponjha, two miles east of Gorau¹ railway station, is said to have yielded a Buddha image. Jarahatiya and Andhra-Tharhi are placed in Darbhanga district.
३७९. (A) **1 only** — Ponjha, two miles east of Gorau¹ railway station, is said to have yielded a Buddha image.
३८०. (A) **Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana** — The growth of Buddhism in Bihar and Bengal is linked to Buddhist universities such as Nālandā, Vikramaśīla, Uḍyantapura/Odantapura and Vajrāsana.
३८१. (D) **Sin-che temple** — The text says the Sin-che temple was the most important centre visited by Chinese travellers.
३८२. (A) **Mahosadha Jātaka** — The Cave XVI fresco refers to the Mahosadha Jātaka story.
३८३. (B) **11th–12th century A.D.** — Naulagarh inscription No. 2 is dated to the 11th–12th century A.D.
३८४. (A) **Vigrahapāla III** — The Bongaon copper-plate inscription of Vigrahapāla III is cited.
३८५. (B) **1936–37** — A Siamese Buddhist traveller visited Jayamangalagarh in 1936–37.
३८६. (C) **between Aṅguttarāpa and the Kuśi country** — Sin-che temple lay somewhere between the Aṅguttarāpa region and the Kuśi country.
३८७. (D) **Rāmakuṇḍa in Vaiśālī** — The Rāmakuṇḍa in Vaiśālī is identified with ancient Markata-hrada or monkey’s tank.
३८८. (C) **Naulagarh or Eastern Monghyr** — Naulagarh, about sixteen miles north of Begusarai, is described as having a continuous history from the beginning of the Buddhist age to the Muslim period.
३८९. (C) **Cave XVI** — Yazdani’s fresco in Cave XVI is said to refer to a Jātaka story.
३९०. (C) **Northern Black Polished Ware** — A large number of N.B.P. pieces were found in the rampart area of Naulagarh.
३९१. (A) **twentieth year** — The journey was undertaken in the twentieth year of Aśoka’s consecration.
३९२. (D) **13 January 1958** — The third Vaiśālī excavations are dated 13 January 1958.
३९३. (C) **Tuesday and Saturday** — People assembled every Tuesday and Saturday to worship the goddess at Jayamangalagarh.
३९४. (B) **about 65 feet at the base** — The mound is described as about 65 feet in diameter at the base.
३९५. (B) **Purnea** — Gorodh is placed in the district of Purnea.
३९६. (A) **Darbhangā** — Jarahatiya and Andhra-Tharhi are placed in Darbhanga district.
३९७. (D) **Saharsa** — Mathahi, Mehisi, Birpur and Srinagara are placed in Saharsa district.
३९८. (D) **Monghyr** — Naulagarh, Jayamangalagarh, Bihat and Samho are placed in Monghyr district, north of the Gaṅgā.
३९९. (B) **his approaching nirvāṇa** — The Buddha is said to have announced his approaching nirvāṇa at Vaiśālī.
४००. (A) **Prof. R. K. Choudhary** — The Naulagarh excavations were recently conducted by Prof. R. K. Choudhary.
४०१. (D) **Bengali and Nepalese Paṇḍitas** — Recently a Bengali and a Nepalese Paṇḍita came and practised Tantric rites there for three years.
४०२. (B) **Jayamangalā** — A temple of the goddess Jayamangalā stands at Jayamangalagarh.
४०३. (D) **about 15 feet** — The mound is described as about 15 feet high.
४०४. (A) **black stone image of Bodhisattva** — A black stone image of Bodhisattva in Gandhara style was discovered at Naulagarh.

४०५. (D) **Barantapura Caṇḍisthāna inscription** — The Barantapura Caṇḍisthāna inscription is cited as an important discovery for Buddhism in Mithilā.
४०६. (B) **K. P. Jayaswal Institute, Patna** — The third Vaiśālī excavations were under the auspices of the K. P. Jayaswal Institute, Patna.
४०७. (A) **Mithilā** — The fresco account says Mahosadha was born in the kingdom of Mithilā.
४०८. (A) **Tirabhukti** — The Naulagarh inscription gives an idea of a Buddhist vihāra in North Bihar/Tirabhukti.
४०९. (C) **Vaiśālī** — Vaiśālī is described as the biggest stronghold of Buddhism in early days.
४१०. (A) **Tantric Buddhism** — The Sin-che centre later became a centre of Tantric Buddhism.
४११. (C) **dug by monkeys for the use of the Buddha** — The tank is believed to have been dug by a colony of monkeys for the Buddha.
४१२. (C) **Bhīmasena's Lāṭh** — The monolithic pillar at Kolhuā is known as Bhīmasena's Lāṭh.
४१३. (C) **the Aśoka stupa mentioned by Yuan Chwang** — A ruined mound north-west of the tank is identified with the remains of the Aśoka stupa mentioned by Yuan Chwang.
४१४. (C) **Lord Buddha** — The grant was made in the name of Lord Buddha, with specified privileges in favour of a Brāhmaṇa.
४१५. (B) **Mangalgarh** — Jayamangalagarh is said to be very close to another ancient fort, Mangalgarh.
४१६. (C) **eleven** — Of the thirteen stupas, eleven were commemorative.
४१७. (D) **thirteen** — Yuan Chwang refers to thirteen stupas at Vaiśālī.
४१८. (C) **his alms-bowl** — At Kesariyā the Buddha is believed to have presented his alms-bowl to the Licchavis.
४१९. (B) **grey pottery, polished stone, beads and terracottas** — Grey pottery, polished stone, beads and terracottas are listed among Naulagarh finds.
४२०. (C) **Licchavis** — After the nirvāṇa the Licchavis erected a stupa over their share of the remains of the Master.
४२१. (B) **600–1200 A.D.** — The author says many Buddhist sites in Mithilā existed during 600–1200 A.D.
४२२. (D) **Sarvasimhadeva** — The Barantapura inscription refers to Sarvasimhadeva.
४२३. (A) **Kesariyā** — Kesariyā is supposed to be the spot where the Buddha took leave of the Licchavis.
४२४. (D) **Barantapura and Rahota in Saharsa** — Temples at Barantapura and Rahota in Saharsa were built by some Buddhists in about 1100 A.D.
४२५. (C) **erection of a monastery** — The inscription records the erection of a monastery.
४२६. (C) **Aśoka's journey from Pāṭaliputra to Lumbinī** — The line of pillars is believed to mark Aśoka's journey from Pāṭaliputra to Lumbinī.
४२७. (C) **A. S. Altekar** — A. S. Altekar claimed the discovery of the stupa of the Licchavis.
४२८. (A) **Jayamangalagarh** — Jayamangalagarh is described as dotted with mounds and a religious centre of the Naulagarh rulers.
४२९. (B) **Kolhuā** — Kolhuā is described as two miles north of Raja Bisal ka garh.
४३०. (C) **one of the most important pīṭhas of India** — Jayamangalagarh was regarded as one of the most important pīṭhas of India.
४३१. (C) **Gandhara School to Eastern School of Medieval Sculpture** — The discovery of a black/Gaya stone image ranging from Gandhara to Eastern medieval style is cited for these sites.

४३३. (A) **Lauriya Nandangarh** — The earthen stupas of Lauriya Nandangarh are linked with Ānanda and the Ashes Stupa tradition.
४३३. (D) **an ancient sacred Buddhist place later becoming a Tantric centre** — The Siamese traveller said it had once been a sacred Buddhist place and later became a Tantric Buddhist centre.
४३४. (A) **one of the Buddha and one of Ānanda** — Two stupas were relic stupas, one of the Buddha and one of Ānanda.
४३५. (B) **Vāsukavartta** — The copper-plate says the village Vāsukavartta in Hodye Viṣaya of Tirabhukti was granted.
४३६. (D) **Ponjha** — Ponjha, two miles east of Gorau¹ railway station, is said to have yielded a Buddha image.
४३७. (A) **Naulagarh inscription No. 2 date** — Naulagarh inscription No. 2 is dated to the 11th–12th century A.D.
४३८. (C) **date of the third Vaiśālī excavations** — The third Vaiśālī excavations are dated 13 January 1958.
४३९. (A) **Siamese Buddhist traveller's visit to Jayamangalagarh** — A Siamese Buddhist traveller visited Jayamangalagarh in 1936–37.

अध्याय २ : Videha QUIZ — Tattva-Chintāmaṇi

Introduction — Importance of Tattva-Cintāmaṇi

१. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) Tattva-Cintāmaṇi is presented as a “thought-jewel of truth” and also as Pramāṇa-cintāmaṇi, a thought-jewel of valid knowledge.

२. What is the best methodological role of this point: “Tattva-Cintāmaṇi is presented as a “thought-jewel of truth” and also as Pramāṇa-cintāmaṇi, a thought-jewel of valid know...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It makes every rival school automatically correct.
- (C) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

३. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) The work is attributed to the Maithila Brāhmaṇa logician Gangeśa Upādhyāya.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

४. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) The introduction treats the book as opening a new era in Indian logic and as the first work of the modern school of Hindu logic.
- (D) It accepts every provisional definition as final without testing exceptions.

५. What is the best methodological role of this point: “The introduction treats the book as opening a new era in Indian logic and as the first work of the modern school of Hind...”?

- (A) It makes every rival school automatically correct.
- (B) It removes the need for definitions and examples.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge.

६. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) Knowledge of Tattva-Cintāmaṇi, or at least part of it, is described as essential for serious Sanskrit scholarship in modern India.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It rejects all distinctions between valid and invalid cognition.

७. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) The study of this work is said to develop the reader’s capacity for subtle distinctions and finely divided arguments.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

८. What is the best methodological role of this point: “The study of this work is said to develop the reader’s capacity for subtle distinctions and finely divided arguments.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It shows that logical terms can be ignored after translation.
- (C) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge.
- (D) It makes every rival school automatically correct.

९. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) From Mithila the study of the book spread to Bengal through Vāsudeva Sārvabhauma and later became influential through Navadvīpa.

१०. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) Raghunātha Śiromaṇi and later scholars helped popularize the book in Bengal.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It is a typographical feature with no philosophical role.

११. What is the best methodological role of this point: “Raghunātha Śiromaṇi and later scholars helped popularize the book in Bengal.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It denies the distinction between cause and result.

१२. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) The influence of the work later extended to Madras, Maharashtra, Kashmir, and most branches of Sanskrit learning.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

१३. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) The introduction notes that the abstruse style of the work had prevented a complete presentation in modern languages.

१४. What is the best methodological role of this point: “The introduction notes that the abstruse style of the work had prevented a complete presentation in modern languages.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It proves that the text is only a devotional hymn.
- (C) It denies the distinction between cause and result.
- (D) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge.

१५. In the section “Introduction — Importance of Tattva-Cintāmaṇi”, which statement is correct?

- (A) The book stands at the intersection of Mithila scholarship, Navya-Nyāya method, and the wider history of Sanskrit learning.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It makes verbal testimony valid even when words lack mutual connection.

१६. In this quiz section, what does “Tattva-Cintāmaṇi” mean?

- (A) a “thought-jewel of truth” and a central work of modern Hindu logic
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It treats mere memory as the only means of valid knowledge.

१७. Which technical term matches this meaning: a “thought-jewel of truth” and a central work of modern Hindu logic?

- (A) Udāharaṇa
- (B) Pakṣa-bādhita
- (C) Tattva-Cintāmaṇi
- (D) Prāmāṇya

१८. In this quiz section, what does “Pramāṇa-cintāmaṇi” mean?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) a name emphasizing valid knowledge as the central subject
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

१९. Which technical term matches this meaning: a name emphasizing valid knowledge as the central subject?

- (A) Samavāya
- (B) Vṛtti
- (C) Dvigu
- (D) Pramāṇa-cintāmaṇi

२०. In this quiz section, what does “Navadvīpa” mean?

- (A) a later major center through which the work was popularized in Bengal
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It ignores the role of special causes in producing valid cognition.

२१. Which technical term matches this meaning: a later major center through which the work was popularized in Bengal?

- (A) Navadvīpa
- (B) Conclusion
- (C) Udāharaṇa
- (D) Hetvābhāsa

२२. Which statement best summarizes “Introduction — Importance of Tattva-Cintāmaṇi”?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) The introduction frames Tattva-Cintāmaṇi as both a Mithila intellectual achievement and a turning point in the history of Indian logic.
- (D) It makes the diagram only an ornament and not a logical aid.

Introduction — Gangeśa, Date, and Intellectual Setting

२३. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) Gangeśa is described as a Maithila Brāhmaṇa born at Karion on the banks of the river Kamalā, near Darbhanga.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It treats non-existence as unknowable in every possible form.

२४. What is the best methodological role of this point: “Gangeśa is described as a Maithila Brāhmaṇa born at Karion on the banks of the river Kamalā, near Darbhanga.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It makes every rival school automatically correct.

२५. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) The traditional narrative says that Gangeśa began as illiterate but acquired deep logical learning through the grace of Kālī.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It reduces inference to a decorative verbal formula without logical force.

२६. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) Gangeśa quotes earlier works and thinkers, including Śivāditya Mīśra and the Ratnakośa tradition.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It accepts every provisional definition as final without testing exceptions.

२७. What is the best methodological role of this point: “Gangeśa quotes earlier works and thinkers, including Śivāditya Mīśra and the Ratnakośa tradition.”?

- (A) It removes the need for definitions and examples.
- (B) It makes the example stronger than the doctrine itself.
- (C) It denies the distinction between cause and result.
- (D) It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.

२८. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) Because he criticizes the Khaṇḍana-khaṇḍa-khādyā, Gangeśa must be later than Śrīharṣa.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It claims that doubt never arises in philosophical inquiry.

२९. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) The introduction places Gangeśa broadly before the first quarter of the thirteenth century, commonly around the late twelfth century.

३०. What is the best methodological role of this point: “The introduction places Gangeśa broadly before the first quarter of the thirteenth century, commonly around the late twe...”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It denies the distinction between cause and result.
- (C) It makes every rival school automatically correct.
- (D) It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.

३१. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) Vardhamāna Upādhyāya, Gangeśa’s son, is used as one of the chronological markers.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It is a merely biographical detail unrelated to logic.

३२. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) The discussion of dates shows the dependence of intellectual history on quotations, criticisms, pupils, and inscriptions.

३३. What is the best methodological role of this point: “The discussion of dates shows the dependence of intellectual history on quotations, criticisms, pupils, and inscriptions...”?

- (A) It denies the distinction between cause and result.
- (B) It makes the example stronger than the doctrine itself.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.

३४. In the section “Introduction — Gangeśa, Date, and Intellectual Setting”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) The author’s biography is used not merely as legend but as evidence for the place of Mithila in the formation of modern logic.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It rejects all distinctions between valid and invalid cognition.

३५. In this quiz section, what does “Gangeśa Upādhyāya” mean?

- (A) the Maithila author of Tattva-Cintāmaṇi
- (B) a fallacy that always proves the opposite conclusion
- (C) a poetic flourish without doctrinal significance
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

३६. Which technical term matches this meaning: the Maithila author of Tattva-Cintāmaṇi?

- (A) Sāmānyābhāva
- (B) Gangeśa Upādhyāya
- (C) Tatpuruṣa
- (D) Alaṅkāra

३७. In this quiz section, what does “Karion” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) the village associated with Gangeśa’s birth
- (C) a memory that never produces any cognition
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

३८. Which technical term matches this meaning: the village associated with Gangeśa's birth?

- (A) Lakṣaṇā
- (B) Karion
- (C) Arthasya smaraṇam
- (D) Atyantābhāva

३९. In this quiz section, what does “Vardhamāna Upādhyāya” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) Gangeśa's son and an important chronological marker

४०. Which technical term matches this meaning: Gangeśa's son and an important chronological marker?

- (A) Sense-organ
- (B) Vardhamāna Upādhyāya
- (C) Manoṇutva
- (D) Pramāṇa-cintāmaṇi

४१. Which statement best summarizes “Introduction — Gangeśa, Date, and Intellectual Setting”?

- (A) The author section connects biography, geography, textual references, and dating to situate Gangeśa within Mithila and the rise of Navya-Nyāya.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It accepts every provisional definition as final without testing exceptions.

The Text — Four Books and Opening Invocation

४२. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) Tattva-Cintāmaṇi is divided into four books corresponding to the four means of valid knowledge.

४३. What is the best methodological role of this point: “Tattva-Cintāmaṇi is divided into four books corresponding to the four means of valid knowledge.”?

- (A) It removes the need for definitions and examples.
- (B) It shows that logical terms can be ignored after translation.
- (C) It denies the distinction between cause and result.
- (D) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge.

४४. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) The four books deal with perception, inference, comparison, and verbal testimony.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) It makes every example interchangeable without attention to locus.

४५. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) The first book, Pratyakṣa-khaṇḍa, treats perception and begins with stanzas saluting Śiva.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It is treated as a poetic ornament rather than a logical concept.

४६. What is the best methodological role of this point: “The first book, Pratyakṣa-khaṇḍa, treats perception and begins with stanzas saluting Śiva.”?

- (A) It removes the need for definitions and examples.
- (B) It makes every rival school automatically correct.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge.

४७. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It is a typographical feature with no philosophical role.
- (D) The invocation of blessings is called Maṅgala-vāda.

४८. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) The invocation is described as bodily, vocal, and mental: salutation, recitation, and meditation.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

४९. What is the best methodological role of this point: “The invocation is described as bodily, vocal, and mental: salutation, recitation, and meditation.”?

- (A) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It denies the distinction between cause and result.
- (D) It makes every rival school automatically correct.

५०. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) The invocation is not the immediate cause of completion; it removes obstacles surrounding the work.
- (D) It accepts every provisional definition as final without testing exceptions.

५१. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) The text uses conventional logical inquiry even when the scriptural or Vedic explicit statement is absent.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It is rejected because the text allows only ordinary perception.

५२. What is the best methodological role of this point: “The text uses conventional logical inquiry even when the scriptural or Vedic explicit statement is absent.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It removes the need for definitions and examples.
- (C) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge.
- (D) It treats the Sanskrit term as a decorative label only.

५३. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) The Kadambarī example is used to illustrate a work left unfinished because obstacles were excessive.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It treats fallacies as useless because they cannot help in debate.

५४. In the section “The Text — Four Books and Opening Invocation”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) The opening frames logic not as casual opinion but as disciplined analysis of the causes of successful cognition and action.
- (D) It is used only to name a page section and has no doctrinal value.

५५. What is the best methodological role of this point: “The opening frames logic not as casual opinion but as disciplined analysis of the causes of successful cognition and act...”?

- (A) It makes every rival school automatically correct.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge.

५६. In this quiz section, what does “Pratyakṣa” mean?

- (A) perception, the subject of the first book
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) a poetic flourish without doctrinal significance

५७. Which technical term matches this meaning: perception, the subject of the first book?

- (A) Pratyakṣa
- (B) Samavāya
- (C) Tatpuruṣa
- (D) Anumiti

५८. In this quiz section, what does “Anumāna” mean?

- (A) an example used only for chronology and not for logic
- (B) inference, the subject of the second book
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It treats non-existence as unknowable in every possible form.

५९. Which technical term matches this meaning: inference, the subject of the second book?

- (A) Anumāna
- (B) Inference-reduction
- (C) Perception-reduction
- (D) Śakti

६०. In this quiz section, what does “Upamāna” mean?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) comparison, the subject of the third book
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

६१. Which technical term matches this meaning: comparison, the subject of the third book?

- (A) Upamāna
- (B) Lakṣaṇā
- (C) Tarka
- (D) Upanaya

६२. In this quiz section, what does “Śabda” mean?

- (A) verbal testimony, the subject of the fourth book
- (B) a mere name for the page on which the topic appears
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) a grammatical sound that has no relation to meaning

६३. Which technical term matches this meaning: verbal testimony, the subject of the fourth book?

- (A) Śabda
- (B) Anvaya-vyatireki
- (C) Manoṇutva
- (D) Savikalpaka

६४. In this quiz section, what does “Maṅgala-vāda” mean?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) the doctrine concerning invocation of blessings
- (C) a grammatical sound that has no relation to meaning
- (D) a poetic flourish without doctrinal significance

६५. Which technical term matches this meaning: the doctrine concerning invocation of blessings?

- (A) Viruddha
- (B) Vākya-śeṣa
- (C) Maṅgala-vāda
- (D) Affirmative reason

६६. Which statement best summarizes “The Text — Four Books and Opening Invocation”?

- (A) It is accepted as final without testing rival explanations.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) The opening presents the work as a systematic treatment of the four pramāṇas and begins with the ritual-logical issue of auspicious invocation.

Book I — Validity of Knowledge / Prāmāṇya-vāda

६७. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) Pramā means valid knowledge: knowledge of a thing as it really is.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

६८. What is the best methodological role of this point: “Pramā means valid knowledge: knowledge of a thing as it really is.”?

- (A) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.
- (B) It makes every rival school automatically correct.
- (C) It denies the distinction between cause and result.
- (D) It treats the Sanskrit term as a decorative label only.

६९. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) Valid knowledge is described as cognition of a generic nature abiding in its own subject.

७०. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) The debate asks from where validity is derived and how one becomes conscious of validity.
- (D) It makes every example interchangeable without attention to locus.

७१. What is the best methodological role of this point: “The debate asks from where validity is derived and how one becomes conscious of validity.”?

- (A) It removes the need for definitions and examples.
- (B) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It proves that the text is only a devotional hymn.

७२. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) The Prābhākaras say validity arises from the general grounds of knowledge and is self-evident.
- (C) It denies the possibility of valid knowledge altogether.
- (D) It makes verbal testimony valid even when words lack mutual connection.

७३. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) Gaṅgeśa rejects the view that validity comes merely from the general grounds of knowledge.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It makes every example interchangeable without attention to locus.

७४. What is the best methodological role of this point: “Gaṅgeśa rejects the view that validity comes merely from the general grounds of knowledge.”?

- (A) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes every rival school automatically correct.
- (D) It shows that logical terms can be ignored after translation.

७५. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) If validity arose from the same general grounds as knowledge, invalid knowledge would be identical with valid knowledge.

७६. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) If consciousness of validity came with consciousness of knowledge itself, genuine doubt about validity would be impossible.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It is used only to name a page section and has no doctrinal value.

७७. What is the best methodological role of this point: “If consciousness of validity came with consciousness of knowledge itself, genuine doubt about validity would be impossib...”?

- (A) It proves that the text is only a devotional hymn.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.

७८. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) Gangeśa holds that validity is derived through a special cause called the instrument.
- (D) It is used only to name a page section and has no doctrinal value.

७९. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) The special cause of perception is the contact of a sense-organ with its object without hindrance.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It ignores the role of special causes in producing valid cognition.

८०. What is the best methodological role of this point: “The special cause of perception is the contact of a sense-organ with its object without hindrance.”?

- (A) It removes the need for definitions and examples.
- (B) It denies the distinction between cause and result.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.

८१. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) The special cause of inference is consideration or knowledge of premises.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

८२. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) The special cause of comparison is knowledge of similarity.
- (D) It is accepted as final without testing rival explanations.

८३. What is the best methodological role of this point: “The special cause of comparison is knowledge of similarity.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It shows that logical terms can be ignored after translation.

८४. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) The special cause of verbal testimony is knowledge of consistency.
- (D) It removes the need to distinguish cognition, object, and cause.

८५. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) Consciousness of validity arises from fruitful correspondence between the cognition and the activity it prompts.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It treats fallacies as useless because they cannot help in debate.

८६. What is the best methodological role of this point: “Consciousness of validity arises from fruitful correspondence between the cognition and the activity it prompts.”?

- (A) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge.
- (B) It makes every rival school automatically correct.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It shows that logical terms can be ignored after translation.

८७. In the section “Book I — Validity of Knowledge / Prāmāṇya-vāda”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) A cognition is valid when it conduces to activity that reaches its intended fruition.
- (C) It denies the possibility of valid knowledge altogether.
- (D) It ignores the role of special causes in producing valid cognition.

८८. In this quiz section, what does “Pramā” mean?

- (A) It treats non-existence as unknowable in every possible form.
- (B) a mere name for the page on which the topic appears
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) valid knowledge of a thing as it is

८९. Which technical term matches this meaning: valid knowledge of a thing as it is?

- (A) Silverness
- (B) Universal relation
- (C) Viśeṣa-vyāpti
- (D) Pramā

९०. In this quiz section, what does “Prāmāṇya” mean?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) a memory that never produces any cognition
- (C) validity of knowledge
- (D) a fallacy that always proves the opposite conclusion

९१. Which technical term matches this meaning: validity of knowledge?

- (A) Viśeṣaṇatā
- (B) Qualified absence
- (C) Prāmāṇya
- (D) Karion

९२. In this quiz section, what does “Prābhākara” mean?

- (A) a poetic flourish without doctrinal significance
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) a Mīmāṃsaka school opposed by Gangeśa on this issue
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

१३. Which technical term matches this meaning: a Mīmāṃsaka school opposed by Gangeśa on this issue?

- (A) Application
- (B) Apūrva
- (C) Prābhākara
- (D) Vyāptigrahopāya

१४. In this quiz section, what does “Instrument / karaṇa” mean?

- (A) the special cause through which validity is derived
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) a memory that never produces any cognition

१५. Which technical term matches this meaning: the special cause through which validity is derived?

- (A) Upanaya
- (B) Instrument / karaṇa
- (C) Bos-gavaeus
- (D) Nirvikalpaka

१६. Which statement best summarizes “Book I — Validity of Knowledge / Prāmāṇya-vāda”?

- (A) The validity section argues against automatic self-validity and makes validity depend on a special instrument and successful practical correspondence.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It treats non-existence as unknowable in every possible form.

Book I — Invalid Knowledge and Anyathākhyāti

१७. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) Invalid knowledge or error is called apramā, anyathā-khyāti, or bhrama.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It is treated as a poetic ornament rather than a logical concept.

१८. What is the best methodological role of this point: “Invalid knowledge or error is called apramā, anyathā-khyāti, or bhrama.”?

- (A) It denies the distinction between cause and result.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.

१९. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) An invalid cognition presents a thing as it is not.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It rejects all distinctions between valid and invalid cognition.

१००. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) Error involves the cognition of a generic nature as abiding in a subject where it does not abide.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It is accepted as final without testing rival explanations.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

- १०३. What is the best methodological role of this point: “Error involves the cognition of a generic nature as abiding in a subject where it does not abide.”?**
- (A) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.
 - (B) It removes the need for definitions and examples.
 - (C) It denies the distinction between cause and result.
 - (D) It shows that logical terms can be ignored after translation.
- १०४. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?**
- (A) It denies the difference between the subject, reason, example, application, and conclusion.
 - (B) It makes verbal testimony valid even when words lack mutual connection.
 - (C) It turns the whole doctrine into biography and ignores the logical definitions.
 - (D) To know a pearl as a piece of silver is invalid because silverness does not belong to the pearl.
- १०५. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?**
- (A) It treats every word as meaningful without expectancy, consistency, or intention.
 - (B) It turns the whole doctrine into biography and ignores the logical definitions.
 - (C) The Mīmāṃsakas do not admit invalid knowledge in the way Gangeśa does; they say all knowledge is valid and prompts activity.
 - (D) It makes the diagram only an ornament and not a logical aid.
- १०६. What is the best methodological role of this point: “The Mīmāṃsakas do not admit invalid knowledge in the way Gangeśa does; they say all knowledge is valid and prompts activ...”?**
- (A) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.
 - (B) It removes the need for definitions and examples.
 - (C) It replaces philosophical analysis with a chronological list.
 - (D) It denies the distinction between cause and result.
- १०७. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?**
- (A) The Mīmāṃsaka account appeals to a non-consciousness of distinction between perception and recollection.
 - (B) It says a syllogism has only two members: proposition and conclusion.
 - (C) It says perception alone is the only pramāṇa and all other means are impossible.
 - (D) It treats every resemblance as a separate pramāṇa without any relation to naming.
- १०८. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?**
- (A) It reduces inference to a decorative verbal formula without logical force.
 - (B) It removes the need to distinguish cognition, object, and cause.
 - (C) It turns the whole doctrine into biography and ignores the logical definitions.
 - (D) Gangeśa replies that non-consciousness of distinction cannot explain activity, counter-activity, and non-activity.
- १०९. What is the best methodological role of this point: “Gangeśa replies that non-consciousness of distinction cannot explain activity, counter-activity, and non-activity.”?**
- (A) It replaces philosophical analysis with a chronological list.
 - (B) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.
 - (C) It makes every rival school automatically correct.
 - (D) It shows that logical terms can be ignored after translation.
- ११०. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?**
- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
 - (B) It is treated as a poetic ornament rather than a logical concept.
 - (C) For Gangeśa, the mistaken person has perceptual knowledge of “this” and recollective knowledge of “silver.”
 - (D) It reduces inference to a decorative verbal formula without logical force.

१०९. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) Error occurs when “this” is identified with “silver” although silverness belongs elsewhere.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It is treated as a poetic ornament rather than a logical concept.

११०. What is the best methodological role of this point: “Error occurs when “this” is identified with “silver” although silverness belongs elsewhere.”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It denies the distinction between cause and result.

१११. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) Both valid and invalid determinate knowledge must be of a determinate character if they are to lead to activity.
- (D) It reduces inference to a decorative verbal formula without logical force.

११२. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It is rejected because the text allows only ordinary perception.
- (D) Valid determinate knowledge leads to fruitful activity; invalid determinate knowledge leads to activity without fruition.

११३. What is the best methodological role of this point: “Valid determinate knowledge leads to fruitful activity; invalid determinate knowledge leads to activity without fruition...”?

- (A) It makes every rival school automatically correct.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

११४. In the section “Book I — Invalid Knowledge and Anyathākhyāti”, which statement is correct?

- (A) The doctrine rejects the need to posit two different kinds of cognition, perception and recollection, within the same erroneous awareness.
- (B) It is a typographical feature with no philosophical role.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It is rejected because the text allows only ordinary perception.

११५. In this quiz section, what does “Apramā” mean?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) invalid knowledge
- (C) a mere name for the page on which the topic appears
- (D) It ignores the role of special causes in producing valid cognition.

११६. Which technical term matches this meaning: invalid knowledge?

- (A) Kevalavyatireki
- (B) Vyāpti
- (C) Anyonyābhāva
- (D) Apramā

११७. In this quiz section, what does “Anyathā-khyāti” mean?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) misapprehension of a thing as other than it is

११८. Which technical term matches this meaning: misapprehension of a thing as other than it is?

- (A) Anyathā-khyāti
- (B) Vyāpti
- (C) Silverness
- (D) Maker

११९. In this quiz section, what does “Bhrama” mean?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) error
- (C) a grammatical sound that has no relation to meaning
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

१२०. Which technical term matches this meaning: error?

- (A) Siddhānta-lakṣaṇa
- (B) Upamāna
- (C) Bhrama
- (D) Upasarga

१२१. In this quiz section, what does “Silverness” mean?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) the generic nature falsely attributed to a pearl in the stock example
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It claims that doubt never arises in philosophical inquiry.

१२२. Which technical term matches this meaning: the generic nature falsely attributed to a pearl in the stock example?

- (A) Pakṣa
- (B) Sahacāra
- (C) Alaṅkāra
- (D) Silverness

१२३. Which statement best summarizes “Book I — Invalid Knowledge and Anyathākhyāti”?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) The section explains error as misplacement of a generic nature, not simply as lack of awareness or harmless recollection.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It treats non-existence as unknowable in every possible form.

Book I — Ordinary Perception / Laukika-pratyakṣa

१२४. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) Perceptual knowledge is initially defined as knowledge arising from the intercourse of a sense with its object and as non-erratic.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

१२५. What is the best methodological role of this point: “Perceptual knowledge is initially defined as knowledge arising from the intercourse of a sense with its object and as no...”?

- (A) It removes the need for definitions and examples.
- (B) It proves that the text is only a devotional hymn.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge.

१२६. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) Gaṅgeśa criticizes Akṣapāda’s definition as too wide because it includes recollection and inference of the soul.
- (C) It makes every example interchangeable without attention to locus.
- (D) It treats non-existence as unknowable in every possible form.

१२७. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) He also finds it too narrow because it excludes perception by God.

१२८. What is the best methodological role of this point: “He also finds it too narrow because it excludes perception by God.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It removes the need for definitions and examples.

१२९. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) To avoid those defects, Gaṅgeśa defines perception as direct apprehension.

१३०. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) Perception is further defined as knowledge whose instrumental cause is not knowledge.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१३१. What is the best methodological role of this point: “Perception is further defined as knowledge whose instrumental cause is not knowledge.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It makes every rival school automatically correct.
- (C) It removes the need for definitions and examples.
- (D) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge.

१३२. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) The instrumental cause of perception is a sense-organ, unlike inference, comparison, and verbal testimony.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It says a syllogism has only two members: proposition and conclusion.

१३३. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) The word perception may refer to perceptual knowledge or to the process by which a sense in relation with its object produces such knowledge.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It treats mere memory as the only means of valid knowledge.

१३४. What is the best methodological role of this point: “The word perception may refer to perceptual knowledge or to the process by which a sense in relation with its object pro...”?

- (A) It proves that the text is only a devotional hymn.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

१३५. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) There are six senses: eye, ear, nose, tongue, tactile surface, and mind.

१३६. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) The corresponding objects are colour, sound, odour, savour, touch, and feeling.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It is accepted as final without testing rival explanations.

१३७. What is the best methodological role of this point: “The corresponding objects are colour, sound, odour, savour, touch, and feeling.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge.
- (D) It makes every rival school automatically correct.

१३८. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) The six resulting perceptions are visual, auditory, olfactory, gustatory, tactile, and mental.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It treats mere memory as the only means of valid knowledge.

१३९. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It denies the possibility of valid knowledge altogether.
- (C) Ordinary perception operates through ordinary intercourse between sense and object.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१४०. What is the best methodological role of this point: “Ordinary perception operates through ordinary intercourse between sense and object.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

१४१. In the section “Book I — Ordinary Perception / Laukika-pratyakṣa”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) Mental perception is included because pleasure, pain, desire, aversion, intellect, and volition are apprehended through mind.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१४२. In this quiz section, what does “Laukika-pratyakṣa” mean?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) ordinary perception
- (C) a memory that never produces any cognition
- (D) a type of doubt that makes all knowledge impossible

१४३. Which technical term matches this meaning: ordinary perception?

- (A) Mind
- (B) Pervasion
- (C) Pradhvaṃsābhāva
- (D) Laukika-pratyakṣa

१४४. In this quiz section, what does “Sense-organ” mean?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) the instrumental cause of perception
- (C) a physical object without any logical function
- (D) It ignores the role of special causes in producing valid cognition.

१४५. Which technical term matches this meaning: the instrumental cause of perception?

- (A) Sense-organ
- (B) Śabda
- (C) Saindhava
- (D) Nyāya

१४६. In this quiz section, what does “Direct apprehension” mean?

- (A) a mere name for the page on which the topic appears
- (B) It ignores the role of special causes in producing valid cognition.
- (C) Gaṅgeśa’s preferred way of defining perception
- (D) It reduces inference to a decorative verbal formula without logical force.

१४७. Which technical term matches this meaning: Gaṅgeśa’s preferred way of defining perception?

- (A) Negative reason
- (B) Samaveta-samavāya
- (C) Direct apprehension
- (D) Bos-gavaeus

१४८. In this quiz section, what does “Mind” mean?

- (A) a fallacy that always proves the opposite conclusion
- (B) the internal sense responsible for mental perception
- (C) a physical object without any logical function
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

१४१. Which technical term matches this meaning: the internal sense responsible for mental perception?

- (A) Vardhamāna Upādhyāya
- (B) Mind
- (C) Anupalabdhi
- (D) Example

१४०. Which statement best summarizes “Book I — Ordinary Perception / Laukika-pratyakṣa”?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It is treated as a poetic ornament rather than a logical concept.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) Ordinary perception is defined by sense-object relation, non-error, and a non-cognitive instrument, while still allowing mental perception.

Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa

१४१. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) The ordinary intercourse between a sense and its object is the connection through which ordinary perception arises.
- (C) It is a typographical feature with no philosophical role.
- (D) It is a merely biographical detail unrelated to logic.

१४२. What is the best methodological role of this point: “The ordinary intercourse between a sense and its object is the connection through which ordinary perception arises.”?

- (A) It denies the distinction between cause and result.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.

१४३. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) Union or saṃyoga is exemplified by the visual perception of a jar when the eye is united with the jar.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१४४. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) United-inherence or saṃyukta-samavāya explains perception of the colour of a jar: the eye is united with the jar in which the colour inheres.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It is accepted as final without testing rival explanations.

१४५. What is the best methodological role of this point: “United-inherence or saṃyukta-samavāya explains perception of the colour of a jar: the eye is united with the jar in which...”?

- (A) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes the example stronger than the doctrine itself.
- (D) It denies the distinction between cause and result.

१५६. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) United-inherent-inherence explains perception of “colourness” in a coloured jar.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It is a typographical feature with no philosophical role.
- (D) It makes every example interchangeable without attention to locus.

१५७. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) Inherence or samavāya explains the auditory perception of sound because sound inheres in ether, the cavity of the ear.
- (D) It is a typographical feature with no philosophical role.

१५८. What is the best methodological role of this point: “Inherence or samavāya explains the auditory perception of sound because sound inheres in ether, the cavity of the ear.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.

१५९. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) Inherent-inherence explains perception of “soundness” in sound which inheres in ether.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It says a syllogism has only two members: proposition and conclusion.

१६०. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) Particularity or viśeṣaṇatā explains perception of non-existence, as when the ground is qualified by the non-existence of a jar.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

१६१. What is the best methodological role of this point: “Particularity or viśeṣaṇatā explains perception of non-existence, as when the ground is qualified by the non-existence o...”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It makes the example stronger than the doctrine itself.
- (C) It denies the distinction between cause and result.
- (D) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.

१६२. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) The list is designed to show how different kinds of perceptual objects require different relations.

१६३. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) The perception of qualities and universals cannot be explained by simple physical contact alone.

१६४. What is the best methodological role of this point: “The perception of qualities and universals cannot be explained by simple physical contact alone.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.
- (D) It makes the example stronger than the doctrine itself.

१६५. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) The sixth relation is especially important for Gangeśa’s later claim that non-existence is perceptible.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

१६६. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) The sixfold scheme makes perception sensitive to substance, quality, universal, sound, and absence.

१६७. What is the best methodological role of this point: “The sixfold scheme makes perception sensitive to substance, quality, universal, sound, and absence.”?

- (A) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It shows that logical terms can be ignored after translation.
- (D) It denies the distinction between cause and result.

१६८. In the section “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) Each type of contact is a logical relation, not merely a physical touch.
- (D) It makes the diagram only an ornament and not a logical aid.

१६९. In this quiz section, what does “Saṃyoga” mean?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It treats non-existence as unknowable in every possible form.
- (D) union

१७०. Which technical term matches this meaning: union?

- (A) Yoga-rūḍha
- (B) Dvandva
- (C) Suspected condition
- (D) Saṃyoga

१७१. In this quiz section, what does “Saṃyukta-samavāya” mean?

- (A) united-inherence
- (B) a physical object without any logical function
- (C) a grammatical sound that has no relation to meaning
- (D) It treats fallacies as useless because they cannot help in debate.

१७२. Which technical term matches this meaning: united-inherence?

- (A) Sādhya
- (B) Anumāna
- (C) Saṃyukta-samavāya
- (D) Asiddha

१७३. In this quiz section, what does “Saṃyukta-samaveta-samavāya” mean?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) united-inherent-inherence

१७४. Which technical term matches this meaning: united-inherent-inherence?

- (A) Svārthānumāna
- (B) Upanaya
- (C) Saṃyukta-samaveta-samavāya
- (D) Anupasaṃhārin

१७५. In this quiz section, what does “Samavāya” mean?

- (A) inherence
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१७६. Which technical term matches this meaning: inherence?

- (A) Samavāya
- (B) Ucchanna-pracchanna-vāda
- (C) Vākya-śeṣa
- (D) Smokeness

१७७. In this quiz section, what does “Samaveta-samavāya” mean?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) inherent-inherence
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

१७८. Which technical term matches this meaning: inherent-inherence?

- (A) Samaveta-samavāya
- (B) Sapakṣa
- (C) Perception-reduction
- (D) Tarka

१७९. In this quiz section, what does “Viśeṣaṇatā” mean?

- (A) particularity or qualification
- (B) a type of doubt that makes all knowledge impossible
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It treats non-existence as unknowable in every possible form.

१८०. Which technical term matches this meaning: particularity or qualification?

- (A) Dhātu
- (B) Pratyakṣa
- (C) Mind
- (D) Viśeṣaṇatā

१८१. Which statement best summarizes “Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa”?

- (A) The six relations allow the theory of perception to cover substances, qualities, universals, sounds, and absences without flattening them into one relation.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It is treated as a poetic ornament rather than a logical concept.

Book I — Transcendent Perception / Alaukika-pratyakṣa

१८२. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) Transcendent perception does not take place through the six ordinary kinds of intercourse.

१८३. What is the best methodological role of this point: “Transcendent perception does not take place through the six ordinary kinds of intercourse.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It removes the need for definitions and examples.

१८४. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It is produced through a transcendent intercourse.

१८५. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) The three kinds of transcendent intercourse are general-character intercourse, knowledge-character intercourse, and meditation-produced intercourse.
- (D) It denies the possibility of valid knowledge altogether.

१८६. What is the best methodological role of this point: “The three kinds of transcendent intercourse are general-character intercourse, knowledge-character intercourse, and medi...”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.

१८७. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) General-character intercourse is used to explain perception of all individuals possessing a generic nature.

१८८. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) In the smoke example, present cases of smoke are seen ordinarily, but all cases of smoke in all times and places require the generic nature “smokeness.”
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

१८९. What is the best methodological role of this point: “In the smoke example, present cases of smoke are seen ordinarily, but all cases of smoke in all times and places require...”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It shows that logical terms can be ignored after translation.

१९०. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) The objection that general-character perception would make a person omniscient is rejected because one perceives a class under a generic nature, not all mutual differences.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It ignores the role of special causes in producing valid cognition.

१९१. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) Knowledge-character intercourse explains cases such as visually perceiving fragrance in sandalwood through recollection of fragrance.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It treats mere memory as the only means of valid knowledge.

१९२. What is the best methodological role of this point: “Knowledge-character intercourse explains cases such as visually perceiving fragrance in sandalwood through recollection ...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It shows that logical terms can be ignored after translation.

१९३. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) Gaṅgeśa argues that perception of particular fragrantcy requires knowledge-character intercourse, not merely general-character intercourse.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It is rejected because the text allows only ordinary perception.

१९४. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) Meditation-produced intercourse is of two kinds: that of an ascetic who has attained union with the Supreme Being and that of one striving toward such union.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) It is rejected because the text allows only ordinary perception.

१९५. What is the best methodological role of this point: “Meditation-produced intercourse is of two kinds: that of an ascetic who has attained union with the Supreme Being and th...”?

- (A) It makes every rival school automatically correct.
- (B) It shows that logical terms can be ignored after translation.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.

१९६. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) The attained ascetic has constant perception of all things; the striving ascetic secures such perception only when supported by meditation.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It means that the conclusion is known before any reason is supplied.

१९७. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) Transcendent perception expands the field of pratyakṣa beyond normal sensory contact.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) It is treated as a poetic ornament rather than a logical concept.

१९८. What is the best methodological role of this point: “Transcendent perception expands the field of pratyakṣa beyond normal sensory contact.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It treats the Sanskrit term as a decorative label only.

१९९. In the section “Book I — Transcendent Perception / Alaukika-pratyakṣa”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It is a typographical feature with no philosophical role.
- (D) The doctrine helps explain universal, indirect, and yogic forms of perception without reducing them to inference.

२००. In this quiz section, what does “Alaukika-pratyakṣa” mean?

- (A) transcendent or supersensuous perception
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It treats mere memory as the only means of valid knowledge.

२०१. Which technical term matches this meaning: transcendent or supersensuous perception?

- (A) Application
- (B) Alaukika-pratyakṣa
- (C) Vidhi
- (D) Example

२०२. In this quiz section, what does “Sāmānya-lakṣaṇa” mean?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) general-character intercourse
- (D) It holds that technical terms should be replaced by loose ordinary usage.

२०३. Which technical term matches this meaning: general-character intercourse?

- (A) Sāmānya-lakṣaṇa
- (B) Saṃyukta-samavāya
- (C) Arthāpatti
- (D) Hetvābhāsa

२०४. In this quiz section, what does “Jñāna-lakṣaṇa” mean?

- (A) a type of doubt that makes all knowledge impossible
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) knowledge-character intercourse
- (D) It holds that technical terms should be replaced by loose ordinary usage.

२०५. Which technical term matches this meaning: knowledge-character intercourse?

- (A) Jñāna-lakṣaṇa
- (B) Āśrayāsiddha
- (C) Negative reason
- (D) Arthāpatti

२०६. In this quiz section, what does “Yogaja” mean?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) perception produced by meditation

२०७. Which technical term matches this meaning: perception produced by meditation?

- (A) Vyāptigrahopāya
- (B) Lakṣaṇā
- (C) Yogaja
- (D) Fiveness / fireness

२०८. Which statement best summarizes “Book I — Transcendent Perception / Alaukika-pratyakṣa”?

- (A) Transcendent perception explains how universals, indirect sensory awareness, and yogic knowledge can be perceived without ordinary sense-object contact.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It is a typographical feature with no philosophical role.

Book I — Inference, Non-perception, and Non-existence

२०९. In the section “Book I — Inference, Non-perception, and Non-existence”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It is accepted as final without testing rival explanations.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) Inference or samavāya is an intimate relation between two things that cannot exist separately.

२१०. What is the best methodological role of this point: “Inference or samavāya is an intimate relation between two things that cannot exist separately.”?

- (A) It helps explain book i — inference, non-perception, and non-existence within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It makes every rival school automatically correct.
- (D) It treats the Sanskrit term as a decorative label only.

२११. In the section “Book I — Inference, Non-perception, and Non-existence”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) Examples of inference include whole and parts, substance and qualities, community and individuals, and eternal substances and final particulars.
- (D) It is treated as a poetic ornament rather than a logical concept.

२१२. In the section “Book I — Inference, Non-perception, and Non-existence”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) To understand determinate knowledge one must consider subject, predicate, and the relation between them.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It ignores the role of special causes in producing valid cognition.

२१३. What is the best methodological role of this point: “To understand determinate knowledge one must consider subject, predicate, and the relation between them.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It removes the need for definitions and examples.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book i — inference, non-perception, and non-existence within the larger doctrine of valid knowledge.

२१४. In the section “Book I — Inference, Non-perception, and Non-existence”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) In “the man has a stick,” the relation is union; in “the flower has colour,” the relation is inference.
- (D) It is a typographical feature with no philosophical role.

२१५. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) Non-perception is rejected by Gangeśa as an independent means of knowing non-existence.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

२१६. What is the best methodological role of this point: “Non-perception is rejected by Gangeśa as an independent means of knowing non-existence.”?

- (A) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It shows that logical terms can be ignored after translation.

२१७. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) Gangeśa says non-existence is perceived by the senses through the relation of particularity.
- (D) It treats mere memory as the only means of valid knowledge.

२१८. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) The same sense used to perceive a thing can also perceive the non-existence of that thing.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

२१९. What is the best methodological role of this point: “The same sense used to perceive a thing can also perceive the non-existence of that thing.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It denies the distinction between cause and result.

२२०. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It is a merely biographical detail unrelated to logic.
- (C) The absence of a pot on the floor is not merely the non-perception of the pot but the floor qualified by pot-absence.
- (D) It treats mere memory as the only means of valid knowledge.

२२१. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) Gangeśa admits a separate entity called non-existence.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It reduces inference to a decorative verbal formula without logical force.

२२२. What is the best methodological role of this point: “Gangeśa admits a separate entity called non-existence.”?

- (A) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It denies the distinction between cause and result.
- (D) It proves that the text is only a devotional hymn.

२२३. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It is accepted as final without testing rival explanations.
- (C) It denies the possibility of valid knowledge altogether.
- (D) Every non-existence has a counterpart whose absence is perceived.

२२४. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) Non-existence may be universal or reciprocal.

२२५. What is the best methodological role of this point: “Non-existence may be universal or reciprocal.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It removes the need for definitions and examples.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge.

२२६. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) Universal non-existence is subdivided into antecedent, subsequent, and absolute non-existence.
- (B) It makes every example interchangeable without attention to locus.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It is rejected because the text allows only ordinary perception.

२२७. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) Reciprocal non-existence is non-identity, as when a jar is not a pot or one thing is not another.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It accepts every provisional definition as final without testing exceptions.

२२८. What is the best methodological role of this point: “Reciprocal non-existence is non-identity, as when a jar is not a pot or one thing is not another.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge.
- (D) It makes every rival school automatically correct.

२२९. In the section “Book I — Inherence, Non-perception, and Non-existence”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) The perception of absence involves memory or knowledge of the counterpart.
- (D) It reduces inference to a decorative verbal formula without logical force.

२३०. In this quiz section, what does “Samavāya” mean?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) a grammatical sound that has no relation to meaning
- (C) inherence
- (D) It accepts every provisional definition as final without testing exceptions.

२३१. Which technical term matches this meaning: inherence?

- (A) Veda
- (B) Karmadhāraya
- (C) Samavāya
- (D) Upādhi

२३२. In this quiz section, what does “Anupalabdhi” mean?

- (A) non-perception, rejected here as an independent pramāṇa
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It treats fallacies as useless because they cannot help in debate.

२३३. Which technical term matches this meaning: non-perception, rejected here as an independent pramāṇa?

- (A) Anyathā-khyāti
- (B) Anupalabdhi
- (C) Śabda
- (D) Śabda-bodha

२३४. In this quiz section, what does “Abhāva” mean?

- (A) a poetic flourish without doctrinal significance
- (B) non-existence or absence
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It ignores the role of special causes in producing valid cognition.

२३५. Which technical term matches this meaning: non-existence or absence?

- (A) Paribhāṣā
- (B) Janaśruti
- (C) Abhāva
- (D) Tatpuruṣa

२३६. In this quiz section, what does “Pratiyogin” mean?

- (A) the counterpart of an absence
- (B) a type of doubt that makes all knowledge impossible
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It treats non-existence as unknowable in every possible form.

२३७. Which technical term matches this meaning: the counterpart of an absence?

- (A) Samavāya
- (B) Nirvikalpaka
- (C) Pratiyogin
- (D) Śabda-prāmāṇya

२३८. In this quiz section, what does “Prāgabdhāva” mean?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) antecedent non-existence

२३९. Which technical term matches this meaning: antecedent non-existence?

- (A) Śabda
- (B) Prāgabdhāva
- (C) Alaṅkāra
- (D) Pratijñā

२४०. In this quiz section, what does “Pradhvaṃsābhāva” mean?

- (A) subsequent non-existence
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) a memory that never produces any cognition

२४१. Which technical term matches this meaning: subsequent non-existence?

- (A) Vyavahāra
- (B) Rūḍha
- (C) Sure condition
- (D) Pradhvaṃsābhāva

२४२. In this quiz section, what does “Atyantābhāva” mean?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) a fallacy that always proves the opposite conclusion
- (C) It ignores the role of special causes in producing valid cognition.
- (D) absolute non-existence

२४३. Which technical term matches this meaning: absolute non-existence?

- (A) Vyavahāra
- (B) Karmadhāraya
- (C) Pramā
- (D) Atyantābhāva

२४४. In this quiz section, what does “Anyonyābhāva” mean?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) reciprocal non-existence or non-identity
- (D) a physical object without any logical function

२४५. Which technical term matches this meaning: reciprocal non-existence or non-identity?

- (A) Hare-horn
- (B) Anyonyābhāva
- (C) Sāmānyābhāva
- (D) Upanaya

२४६. Which statement best summarizes “Book I — Inherence, Non-perception, and Non-existence”?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It is a typographical feature with no philosophical role.
- (C) It is accepted as final without testing rival explanations.
- (D) The treatment of absence is a central Nyāya move: absence is not merely failure to perceive but an object perceived through a qualifying relation.

Book I — Causes of Perception

३४७. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It is a typographical feature with no philosophical role.
- (D) The general causes of knowledge include a union of mind with the tactile surface and the soul.

३४८. What is the best methodological role of this point: “The general causes of knowledge include a union of mind with the tactile surface and the soul.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It denies the distinction between cause and result.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.

३४९. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) In deep sleep no knowledge is produced because the mind is united with the soul alone and not with the tactile surface.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

३५०. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) Recollection involves the mind being in union with both the tactile surface and the soul.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It is accepted as final without testing rival explanations.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

३५१. What is the best methodological role of this point: “Recollection involves the mind being in union with both the tactile surface and the soul.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

३५२. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) One cause of perception is the union of the mind with the senses and the intercourse of those senses with their objects.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It removes the need to distinguish cognition, object, and cause.

३५३. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) The objects of sense must have proportionate extension: not infinite like ether and not extensionless like atoms.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It is used only to name a page section and has no doctrinal value.

३५४. What is the best methodological role of this point: “The objects of sense must have proportionate extension: not infinite like ether and not extensionless like atoms.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It makes the example stronger than the doctrine itself.
- (C) It removes the need for definitions and examples.
- (D) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.

२५५. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) Obviousness or manifestness of an object is required; a hidden or obscured object is not perceived.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It treats non-existence as unknowable in every possible form.

२५६. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) A meteor in midday glare and fire latent in a heated pan are examples of objects not perceived due to lack of manifestness.
- (D) It is treated as a poetic ornament rather than a logical concept.

२५७. What is the best methodological role of this point: “A meteor in midday glare and fire latent in a heated pan are examples of objects not perceived due to lack of manifestne...”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It replaces philosophical analysis with a chronological list.

२५८. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) Visual perception requires a special connection of light with the object, especially sufficient light on its front.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It ignores the role of special causes in producing valid cognition.

२५९. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) Absence of obstacles is a cause; too much proximity or too great a distance can obstruct perception.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It is accepted as final without testing rival explanations.

२६०. What is the best methodological role of this point: “Absence of obstacles is a cause; too much proximity or too great a distance can obstruct perception.”?

- (A) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It makes every rival school automatically correct.
- (D) It makes the example stronger than the doctrine itself.

२६१. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) The causal theory distinguishes the ordinary general causes of cognition from special causes of a given perception.
- (C) It is a typographical feature with no philosophical role.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

२६२. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) The examples show that perception is conditioned by sense, mind, soul, object, light, manifestness, and absence of obstacles.

२६३. What is the best methodological role of this point: “The examples show that perception is conditioned by sense, mind, soul, object, light, manifestness, and absence of obsta...”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.
- (C) It shows that logical terms can be ignored after translation.
- (D) It proves that the text is only a devotional hymn.

२६४. In the section “Book I — Causes of Perception”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) Perception is therefore not a mere passive reception but a structured causal event.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It ignores the role of special causes in producing valid cognition.

२६५. In this quiz section, what does “General causes of knowledge” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) mind, tactile surface, and soul in the required relation
- (D) It treats mere memory as the only means of valid knowledge.

२६६. Which technical term matches this meaning: mind, tactile surface, and soul in the required relation?

- (A) Exclusively affirmative inference
- (B) General causes of knowledge
- (C) Īśvarānumāna
- (D) Saṃyukta-samaveta-samavāya

२६७. In this quiz section, what does “Special causes of perception” mean?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) an example used only for chronology and not for logic
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) sense-object relation, proper object extension, manifestness, light, and absence of obstacles

२६८. Which technical term matches this meaning: sense-object relation, proper object extension, manifestness, light, and absence of obstacles?

- (A) Special causes of perception
- (B) Atyantābhāva
- (C) Prābhākara
- (D) Āpta-vākya

२६९. In this quiz section, what does “Manifestness” mean?

- (A) the condition by which an object is obvious enough to be perceived
- (B) an example used only for chronology and not for logic
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

२७०. Which technical term matches this meaning: the condition by which an object is obvious enough to be perceived?

- (A) Apramā
- (B) Kośa
- (C) Upamāna
- (D) Manifestness

२७१. In this quiz section, what does “Obstacle” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) a factor such as excessive nearness, excessive distance, or concealment
- (C) a memory that never produces any cognition
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

२७२. Which technical term matches this meaning: a factor such as excessive nearness, excessive distance, or concealment?

- (A) Producthood
- (B) Sāmānya-lakṣaṇa
- (C) Obstacle
- (D) Pakṣa-bādhita

२७३. Which statement best summarizes “Book I — Causes of Perception”?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) The causal analysis shows how perception depends on a network of mental, sensory, objective, and environmental conditions.

Book I — Atomic Mind, Self-consciousness, and Two Perceptions

२७४. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) The mind is called the internal sense in contrast to the five external senses.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It says the middle term may be accepted even when a condition is attached to it.

२७५. What is the best methodological role of this point: “The mind is called the internal sense in contrast to the five external senses.”?

- (A) It makes every rival school automatically correct.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.
- (D) It makes the example stronger than the doctrine itself.

२७६. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) The mind is atomic in extension, so it cannot perceive many objects at exactly one and the same time.

२७७. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) Perceptions through several senses that seem simultaneous are explained as extremely rapid succession.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

२७८. What is the best methodological role of this point: “Perceptions through several senses that seem simultaneous are explained as extremely rapid succession.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It shows that logical terms can be ignored after translation.

२७९. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) The lotus-leaf example illustrates how apparently simultaneous piercing can actually be successive.

२८०. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) Some philosophers maintain that knowledge performs its practical functions by itself.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It rejects all distinctions between valid and invalid cognition.

२८१. What is the best methodological role of this point: “Some philosophers maintain that knowledge performs its practical functions by itself.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It shows that logical terms can be ignored after translation.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.

२८२. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) The doctrine of triangular perception says knowledge manifests itself as “I know this” involving knower, knowable, and knowledge.

२८३. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It makes every example interchangeable without attention to locus.
- (D) Gangeśa rejects the view that a particular knowledge performs all its practical functions by itself.

२८४. What is the best methodological role of this point: “Gangeśa rejects the view that a particular knowledge performs all its practical functions by itself.”?

- (A) It makes every rival school automatically correct.
- (B) It shows that logical terms can be ignored after translation.
- (C) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

२८५. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) He says a later self-consciousness arises in the form “I know this” or “I know the pot.”

२८६. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) Self-consciousness is the mental perception of the previous knowledge.

२८७. What is the best methodological role of this point: “Self-consciousness is the mental perception of the previous knowledge.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It denies the distinction between cause and result.

२८८. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) Immediate perception or nirvikalpaka is non-reflective and abstract, without name, generic nature, or specification.
- (B) It is a typographical feature with no philosophical role.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It is treated as a poetic ornament rather than a logical concept.

२८९. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It makes every example interchangeable without attention to locus.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) Mediate perception or savikalpaka is reflective and determinate, expressing a subject and its generic nature in relation.

२९०. What is the best methodological role of this point: “Mediate perception or savikalpaka is reflective and determinate, expressing a subject and its generic nature in relation...”?

- (A) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It makes the example stronger than the doctrine itself.
- (D) It replaces philosophical analysis with a chronological list.

२९१. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) The example “this is a pot” illustrates mediate perception through potness abiding in “this.”
- (C) It treats non-existence as unknowable in every possible form.
- (D) It denies the possibility of valid knowledge altogether.

२९२. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) The chain of perception moves from immediate cognition to determinate cognition to self-consciousness.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It is a typographical feature with no philosophical role.

- २९३. What is the best methodological role of this point: “The chain of perception moves from immediate cognition to determinate cognition to self-consciousness.”?**
- (A) It makes the example stronger than the doctrine itself.
 - (B) It replaces philosophical analysis with a chronological list.
 - (C) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.
 - (D) It makes every rival school automatically correct.
- २९४. In the section “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”, which statement is correct?**
- (A) It turns the whole doctrine into biography and ignores the logical definitions.
 - (B) The distinction prevents a bare object-awareness from being confused with fully articulated judgment.
 - (C) It makes verbal testimony valid even when words lack mutual connection.
 - (D) It means that the conclusion is known before any reason is supplied.
- २९५. In this quiz section, what does “Manoṇutva” mean?**
- (A) It says the middle term may be accepted even when a condition is attached to it.
 - (B) a memory that never produces any cognition
 - (C) atomic nature of mind
 - (D) It treats mere memory as the only means of valid knowledge.
- २९६. Which technical term matches this meaning: atomic nature of mind?**
- (A) Saṃyoga
 - (B) Arthāpatti
 - (C) Pakṣa
 - (D) Manoṇutva
- २९७. In this quiz section, what does “Anuvyavasāya” mean?**
- (A) It makes verbal testimony valid even when words lack mutual connection.
 - (B) self-consciousness or subsequent awareness
 - (C) a poetic flourish without doctrinal significance
 - (D) It makes a page number or manuscript mark the central point of the doctrine.
- २९८. Which technical term matches this meaning: self-consciousness or subsequent awareness?**
- (A) Anuvyavasāya
 - (B) Attendant condition
 - (C) Special causes of perception
 - (D) Provisional definition
- २९९. In this quiz section, what does “Nirvikalpaka” mean?**
- (A) immediate non-reflective perception
 - (B) It says the middle term may be accepted even when a condition is attached to it.
 - (C) It says a syllogism has only two members: proposition and conclusion.
 - (D) It assumes that sound is eternal merely because it is repeatedly heard.
- ३००. Which technical term matches this meaning: immediate non-reflective perception?**
- (A) Kevalānvayi
 - (B) Sapakṣa
 - (C) Bahuvrīhi
 - (D) Nirvikalpaka

३०१. In this quiz section, what does “Savikalpaka” mean?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) mediate reflective perception
- (D) It claims that doubt never arises in philosophical inquiry.

३०२. Which technical term matches this meaning: mediate reflective perception?

- (A) Anupasaṃhārin
- (B) Savikalpaka
- (C) Hare-horn
- (D) Arthāpatti

३०३. In this quiz section, what does “Tripuṭī-pratyakṣa-vādin” mean?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) one who holds the doctrine of triangular perception
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It reduces inference to a decorative verbal formula without logical force.

३०४. Which technical term matches this meaning: one who holds the doctrine of triangular perception?

- (A) Tripuṭī-pratyakṣa-vādin
- (B) Rūḍha
- (C) Hetu
- (D) Janaśruti

३०५. Which statement best summarizes “Book I — Atomic Mind, Self-consciousness, and Two Perceptions”?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) The section connects mind’s atomic nature, the sequence of cognition, and the distinction between indeterminate and determinate perception.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It reduces inference to a decorative verbal formula without logical force.

Book II — Determination of Inferential Knowledge

३०६. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It is accepted as final without testing rival explanations.
- (C) It treats non-existence as unknowable in every possible form.
- (D) Inferential knowledge or anumiti is derived through another kind of knowledge.

३०७. What is the best methodological role of this point: “Inferential knowledge or anumiti is derived through another kind of knowledge.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It removes the need for definitions and examples.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.

३०८. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) The classic example is: the hill is full of fire because it is full of smoke.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It reduces inference to a decorative verbal formula without logical force.

३०९. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It is rejected because the text allows only ordinary perception.
- (C) The hill is the minor term, subject, locus, or side.
- (D) It treats mere memory as the only means of valid knowledge.

३१०. What is the best methodological role of this point: “The hill is the minor term, subject, locus, or side.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It makes every rival school automatically correct.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.

३११. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) Fire is the major term, predicate, or probandum.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It says a syllogism has only two members: proposition and conclusion.

३१२. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) Smoke is the middle term, reason, or mark.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It treats non-existence as unknowable in every possible form.

३१३. What is the best methodological role of this point: “Smoke is the middle term, reason, or mark.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It removes the need for definitions and examples.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.

३१४. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It denies the possibility of valid knowledge altogether.
- (D) The knowledge that smoke is in invariable concomitance with fire and abides in the hill is called consideration or parāmarśa.

३१५. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) The whole operation through which inferential knowledge is reached is also called inference.
- (D) It is rejected because the text allows only ordinary perception.

३१६. What is the best methodological role of this point: “The whole operation through which inferential knowledge is reached is also called inference.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It proves that the text is only a devotional hymn.

३१७. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) Inference is defended as distinct from perception.
- (D) It is accepted as final without testing rival explanations.

३१८. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) Opponents say there is no separate means called inference because perception alone is enough.
- (D) It is accepted as final without testing rival explanations.

३१९. What is the best methodological role of this point: “Opponents say there is no separate means called inference because perception alone is enough.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It removes the need for definitions and examples.
- (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.

३२०. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) Gangeśa answers that the invalidity of an inference itself may have to be inferred, so inference is presupposed.
- (B) It is rejected because the text allows only ordinary perception.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

३२१. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) The statement “inference is not a means of knowledge” cannot defeat inference without depending on some means of knowing its own validity.
- (C) It makes every example interchangeable without attention to locus.
- (D) It removes the need to distinguish cognition, object, and cause.

३२२. What is the best methodological role of this point: “The statement “inference is not a means of knowledge” cannot defeat inference without depending on some means of knowing...”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

३२३. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) If inference were never valid, perception too could not be tested in the absence of inference.

३२४. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) Therefore inference is not perception but is one of the means of valid knowledge.
- (D) It makes verbal testimony valid even when words lack mutual connection.

३२५. What is the best methodological role of this point: “Therefore inference is not perception but is one of the means of valid knowledge.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It proves that the text is only a devotional hymn.

३२६. In the section “Book II — Determination of Inferential Knowledge”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) Inferential knowledge is grounded in the invariable concomitance of the middle term with the major term.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

३२७. In this quiz section, what does “Anumiti” mean?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) inferential knowledge
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) a grammatical sound that has no relation to meaning

३२८. Which technical term matches this meaning: inferential knowledge?

- (A) Anumiti
- (B) Vyāpāra
- (C) Anumāna
- (D) Nirvikalpaka

३२९. In this quiz section, what does “Anumāna” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) inference
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

३३०. Which technical term matches this meaning: inference?

- (A) Apramā
- (B) Permanent signification
- (C) Anumāna
- (D) Vidhi

३३१. In this quiz section, what does “Pakṣa” mean?

- (A) a fallacy that always proves the opposite conclusion
- (B) minor term or subject
- (C) a mere name for the page on which the topic appears
- (D) It makes a page number or manuscript mark the central point of the doctrine.

३३२. Which technical term matches this meaning: minor term or subject?

- (A) Anupalabdhi
- (B) Vyavahāra
- (C) Pakṣa
- (D) Āśrayāsiddha

३३३. In this quiz section, what does “Sādhya” mean?

- (A) a poetic flourish without doctrinal significance
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) major term or probandum
- (D) It holds that technical terms should be replaced by loose ordinary usage.

३३४. Which technical term matches this meaning: major term or probandum?

- (A) Ākhyāta
- (B) Sādhya
- (C) Provisional definition
- (D) Suspected condition

३३५. In this quiz section, what does “Hetu” mean?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) reason or middle term
- (D) It reduces inference to a decorative verbal formula without logical force.

३३६. Which technical term matches this meaning: reason or middle term?

- (A) Hetu
- (B) Janaśruti
- (C) Tarka
- (D) Ceṣṭā

३३७. In this quiz section, what does “Parāmarśa” mean?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) consideration of the reason as connected with the major term and present in the minor term
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

३३८. Which technical term matches this meaning: consideration of the reason as connected with the major term and present in the minor term?

- (A) Lakṣaṇā
- (B) Āsatti
- (C) Parāmarśa
- (D) Anumiti

३३९. Which statement best summarizes “Book II — Determination of Inferential Knowledge”?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) Inference is established as a distinct pramāṇa whose core is the relation between reason, probandum, and subject through vyāpti.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) It treats mere memory as the only means of valid knowledge.

Book II — Vyāpti and Five Provisional Definitions

३४०. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) Vyāpti is invariable concomitance, also rendered as pervasion, inseparable connection, perpetual attendance, or constant co-presence.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It treats fallacies as useless because they cannot help in debate.

३४१. What is the best methodological role of this point: “Vyāpti is invariable concomitance, also rendered as pervasion, inseparable connection, perpetual attendance, or constant...”?

- (A) It makes every rival school automatically correct.
- (B) It makes the example stronger than the doctrine itself.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.

३४२. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) The first provisional definition treats vyāpti as non-presence of the middle term in the locus of the non-existence of the major term.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

३४३. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) Diagram I uses smoke and fire to show smoke absent outside the region of fire.

३४४. What is the best methodological role of this point: “Diagram I uses smoke and fire to show smoke absent outside the region of fire.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It removes the need for definitions and examples.

३४५. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) The first definition fails for exclusively affirmative inferences such as “all are nameable because they are knowable.”
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It ignores the role of special causes in producing valid cognition.

३४६. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) The second provisional definition modifies the non-presence of the middle term in a special locus of non-existence of the major term.
- (D) It is treated as a poetic ornament rather than a logical concept.

३४७. What is the best methodological role of this point: “The second provisional definition modifies the non-presence of the middle term in a special locus of non-existence of th...”?

- (A) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes the example stronger than the doctrine itself.
- (D) It shows that logical terms can be ignored after translation.

३४८. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) The ape-tree example is used to test the second definition.
- (D) It is rejected because the text allows only ordinary perception.

३४९. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) The third definition uses non-co-presence with reciprocal non-existence whose counterpart abides in the locus of the major term.

३५०. What is the best methodological role of this point: “The third definition uses non-co-presence with reciprocal non-existence whose counterpart abides in the locus of the maj...”?

- (A) It removes the need for definitions and examples.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.
- (D) It makes the example stronger than the doctrine itself.

३५१. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It makes every example interchangeable without attention to locus.
- (C) It is accepted as final without testing rival explanations.
- (D) The fourth definition speaks of the middle term forming the counterpart of a non-existence abiding in the locus of the whole major term.

३५२. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) The fifth definition says vyāpti is the non-presence of the middle term in what is not the locus of the major term.
- (D) It is a typographical feature with no philosophical role.

३५३. What is the best methodological role of this point: “The fifth definition says vyāpti is the non-presence of the middle term in what is not the locus of the major term.”?

- (A) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.
- (B) It shows that logical terms can be ignored after translation.
- (C) It removes the need for definitions and examples.
- (D) It proves that the text is only a devotional hymn.

३५४. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) Gangeśa finds all five provisional definitions defective because they fail with some form of exclusively affirmative inference.
- (D) It treats fallacies as useless because they cannot help in debate.

३५५. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) Diagram II shows the nameable and knowable example where ordinary absence-based definitions break down.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It treats fallacies as useless because they cannot help in debate.

३५६. What is the best methodological role of this point: “Diagram II shows the nameable and knowable example where ordinary absence-based definitions break down.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It proves that the text is only a devotional hymn.

३५७. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) Diagram III shows the tree and ape example used to test a modified definition.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It is a typographical feature with no philosophical role.

३५८. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) The provisional definitions are not discarded casually; they are used to sharpen the final definition.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

३५९. What is the best methodological role of this point: “The provisional definitions are not discarded casually; they are used to sharpen the final definition.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It makes the example stronger than the doctrine itself.

३६०. In the section “Book II — Vyāpti and Five Provisional Definitions”, which statement is correct?

- (A) The recurring problem is how to define pervasion without depending on a form of absence that cannot apply to all cases.
- (B) It makes every example interchangeable without attention to locus.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It is a typographical feature with no philosophical role.

३६१. In this quiz section, what does “Vyāpti” mean?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) invariable concomitance or pervasion

३६३. Which technical term matches this meaning: invariable concomitance or pervasion?

- (A) Vyāpti
- (B) Upādhi
- (C) Karmadhāraya
- (D) Sapakṣa

३६३. In this quiz section, what does “Pervasion” mean?

- (A) a mere name for the page on which the topic appears
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) another rendering of vyāpti
- (D) a type of doubt that makes all knowledge impossible

३६४. Which technical term matches this meaning: another rendering of vyāpti?

- (A) Qualified absence
- (B) Upādhi
- (C) Special causes of perception
- (D) Pervasion

३६५. In this quiz section, what does “Exclusively affirmative inference” mean?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) a mere name for the page on which the topic appears
- (C) an inference without a negative example
- (D) It makes verbal testimony valid even when words lack mutual connection.

३६६. Which technical term matches this meaning: an inference without a negative example?

- (A) Anupalabdhi
- (B) Kośa
- (C) Karmadhāraya
- (D) Exclusively affirmative inference

३६७. In this quiz section, what does “Provisional definition” mean?

- (A) a fallacy that always proves the opposite conclusion
- (B) a tested but ultimately inadequate formulation
- (C) a grammatical sound that has no relation to meaning
- (D) It treats mere memory as the only means of valid knowledge.

३६८. Which technical term matches this meaning: a tested but ultimately inadequate formulation?

- (A) Kāvya
- (B) Viruddha
- (C) Provisional definition
- (D) Rūḍha

३६९. Which statement best summarizes “Book II — Vyāpti and Five Provisional Definitions”?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) The five provisional definitions show the method of Navya-Nyāya: define, test by examples, expose defect, and refine the definition.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

Book II — Lion-Tiger Definition and Qualified Absence

३७०. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) The so-called “lion and tiger” definition offers two more accounts of invariable concomitance.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It is a typographical feature with no philosophical role.

३७१. What is the best methodological role of this point: “The so-called “lion and tiger” definition offers two more accounts of invariable concomitance.”?

- (A) It removes the need for definitions and examples.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.
- (D) It replaces philosophical analysis with a chronological list.

३७२. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) One version says the middle term has no locus where there is non-co-presence of the major term.
- (D) It rejects all distinctions between valid and invalid cognition.

३७३. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) Another version says the middle term has no locus different from the locus of the major term.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It is a merely biographical detail unrelated to logic.

३७४. What is the best methodological role of this point: “Another version says the middle term has no locus different from the locus of the major term.”?

- (A) It denies the distinction between cause and result.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.

३७५. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) Gangeśa says both definitions are defective because their import is to deny that the middle term has a locus not also occupied by the major term.

३७६. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It is rejected because the text allows only ordinary perception.
- (C) Smoke on a hill has a locus that is not the locus of fire in a kitchen, so the definition is too crude.
- (D) It treats fallacies as useless because they cannot help in debate.

३७७. What is the best methodological role of this point: “Smoke on a hill has a locus that is not the locus of fire in a kitchen, so the definition is too crude.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It denies the distinction between cause and result.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.

३७८. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) Some logicians introduce non-existence whose counterpart is qualified by a nature abiding in a different locus.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It is a typographical feature with no philosophical role.

३७९. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) This strategy attempts to handle the case of all-pervading major terms in exclusively affirmative inference.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

३८०. What is the best methodological role of this point: “This strategy attempts to handle the case of all-pervading major terms in exclusively affirmative inference.”?

- (A) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It proves that the text is only a devotional hymn.

३८१. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) The example “there is no fire possessing the nature of a pot” illustrates the strategy of qualified non-existence.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It makes the diagram only an ornament and not a logical aid.

३८२. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) Gangeśa objects that the proposed qualified non-existence is not well known and cannot be established by evidence.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

३८३. What is the best methodological role of this point: “Gangeśa objects that the proposed qualified non-existence is not well known and cannot be established by evidence.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It proves that the text is only a devotional hymn.

३८४. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It treats non-existence as unknowable in every possible form.
- (D) He also objects that qualifying the counterpart by a quality not abiding in it is impossible.

३८५. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) The “hare-horn in a cow” comparison marks the absurdity of some assumed absences.
- (C) It makes every example interchangeable without attention to locus.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

३८६. What is the best methodological role of this point: “The “hare-horn in a cow” comparison marks the absurdity of some assumed absences.”?

- (A) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.
- (B) It proves that the text is only a devotional hymn.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It denies the distinction between cause and result.

३८७. In the section “Book II — Lion-Tiger Definition and Qualified Absence”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) The section demonstrates Gangeśa’s refusal to rescue definitions by inventing obscure entities without evidence.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) It is rejected because the text allows only ordinary perception.

३८८. In this quiz section, what does “Siṃha-vyāghroka definition” mean?

- (A) a physical object without any logical function
- (B) a mere name for the page on which the topic appears
- (C) the “lion and tiger” definition of invariable concomitance
- (D) It claims that doubt never arises in philosophical inquiry.

३८९. Which technical term matches this meaning: the “lion and tiger” definition of invariable concomitance?

- (A) Bos-gavaeus
- (B) Siṃha-vyāghroka definition
- (C) Asādhāraṇa
- (D) Pratyakṣa

३९०. In this quiz section, what does “Vyadhikaraṇa-dharmāvacchinnābhāva” mean?

- (A) a grammatical sound that has no relation to meaning
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) absence qualified by a nature abiding in a different locus
- (D) a mere name for the page on which the topic appears

३९१. Which technical term matches this meaning: absence qualified by a nature abiding in a different locus?

- (A) Udāharāṇa
- (B) Vyadhikaraṇa-dharmāvacchinnābhāva
- (C) Janaśruti
- (D) Parāmarśa

३९२. In this quiz section, what does “Qualified absence” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) a proposed absence modified to save a definition

३९३. Which technical term matches this meaning: a proposed absence modified to save a definition?

- (A) Itihāsa
- (B) Qualified absence
- (C) Ceṣṭā
- (D) Samaveta-samavāya

३९४. In this quiz section, what does “Hare-horn” mean?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) an example of absurd non-existence used against an overstrained proposal

३९५. Which technical term matches this meaning: an example of absurd non-existence used against an overstrained proposal?

- (A) Pramāṇa-cintāmaṇi
- (B) Binary atomic compound
- (C) Hare-horn
- (D) Vardhamāna Upādhyāya

३९६. Which statement best summarizes “Book II — Lion-Tiger Definition and Qualified Absence”?

- (A) It makes every example interchangeable without attention to locus.
- (B) The section rejects clever but unstable definitions of vyāpti when they rely on unestablished or absurd forms of absence.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It treats non-existence as unknowable in every possible form.

Book II — Conclusive Definition, General Absence, and Special Forms

३९७. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) The conclusive definition of invariable concomitance states co-presence of the middle term with the major term not qualified by a certain counterpart of absolute non-existence.

३९८. What is the best methodological role of this point: “The conclusive definition of invariable concomitance states co-presence of the middle term with the major term not quali...”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It proves that the text is only a devotional hymn.

३९९. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) Diagram IV uses the fire-smoke example together with absolute non-existence of pot, cloth, water, and similar things.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It is a merely biographical detail unrelated to logic.

४००. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) Diagram V uses the nameable, knowable, and pot example to show how the definition handles affirmative cases.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It is used only to name a page section and has no doctrinal value.

४०१. What is the best methodological role of this point: “Diagram V uses the nameable, knowable, and pot example to show how the definition handles affirmative cases.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It makes every rival school automatically correct.
- (C) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.
- (D) It proves that the text is only a devotional hymn.

४०२. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) The conclusive definition covers exclusively affirmative inference because it avoids making the major term the counterpart of the wrong absence.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

४०३. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) Some object that even the conclusive definition fails when fires are many and their loci differ.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It is a typographical feature with no philosophical role.

४०४. What is the best methodological role of this point: “Some object that even the conclusive definition fails when fires are many and their loci differ.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.

४०५. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) The objection depends on treating particular fires as if their differences destroy the general relation of smoke and fire.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

४०६. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) Gangeśa answers by distinguishing non-existence of particular fires from non-existence of fire in general.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It denies the possibility of valid knowledge altogether.

४०७. What is the best methodological role of this point: “Gangeśa answers by distinguishing non-existence of particular fires from non-existence of fire in general.”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It proves that the text is only a devotional hymn.

४०८. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) Non-existence of the general form is needed because the sum of particular absences is not the same as absence of the general form.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It is treated as a poetic ornament rather than a logical concept.

४०९. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) The doubt “is there colour in air?” shows why general absence is not merely a collection of particular absences.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It treats fallacies as useless because they cannot help in debate.

४१०. What is the best methodological role of this point: “The doubt “is there colour in air?” shows why general absence is not merely a collection of particular absences.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It makes the example stronger than the doctrine itself.

४११. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It makes every example interchangeable without attention to locus.
- (C) Special-form vyāpti deals with cases where smoke of a hill and fire of that same hill are tied to corresponding loci.
- (D) It is a merely biographical detail unrelated to logic.

४१२. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) Although all smoke is not tied to all fire in one particular-locus sense, there is no smoke without fire.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It reduces inference to a decorative verbal formula without logical force.

४१३. What is the best methodological role of this point: “Although all smoke is not tied to all fire in one particular-locus sense, there is no smoke without fire.”?

- (A) It removes the need for definitions and examples.
- (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It treats the Sanskrit term as a decorative label only.

४१४. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) The comprehensive connection of smoke with fire is not disturbed by particular-locus variations.
- (D) It removes the need to distinguish cognition, object, and cause.

४१५. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) Special-form invariable concomitance may be formulated in several ways but its goal is to handle particular corresponding cases.

४१६. What is the best methodological role of this point: “Special-form invariable concomitance may be formulated in several ways but its goal is to handle particular correspondin...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It removes the need for definitions and examples.
- (D) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.

४१७. In the section “Book II — Conclusive Definition, General Absence, and Special Forms”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) Comprehensiveness or anugama is the nature that exhibits all the forms of invariable concomitance in one account.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

४१८. In this quiz section, what does “Siddhānta-lakṣaṇa” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) the conclusive definition
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) a mere name for the page on which the topic appears

४१९. Which technical term matches this meaning: the conclusive definition?

- (A) Kevalānvayi
- (B) Siddhānta-lakṣaṇa
- (C) Parāmarśa
- (D) Direct apprehension

४२०. In this quiz section, what does “Sāmānyābhāva” mean?

- (A) non-existence of the general form
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It claims that doubt never arises in philosophical inquiry.

४२१. Which technical term matches this meaning: non-existence of the general form?

- (A) Asādhāraṇa
- (B) Sāmānyābhāva
- (C) Saṃyukta-samavāya
- (D) Karion

४२२. In this quiz section, what does “Viśeṣa-vyāpti” mean?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) invariable concomitance of a special form
- (D) It rejects all distinctions between valid and invalid cognition.

४२३. Which technical term matches this meaning: invariable concomitance of a special form?

- (A) Viśeṣa-vyāpti
- (B) Sādhya
- (C) Upādhi
- (D) Anumāna

४२४. In this quiz section, what does “Anugama” mean?

- (A) a grammatical sound that has no relation to meaning
- (B) an example used only for chronology and not for logic
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) comprehensiveness that unifies forms of vyāpti

४२५. Which technical term matches this meaning: comprehensiveness that unifies forms of vyāpti?

- (A) Anugama
- (B) Pakṣa
- (C) Upamāna
- (D) Sure condition

४२६. Which statement best summarizes “Book II — Conclusive Definition, General Absence, and Special Forms”?

- (A) It makes every example interchangeable without attention to locus.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) The conclusive definition and its refinements protect inference by distinguishing general absence, particular absence, and corresponding-locus relations.

Book II — Means of Apprehending Vyāpti and Tarka

४२७. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) Some logicians say repeated observation of co-accompaniment is the means of apprehending invariable concomitance.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It reduces inference to a decorative verbal formula without logical force.

४२८. What is the best methodological role of this point: “Some logicians say repeated observation of co-accompaniment is the means of apprehending invariable concomitance.”?

- (A) It removes the need for definitions and examples.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

४२९. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It is a merely biographical detail unrelated to logic.
- (D) Gangeśa objects that separate observations perish quickly and lack the unity needed to produce apprehension of vyāpti.

४३०. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) It treats non-existence as unknowable in every possible form.
- (C) Repeated observations can produce recollection and recognition of equal things, but not the apprehension of unequal relations such as smoke in kitchen, sacrificial ground, and hill.
- (D) It is used only to name a page section and has no doctrinal value.

४३१. What is the best methodological role of this point: “Repeated observations can produce recollection and recognition of equal things, but not the apprehension of unequal rela...”?

- (A) It removes the need for definitions and examples.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (D) It makes the example stronger than the doctrine itself.

४३२. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) He also asks whether repeated observation means many places, many instances, or the same instance many times.

४३३. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) No fixed number of repetitions can establish a universal relation by itself.
- (D) It removes the need to distinguish cognition, object, and cause.

४३४. What is the best methodological role of this point: “No fixed number of repetitions can establish a universal relation by itself.”?

- (A) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (B) It makes every rival school automatically correct.
- (C) It shows that logical terms can be ignored after translation.
- (D) It removes the need for definitions and examples.

४३५. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) The conclusion is that observation of co-accompaniment plus absence of knowledge of exceptions is the means of apprehending vyāpti.
- (B) It makes every example interchangeable without attention to locus.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It is a merely biographical detail unrelated to logic.

४३६. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) Knowledge of exceptions may be certain or doubtful.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

४३७. What is the best methodological role of this point: “Knowledge of exceptions may be certain or doubtful.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It makes every rival school automatically correct.

४३८. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) Doubt may arise from suspicion of an upādhi or from recognition of common properties without special properties.
- (C) It is a typographical feature with no philosophical role.
- (D) It is treated as a poetic ornament rather than a logical concept.

४३९. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It is a merely biographical detail unrelated to logic.
- (C) Tarka or reasoning removes doubt, but only until the doubt disappears.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

४४०. What is the best methodological role of this point: “Tarka or reasoning removes doubt, but only until the doubt disappears.”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (C) It shows that logical terms can be ignored after translation.
- (D) It makes the example stronger than the doctrine itself.

४४१. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) The charge of infinite regress does not apply because reasoning stops when doubt is removed.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It denies the possibility of valid knowledge altogether.

४४२. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) Tarka is illustrated by asking whether smoke could exist without fire and showing the absurdity of that supposition.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It is accepted as final without testing rival explanations.
- (D) It removes the need to distinguish cognition, object, and cause.

४४३. What is the best methodological role of this point: “Tarka is illustrated by asking whether smoke could exist without fire and showing the absurdity of that supposition.”?

- (A) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It proves that the text is only a devotional hymn.
- (D) It denies the distinction between cause and result.

४४४. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) Reasoning coupled with observation is useful, but reasoning alone cannot create the apprehension of vyāpti unless vyāpti is already in view.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

४४५. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) Tarka is therefore a remover of doubt, not an independent substitute for pramāṇa.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It denies the possibility of valid knowledge altogether.

४४६. What is the best methodological role of this point: “Tarka is therefore a remover of doubt, not an independent substitute for pramāṇa.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

४४७. In the section “Book II — Means of Apprehending Vyāpti and Tarka”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It is rejected because the text allows only ordinary perception.
- (D) The section clarifies that inference requires both empirical co-accompaniment and critical exclusion of exceptions.

४४८. In this quiz section, what does “Vyāptigrahopāya” mean?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) the means of apprehending invariable concomitance
- (C) It treats non-existence as unknowable in every possible form.
- (D) It rejects all distinctions between valid and invalid cognition.

४४९. Which technical term matches this meaning: the means of apprehending invariable concomitance?

- (A) Asādhāraṇa
- (B) Anupalabdhi
- (C) Viśeṣa-vyāpti
- (D) Vyāptigrahopāya

४५०. In this quiz section, what does “Sahacāra” mean?

- (A) co-accompaniment
- (B) It treats non-existence as unknowable in every possible form.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It makes the diagram only an ornament and not a logical aid.

४५१. Which technical term matches this meaning: co-accompaniment?

- (A) Sahacāra
- (B) Vyāptigrahopāya
- (C) Siṃha-vyāghroka definition
- (D) Maker

४५२. In this quiz section, what does “Tarka” mean?

- (A) reasoning or confutation used to remove doubt
- (B) a fallacy that always proves the opposite conclusion
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) a grammatical sound that has no relation to meaning

४५३. Which technical term matches this meaning: reasoning or confutation used to remove doubt?

- (A) Tarka
- (B) Anugama
- (C) Pakṣa
- (D) Anyathā-khyāti

४५४. In this quiz section, what does “Upādhi” mean?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) condition that vitiates a proposed middle term
- (C) It treats non-existence as unknowable in every possible form.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

४५५. Which technical term matches this meaning: condition that vitiates a proposed middle term?

- (A) Janaśruti
- (B) Tātparya
- (C) Upādhi
- (D) Suspected condition

४५६. In this quiz section, what does “Exception” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) a grammatical sound that has no relation to meaning
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) a case that would undermine the proposed invariable relation

४५७. Which technical term matches this meaning: a case that would undermine the proposed invariable relation?

- (A) Example
- (B) Exception
- (C) Fiveness / fireness
- (D) Pervasion

४५८. Which statement best summarizes “Book II — Means of Apprehending Vyāpti and Tarka”?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) The section makes vyāpti-knowledge neither blind repetition nor pure reasoning but observed co-accompaniment free from known exceptions.
- (D) It is rejected because the text allows only ordinary perception.

Book II — General-character Intercourse in Inference

४५९. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) The issue is whether we can establish invariable concomitance of all smoke with all fire.

४६०. What is the best methodological role of this point: “The issue is whether we can establish invariable concomitance of all smoke with all fire.”?

- (A) It removes the need for definitions and examples.
- (B) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It treats the Sanskrit term as a decorative label only.

४६१. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) Particular observations show smoke with fire in a kitchen, sacrificial ground, and similar places.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It makes verbal testimony valid even when words lack mutual connection.

४६२. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) To infer fire on a hill, one must establish the relation of all cases of smoke with all cases of fire, not merely some particular pairings.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It denies the possibility of valid knowledge altogether.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

४६३. What is the best methodological role of this point: “To infer fire on a hill, one must establish the relation of all cases of smoke with all cases of fire, not merely some p...”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It proves that the text is only a devotional hymn.

४६४. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) One account uses knowledge of smokiness as the intercourse for perception of all cases of smoke.

४६५. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) Another account treats this as a transcendent general-character intercourse rather than ordinary contact.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

४६६. What is the best methodological role of this point: “Another account treats this as a transcendent general-character intercourse rather than ordinary contact.”?

- (A) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It removes the need for definitions and examples.
- (D) It makes the example stronger than the doctrine itself.

४६७. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) It is a merely biographical detail unrelated to logic.
- (C) Present cases of smoke may be perceived by the eye, but past, future, and distant cases cannot be perceived through ordinary contact.
- (D) It treats mere memory as the only means of valid knowledge.

४६८. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) The apprehension of vyāpti for a particular smoke with a particular fire depends on the general-character relation to all smoke and all fire.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It means that the conclusion is known before any reason is supplied.

४६९. What is the best methodological role of this point: “The apprehension of vyāpti for a particular smoke with a particular fire depends on the general-character relation to al...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.

४७०. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) If general-character intercourse were not accepted, doubt would remain about unobserved cases of smoke.
- (D) It removes the need to distinguish cognition, object, and cause.

४७१. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) The doctrine explains how finite observation can support universal inference without claiming ordinary perception of every instance.
- (D) It is a typographical feature with no philosophical role.

४७२. What is the best methodological role of this point: “The doctrine explains how finite observation can support universal inference without claiming ordinary perception of eve...”?

- (A) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It shows that logical terms can be ignored after translation.
- (D) It denies the distinction between cause and result.

४७३. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It preserves the possibility of universal knowledge while avoiding omniscience.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It treats fallacies as useless because they cannot help in debate.

४७४. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) The general-character theory connects Book I’s account of transcendent perception with Book II’s account of inference.
- (D) It reduces inference to a decorative verbal formula without logical force.

४७५. What is the best methodological role of this point: “The general-character theory connects Book I’s account of transcendent perception with Book II’s account of inference.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It proves that the text is only a devotional hymn.
- (C) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.
- (D) It treats the Sanskrit term as a decorative label only.

४७६. In the section “Book II — General-character Intercourse in Inference”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) The section is a bridge between perception theory and inferential theory.

४७७. In this quiz section, what does “Sāmānya-lakṣaṇa” mean?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) general-character intercourse

४७८. Which technical term matches this meaning: general-character intercourse?

- (A) Exclusively affirmative inference
- (B) Bādhita
- (C) Pakṣa
- (D) Sāmānya-lakṣaṇa

४७९. In this quiz section, what does “Smokeness” mean?

- (A) the generic nature by which all cases of smoke are grasped
- (B) a memory that never produces any cognition
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

४८०. Which technical term matches this meaning: the generic nature by which all cases of smoke are grasped?

- (A) Samavāya
- (B) Laukika-pratyakṣa
- (C) Smokeness
- (D) Bhrama

४८१. In this quiz section, what does “Fiveness / fireness” mean?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) an example used only for chronology and not for logic
- (C) the generic nature involved in knowing all cases of fire
- (D) It treats fallacies as useless because they cannot help in debate.

४८२. Which technical term matches this meaning: the generic nature involved in knowing all cases of fire?

- (A) Vidhi
- (B) Sense-organ
- (C) Fiveness / fireness
- (D) Śabdasya śravaṇam

४८३. In this quiz section, what does “Universal relation” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) the all-smoke-with-fire relation needed for inference
- (C) It treats non-existence as unknowable in every possible form.
- (D) a mere name for the page on which the topic appears

४८४. Which technical term matches this meaning: the all-smoke-with-fire relation needed for inference?

- (A) Universal relation
- (B) Rasa
- (C) Attendant condition
- (D) Arthāpatti

४८५. Which statement best summarizes “Book II — General-character Intercourse in Inference”?

- (A) The inference theory borrows general-character perception to explain how a universal relation can be known from limited cases.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It says a syllogism has only two members: proposition and conclusion.

Book II — Conditional Middle Term / Upādhi-vāda

४८६. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) The middle term must be free from condition if it is to be in invariable concomitance with the major term.

४८७. What is the best methodological role of this point: “The middle term must be free from condition if it is to be in invariable concomitance with the major term.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It denies the distinction between cause and result.

४८८. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) A condition or upādhi constantly accompanies the major term but does not always accompany the middle term.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It treats fallacies as useless because they cannot help in debate.

४८९. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) The example “the hill is full of smoke because it is full of fire nourished by wet fuel” shows wet fuel as a condition.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

४९०. What is the best methodological role of this point: “The example “the hill is full of smoke because it is full of fire nourished by wet fuel” shows wet fuel as a condition.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It removes the need for definitions and examples.
- (D) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.

४९१. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) Wet fuel accompanies smoke but not every fire; an ignited iron ball has fire without wet fuel.
- (D) It treats fallacies as useless because they cannot help in debate.

४९२. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) Diagram VI illustrates the relation of fire, smoke, and wet fuel.
- (D) It rejects all distinctions between valid and invalid cognition.

४९३. What is the best methodological role of this point: “Diagram VI illustrates the relation of fire, smoke, and wet fuel.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It removes the need for definitions and examples.

४९४. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It denies the possibility of valid knowledge altogether.
- (C) The Mitrā example shows eating vegetables as a condition linked to black complexion among sons, but not to all fair-complexioned sons.
- (D) It is treated as a poetic ornament rather than a logical concept.

४९५. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It treats non-existence as unknowable in every possible form.
- (D) A condition may be sure or suspected.

४९६. What is the best methodological role of this point: “A condition may be sure or suspected.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It removes the need for definitions and examples.

४९७. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) A sure condition is known certainly to accompany the major term while not always accompanying the middle term.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It claims that doubt never arises in philosophical inquiry.

४९८. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) A suspected condition is one about which there is doubt regarding its relation to the major or middle term.
- (B) It is accepted as final without testing rival explanations.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

४९९. What is the best methodological role of this point: “A suspected condition is one about which there is doubt regarding its relation to the major or middle term.”?

- (A) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.
- (B) It shows that logical terms can be ignored after translation.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It treats the Sanskrit term as a decorative label only.

५००. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It is a merely biographical detail unrelated to logic.
- (D) “Caused by a body” is treated as a suspected condition in the inference that the earth has a maker because it is a product.

५०१. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It treats non-existence as unknowable in every possible form.
- (C) A condition is not itself the defect; its attachment to the middle term indicates that the middle term is erratic.
- (D) It denies the possibility of valid knowledge altogether.

५०२. What is the best methodological role of this point: “A condition is not itself the defect; its attachment to the middle term indicates that the middle term is erratic.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It makes the example stronger than the doctrine itself.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.

५०३. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) Upādhi analysis prevents an inference from being accepted when the reason works only under a hidden condition.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It is treated as a poetic ornament rather than a logical concept.

५०४. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) The doctrine distinguishes true universality from conditioned co-presence.
- (D) It treats fallacies as useless because they cannot help in debate.

୧୦୫. What is the best methodological role of this point: “The doctrine distinguishes true universality from conditioned co-presence.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It denies the distinction between cause and result.

୧୦୬. In the section “Book II — Conditional Middle Term / Upādhi-vāda”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) The section shows why a logical reason must be unconditional.
- (D) It makes every example interchangeable without attention to locus.

୧୦୭. In this quiz section, what does “Upādhi” mean?

- (A) an example used only for chronology and not for logic
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) a condition that accompanies the major term but not always the middle term

୧୦୮. Which technical term matches this meaning: a condition that accompanies the major term but not always the middle term?

- (A) Upādhi
- (B) Example
- (C) Upanaya
- (D) Viruddha

୧୦୯. In this quiz section, what does “Sure condition” mean?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) a known condition whose relation is certain
- (C) a mere name for the page on which the topic appears
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

୧୧୦. Which technical term matches this meaning: a known condition whose relation is certain?

- (A) Ākhyāta
- (B) Sure condition
- (C) Avayava
- (D) Vākya-śeṣa

୧୧୧. In this quiz section, what does “Suspected condition” mean?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) a condition whose relation is doubtful
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) a grammatical sound that has no relation to meaning

୧୧୨. Which technical term matches this meaning: a condition whose relation is doubtful?

- (A) Suspected condition
- (B) Pratiyogin
- (C) Producthood
- (D) Aitihya

५१३. In this quiz section, what does “Wet fuel” mean?

- (A) the stock condition in the smoke-fire example
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

५१४. Which technical term matches this meaning: the stock condition in the smoke-fire example?

- (A) Suspected condition
- (B) Wet fuel
- (C) Viruddha
- (D) Śabda-prāmāṇya

५१५. Which statement best summarizes “Book II — Conditional Middle Term / Upādhi-vāda”?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) Upādhi-vāda protects inference by detecting hidden conditions that make a reason appear universal when it is not.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa

५१६. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) The state of being the locus or minor term is called pakṣatā.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) It claims that doubt never arises in philosophical inquiry.

५१७. What is the best methodological role of this point: “The state of being the locus or minor term is called pakṣatā.”?

- (A) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It proves that the text is only a devotional hymn.
- (D) It denies the distinction between cause and result.

५१८. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It is rejected because the text allows only ordinary perception.
- (C) Some define pakṣatā as the state in which it is doubtful whether the major term abides in the locus.
- (D) It says a syllogism has only two members: proposition and conclusion.

५१९. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) Gaṅgeśa prefers to define the minor term as that whose connection with the major term is not known with certainty due to absence of a desire to know that connection.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It is used only to name a page section and has no doctrinal value.

५२०. What is the best methodological role of this point: “Gaṅgeśa prefers to define the minor term as that whose connection with the major term is not known with certainty due to...”?

- (A) It denies the distinction between cause and result.
- (B) It makes every rival school automatically correct.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.

५२१. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) The hill is treated as the minor term when its connection with fire is not yet investigated or known.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It makes the diagram only an ornament and not a logical aid.

५२२. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) A similar affirmative example is called sapakṣa: a locus where the major term is known to abide.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

५२३. What is the best methodological role of this point: “A similar affirmative example is called sapakṣa: a locus where the major term is known to abide.”?

- (A) It denies the distinction between cause and result.
- (B) It shows that logical terms can be ignored after translation.
- (C) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.
- (D) It replaces philosophical analysis with a chronological list.

५२४. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) The kitchen is a sapakṣa in the smoke-fire inference.
- (D) It denies the possibility of valid knowledge altogether.

५२५. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) A dissimilar or negative example is called vipakṣa: a locus where the major term is known not to abide.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) It removes the need to distinguish cognition, object, and cause.

५२६. What is the best methodological role of this point: “A dissimilar or negative example is called vipakṣa: a locus where the major term is known not to abide.”?

- (A) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It removes the need for definitions and examples.
- (D) It shows that logical terms can be ignored after translation.

५२७. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) A lake is a vipakṣa in the smoke-fire inference.

५२८. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) Parāmarśa is consideration or knowledge of premises.

५३९. What is the best methodological role of this point: “Parāmarśa is consideration or knowledge of premises.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It removes the need for definitions and examples.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.

५३०. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) It treats non-existence as unknowable in every possible form.
- (D) Parāmarśa is the knowledge that the middle term, in invariable concomitance with the major term, abides in the minor term.

५३१. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) In “the hill is full of fire because it is full of smoke,” parāmarśa consists in knowing that smoke in the hill is pervaded by fire.

५३२. What is the best methodological role of this point: “In “the hill is full of fire because it is full of smoke,” parāmarśa consists in knowing that smoke in the hill is perva...”?

- (A) It removes the need for definitions and examples.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It denies the distinction between cause and result.
- (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.

५३३. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) Parāmarśa is the cause of inference, not merely smoke physically present on the hill.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It is a typographical feature with no philosophical role.

५३४. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) The ancients held that actually perceived smoke caused inference, but Gangeśa says the knowledge of it as pervaded is the real cause.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It treats fallacies as useless because they cannot help in debate.

५३५. What is the best methodological role of this point: “The ancients held that actually perceived smoke caused inference, but Gangeśa says the knowledge of it as pervaded is th...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.

५३६. In the section “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) One may infer that there will be fire where the smoke has not actually been perceived at that later time.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

५३७. In this quiz section, what does “Pakṣa” mean?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) minor term or subject
- (C) a fallacy that always proves the opposite conclusion
- (D) It reduces inference to a decorative verbal formula without logical force.

५३८. Which technical term matches this meaning: minor term or subject?

- (A) Udāharaṇa
- (B) Pakṣa
- (C) Janaśruti
- (D) Upanaya

५३९. In this quiz section, what does “Pakṣatā” mean?

- (A) a poetic flourish without doctrinal significance
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) state of being the minor term
- (D) an example used only for chronology and not for logic

५४०. Which technical term matches this meaning: state of being the minor term?

- (A) Yogyatā
- (B) Pakṣatā
- (C) Lakṣaṇā
- (D) Qualified absence

५४१. In this quiz section, what does “Sapakṣa” mean?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) similar positive example
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It makes verbal testimony valid even when words lack mutual connection.

५४२. Which technical term matches this meaning: similar positive example?

- (A) Śabda
- (B) Viruddha
- (C) Śabdasya śravaṇam
- (D) Sapakṣa

५४३. In this quiz section, what does “Vipakṣa” mean?

- (A) a memory that never produces any cognition
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) dissimilar negative example

५४४. Which technical term matches this meaning: dissimilar negative example?

- (A) Lakṣaṇā
- (B) Upamāna
- (C) Vipakṣa
- (D) Apramā

५४५. In this quiz section, what does “Parāmarśa” mean?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) consideration of the reason as pervaded and present in the subject

५४६. Which technical term matches this meaning: consideration of the reason as pervaded and present in the subject?

- (A) Paribhāṣā
- (B) Arthasya smaraṇam
- (C) Mind
- (D) Parāmarśa

५४७. Which statement best summarizes “Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa”?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) These terms organize the logical field: subject, positive example, negative example, and the cognitive act that produces inference.

Book II — Types of Inference and Presumption

५४८. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) Inference is divided into three kinds: exclusively affirmative, exclusively negative, and affirmative-negative.

५४९. What is the best methodological role of this point: “Inference is divided into three kinds: exclusively affirmative, exclusively negative, and affirmative-negative.”?

- (A) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It proves that the text is only a devotional hymn.
- (D) It replaces philosophical analysis with a chronological list.

५५०. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) An exclusively affirmative inference has no negative example.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It is accepted as final without testing rival explanations.
- (D) It treats non-existence as unknowable in every possible form.

५५१. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) “This is nameable because it is knowable” is an example of exclusively affirmative inference.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It says a syllogism has only two members: proposition and conclusion.

५५२. What is the best methodological role of this point: ““This is nameable because it is knowable” is an example of exclusively affirmative inference.”?

- (A) It removes the need for definitions and examples.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.

५५३. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) An exclusively negative inference is one in which the major term has no affirmative example.
- (D) It means that the conclusion is known before any reason is supplied.

५५४. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) The earth being different from other things because it possesses smell illustrates an exclusively negative inference.
- (D) It denies the possibility of valid knowledge altogether.

५५५. What is the best methodological role of this point: “The earth being different from other things because it possesses smell illustrates an exclusively negative inference.”?

- (A) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It denies the distinction between cause and result.
- (D) It makes the example stronger than the doctrine itself.

५५६. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) An affirmative-negative inference has both affirmative and negative examples.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It treats non-existence as unknowable in every possible form.

५५७. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It is accepted as final without testing rival explanations.
- (C) It is a merely biographical detail unrelated to logic.
- (D) The smoke-fire inference with a kitchen as positive example and a lake as negative example illustrates affirmative-negative inference.

५५८. What is the best methodological role of this point: “The smoke-fire inference with a kitchen as positive example and a lake as negative example illustrates affirmative-negative...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It makes every rival school automatically correct.

५५९. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) The Mīmāṃsakas hold presumption or arthāpatti to be a separate means of knowledge.
- (D) It is treated as a poetic ornament rather than a logical concept.

५६०. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) The Devadatta example is used: if fat Devadatta does not eat by day, one concludes that he eats at night.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

५६१. What is the best methodological role of this point: “The Devadatta example is used: if fat Devadatta does not eat by day, one concludes that he eats at night.”?

- (A) It denies the distinction between cause and result.
- (B) It removes the need for definitions and examples.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.

५६२. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) Gangeśa does not accept presumption as a separate means; he includes it under negative inference.
- (B) It is a typographical feature with no philosophical role.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

५६३. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) Inference is also divided into inference for oneself and inference for the sake of others.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It treats mere memory as the only means of valid knowledge.

५६४. What is the best methodological role of this point: “Inference is also divided into inference for oneself and inference for the sake of others.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

५६५. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It is a typographical feature with no philosophical role.
- (D) Inference for oneself arises when a person recalls the smoke-fire relation and knows “this hill has fire.”

५६६. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) Inference for others arises when one demonstrates an inference by means of a syllogism.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It treats fallacies as useless because they cannot help in debate.

५६७. What is the best methodological role of this point: “Inference for others arises when one demonstrates an inference by means of a syllogism.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It denies the distinction between cause and result.
- (C) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge.
- (D) It makes the example stronger than the doctrine itself.

୫୧୮. In the section “Book II — Types of Inference and Presumption”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) The classification shows how inference may be internal cognition or public demonstration.
- (D) It says the middle term may be accepted even when a condition is attached to it.

୫୧୯. In this quiz section, what does “Kevalānvayi” mean?

- (A) a physical object without any logical function
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) exclusively affirmative inference

୫୨୦. Which technical term matches this meaning: exclusively affirmative inference?

- (A) Abhāva
- (B) Kevalānvayi
- (C) Avayava
- (D) Anupalabdhi

୫୨୧. In this quiz section, what does “Kevalavyatireki” mean?

- (A) exclusively negative inference
- (B) a poetic flourish without doctrinal significance
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It treats fallacies as useless because they cannot help in debate.

୫୨୨. Which technical term matches this meaning: exclusively negative inference?

- (A) Upādhi
- (B) Dvigu
- (C) Kevalavyatireki
- (D) Anvaya-vyatireki

୫୨୩. In this quiz section, what does “Anvaya-vyatireki” mean?

- (A) a physical object without any logical function
- (B) a grammatical sound that has no relation to meaning
- (C) affirmative-negative inference
- (D) It reduces inference to a decorative verbal formula without logical force.

୫୨୪. Which technical term matches this meaning: affirmative-negative inference?

- (A) Vardhamāna Upādhyāya
- (B) Hetu
- (C) Śabdānityatā
- (D) Anvaya-vyatireki

୫୨୫. In this quiz section, what does “Arthāpatti” mean?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) presumption
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

५७६. Which technical term matches this meaning: presumption?

- (A) Perception-reduction
- (B) Anumāna
- (C) Arthāpatti
- (D) Fiveness / fireness

५७७. In this quiz section, what does “Svārthānumāna” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) inference for oneself
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It treats mere memory as the only means of valid knowledge.

५७८. Which technical term matches this meaning: inference for oneself?

- (A) Vākya-śeṣa
- (B) Universal relation
- (C) Prābhākara
- (D) Svārthānumāna

५७९. In this quiz section, what does “Parārthānumāna” mean?

- (A) inference for others
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) a type of doubt that makes all knowledge impossible
- (D) a fallacy that always proves the opposite conclusion

५८०. Which technical term matches this meaning: inference for others?

- (A) Arthāpatti
- (B) Samavāya
- (C) Parārthānumāna
- (D) Vidhi

५८१. Which statement best summarizes “Book II — Types of Inference and Presumption”?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) The section classifies inference by its examples and by its use: private self-inference and public proof for others.

Book II — Nyāya Syllogism and Its Five Members

५८२. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It is a typographical feature with no philosophical role.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) Inference for others is demonstrated through a five-membered syllogism.

५८३. What is the best methodological role of this point: “Inference for others is demonstrated through a five-membered syllogism.”?

- (A) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It removes the need for definitions and examples.
- (D) It replaces philosophical analysis with a chronological list.

५८४. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) The five sentences are proposition, reason, example, application, and conclusion.
- (B) It denies the possibility of valid knowledge altogether.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

५८५. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) The standard example begins: “This hill is full of fire.”
- (C) It makes every example interchangeable without attention to locus.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

५८६. What is the best methodological role of this point: “The standard example begins: “This hill is full of fire.””?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.
- (C) It shows that logical terms can be ignored after translation.
- (D) It makes every rival school automatically correct.

५८७. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It is a typographical feature with no philosophical role.
- (C) The reason is: “because it is full of smoke.”
- (D) It treats fallacies as useless because they cannot help in debate.

५८८. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) The example is: “All that is full of smoke is full of fire, as a kitchen.”
- (D) It holds that technical terms should be replaced by loose ordinary usage.

५८९. What is the best methodological role of this point: “The example is: “All that is full of smoke is full of fire, as a kitchen.””?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It makes every rival school automatically correct.

५९०. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) The application is: “This hill is full of smoke.”
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It rejects all distinctions between valid and invalid cognition.

५९१. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) The conclusion is: “Therefore this hill is full of fire.”
- (B) It is treated as a poetic ornament rather than a logical concept.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It means that the conclusion is known before any reason is supplied.

५९३. What is the best methodological role of this point: “The conclusion is: “Therefore this hill is full of fire.””?

- (A) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It denies the distinction between cause and result.
- (D) It proves that the text is only a devotional hymn.

५९३. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It makes every example interchangeable without attention to locus.
- (C) Nyāya is the name for the collection of five sentences that give rise to consideration.
- (D) It is rejected because the text allows only ordinary perception.

५९४. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It is rejected because the text allows only ordinary perception.
- (C) It makes every example interchangeable without attention to locus.
- (D) Each sentence is called a part or member of the syllogism.

५९५. What is the best methodological role of this point: “Each sentence is called a part or member of the syllogism.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It shows that logical terms can be ignored after translation.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.

५९६. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) The five sentences together produce collective knowledge that produces consideration.
- (D) It claims that doubt never arises in philosophical inquiry.

५९७. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) The proposition causes knowledge whose object is the same as that of the conclusion.

५९८. What is the best methodological role of this point: “The proposition causes knowledge whose object is the same as that of the conclusion.”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It shows that logical terms can be ignored after translation.

५९९. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) The proposition may also be defined as a sentence that gives rise to an inquiry requiring mention of the reason.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) It is a typographical feature with no philosophical role.

६००. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) The syllogism functions pedagogically by making another person admit the relevant consideration.

६०१. What is the best methodological role of this point: “The syllogism functions pedagogically by making another person admit the relevant consideration.”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It denies the distinction between cause and result.

६०२. In the section “Book II — Nyāya Syllogism and Its Five Members”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) The five-membered structure differs from a mere abbreviated inference because it explicitly supplies example and application.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It ignores the role of special causes in producing valid cognition.

६०३. In this quiz section, what does “Nyāya” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) the five-membered syllogism

६०४. Which technical term matches this meaning: the five-membered syllogism?

- (A) Arthāpatti
- (B) Upamāna
- (C) Nyāya
- (D) Instrument / karaṇa

६०५. In this quiz section, what does “Avayava” mean?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) a member or part of a syllogism
- (D) a fallacy that always proves the opposite conclusion

६०६. Which technical term matches this meaning: a member or part of a syllogism?

- (A) Dvigu
- (B) Kevalavyatireki
- (C) Sāmānyābhāva
- (D) Avayava

६०७. In this quiz section, what does “Pratijñā” mean?

- (A) a physical object without any logical function
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) proposition

६०८. Which technical term matches this meaning: proposition?

- (A) Vākya-śeṣa
- (B) Pratijñā
- (C) Upasarga
- (D) Karmadhāraya

६०९. In this quiz section, what does “Hetu” mean?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) reason

६१०. Which technical term matches this meaning: reason?

- (A) Attendant condition
- (B) Kevalānvayi
- (C) Binary atomic compound
- (D) Hetu

६११. In this quiz section, what does “Udāharāṇa” mean?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) example
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

६१२. Which technical term matches this meaning: example?

- (A) Arthāpatti
- (B) Jñāna-lakṣaṇa
- (C) Udāharāṇa
- (D) Śabdasya śravaṇam

६१३. In this quiz section, what does “Upanaya” mean?

- (A) a poetic flourish without doctrinal significance
- (B) an example used only for chronology and not for logic
- (C) application
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

६१४. Which technical term matches this meaning: application?

- (A) Pakṣa-bādhita
- (B) Upanaya
- (C) Vardhamāna Upādhyāya
- (D) Siddhānta-lakṣaṇa

६१५. In this quiz section, what does “Nigamana” mean?

- (A) a grammatical sound that has no relation to meaning
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) conclusion
- (D) It accepts every provisional definition as final without testing exceptions.

६१६. Which technical term matches this meaning: conclusion?

- (A) Nigamana
- (B) Qualified absence
- (C) General causes of knowledge
- (D) Mind

६१७. Which statement best summarizes “Book II — Nyāya Syllogism and Its Five Members”?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) It is accepted as final without testing rival explanations.
- (D) The Nyāya syllogism formalizes inference for others by arranging the cognition-producing parts in a public sequence.

Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana

६१८. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) The reason or middle term is a word with an instrumental or ablative suffix attached to it.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

६१९. What is the best methodological role of this point: “The reason or middle term is a word with an instrumental or ablative suffix attached to it.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.
- (D) It treats the Sanskrit term as a decorative label only.

६२०. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) The reason produces knowledge whose object is not the probandum but contributes to the production of the whole knowledge that yields consideration.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It treats mere memory as the only means of valid knowledge.

६२१. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) The affirmative reason expresses an affirmative invariable concomitance.
- (D) It is rejected because the text allows only ordinary perception.

६२२. What is the best methodological role of this point: “The affirmative reason expresses an affirmative invariable concomitance.”?

- (A) It removes the need for definitions and examples.
- (B) It makes the example stronger than the doctrine itself.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.

६२३. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) The negative reason expresses a negative invariable concomitance.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

६२४. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) “Because it has smoke” may express the reason in the affirmative form.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

६२५. What is the best methodological role of this point: ““Because it has smoke” may express the reason in the affirmative form.”?

- (A) It removes the need for definitions and examples.
- (B) It proves that the text is only a devotional hymn.
- (C) It denies the distinction between cause and result.
- (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.

६२६. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It is accepted as final without testing rival explanations.
- (D) “All that has no fire has no smoke” expresses the negative form.

६२७. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) The example produces knowledge of connection such as “all that has smoke has fire, as a kitchen.”
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It is treated as a poetic ornament rather than a logical concept.

६२८. What is the best methodological role of this point: “The example produces knowledge of connection such as “all that has smoke has fire, as a kitchen.”?”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It denies the distinction between cause and result.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.

६२९. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) The application produces consideration by connecting the general example to the case: “this hill too has smoke.”
- (D) It accepts every provisional definition as final without testing exceptions.

६३०. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) The conclusion produces knowledge of the major term as indicated through the reason’s invariable concomitance with the major term.
- (B) It is a typographical feature with no philosophical role.
- (C) It denies the possibility of valid knowledge altogether.
- (D) It is accepted as final without testing rival explanations.

६३१. What is the best methodological role of this point: “The conclusion produces knowledge of the major term as indicated through the reason’s invariable concomitance with the m...”?

- (A) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It makes every rival school automatically correct.
- (D) It removes the need for definitions and examples.

६३२. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It is a typographical feature with no philosophical role.
- (C) In the example, the conclusion is “therefore this hill is full of fire.”
- (D) It treats mere memory as the only means of valid knowledge.

६३३. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) The five members cooperate; none of them is a mere ornament in proof for others.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

६३४. What is the best methodological role of this point: “The five members cooperate; none of them is a mere ornament in proof for others.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It makes the example stronger than the doctrine itself.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.

६३५. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) The distinction among members prevents one from confusing statement of subject, ground, rule, application, and result.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

६३६. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) The example is not a random illustration; it is evidence of the pervasion relevant to the reason.

६३७. What is the best methodological role of this point: “The example is not a random illustration; it is evidence of the pervasion relevant to the reason.”?

- (A) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It proves that the text is only a devotional hymn.
- (D) It removes the need for definitions and examples.

६३८. In the section “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”, which statement is correct?

- (A) The conclusion repeats the probandum with inferential force.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It claims that doubt never arises in philosophical inquiry.

६३९. In this quiz section, what does “Affirmative reason” mean?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) a reason expressing affirmative invariable concomitance
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

६४०. Which technical term matches this meaning: a reason expressing affirmative invariable concomitance?

- (A) Sādhya
- (B) Affirmative reason
- (C) Asiddha
- (D) Samavāya

६४१. In this quiz section, what does “Negative reason” mean?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) a reason expressing negative invariable concomitance
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It makes verbal testimony valid even when words lack mutual connection.

६४२. Which technical term matches this meaning: a reason expressing negative invariable concomitance?

- (A) Anvaya-vyatireki
- (B) Viśeṣa-vyāpti
- (C) Rasa
- (D) Negative reason

६४३. In this quiz section, what does “Example” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) the member that supplies the connected case
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) a type of doubt that makes all knowledge impossible

६४४. Which technical term matches this meaning: the member that supplies the connected case?

- (A) Bādhita
- (B) Example
- (C) Sapakṣa
- (D) Śabda-pramāṇa

६४५. In this quiz section, what does “Application” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) the member that applies the universal rule to the present subject
- (D) a memory that never produces any cognition

६४६. Which technical term matches this meaning: the member that applies the universal rule to the present subject?

- (A) Application
- (B) Udāharaṇa
- (C) Svarūpāsiddha
- (D) Prābhākara

६४७. In this quiz section, what does “Conclusion” mean?

- (A) a memory that never produces any cognition
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It treats non-existence as unknowable in every possible form.
- (D) the member that delivers the inferred probandum

६४८. Which technical term matches this meaning: the member that delivers the inferred probandum?

- (A) Īśvarānumāna
- (B) Āpta-vākya
- (C) Pakṣa-bādhita
- (D) Conclusion

६४९. Which statement best summarizes “Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana”?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) The detailed member-analysis explains why the syllogism is not a list of sentences but a causal sequence producing consideration and conclusion.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It is used only to name a page section and has no doctrinal value.

Book II — General Definition of Fallacy / Hetvābhāsa

६५०. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) A fallacy or hetvābhāsa is a semblance of reason or defective reason that obstructs inference.

६५१. What is the best methodological role of this point: “A fallacy or hetvābhāsa is a semblance of reason or defective reason that obstructs inference.”?

- (A) It denies the distinction between cause and result.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.
- (D) It proves that the text is only a devotional hymn.

६५२. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) The text says a person can ascertain truth and defeat an opponent by exposing fallacies.

६५३. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It makes every example interchangeable without attention to locus.
- (D) Fallacy is an object of knowledge that obstructs an inference.

६५४. What is the best methodological role of this point: “Fallacy is an object of knowledge that obstructs an inference.”?

- (A) It makes every rival school automatically correct.
- (B) It shows that logical terms can be ignored after translation.
- (C) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

६५५. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) There are five kinds of fallacy: erratic, contradictory, counterbalanced, unproved, and incompatible.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It means that the conclusion is known before any reason is supplied.

६५६. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) The defect corresponding to the erratic reason is uncertainty or vyabhicāra.
- (D) It is a typographical feature with no philosophical role.

६५७. What is the best methodological role of this point: “The defect corresponding to the erratic reason is uncertainty or vyabhicāra.”?

- (A) It denies the distinction between cause and result.
- (B) It proves that the text is only a devotional hymn.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.

६५८. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) The defect corresponding to the contradictory reason is contradiction or viruddha.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

६५९. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) The defect corresponding to the counterbalanced reason is satpratipakṣa.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

६६०. What is the best methodological role of this point: “The defect corresponding to the counterbalanced reason is satpratipakṣa.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

६६१. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) The defect corresponding to the unproved reason is absence of proof or inclusiveness, asiddhi.
- (D) It is treated as a poetic ornament rather than a logical concept.

६६२. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) The defect corresponding to the incompatible reason is bādhā, incompatibility with stronger knowledge.
- (B) It is a typographical feature with no philosophical role.
- (C) It is accepted as final without testing rival explanations.
- (D) It says a syllogism has only two members: proposition and conclusion.

६६३. What is the best methodological role of this point: “The defect corresponding to the incompatible reason is bādhā, incompatibility with stronger knowledge.”?

- (A) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It denies the distinction between cause and result.

६६४. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) Fallacies are useful in debate because exposing them shows the insufficiency of the opponent’s argument.

६६५. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) Quibbles and far-fetched analogies are not good replies because they may be self-destructive.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It ignores the role of special causes in producing valid cognition.

६६६. What is the best methodological role of this point: “Quibbles and far-fetched analogies are not good replies because they may be self-destructive.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.

६६७. In the section “Book II — General Definition of Fallacy / Hetvābhāsa”, which statement is correct?

- (A) The fallacy section turns logic into a practical discipline of critique, not merely a theory of proof.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

६६८. In this quiz section, what does “Hetvābhāsa” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) fallacy or semblance of reason

६६९. Which technical term matches this meaning: fallacy or semblance of reason?

- (A) Pakṣa-bādhita
- (B) Perception-reduction
- (C) Parāmarśa
- (D) Hetvābhāsa

६७०. In this quiz section, what does “Savyabhicāra” mean?

- (A) erratic reason
- (B) a grammatical sound that has no relation to meaning
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It rejects all distinctions between valid and invalid cognition.

୧୭୧. Which technical term matches this meaning: erratic reason?

- (A) Example
- (B) Vyākaraṇa
- (C) Avayava
- (D) Savyabhicāra

୧୭୨. In this quiz section, what does “Viruddha” mean?

- (A) contradictory reason
- (B) It ignores the role of special causes in producing valid cognition.
- (C) a fallacy that always proves the opposite conclusion
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

୧୭୩. Which technical term matches this meaning: contradictory reason?

- (A) Āsatti
- (B) Conclusion
- (C) Provisional definition
- (D) Viruddha

୧୭୪. In this quiz section, what does “Satpratipakṣita” mean?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It treats non-existence as unknowable in every possible form.
- (C) counterbalanced reason
- (D) It rejects all distinctions between valid and invalid cognition.

୧୭୫. Which technical term matches this meaning: counterbalanced reason?

- (A) Satpratipakṣita
- (B) Śakti
- (C) Satpratipakṣa
- (D) Rūḍha

୧୭୬. In this quiz section, what does “Asiddha” mean?

- (A) unproved reason
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It reduces inference to a decorative verbal formula without logical force.

୧୭୭. Which technical term matches this meaning: unproved reason?

- (A) Laukika-pratyakṣa
- (B) Upādhi
- (C) Asiddha
- (D) Satpratipakṣa

୧୭୮. In this quiz section, what does “Bādhita” mean?

- (A) incompatible reason
- (B) It treats non-existence as unknowable in every possible form.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It accepts every provisional definition as final without testing exceptions.

६७९. Which technical term matches this meaning: incompatible reason?

- (A) Vidhi
- (B) Affirmative reason
- (C) Exclusively affirmative inference
- (D) Bādhita

६८०. Which statement best summarizes “Book II — General Definition of Fallacy / Hetvābhāsa”?

- (A) It makes every example interchangeable without attention to locus.
- (B) The fallacy taxonomy shows how inference fails: through uncertainty, contradiction, balance by an opposite reason, lack of proof, or incompatibility.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It is a typographical feature with no philosophical role.

Book II — Erratic, Contradictory, and Counterbalanced Reasons

६८१. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) The erratic reason is a reason in which the nature possessed causes doubt about the probandum.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It makes verbal testimony valid even when words lack mutual connection.

६८२. What is the best methodological role of this point: “The erratic reason is a reason in which the nature possessed causes doubt about the probandum.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It proves that the text is only a devotional hymn.
- (C) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.
- (D) It makes every rival school automatically correct.

६८३. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) The erratic reason may be too general, not general enough, or non-exclusive.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It makes every example interchangeable without attention to locus.

६८४. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) A too-general reason abides in the locus of the major term and also in the locus of its absence.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

६८५. What is the best methodological role of this point: “A too-general reason abides in the locus of the major term and also in the locus of its absence.”?

- (A) It makes every rival school automatically correct.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.
- (D) It treats the Sanskrit term as a decorative label only.

६८६. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) “The hill is full of smoke because it is full of fire” is used to illustrate a too-general reason.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

६८७. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It is a merely biographical detail unrelated to logic.
- (C) A not-general-enough reason abides neither in the locus of the major term nor in the locus of its absence.
- (D) It treats non-existence as unknowable in every possible form.

६८८. What is the best methodological role of this point: “A not-general-enough reason abides neither in the locus of the major term nor in the locus of its absence.”?

- (A) It makes every rival school automatically correct.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

६८९. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) “The hill is full of smoke because it is full of ether” illustrates a reason with no proper locus.
- (D) It rejects all distinctions between valid and invalid cognition.

६९०. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It is a merely biographical detail unrelated to logic.
- (B) The contradictory reason is the counterpart of an absence that constantly accompanies the major term.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It makes the diagram only an ornament and not a logical aid.

६९१. What is the best methodological role of this point: “The contradictory reason is the counterpart of an absence that constantly accompanies the major term.”?

- (A) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It shows that logical terms can be ignored after translation.
- (D) It replaces philosophical analysis with a chronological list.

६९२. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) “This hill is full of fire because it is full of water” illustrates contradiction because water is tied to the absence of fire.
- (B) It is a typographical feature with no philosophical role.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It says a syllogism has only two members: proposition and conclusion.

६९३. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) A contradictory reason may also be defined as a reason constantly accompanied by the absence of the probandum.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It makes verbal testimony valid even when words lack mutual connection.

୧୧୪. What is the best methodological role of this point: “A contradictory reason may also be defined as a reason constantly accompanied by the absence of the probandum.”?

- (A) It removes the need for definitions and examples.
- (B) It makes every rival school automatically correct.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.

୧୧୫. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) The counterbalanced reason arises when another reason establishes the non-existence of the same probandum.

୧୧୬. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) Sound being eternal because audible and sound being non-eternal because produced illustrate counterbalanced reasoning.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It says a syllogism has only two members: proposition and conclusion.

୧୧୭. What is the best methodological role of this point: “Sound being eternal because audible and sound being non-eternal because produced illustrate counterbalanced reasoning.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.

୧୧୮. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) When both sides prevail with equal force, no real inference remains.
- (D) It is a merely biographical detail unrelated to logic.

୧୧୯. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) These fallacies undermine inference before the conclusion can be safely reached.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

୧୨୦. What is the best methodological role of this point: “These fallacies undermine inference before the conclusion can be safely reached.”?

- (A) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge.
- (B) It makes every rival school automatically correct.
- (C) It proves that the text is only a devotional hymn.
- (D) It makes the example stronger than the doctrine itself.

७०१. In the section “Book II — Erratic, Contradictory, and Counterbalanced Reasons”, which statement is correct?

- (A) The section distinguishes mere weakness from logically structured failure.
- (B) It is rejected because the text allows only ordinary perception.
- (C) It is accepted as final without testing rival explanations.
- (D) It removes the need to distinguish cognition, object, and cause.

७०२. In this quiz section, what does “Sādhāraṇa” mean?

- (A) too general reason
- (B) a fallacy that always proves the opposite conclusion
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

७०३. Which technical term matches this meaning: too general reason?

- (A) Sādhāraṇa
- (B) Tatpuruṣa
- (C) Vyāpāra
- (D) Kevalavyatireki

७०४. In this quiz section, what does “Asādhāraṇa” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) non-general or not general enough reason
- (D) a grammatical sound that has no relation to meaning

७०५. Which technical term matches this meaning: non-general or not general enough reason?

- (A) Asādhāraṇa
- (B) Yogaja
- (C) Sādrśya
- (D) Arthāpatti

७०६. In this quiz section, what does “Anupasaṃhārin” mean?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) a poetic flourish without doctrinal significance
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) non-exclusive reason

७०७. Which technical term matches this meaning: non-exclusive reason?

- (A) Śabda-bodha
- (B) Anupasaṃhārin
- (C) Avayava
- (D) Saindhava

७०८. In this quiz section, what does “Viruddha reason” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) a reason that supports the opposite of the intended probandum
- (D) It rejects all distinctions between valid and invalid cognition.

७०९. Which technical term matches this meaning: a reason that supports the opposite of the intended probandum?

- (A) Avyayībhāva
- (B) Atyantābhāva
- (C) Viruddha reason
- (D) Svarūpāsiddha

७१०. In this quiz section, what does “Satpratipakṣa” mean?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) a reason counterbalanced by an equally strong opposing reason

७११. Which technical term matches this meaning: a reason counterbalanced by an equally strong opposing reason?

- (A) Satpratipakṣa
- (B) Direct apprehension
- (C) Prāmāṇya
- (D) Viśeṣa-vyāpti

७१२. Which statement best summarizes “Book II — Erratic, Contradictory, and Counterbalanced Reasons”?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) The first set of fallacies blocks inference by making the reason uncertain, opposite, or neutralized by another reason.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It denies the possibility of valid knowledge altogether.

Book II — Unproved and Incompatible Reasons

७१३. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It denies the possibility of valid knowledge altogether.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) The unproved reason is of three main kinds: unproved in the locus, unproved in its own nature, and unproved in respect of accompaniment.

७१४. What is the best methodological role of this point: “The unproved reason is of three main kinds: unproved in the locus, unproved in its own nature, and unproved in respect o...”?

- (A) It proves that the text is only a devotional hymn.
- (B) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It makes every rival school automatically correct.

७१५. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) A reason is unproved in the locus when the characteristic distinguishing the locus does not belong to it.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

७१६. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It makes every example interchangeable without attention to locus.
- (D) “This golden hill is full of fire because it is full of smoke” fails if goldenness does not belong to the hill.

७१७. What is the best methodological role of this point: ““This golden hill is full of fire because it is full of smoke” fails if goldenness does not belong to the hill.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It shows that logical terms can be ignored after translation.
- (C) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.
- (D) It replaces philosophical analysis with a chronological list.

७१८. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) A reason is unproved with regard to its own nature when the alleged reason cannot abide in the subject.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

७१९. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) “The lake is full of fire because it is full of smoke” fails because smoke from its nature does not abide in a lake.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It says the middle term may be accepted even when a condition is attached to it.

७२०. What is the best methodological role of this point: ““The lake is full of fire because it is full of smoke” fails because smoke from its nature does not abide in a lake.”?

- (A) It makes every rival school automatically correct.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.

७२१. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) Unproved in respect of constant accompaniment occurs when the generic nature is not useful in establishing vyāpti with the major term.
- (D) It is accepted as final without testing rival explanations.

७२२. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) Useless adjectives such as “golden fire” or “blue smoke” may create subtypes of unproved reason.

७२३. What is the best methodological role of this point: “Useless adjectives such as “golden fire” or “blue smoke” may create subtypes of unproved reason.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

७२४. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) A conditioned reason, such as fire nourished by wet fuel, is also a form of failure in relation to vyāpti.
- (C) It denies the possibility of valid knowledge altogether.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

७२५. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) The incompatible reason occurs when knowledge shows that the major term assigned to the minor term does not really abide in it.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

७२६. What is the best methodological role of this point: “The incompatible reason occurs when knowledge shows that the major term assigned to the minor term does not really abide...”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It denies the distinction between cause and result.
- (D) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.

७२७. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) “Fire is cold because it is a substance” is an incompatible reason.

७२८. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) The incompatible reason is listed in ten circumstances, involving conflict with perception, inference, verbal testimony, comparison, or analogous evidence.
- (D) It treats mere memory as the only means of valid knowledge.

७२९. What is the best methodological role of this point: “The incompatible reason is listed in ten circumstances, involving conflict with perception, inference, verbal testimony,...”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It shows that logical terms can be ignored after translation.

७३०. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) Examples include a pot being all-pervading, an atom having parts, Meru being stony, fire being non-warm, and sound being inaudible.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It accepts every provisional definition as final without testing exceptions.

७३१. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) Incompatibility defeats the proposed conclusion by stronger knowledge, not merely by doubt.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It treats non-existence as unknowable in every possible form.

७३२. What is the best methodological role of this point: “Incompatibility defeats the proposed conclusion by stronger knowledge, not merely by doubt.”?

- (A) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It replaces philosophical analysis with a chronological list.

७३३. In the section “Book II — Unproved and Incompatible Reasons”, which statement is correct?

- (A) The unproved reason lacks adequate establishment; the incompatible reason is positively blocked.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It rejects all distinctions between valid and invalid cognition.

७३४. In this quiz section, what does “Āśrayāsiddha” mean?

- (A) a memory that never produces any cognition
- (B) unproved on the part of its locus
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) a poetic flourish without doctrinal significance

७३५. Which technical term matches this meaning: unproved on the part of its locus?

- (A) Rasa
- (B) Āśrayāsiddha
- (C) Pakṣa
- (D) Karmadhāraya

७३६. In this quiz section, what does “Svarūpāsiddha” mean?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) unproved with respect to its own nature
- (C) a poetic flourish without doctrinal significance
- (D) a memory that never produces any cognition

७३७. Which technical term matches this meaning: unproved with respect to its own nature?

- (A) Īśvarānumāna
- (B) Svarūpāsiddha
- (C) Provisional definition
- (D) Manifestness

७३८. In this quiz section, what does “Vyāpyatvāsiddha” mean?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) a mere name for the page on which the topic appears
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) unproved in respect of invariable accompaniment

७३९. Which technical term matches this meaning: unproved in respect of invariable accompaniment?

- (A) Upamāna
- (B) Kevalavyatireki
- (C) Vyāpyatvāsiddha
- (D) Sapakṣa

७४०. In this quiz section, what does “Bādhita” mean?

- (A) a poetic flourish without doctrinal significance
- (B) incompatible reason
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) a fallacy that always proves the opposite conclusion

७४१. Which technical term matches this meaning: incompatible reason?

- (A) Upasarga
- (B) Samāsa
- (C) Bādhita
- (D) Arthāpatti

७४२. In this quiz section, what does “Pakṣa-bādhita” mean?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) a type of doubt that makes all knowledge impossible
- (C) a poetic flourish without doctrinal significance
- (D) incompatibility involving the minor term

७४३. Which technical term matches this meaning: incompatibility involving the minor term?

- (A) Lakṣaṇā
- (B) Pakṣa-bādhita
- (C) Sāmānyābhāva
- (D) Vṛtti

७४४. Which statement best summarizes “Book II — Unproved and Incompatible Reasons”?

- (A) Unproved reasons fail through lack of establishment, while incompatible reasons fail because a stronger cognition rules out the intended probandum.
- (B) It is a typographical feature with no philosophical role.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It is accepted as final without testing rival explanations.

Book II — Inference of God

७४५. In the section “Book II — Inference of God”, which statement is correct?

- (A) The text uses inference to prove the existence of God as the maker of the universe.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

७४६. What is the best methodological role of this point: “The text uses inference to prove the existence of God as the maker of the universe.”?

- (A) It helps explain book ii — inference of god within the larger doctrine of valid knowledge.
- (B) It makes every rival school automatically correct.
- (C) It removes the need for definitions and examples.
- (D) It proves that the text is only a devotional hymn.

७४७. In the section “Book II — Inference of God”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) The inference is: the universe has a maker because it is a product, as a pot.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It reduces inference to a decorative verbal formula without logical force.

७४८. In the section “Book II — Inference of God”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) The causes operating in the case of a product include direct knowledge of the material, desire to make, and actual making.

७४९. What is the best methodological role of this point: “The causes operating in the case of a product include direct knowledge of the material, desire to make, and actual makin...”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book ii — inference of god within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It denies the distinction between cause and result.

७५०. In the section “Book II — Inference of God”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) In making a pot, the potter perceives the pieces, desires to make the pot, and actually makes it.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It makes the diagram only an ornament and not a logical aid.

७५१. In the section “Book II — Inference of God”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It is a merely biographical detail unrelated to logic.
- (D) A binary atomic compound is also a product but its atoms are supersensuous and cannot be perceived by man.

७५२. What is the best methodological role of this point: “A binary atomic compound is also a product but its atoms are supersensuous and cannot be perceived by man.”?

- (A) It makes every rival school automatically correct.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book ii — inference of god within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

७५३. In the section “Book II — Inference of God”, which statement is correct?

- (A) Because the atoms of a binary compound are not perceptible by humans, the maker must be an agent other than man.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It is treated as a poetic ornament rather than a logical concept.

७५४. In the section “Book II — Inference of God”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It is treated as a poetic ornament rather than a logical concept.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) This agent is identified as God in the inference.

७५५. What is the best methodological role of this point: “This agent is identified as God in the inference.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book ii — inference of god within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It makes the example stronger than the doctrine itself.

७५६. In the section “Book II — Inference of God”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) The argument extends ordinary product reasoning from pots to the universe or atomic compounds.

७५७. In the section “Book II — Inference of God”, which statement is correct?

- (A) The proof depends on the relation between producthood and makerhood.
- (B) It denies the possibility of valid knowledge altogether.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It is rejected because the text allows only ordinary perception.

७५८. What is the best methodological role of this point: “The proof depends on the relation between producthood and makerhood.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It removes the need for definitions and examples.
- (D) It helps explain book ii — inference of god within the larger doctrine of valid knowledge.

७५९. In the section “Book II — Inference of God”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) The section uses standard inferential structure to address a theological conclusion.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

७६०. In the section “Book II — Inference of God”, which statement is correct?

- (A) The example shows how Nyāya logic can be applied beyond everyday smoke-fire cases.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It ignores the role of special causes in producing valid cognition.

७६१. What is the best methodological role of this point: “The example shows how Nyāya logic can be applied beyond everyday smoke-fire cases.”?

- (A) It removes the need for definitions and examples.
- (B) It makes every rival school automatically correct.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book ii — inference of god within the larger doctrine of valid knowledge.

७६२. In the section “Book II — Inference of God”, which statement is correct?

- (A) The argument requires that the reason “being a product” be free from defeating conditions and fallacies.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It is treated as a poetic ornament rather than a logical concept.

७६३. In this quiz section, what does “Īśvarānumāna” mean?

- (A) a type of doubt that makes all knowledge impossible
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) a fallacy that always proves the opposite conclusion
- (D) inference of God

୭୧୪. Which technical term matches this meaning: inference of God?

- (A) Īśvarānumāna
- (B) Qualified absence
- (C) Avayava
- (D) Prajāpati

୭୧୫. In this quiz section, what does “Producthood” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) a grammatical sound that has no relation to meaning
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) the reason used to infer a maker

୭୧୬. Which technical term matches this meaning: the reason used to infer a maker?

- (A) Abhāva
- (B) Sāmānya-lakṣaṇa
- (C) Jñāna-lakṣaṇa
- (D) Producthood

୭୧୭. In this quiz section, what does “Maker” mean?

- (A) a grammatical sound that has no relation to meaning
- (B) the probandum inferred from being a product
- (C) It treats non-existence as unknowable in every possible form.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

୭୧୮. Which technical term matches this meaning: the probandum inferred from being a product?

- (A) Hetu
- (B) Śabda-bodha
- (C) Maker
- (D) Apūrvā

୭୧୯. In this quiz section, what does “Binary atomic compound” mean?

- (A) a product whose materials are supersensuous to humans
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It makes the diagram only an ornament and not a logical aid.

୭୨୦. Which technical term matches this meaning: a product whose materials are supersensuous to humans?

- (A) Hetu
- (B) Binary atomic compound
- (C) Upādhi
- (D) Kevalānvayi

୭୨୧. Which statement best summarizes “Book II — Inference of God”?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) The inference of God extends the logic of product and maker from ordinary artifacts to supersensuous products and the universe.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It is rejected because the text allows only ordinary perception.

Book III — Comparison / Upamāna-khaṇḍa

७७२. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) It is accepted as final without testing rival explanations.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) Comparison is illustrated through a person who does not know the meaning of the word bos-gavaeus.

७७३. What is the best methodological role of this point: “Comparison is illustrated through a person who does not know the meaning of the word bos-gavaeus.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.
- (C) It proves that the text is only a devotional hymn.
- (D) It removes the need for definitions and examples.

७७४. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) After hearing that bos-gavaeus signifies an animal like a cow, the person sees a cow-like animal in the forest.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It is used only to name a page section and has no doctrinal value.

७७५. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It makes every example interchangeable without attention to locus.
- (C) It is accepted as final without testing rival explanations.
- (D) Recollecting the elder’s instruction, he compares the animal with a cow and concludes that it is the thing named bos-gavaeus.

७७६. What is the best methodological role of this point: “Recollecting the elder’s instruction, he compares the animal with a cow and concludes that it is the thing named bos-gav...”?

- (A) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It shows that logical terms can be ignored after translation.
- (D) It makes every rival school automatically correct.

७७७. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) The result of comparison is knowledge of the relation between a name and something so named.
- (D) It treats fallacies as useless because they cannot help in debate.

७७८. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) The operation in comparison includes recollection of the instructive assertion and recognition of likeness.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It means that the conclusion is known before any reason is supplied.

७७९. What is the best methodological role of this point: “The operation in comparison includes recollection of the instructive assertion and recognition of likeness.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It makes every rival school automatically correct.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.

७८०. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It makes every example interchangeable without attention to locus.
- (C) Mīmāṃsakas treat likeness as a distinct object not included in the Vaiśeṣika categories.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

७८१. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) Gaṅgeśa finds the independent-object theory of likeness cumbersome.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It is treated as a poetic ornament rather than a logical concept.

७८२. What is the best methodological role of this point: “Gaṅgeśa finds the independent-object theory of likeness cumbersome.”?

- (A) It makes every rival school automatically correct.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.

७८३. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) Gaṅgeśa says the real signification of bos-gavaeus is not an animal that possesses likeness to a cow but an animal possessing the generic nature of a bos-gavaeus.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It removes the need to distinguish cognition, object, and cause.

७८४. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) The result of comparison is knowledge of the relation between the word bos-gavaeus and the animal with that generic nature.
- (D) It is rejected because the text allows only ordinary perception.

७८५. What is the best methodological role of this point: “The result of comparison is knowledge of the relation between the word bos-gavaeus and the animal with that generic natu...”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

୭୮୫. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) Comparison is not perception because the relation between the word and all its referents cannot be perceived in one particular instance.

୭୮୬. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) Comparison is not inference because comparison-knowledge does not arise in the form “I infer” but in the form “I compare.”
- (B) It is a merely biographical detail unrelated to logic.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

୭୮୭. What is the best methodological role of this point: “Comparison is not inference because comparison-knowledge does not arise in the form “I infer” but in the form “I compare...”?

- (A) It proves that the text is only a devotional hymn.
- (B) It makes every rival school automatically correct.
- (C) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

୭୮୮. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) Comparison is therefore treated as a distinct means of knowledge.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) It is used only to name a page section and has no doctrinal value.

୭୮୯. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) The section clarifies how word-meaning can be learned through similarity without reducing the process to perception or inference.
- (D) It makes every example interchangeable without attention to locus.

୭୯୦. What is the best methodological role of this point: “The section clarifies how word-meaning can be learned through similarity without reducing the process to perception or i...”?

- (A) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It proves that the text is only a devotional hymn.
- (D) It replaces philosophical analysis with a chronological list.

୭୯୧. In the section “Book III — Comparison / Upamāna-khaṇḍa”, which statement is correct?

- (A) It denies the possibility of valid knowledge altogether.
- (B) It is rejected because the text allows only ordinary perception.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) The bos-gavaeus example is the central illustration of upamāna.

୭୭୩. In this quiz section, what does “Upamāna” mean?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) comparison as a means of knowledge
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It makes verbal testimony valid even when words lack mutual connection.

୭୭୪. Which technical term matches this meaning: comparison as a means of knowledge?

- (A) Ākhyāta
- (B) Satpratipakṣita
- (C) Parāmarśa
- (D) Upamāna

୭୭୫. In this quiz section, what does “Upamiti” mean?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) a physical object without any logical function
- (C) resulting knowledge from comparison
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

୭୭୬. Which technical term matches this meaning: resulting knowledge from comparison?

- (A) Anvaya-vyatireki
- (B) Parāmarśa
- (C) Exclusively affirmative inference
- (D) Upamiti

୭୭୭. In this quiz section, what does “Bos-gavaeus” mean?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) the stock example for comparison

୭୭୮. Which technical term matches this meaning: the stock example for comparison?

- (A) Satpratipakṣa
- (B) Saṃyukta-samaveta-samavāya
- (C) Tripuṭi-pratyakṣa-vādin
- (D) Bos-gavaeus

୭୭୯. In this quiz section, what does “Sādrśya” mean?

- (A) likeness
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) a type of doubt that makes all knowledge impossible
- (D) It makes a page number or manuscript mark the central point of the doctrine.

୮୦୦. Which technical term matches this meaning: likeness?

- (A) Permanent signification
- (B) Sādrśya
- (C) Sahacāra
- (D) Veda

८०१. In this quiz section, what does “Vyāpāra” mean?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) the operation or process involved in comparison
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) It makes the diagram only an ornament and not a logical aid.

८०२. Which technical term matches this meaning: the operation or process involved in comparison?

- (A) Manoṇutva
- (B) Vyāpāra
- (C) Obstacle
- (D) Maker

८०३. Which statement best summarizes “Book III — Comparison / Upamāna-khaṇḍa”?

- (A) Comparison explains a special path to knowing word-reference: instructed similarity leads to knowledge of the relation between a word and its referent.
- (B) It denies the possibility of valid knowledge altogether.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa

८०४. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) Speech or śabda is a means of valid knowledge when uttered by a person whose knowledge of its meaning is true.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

८०५. What is the best methodological role of this point: “Speech or śabda is a means of valid knowledge when uttered by a person whose knowledge of its meaning is true.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It proves that the text is only a devotional hymn.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.

८०६. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) The example “the horse runs” can be a means of valid knowledge if uttered by someone who knows its meaning.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It reduces inference to a decorative verbal formula without logical force.

८०७. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) The means by which verbal knowledge is derived is called verbal testimony or śabda-pramāṇa.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

८०८. What is the best methodological role of this point: “The means by which verbal knowledge is derived is called verbal testimony or śabda-pramāṇa.”?

- (A) It makes every rival school automatically correct.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.
- (D) It makes the example stronger than the doctrine itself.

८०९. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) A speech uttered by someone who does not know its meaning may produce knowledge whose validity is uncertain.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It is treated as a poetic ornament rather than a logical concept.

८१०. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) Verbal knowledge is any knowledge derived from speech.

८११. What is the best methodological role of this point: “Verbal knowledge is any knowledge derived from speech.”?

- (A) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.
- (B) It proves that the text is only a devotional hymn.
- (C) It shows that logical terms can be ignored after translation.
- (D) It removes the need for definitions and examples.

८१२. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) Verbal knowledge concerns the mutual connection of things signified by words.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It makes verbal testimony valid even when words lack mutual connection.

८१३. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) Words must possess expectancy, consistency, contiguity, and potentiality, and must convey intention.
- (D) It makes the diagram only an ornament and not a logical aid.

८१४. What is the best methodological role of this point: “Words must possess expectancy, consistency, contiguity, and potentiality, and must convey intention.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It replaces philosophical analysis with a chronological list.

८१५. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) The process in “ghaṭaḥ asti” begins with hearing the words.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It makes the diagram only an ornament and not a logical aid.

८१६. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) The second step is recollection of the things signified by the words.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

८१७. What is the best methodological role of this point: “The second step is recollection of the things signified by the words.”?

- (A) It denies the distinction between cause and result.
- (B) It proves that the text is only a devotional hymn.
- (C) It makes every rival school automatically correct.
- (D) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.

८१८. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) The third step is knowledge of the mutual connection of those things.
- (D) It is a typographical feature with no philosophical role.

८१९. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) The fourth step is self-consciousness of the resulting verbal knowledge.

८२०. What is the best methodological role of this point: “The fourth step is self-consciousness of the resulting verbal knowledge.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It replaces philosophical analysis with a chronological list.
- (C) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

८२१. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) Verbal testimony is not bare sound; it requires meaningful words connected in a suitable way.
- (D) It rejects all distinctions between valid and invalid cognition.

८२२. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) The theory connects Book IV with the earlier analysis of self-consciousness from Book I.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

८२३. What is the best methodological role of this point: “The theory connects Book IV with the earlier analysis of self-consciousness from Book I.”?

- (A) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.
- (B) It makes every rival school automatically correct.
- (C) It shows that logical terms can be ignored after translation.
- (D) It proves that the text is only a devotional hymn.

८२४. In the section “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) The definition of śabda emphasizes reliable meaning, not merely audible utterance.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

८२५. In this quiz section, what does “Śabda” mean?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) speech or verbal testimony
- (D) It says a syllogism has only two members: proposition and conclusion.

८२६. Which technical term matches this meaning: speech or verbal testimony?

- (A) Savikalpaka
- (B) Bādhita
- (C) Svārthānumāna
- (D) Śabda

८२७. In this quiz section, what does “Śabda-pramāṇa” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) a poetic flourish without doctrinal significance
- (D) verbal testimony as a means of valid knowledge

८२८. Which technical term matches this meaning: verbal testimony as a means of valid knowledge?

- (A) Parārthānumāna
- (B) Mind
- (C) Veda
- (D) Śabda-pramāṇa

८२९. In this quiz section, what does “Śabda-bodha” mean?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) verbal knowledge
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

८३०. Which technical term matches this meaning: verbal knowledge?

- (A) Anugama
- (B) Śabda-bodha
- (C) Laukika-pratyakṣa
- (D) Pakṣa

८३१. In this quiz section, what does “Śabdasya śravaṇam” mean?

- (A) hearing of the words
- (B) a physical object without any logical function
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It rejects all distinctions between valid and invalid cognition.

८३२. Which technical term matches this meaning: hearing of the words?

- (A) Kevalavyatireki
- (B) Śabdasya śravaṇam
- (C) Śabda
- (D) Inference-reduction

८३३. In this quiz section, what does “Arthasya smaraṇam” mean?

- (A) It treats non-existence as unknowable in every possible form.
- (B) a physical object without any logical function
- (C) recollection of the things signified
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

८३४. Which technical term matches this meaning: recollection of the things signified?

- (A) Arthasya smaraṇam
- (B) Maṅgala-vāda
- (C) Siddhānta-lakṣaṇa
- (D) Upādhi

८३५. Which statement best summarizes “Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa”?

- (A) Book IV begins by making speech a pramāṇa only when meaningful, connected, and grounded in true knowledge of meaning.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

Book IV — Speech as Valid Knowledge and Rival Reductions

८३६. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It rejects all distinctions between valid and invalid cognition.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It makes every example interchangeable without attention to locus.
- (D) Buddhists deny that speech is a means of valid knowledge unless it is attended by expectancy and consistency.

८३७. What is the best methodological role of this point: “Buddhists deny that speech is a means of valid knowledge unless it is attended by expectancy and consistency.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

८३८. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) Gangeśa replies that speech is indeed a means of valid knowledge, though not a bare one.
- (D) It makes every example interchangeable without attention to locus.

८३९. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It treats non-existence as unknowable in every possible form.
- (D) Speech is the main cause of verbal knowledge; expectancy and consistency are attendant causes or conditions.

- ८४०. What is the best methodological role of this point: “Speech is the main cause of verbal knowledge; expectancy and consistency are attendant causes or conditions.”?**
- (A) It makes every rival school automatically correct.
 - (B) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
 - (C) It shows that logical terms can be ignored after translation.
 - (D) It denies the distinction between cause and result.
- ८४१. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?**
- (A) It says perception alone is the only pramāṇa and all other means are impossible.
 - (B) It treats non-existence as unknowable in every possible form.
 - (C) The fact that attendant conditions are needed does not make speech cease to be a cause.
 - (D) It reduces inference to a decorative verbal formula without logical force.
- ८४२. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?**
- (A) It holds that technical terms should be replaced by loose ordinary usage.
 - (B) Some Buddhists treat verbal testimony as a kind of mental perception produced by recollection of things signified.
 - (C) It rejects all distinctions between valid and invalid cognition.
 - (D) It makes verbal testimony valid even when words lack mutual connection.
- ८४३. What is the best methodological role of this point: “Some Buddhists treat verbal testimony as a kind of mental perception produced by recollection of things signified.”?**
- (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
 - (B) It proves that the text is only a devotional hymn.
 - (C) It makes every rival school automatically correct.
 - (D) It treats the Sanskrit term as a decorative label only.
- ८४४. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?**
- (A) It treats fallacies as useless because they cannot help in debate.
 - (B) It reduces inference to a decorative verbal formula without logical force.
 - (C) Gaṅgeśa says verbal testimony must be accepted as distinct from perception because speech serves as the means, not the sense-organ.
 - (D) It turns the whole doctrine into biography and ignores the logical definitions.
- ८४५. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?**
- (A) It says perception alone is the only pramāṇa and all other means are impossible.
 - (B) It is a typographical feature with no philosophical role.
 - (C) Vaiśeṣikas claim verbal testimony is included in inference.
 - (D) It treats fallacies as useless because they cannot help in debate.
- ८४६. What is the best methodological role of this point: “Vaiśeṣikas claim verbal testimony is included in inference.”?**
- (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
 - (B) It denies the distinction between cause and result.
 - (C) It replaces philosophical analysis with a chronological list.
 - (D) It shows that logical terms can be ignored after translation.
- ८४७. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?**
- (A) It treats every word as meaningful without expectancy, consistency, or intention.
 - (B) It denies the possibility of valid knowledge altogether.
 - (C) They argue that words possessing expectancy and conveying intention are preceded by the speaker’s knowledge of mutual connection.
 - (D) It is rejected because the text allows only ordinary perception.

८४८. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) Gangeśa replies that verbal knowledge is not inferential because it arises directly from words once their expectancy and consistency are known.

८४९. What is the best methodological role of this point: “Gangeśa replies that verbal knowledge is not inferential because it arises directly from words once their expectancy and...”?

- (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
- (B) It denies the distinction between cause and result.
- (C) It proves that the text is only a devotional hymn.
- (D) It makes every rival school automatically correct.

८५०. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) The self-consciousness after verbal knowledge is “I know from speech,” not “I know through inference.”
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

८५१. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It makes every example interchangeable without attention to locus.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) Verbal knowledge also cannot depend on recollection of actual things in every case because often we recall knowledge of things, not the things themselves.

८५२. What is the best methodological role of this point: “Verbal knowledge also cannot depend on recollection of actual things in every case because often we recall knowledge of ...”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It shows that logical terms can be ignored after translation.

८५३. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) The debate establishes verbal testimony as a distinct pramāṇa alongside perception, inference, and comparison.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It treats mere memory as the only means of valid knowledge.

८५४. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) The section refuses reduction of śabda either to perception or to inference.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It is accepted as final without testing rival explanations.

८५५. What is the best methodological role of this point: “The section refuses reduction of śabda either to perception or to inference.”?

- (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge.
- (B) It proves that the text is only a devotional hymn.
- (C) It makes the example stronger than the doctrine itself.
- (D) It removes the need for definitions and examples.

८५६. In the section “Book IV — Speech as Valid Knowledge and Rival Reductions”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) Speech requires a special causal structure of words, meanings, relation, and intention.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It is a merely biographical detail unrelated to logic.

८५७. In this quiz section, what does “Śabda-prāmāṇya” mean?

- (A) a memory that never produces any cognition
- (B) It treats non-existence as unknowable in every possible form.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) validity of speech as a means of knowledge

८५८. Which technical term matches this meaning: validity of speech as a means of knowledge?

- (A) Smokeness
- (B) Silverness
- (C) Āsatti
- (D) Śabda-prāmāṇya

८५९. In this quiz section, what does “Attendant condition” mean?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) a fallacy that always proves the opposite conclusion
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) a condition such as expectancy or consistency that helps speech produce knowledge

८६०. Which technical term matches this meaning: a condition such as expectancy or consistency that helps speech produce knowledge?

- (A) Attendant condition
- (B) Bos-gavaeus
- (C) Anuvyavasāya
- (D) Jñāna-lakṣaṇa

८६१. In this quiz section, what does “Perception-reduction” mean?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) the view that verbal testimony is a kind of perception
- (C) a grammatical sound that has no relation to meaning
- (D) an example used only for chronology and not for logic

८६२. Which technical term matches this meaning: the view that verbal testimony is a kind of perception?

- (A) Perception-reduction
- (B) Binary atomic compound
- (C) Pratiyogin
- (D) Vidhi

८६३. In this quiz section, what does “Inference-reduction” mean?

- (A) the view that verbal testimony is a kind of inference
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

८६४. Which technical term matches this meaning: the view that verbal testimony is a kind of inference?

- (A) Inference-reduction
- (B) Pramā
- (C) Savikalpaka
- (D) Upamāna

८६५. Which statement best summarizes “Book IV — Speech as Valid Knowledge and Rival Reductions”?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It is a typographical feature with no philosophical role.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) Gangeśa defends śabda as a distinct pramāṇa: supported by conditions but not reducible to perception or inference.

Book IV — Expectancy, Consistency, Contiguity, and Intention

८६६. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It treats non-existence as unknowable in every possible form.
- (C) Expectancy or ākāṅkṣā is the relation by which one word needs another to produce knowledge of interconnection in a sentence.
- (D) It removes the need to distinguish cognition, object, and cause.

८६७. What is the best methodological role of this point: “Expectancy or ākāṅkṣā is the relation by which one word needs another to produce knowledge of interconnection in a sente...”?

- (A) It denies the distinction between cause and result.
- (B) It shows that logical terms can be ignored after translation.
- (C) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

८६८. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It treats non-existence as unknowable in every possible form.
- (C) In “Devadatta goes to the village,” Devadatta expects the verb, the village-form expects the case relation, and the verb expects its participants.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

८६९. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It is rejected because the text allows only ordinary perception.
- (D) A noun, case-ending, root, verbal suffix, verb, and case are mutually expectant in a sentence.

८७०. What is the best methodological role of this point: “A noun, case-ending, root, verbal suffix, verb, and case are mutually expectant in a sentence.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

८७१. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) Consistency or *yogyatā* requires that a word not bear a meaning incompatible with the meanings of other words in the speech.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It treats non-existence as unknowable in every possible form.

८७२. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It treats every resemblance as a separate *pramāṇa* without any relation to naming.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It says perception alone is the only *pramāṇa* and all other means are impossible.
- (D) “Sprinkle with fire” fails to produce proper verbal knowledge because fire is incompatible as an instrument of sprinkling.

८७३. What is the best methodological role of this point: ““Sprinkle with fire” fails to produce proper verbal knowledge because fire is incompatible as an instrument of sprinklin...”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It replaces philosophical analysis with a chronological list.

८७४. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) Consistency may be certain or doubtful; in either case verbal knowledge is affected by it.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

८७५. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It is a merely biographical detail unrelated to logic.
- (C) Contiguity or *āsatti* is the enunciation of connected words without an excessively long pause between them.
- (D) It treats mere memory as the only means of valid knowledge.

८७६. What is the best methodological role of this point: “Contiguity or *āsatti* is the enunciation of connected words without an excessively long pause between them.”?

- (A) It removes the need for definitions and examples.
- (B) It shows that logical terms can be ignored after translation.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.

८७७. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) “Bring water” will convey no meaning if “bring” is uttered now and “water” an hour later.

८७८. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It ignores the role of special causes in producing valid cognition.
- (B) Intention or tātparya is the speaker’s wish that a word convey knowledge of a particular thing.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) It reduces inference to a decorative verbal formula without logical force.

८७९. What is the best methodological role of this point: “Intention or tātparya is the speaker’s wish that a word convey knowledge of a particular thing.”?

- (A) It removes the need for definitions and examples.
- (B) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It denies the distinction between cause and result.

८८०. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It is a typographical feature with no philosophical role.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) The word saindhava at mealtime is understood as salt, not horse, because of the speaker’s intention.

८८१. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) These conditions make sentence meaning possible and prevent isolated words from producing misleading cognition.
- (D) It is a typographical feature with no philosophical role.

८८२. What is the best methodological role of this point: “These conditions make sentence meaning possible and prevent isolated words from producing misleading cognition.”?

- (A) It proves that the text is only a devotional hymn.
- (B) It denies the distinction between cause and result.
- (C) It shows that logical terms can be ignored after translation.
- (D) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.

८८३. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) Expectancy supplies syntactic need, consistency supplies semantic fit, contiguity supplies temporal connection, and intention supplies purposive direction.
- (C) It removes the need to distinguish cognition, object, and cause.
- (D) It treats every word as meaningful without expectancy, consistency, or intention.

८८४. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It makes every example interchangeable without attention to locus.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) The four conditions are central to the production of verbal knowledge.
- (D) It is rejected because the text allows only ordinary perception.

८८५. What is the best methodological role of this point: “The four conditions are central to the production of verbal knowledge.”?

- (A) It makes every rival school automatically correct.
- (B) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.
- (C) It denies the distinction between cause and result.
- (D) It makes the example stronger than the doctrine itself.

८८६. In the section “Book IV — Expectancy, Consistency, Contiguity, and Intention”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) The theory treats language as structured cognition rather than a mere string of sounds.
- (D) It treats fallacies as useless because they cannot help in debate.

८८७. In this quiz section, what does “Ākāṅkṣā” mean?

- (A) a poetic flourish without doctrinal significance
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) expectancy among words
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

८८८. Which technical term matches this meaning: expectancy among words?

- (A) Anumāna
- (B) Vyākaraṇa
- (C) Dhātu
- (D) Ākāṅkṣā

८८९. In this quiz section, what does “Yogyatā” mean?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) a fallacy that always proves the opposite conclusion
- (C) an example used only for chronology and not for logic
- (D) semantic consistency or compatibility

८९०. Which technical term matches this meaning: semantic consistency or compatibility?

- (A) Pakṣa
- (B) Yogyatā
- (C) Īśvarānumāna
- (D) Śabda-pramāṇa

८९१. In this quiz section, what does “Āsatti” mean?

- (A) a physical object without any logical function
- (B) contiguity or close utterance of connected words
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) a memory that never produces any cognition

८९३. Which technical term matches this meaning: contiguity or close utterance of connected words?

- (A) Vākya-śeṣa
- (B) Āsatti
- (C) Tripuṭi-pratyakṣa-vādin
- (D) Vipakṣa

८९३. In this quiz section, what does “Tātparya” mean?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) speaker’s intention
- (D) It reduces inference to a decorative verbal formula without logical force.

८९४. Which technical term matches this meaning: speaker’s intention?

- (A) Tātparya
- (B) Mind
- (C) Navadvīpa
- (D) Provisional definition

८९५. In this quiz section, what does “Saindhava” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) the stock example where intention decides salt rather than horse
- (C) a poetic flourish without doctrinal significance
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

८९६. Which technical term matches this meaning: the stock example where intention decides salt rather than horse?

- (A) Kevalānvayi
- (B) Sāmānyābhāva
- (C) Direct apprehension
- (D) Saindhava

८९७. Which statement best summarizes “Book IV — Expectancy, Consistency, Contiguity, and Intention”?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) The conditions of verbal knowledge explain how a sentence conveys a determinate meaning rather than disconnected word memories.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It removes the need to distinguish cognition, object, and cause.

Book IV — Sound, Veda, and Injunction

८९८. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) Sounds such as “k” are multifarious because a human utterance differs from a parrot’s corresponding sound.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) It treats mere memory as the only means of valid knowledge.

८९९. What is the best methodological role of this point: “Sounds such as “k” are multifarious because a human utterance differs from a parrot’s corresponding sound.”?

- (A) It denies the distinction between cause and result.
- (B) It removes the need for definitions and examples.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.

१००. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) Sounds are produced and destroyed, and therefore they are non-eternal.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It is a merely biographical detail unrelated to logic.
- (D) It says a syllogism has only two members: proposition and conclusion.

१०१. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It removes the need to distinguish cognition, object, and cause.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) The cessation of a market uproar shows that sound is liable to destruction.
- (D) It says the middle term may be accepted even when a condition is attached to it.

१०२. What is the best methodological role of this point: “The cessation of a market uproar shows that sound is liable to destruction.”?

- (A) It denies the distinction between cause and result.
- (B) It makes the example stronger than the doctrine itself.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.

१०३. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) If sounds are destructible, speeches as aggregates of sounds must also be destructible.

१०४. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) The Veda as a collection of speeches is therefore non-eternal in this account.

१०५. What is the best methodological role of this point: “The Veda as a collection of speeches is therefore non-eternal in this account.”?

- (A) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It denies the distinction between cause and result.
- (D) It shows that logical terms can be ignored after translation.

१०६. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) Mīmāṃsakas say the Veda’s continuity has been uninterrupted through teacher succession.
- (D) It reduces inference to a decorative verbal formula without logical force.

१०७. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) Gangeśa replies that social and historical allusions allow us to infer lost branches of the Veda, so the collection is not eternal.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It claims that doubt never arises in philosophical inquiry.

१०८. What is the best methodological role of this point: “Gangeśa replies that social and historical allusions allow us to infer lost branches of the Veda, so the collection is n...”?
- (A) It removes the need for definitions and examples.
 - (B) It denies the distinction between cause and result.
 - (C) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.
 - (D) It proves that the text is only a devotional hymn.
१०९. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?
- (A) It ignores the role of special causes in producing valid cognition.
 - (B) It is used only to name a page section and has no doctrinal value.
 - (C) It is treated as a poetic ornament rather than a logical concept.
 - (D) The Veda is defined by Gangeśa as a collection of valid speeches not produced by knowledge of things signified by words.
११०. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?
- (A) It removes the need to distinguish cognition, object, and cause.
 - (B) It is used only to name a page section and has no doctrinal value.
 - (C) The Veda is the foundation of good customs because it is the source of injunctions.
 - (D) It means that the conclusion is known before any reason is supplied.
१११. What is the best methodological role of this point: “The Veda is the foundation of good customs because it is the source of injunctions.”?
- (A) It treats the Sanskrit term as a decorative label only.
 - (B) It makes every rival school automatically correct.
 - (C) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.
 - (D) It shows that logical terms can be ignored after translation.
११२. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?
- (A) It is accepted as final without testing rival explanations.
 - (B) An injunction or vidhi is speech that produces a conviction inducing a person to act or desist from acting.
 - (C) It denies the difference between the subject, reason, example, application, and conclusion.
 - (D) It is a merely biographical detail unrelated to logic.
११३. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?
- (A) It treats mere memory as the only means of valid knowledge.
 - (B) “Let a person who wishes to go to heaven perform a sacrifice” is an injunction.
 - (C) It says perception alone is the only pramāṇa and all other means are impossible.
 - (D) It makes the diagram only an ornament and not a logical aid.
११४. What is the best methodological role of this point: ““Let a person who wishes to go to heaven perform a sacrifice” is an injunction.”?
- (A) It denies the distinction between cause and result.
 - (B) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.
 - (C) It shows that logical terms can be ignored after translation.
 - (D) It replaces philosophical analysis with a chronological list.
११५. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?
- (A) “Let not a man drink wine” is another injunction.
 - (B) It ignores the role of special causes in producing valid cognition.
 - (C) It removes the need to distinguish cognition, object, and cause.
 - (D) It says a syllogism has only two members: proposition and conclusion.

११६. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It denies the possibility of valid knowledge altogether.
- (D) Injunction connects verbal testimony with action, duty, and practical motivation.

११७. What is the best methodological role of this point: “Injunction connects verbal testimony with action, duty, and practical motivation.”?

- (A) It makes every rival school automatically correct.
- (B) It makes the example stronger than the doctrine itself.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.

११८. In the section “Book IV — Sound, Veda, and Injunction”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) The non-eternity of sound does not destroy the authority of valid verbal testimony in Gangeśa’s framework.
- (D) It accepts every provisional definition as final without testing exceptions.

११९. In this quiz section, what does “Śabdānityatā” mean?

- (A) a type of doubt that makes all knowledge impossible
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) non-eternity of sound
- (D) It treats non-existence as unknowable in every possible form.

१२०. Which technical term matches this meaning: non-eternity of sound?

- (A) Śabdānityatā
- (B) Anumāna
- (C) Paribhāṣā
- (D) Vyākaraṇa

१२१. In this quiz section, what does “Ucchanna-pracchanna-vāda” mean?

- (A) a fallacy that always proves the opposite conclusion
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) doctrine concerning sound destroyed and not concealed
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१२२. Which technical term matches this meaning: doctrine concerning sound destroyed and not concealed?

- (A) Binary atomic compound
- (B) Ucchanna-pracchanna-vāda
- (C) Bādhita
- (D) Vidhi

१२३. In this quiz section, what does “Vidhi” mean?

- (A) injunction
- (B) a mere name for the page on which the topic appears
- (C) a memory that never produces any cognition
- (D) It accepts every provisional definition as final without testing exceptions.

१२४. Which technical term matches this meaning: injunction?

- (A) Vidhi
- (B) Tripuṭī-pratyakṣa-vādin
- (C) Śabda-pramāṇa
- (D) Prāmāṇya

१२५. In this quiz section, what does “Veda” mean?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) a collection of valid speeches in Gangeśa’s account
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

१२६. Which technical term matches this meaning: a collection of valid speeches in Gangeśa’s account?

- (A) Veda
- (B) Janaśruti
- (C) Tarka
- (D) Samaveta-samavāya

१२७. In this quiz section, what does “Smṛti” mean?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) a physical object without any logical function
- (D) social-religious memory used as evidence for lost Vedic branches

१२८. Which technical term matches this meaning: social-religious memory used as evidence for lost Vedic branches?

- (A) Pratijñā
- (B) Smṛti
- (C) Universal relation
- (D) Anyathā-khyāti

१२९. Which statement best summarizes “Book IV — Sound, Veda, and Injunction”?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It is rejected because the text allows only ordinary perception.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) The sound and injunction sections combine language theory with the authority and function of Vedic speech.

Book IV — Merit, Demerit, and Potentiality / Śakti-vāda

१३०. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) Prabhākara says conviction from Vedic speech includes belief that merit or demerit from the act can be acquired by our efforts.

१३१. What is the best methodological role of this point: “Prabhākara says conviction from Vedic speech includes belief that merit or demerit from the act can be acquired by our e...”?

- (A) It makes every rival school automatically correct.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.
- (D) It treats the Sanskrit term as a decorative label only.

९३३. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) That belief is followed by beliefs that the act will fulfill desire and that no serious inconvenience is involved.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

९३३. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) Gangeśa calls the multi-belief account cumbersome.

९३४. What is the best methodological role of this point: “Gangeśa calls the multi-belief account cumbersome.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It shows that logical terms can be ignored after translation.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.

९३५. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It is treated as a poetic ornament rather than a logical concept.
- (C) For brevity he reduces the conviction to the belief that the act signified by speech can be performed by us, while including desire-fulfillment and lack of serious inconvenience.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

९३६. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It is used only to name a page section and has no doctrinal value.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) The relation between a word and the thing referred to by it is a special relation called indication or vṛtti.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

९३७. What is the best methodological role of this point: “The relation between a word and the thing referred to by it is a special relation called indication or vṛtti.”?

- (A) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.
- (B) It proves that the text is only a devotional hymn.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It replaces philosophical analysis with a chronological list.

९३८. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It treats non-existence as unknowable in every possible form.
- (D) This special relation is usually called a word’s potentiality or śakti.

९३९. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) Signification is of two broad kinds: permanent and occasional.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) It makes verbal testimony valid even when words lack mutual connection.

१४०. What is the best methodological role of this point: “Signification is of two broad kinds: permanent and occasional.”?

- (A) It shows that logical terms can be ignored after translation.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.
- (D) It proves that the text is only a devotional hymn.

१४१. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It is accepted as final without testing rival explanations.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) Permanent signification is specially called śakti.

१४२. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It makes every example interchangeable without attention to locus.
- (C) Śakti depends on the will of God manifesting that a given thing should be understood by a given word.
- (D) It treats fallacies as useless because they cannot help in debate.

१४३. What is the best methodological role of this point: “Śakti depends on the will of God manifesting that a given thing should be understood by a given word.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.
- (C) It removes the need for definitions and examples.
- (D) It makes the example stronger than the doctrine itself.

१४४. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) The word “pot” has the potentiality to produce recollection of an earthen vessel.

१४५. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It is used only to name a page section and has no doctrinal value.
- (C) Occasional signification is called technicality or paribhāṣā and depends on the will of man.
- (D) It means that the conclusion is known before any reason is supplied.

१४६. What is the best methodological role of this point: “Occasional signification is called technicality or paribhāṣā and depends on the will of man.”?

- (A) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It denies the distinction between cause and result.

१४७. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It makes the diagram only an ornament and not a logical aid.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) A word is technical when it produces recollection of a particular thing as desired by human convention.

१४८. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It is treated as a poetic ornament rather than a logical concept.
- (C) The distinction between permanent and occasional signification matters especially for theories that derive word-potentiality from human will.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

१४९. What is the best methodological role of this point: “The distinction between permanent and occasional signification matters especially for theories that derive word-potentia...”?

- (A) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It makes every rival school automatically correct.

१५०. In the section “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”, which statement is correct?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) The section ties semantics to metaphysics, convention, and cognition.
- (D) It says a syllogism has only two members: proposition and conclusion.

१५१. In this quiz section, what does “Apūrva” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) merit/demerit-producing unseen potency connected with action

१५२. Which technical term matches this meaning: merit/demerit-producing unseen potency connected with action?

- (A) Parārthānumāna
- (B) Instrument / karaṇa
- (C) Tarka
- (D) Apūrva

१५३. In this quiz section, what does “Śakti” mean?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It treats non-existence as unknowable in every possible form.
- (D) word-potentiality or fixed signifying capacity

१५४. Which technical term matches this meaning: word-potentiality or fixed signifying capacity?

- (A) Siddhānta-lakṣaṇa
- (B) Rūḍha
- (C) Simha-vyāghroḥta definition
- (D) Śakti

१५५. In this quiz section, what does “Vṛtti” mean?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) a physical object without any logical function
- (D) the special relation of a word to its referent

१५६. Which technical term matches this meaning: the special relation of a word to its referent?

- (A) Arthāpatti
- (B) Permanent signification
- (C) Vṛtti
- (D) Rasa

१५७. In this quiz section, what does “Paribhāṣā” mean?

- (A) technical or occasional signification
- (B) a grammatical sound that has no relation to meaning
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) It makes the diagram only an ornament and not a logical aid.

१५८. Which technical term matches this meaning: technical or occasional signification?

- (A) Pramāṇa-cintāmaṇi
- (B) Apūrvā
- (C) Paribhāṣā
- (D) Permanent signification

१५९. In this quiz section, what does “Permanent signification” mean?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) a physical object without any logical function
- (D) the stable capacity of a word to produce recollection

१६०. Which technical term matches this meaning: the stable capacity of a word to produce recollection?

- (A) Laukika-pratyakṣa
- (B) Permanent signification
- (C) Prāmāṇya
- (D) Parārthānumāna

१६१. Which statement best summarizes “Book IV — Merit, Demerit, and Potentiality / Śakti-vāda”?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It is used only to name a page section and has no doctrinal value.
- (D) Śakti-vāda explains how words possess the power to produce recollection of meanings, with a distinction between fixed and technical signification.

Book IV — Sources of Word-Potentiality and Classification of Words

१६२. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It denies the possibility of valid knowledge altogether.
- (D) The potentiality of a word may be ascertained from grammar.

१६३. What is the best methodological role of this point: “The potentiality of a word may be ascertained from grammar.”?

- (A) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It proves that the text is only a devotional hymn.
- (D) It denies the distinction between cause and result.

१६४. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It treats non-existence as unknowable in every possible form.
- (C) It claims that doubt never arises in philosophical inquiry.
- (D) In “Caitra cooks,” grammar helps ascertain the potentiality of the nominative ending, the root, and the verbal suffix.

१६५. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) Comparison can ascertain word-potentiality, as in the bos-gavaeus example.

१६६. What is the best methodological role of this point: “Comparison can ascertain word-potentiality, as in the bos-gavaeus example.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It denies the distinction between cause and result.

१६७. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) It is accepted as final without testing rival explanations.
- (D) A dictionary or kośa can ascertain the potentiality of a word such as pika to mean black cuckoo or blueness depending on example.

१६८. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) Reliable assertion by a competent scholar is another source of word-potentiality.
- (C) It is accepted as final without testing rival explanations.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

१६९. What is the best methodological role of this point: “Reliable assertion by a competent scholar is another source of word-potentiality.”?

- (A) It denies the distinction between cause and result.
- (B) It removes the need for definitions and examples.
- (C) It makes the example stronger than the doctrine itself.
- (D) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.

१७०. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) Usage can reveal potentiality, as when one understands “table” from repeated commands and actions involving a table.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१७१. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) Context helps determine meaning when a word such as yava may refer to barley-corn or panic seed.
- (B) It rejects all distinctions between valid and invalid cognition.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) It makes verbal testimony valid even when words lack mutual connection.

१७२. What is the best methodological role of this point: “Context helps determine meaning when a word such as yava may refer to barley-corn or panic seed.”?

- (A) It denies the distinction between cause and result.
- (B) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It makes the example stronger than the doctrine itself.

१७३. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) Description can determine meaning, as when “belligerent” is understood from being described as warlike.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It denies the possibility of valid knowledge altogether.
- (D) It is treated as a poetic ornament rather than a logical concept.

१७४. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) Association with well-known words can help, as in “in this mango-tree the pika sings sweetly.”

१७५. What is the best methodological role of this point: “Association with well-known words can help, as in “in this mango-tree the pika sings sweetly.”?”

- (A) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It makes every rival school automatically correct.
- (D) It treats the Sanskrit term as a decorative label only.

१७६. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) Gangeśa concludes that potentiality really refers to individuals under a genus and possessing a form.
- (D) It treats non-existence as unknowable in every possible form.

१७७. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) Words may be etymological, conventional, etymologico-conventional, or etymological-conventional.
- (C) It is accepted as final without testing rival explanations.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१७८. What is the best methodological role of this point: “Words may be etymological, conventional, etymologico-conventional, or etymological-conventional.”?

- (A) It removes the need for definitions and examples.
- (B) It proves that the text is only a devotional hymn.
- (C) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.
- (D) It treats the Sanskrit term as a decorative label only.

१७९. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) An etymological word is understood from the potentiality of its component parts alone.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

१८०. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) A conventional word is understood from the potentiality of its entirety, independent of its parts.
- (C) It treats fallacies as useless because they cannot help in debate.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

१८१. What is the best methodological role of this point: “A conventional word is understood from the potentiality of its entirety, independent of its parts.”?

- (A) It removes the need for definitions and examples.
- (B) It makes every rival school automatically correct.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.

१८२. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) An etymologico-conventional word harmonizes whole and parts, as in a word signifying a water-lily born in mud.

१८३. In the section “Book IV — Sources of Word-Potentiality and Classification of Words”, which statement is correct?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) An etymological-conventional word is understood either by whole-word power or by its parts.
- (D) It removes the need to distinguish cognition, object, and cause.

१८४. What is the best methodological role of this point: “An etymological-conventional word is understood either by whole-word power or by its parts.”?

- (A) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It proves that the text is only a devotional hymn.

१८५. In this quiz section, what does “Vyākaraṇa” mean?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) grammar as a source of word-potentiality
- (D) a type of doubt that makes all knowledge impossible

१८६. Which technical term matches this meaning: grammar as a source of word-potentiality?

- (A) Vyākaraṇa
- (B) Exclusively affirmative inference
- (C) Satpratipakṣita
- (D) Hetu

१८७. In this quiz section, what does “Kośa” mean?

- (A) dictionary as a source of word-potentiality
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) a mere name for the page on which the topic appears

१८८. Which technical term matches this meaning: dictionary as a source of word-potentiality?

- (A) Sahacāra
- (B) Kośa
- (C) Upanaya
- (D) Karion

१८९. In this quiz section, what does “Āpta-vākya” mean?

- (A) a grammatical sound that has no relation to meaning
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) reliable assertion

१९०. Which technical term matches this meaning: reliable assertion?

- (A) Navadvīpa
- (B) Rasa
- (C) Application
- (D) Āpta-vākya

१९१. In this quiz section, what does “Vyavahāra” mean?

- (A) usage
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) an example used only for chronology and not for logic
- (D) a mere name for the page on which the topic appears

१९२. Which technical term matches this meaning: usage?

- (A) Manoṇutva
- (B) Śabda
- (C) Vyavahāra
- (D) Dvandva

९९३. In this quiz section, what does “Vākya-śeṣa” mean?

- (A) context
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) It says the middle term may be accepted even when a condition is attached to it.

९९४. Which technical term matches this meaning: context?

- (A) Vyākaraṇa
- (B) Jñāna-lakṣaṇa
- (C) Vākya-śeṣa
- (D) Tarka

९९५. In this quiz section, what does “Yaugika” mean?

- (A) a memory that never produces any cognition
- (B) etymological word
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It treats non-existence as unknowable in every possible form.

९९६. Which technical term matches this meaning: etymological word?

- (A) Arthasya smaraṇam
- (B) Prābhākara
- (C) Yaugika
- (D) Īśvarānumāna

९९७. In this quiz section, what does “Rūḍha” mean?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) an example used only for chronology and not for logic
- (C) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (D) conventional word

९९८. Which technical term matches this meaning: conventional word?

- (A) Dvandva
- (B) Ākhyāta
- (C) Itihāsa
- (D) Rūḍha

९९९. In this quiz section, what does “Yoga-rūḍha” mean?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) etymologico-conventional word
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१०००. Which technical term matches this meaning: etymologico-conventional word?

- (A) Upasarga
- (B) Yoga-rūḍha
- (C) Anyathā-khyāti
- (D) Abhāva

१००१. Which statement best summarizes “Book IV — Sources of Word-Potentiality and Classification of Words”?

- (A) It accepts every provisional definition as final without testing exceptions.
- (B) It treats fallacies as useless because they cannot help in debate.
- (C) It makes a page number or manuscript mark the central point of the doctrine.
- (D) Word-potentiality is learned from grammar, comparison, dictionary, reliable assertion, usage, context, description, and association, and words are classified by how their meaning is fixed.

Book IV — Implication / Lakṣaṇā and Compound Words

१००२. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) By implication or lakṣaṇā a word refers to something related to the thing it primarily signifies, when the primary signification does not fit the speaker’s intention.
- (C) It is rejected because the text allows only ordinary perception.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

१००३. What is the best methodological role of this point: “By implication or lakṣaṇā a word refers to something related to the thing it primarily signifies, when the primary signi...”?

- (A) It denies the distinction between cause and result.
- (B) It shows that logical terms can be ignored after translation.
- (C) It proves that the text is only a devotional hymn.
- (D) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.

१००४. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) It ignores the role of special causes in producing valid cognition.
- (C) It denies the difference between the subject, reason, example, application, and conclusion.
- (D) In “the cow-keeper dwells on the Ganges,” the word Ganges signifies the bank near the current, not the water-current itself.

१००५. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It says a syllogism has only two members: proposition and conclusion.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) It is rejected because the text allows only ordinary perception.
- (D) In “protect the curd from the crow,” crow may imply any thing that injures the curd.

१००६. What is the best methodological role of this point: “In “protect the curd from the crow,” crow may imply any thing that injures the curd.”?

- (A) It denies the distinction between cause and result.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (D) It makes every rival school automatically correct.

१००७. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It is accepted as final without testing rival explanations.
- (D) Sanskrit compound words are listed as six kinds.

१००८. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) The six kinds include attributive, determinative, descriptive, numeral, aggregative, and indeclinable compounds.
- (C) It treats mere memory as the only means of valid knowledge.
- (D) It ignores the role of special causes in producing valid cognition.

१००९. What is the best methodological role of this point: “The six kinds include attributive, determinative, descriptive, numeral, aggregative, and indeclinable compounds.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It denies the distinction between cause and result.

१०१०. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) The determinative compound includes the negative determinative compound.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It treats fallacies as useless because they cannot help in debate.

१०११. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) The aggregative compound includes mutually aggregative, unified aggregative, and residual aggregative forms.
- (D) It denies the possibility of valid knowledge altogether.

१०१२. What is the best methodological role of this point: “The aggregative compound includes mutually aggregative, unified aggregative, and residual aggregative forms.”?

- (A) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (B) It makes the example stronger than the doctrine itself.
- (C) It makes every rival school automatically correct.
- (D) It removes the need for definitions and examples.

१०१३. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It claims that doubt never arises in philosophical inquiry.
- (C) In an attributive compound, the first word has fixed potentiality and the second word may also imply another related thing.
- (D) It is a typographical feature with no philosophical role.

१०१४. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It says a syllogism has only two members: proposition and conclusion.
- (C) The example “bring the brindled-cow-man” shows how a compound can point to an owner through the thing possessed.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१०१५. What is the best methodological role of this point: “The example “bring the brindled-cow-man” shows how a compound can point to an owner through the thing possessed.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (D) It denies the distinction between cause and result.

१०१६. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It means that the conclusion is known before any reason is supplied.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It ignores the role of special causes in producing valid cognition.
- (D) Grammarians hold that the combination itself has potentiality beyond the component words, but Gaṅgeśa says the potentialities lie in the combined words, not in the combination itself.

१०१७. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It is rejected because the text allows only ordinary perception.
- (B) In a determinative compound, the second word has fixed potentiality while the first may have potentiality and implication.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It says perception alone is the only pramāṇa and all other means are impossible.

१०१८. What is the best methodological role of this point: “In a determinative compound, the second word has fixed potentiality while the first may have potentiality and implicatio...”?

- (A) It removes the need for definitions and examples.
- (B) It treats the Sanskrit term as a decorative label only.
- (C) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (D) It shows that logical terms can be ignored after translation.

१०१९. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) It holds that technical terms should be replaced by loose ordinary usage.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) In a descriptive compound, words stand to each other in identity and no special rule of potentiality is needed.

१०२०. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) The same is true of numeral compounds such as “five cows.”
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It ignores the role of special causes in producing valid cognition.

१०२१. What is the best methodological role of this point: “The same is true of numeral compounds such as “five cows.””?

- (A) It removes the need for definitions and examples.
- (B) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (C) It makes the example stronger than the doctrine itself.
- (D) It proves that the text is only a devotional hymn.

१०२२. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It assumes that sound is eternal merely because it is repeatedly heard.
- (B) It reduces inference to a decorative verbal formula without logical force.
- (C) It accepts every provisional definition as final without testing exceptions.
- (D) In aggregative compounds there is no special rule for assuming potentiality or implication by component words.

१०२३. In the section “Book IV — Implication / Lakṣaṇā and Compound Words”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) In indeclinable compounds both potentiality and implication may occur in the last word.
- (D) It holds that technical terms should be replaced by loose ordinary usage.

१०२४. What is the best methodological role of this point: “In indeclinable compounds both potentiality and implication may occur in the last word.”?

- (A) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge.
- (B) It removes the need for definitions and examples.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It proves that the text is only a devotional hymn.

१०२५. In this quiz section, what does “Lakṣaṇā” mean?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) a memory that never produces any cognition
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) implication or secondary signification

१०२६. Which technical term matches this meaning: implication or secondary signification?

- (A) Lakṣaṇā
- (B) Pradhvaṃsābhāva
- (C) Navadvīpa
- (D) Tattva-Cintāmaṇi

१०२७. In this quiz section, what does “Samāsa” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It reduces inference to a decorative verbal formula without logical force.
- (D) compound word

१०२८. Which technical term matches this meaning: compound word?

- (A) Samāsa
- (B) Itihāsa
- (C) Āpta-vākya
- (D) Sahacāra

१०२९. In this quiz section, what does “Bahuvrīhi” mean?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) attributive compound
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१०३०. Which technical term matches this meaning: attributive compound?

- (A) Paribhāṣā
- (B) Avayava
- (C) Bahuvrīhi
- (D) Anumāna

१०३१. In this quiz section, what does “Tatpuruṣa” mean?

- (A) determinative compound
- (B) It treats mere memory as the only means of valid knowledge.
- (C) a physical object without any logical function
- (D) a poetic flourish without doctrinal significance

१०३२. Which technical term matches this meaning: determinative compound?

- (A) Parārthānumāna
- (B) Tatpuruṣa
- (C) Vipakṣa
- (D) Vyāpyatvāsiddha

१०३३. In this quiz section, what does “Karmadhāraya” mean?

- (A) It says perception alone is the only pramāṇa and all other means are impossible.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) a poetic flourish without doctrinal significance
- (D) descriptive compound

१०३४. Which technical term matches this meaning: descriptive compound?

- (A) Sāmānya-lakṣaṇa
- (B) Karmadhāraya
- (C) Vyāpāra
- (D) Bādhita

१०३५. In this quiz section, what does “Dvigu” mean?

- (A) a memory that never produces any cognition
- (B) It treats mere memory as the only means of valid knowledge.
- (C) numeral compound
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१०३६. Which technical term matches this meaning: numeral compound?

- (A) Dvigu
- (B) Saṃyukta-samavāya
- (C) Viśeṣa-vyāpti
- (D) Vyākaraṇa

१०३७. In this quiz section, what does “Dvandva” mean?

- (A) aggregative compound
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It treats mere memory as the only means of valid knowledge.

१०३८. Which technical term matches this meaning: aggregative compound?

- (A) Pakṣatā
- (B) Bādhita
- (C) Dvandva
- (D) Vidhi

१०३९. In this quiz section, what does “Avyayībhāva” mean?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) indeclinable compound
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It claims that doubt never arises in philosophical inquiry.

१०४०. Which technical term matches this meaning: indeclinable compound?

- (A) Avyayībhāva
- (B) Saṃyukta-samavāya
- (C) Bahuvrīhi
- (D) Śabda-bodha

१०४१. Which statement best summarizes “Book IV — Implication / Lakṣaṇā and Compound Words”?

- (A) Lakṣaṇā and compound analysis show how word-meaning extends beyond simple dictionary signification through relation, composition, and intention.
- (B) It means that the conclusion is known before any reason is supplied.
- (C) It is treated as a poetic ornament rather than a logical concept.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas

१०४२. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It makes a page number or manuscript mark the central point of the doctrine.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) A verbal suffix such as ti, tas, or anti after a root refers to effort favorable to what is signified by the root.
- (D) It is accepted as final without testing rival explanations.

१०४३. What is the best methodological role of this point: “A verbal suffix such as ti, tas, or anti after a root refers to effort favorable to what is signified by the root.”?

- (A) It makes every rival school automatically correct.
- (B) It proves that the text is only a devotional hymn.
- (C) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.
- (D) It removes the need for definitions and examples.

१०४४. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) “Caitra cooks” means Caitra possesses efforts favorable to cooking.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) It says the middle term may be accepted even when a condition is attached to it.

१०४५. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) When the agent is inanimate, the verbal suffix may refer by implication to the operation favorable to what the root signifies.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) It makes every example interchangeable without attention to locus.
- (D) It treats fallacies as useless because they cannot help in debate.

१०४६. What is the best methodological role of this point: “When the agent is inanimate, the verbal suffix may refer by implication to the operation favorable to what the root sign...”?

- (A) It denies the distinction between cause and result.
- (B) It shows that logical terms can be ignored after translation.
- (C) It replaces philosophical analysis with a chronological list.
- (D) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.

१०४७. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It treats mere memory as the only means of valid knowledge.
- (B) “The chariot moves” signifies that the chariot possesses an operation favorable to moving.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It makes the diagram only an ornament and not a logical aid.

१०४८. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It holds that technical terms should be replaced by loose ordinary usage.
- (B) It is rejected because the text allows only ordinary perception.
- (C) The root of a verb refers to the operation favorable to the effect signified by the verb.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

१०४९. What is the best methodological role of this point: “The root of a verb refers to the operation favorable to the effect signified by the verb.”?

- (A) It replaces philosophical analysis with a chronological list.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.
- (D) It makes every rival school automatically correct.

१०५०. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It makes verbal testimony valid even when words lack mutual connection.
- (C) It makes every example interchangeable without attention to locus.
- (D) The root gam in “he goes to the village” refers to moving, favorable to connection with the village.

१०५१. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) In an intransitive verb, the root may refer merely to the operation, as in sthā meaning staying.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) It ignores the role of special causes in producing valid cognition.

१०५२. What is the best methodological role of this point: “In an intransitive verb, the root may refer merely to the operation, as in sthā meaning staying.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It removes the need for definitions and examples.
- (C) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.
- (D) It replaces philosophical analysis with a chronological list.

१०५३. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) A prefix by itself does not bear independent meaning but points to a special meaning of the following root.
- (D) It makes every example interchangeable without attention to locus.

१०५४. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) In vijayate, the prefix vi points to completeness of conquest.
- (B) It says perception alone is the only pramāṇa and all other means are impossible.
- (C) It treats every word as meaningful without expectancy, consistency, or intention.
- (D) It is treated as a poetic ornament rather than a logical concept.

१०५५. What is the best methodological role of this point: “In vijayate, the prefix vi points to completeness of conquest.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It makes the example stronger than the doctrine itself.
- (C) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.
- (D) It proves that the text is only a devotional hymn.

१०५६. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) Some say gesture is a means of valid knowledge, but Gangeśa rejects it as a separate means.
- (B) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It treats fallacies as useless because they cannot help in debate.

१०५७. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) A gesture merely reminds us of words that produce knowledge or prompts inference about desire.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It assumes that sound is eternal merely because it is repeatedly heard.
- (D) It treats non-existence as unknowable in every possible form.

१०५८. What is the best methodological role of this point: “A gesture merely reminds us of words that produce knowledge or prompts inference about desire.”?

- (A) It makes the example stronger than the doctrine itself.
- (B) It denies the distinction between cause and result.
- (C) It treats the Sanskrit term as a decorative label only.
- (D) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.

१०५९. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) Tradition and rumour are not distinct from verbal testimony.
- (B) It removes the need to distinguish cognition, object, and cause.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१०६०. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It makes verbal testimony valid even when words lack mutual connection.
- (B) It is a merely biographical detail unrelated to logic.
- (C) It treats non-existence as unknowable in every possible form.
- (D) Presumption and non-perception are comprised under inference in this account.

१०६१. What is the best methodological role of this point: “Presumption and non-perception are comprised under inference in this account.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.
- (C) It shows that logical terms can be ignored after translation.
- (D) It makes the example stronger than the doctrine itself.

१०६२. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) The four accepted means of knowledge remain perception, inference, comparison, and verbal testimony.
- (B) It treats every word as meaningful without expectancy, consistency, or intention.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It denies the difference between the subject, reason, example, application, and conclusion.

१०६३. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It treats non-existence as unknowable in every possible form.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It means that the conclusion is known before any reason is supplied.
- (D) The final section returns to the four-pramāṇa structure announced at the start of the text.

१०६४. What is the best methodological role of this point: “The final section returns to the four-pramāṇa structure announced at the start of the text.”?

- (A) It treats the Sanskrit term as a decorative label only.
- (B) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.
- (C) It makes every rival school automatically correct.
- (D) It removes the need for definitions and examples.

१०६५. In the section “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”, which statement is correct?

- (A) It is a typographical feature with no philosophical role.
- (B) It treats mere memory as the only means of valid knowledge.
- (C) The treatment of suffix, root, and prefix completes the semantic analysis of verbal testimony.
- (D) It means that the conclusion is known before any reason is supplied.

१०६६. In this quiz section, what does “Ākhyāta” mean?

- (A) It reduces inference to a decorative verbal formula without logical force.
- (B) It accepts every provisional definition as final without testing exceptions.
- (C) It says a syllogism has only two members: proposition and conclusion.
- (D) verbal suffix

१०६७. Which technical term matches this meaning: verbal suffix?

- (A) Upamāna
- (B) Anupalabdhi
- (C) Arthasya smaraṇam
- (D) Ākhyāta

१०६८. In this quiz section, what does “Dhātu” mean?

- (A) a mere name for the page on which the topic appears
- (B) It turns the whole doctrine into biography and ignores the logical definitions.
- (C) verbal root
- (D) an example used only for chronology and not for logic

१०६९. Which technical term matches this meaning: verbal root?

- (A) Provisional definition
- (B) Qualified absence
- (C) Sure condition
- (D) Dhātu

१०७०. In this quiz section, what does “Upasarga” mean?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) It assumes that sound is eternal merely because it is repeatedly heard.
- (C) It turns the whole doctrine into biography and ignores the logical definitions.
- (D) prefix

१०७१. Which technical term matches this meaning: prefix?

- (A) Anyathā-khyāti
- (B) Pakṣa
- (C) Binary atomic compound
- (D) Upasarga

१०७२. In this quiz section, what does “Ceṣṭā” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) a physical object without any logical function
- (C) gesture
- (D) a grammatical sound that has no relation to meaning

१०७३. Which technical term matches this meaning: gesture?

- (A) Prāgabdhāva
- (B) Binary atomic compound
- (C) Exclusively affirmative inference
- (D) Ceṣṭā

१०७४. In this quiz section, what does “Aitihya” mean?

- (A) tradition
- (B) It denies the difference between the subject, reason, example, application, and conclusion.
- (C) It rejects all distinctions between valid and invalid cognition.
- (D) a grammatical sound that has no relation to meaning

१०७५. Which technical term matches this meaning: tradition?

- (A) Arthāpatti
- (B) Saindhava
- (C) Aitihya
- (D) Vākya-śeṣa

१०७६. In this quiz section, what does “Janaśruti” mean?

- (A) It treats every word as meaningful without expectancy, consistency, or intention.
- (B) It makes a page number or manuscript mark the central point of the doctrine.
- (C) It makes verbal testimony valid even when words lack mutual connection.
- (D) rumour

१०७७. Which technical term matches this meaning: rumour?

- (A) Janaśruti
- (B) Prābhākara
- (C) Hare-horn
- (D) Obstacle

१०७८. In this quiz section, what does “Arthāpatti” mean?

- (A) It claims that doubt never arises in philosophical inquiry.
- (B) a memory that never produces any cognition
- (C) presumption included under inference
- (D) It makes verbal testimony valid even when words lack mutual connection.

१०७९. Which technical term matches this meaning: presumption included under inference?

- (A) Arthāpatti
- (B) Vipakṣa
- (C) Siddhānta-lakṣaṇa
- (D) Śabda-bodha

१०८०. In this quiz section, what does “Anupalabdhi” mean?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) non-perception included under inference
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It treats every resemblance as a separate pramāṇa without any relation to naming.

१०८१. Which technical term matches this meaning: non-perception included under inference?

- (A) Anupalabdhi
- (B) Śabda-prāmāṇya
- (C) Prāgabdhāva
- (D) Tātparya

१०८२. Which statement best summarizes “Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas”?

- (A) It is treated as a poetic ornament rather than a logical concept.
- (B) It is a merely biographical detail unrelated to logic.
- (C) The closing topics complete the analysis of word-function and reaffirm the four accepted means of valid knowledge.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

Review — Cross-Book Connections

१०८३. Which sequence correctly names the four pramāṇas treated in the source?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) Perception, inference, comparison, and verbal testimony.
- (C) Perception, grammar, mythology, and medicine.
- (D) Inference, presumption, rumour, and gesture.

१०८४. Why is non-perception not accepted as a separate means in this account?

- (A) It treats every resemblance as a separate pramāṇa without any relation to naming.
- (B) Because non-existence is treated as perceptible through particularity and non-perception is included under inference.
- (C) It holds that technical terms should be replaced by loose ordinary usage.
- (D) It ignores the role of special causes in producing valid cognition.

१०८५. How does the text connect Book I and Book II?

- (A) It says the middle term may be accepted even when a condition is attached to it.
- (B) Book II rejects every use of perception.
- (C) It says perception alone is the only pramāṇa and all other means are impossible.
- (D) The theory of general-character perception helps explain how universal vyāpti can be apprehended for inference.

१०८६. What distinguishes comparison from inference in the *bos-gavaeus* example?

- (A) Comparison produces knowledge of the word-referent relation through instructed likeness, not through a middle term and probandum.
- (B) It makes the diagram only an ornament and not a logical aid.
- (C) It is a fallacy of contradiction.
- (D) It makes a page number or manuscript mark the central point of the doctrine.

१०८७. What makes verbal testimony a distinct *pramāṇa*?

- (A) It produces knowledge through meaningful speech attended by expectancy, consistency, contiguity, potentiality, and intention.
- (B) It is always reducible to seeing a colour.
- (C) It makes the diagram only an ornament and not a logical aid.
- (D) It requires no relation among words.

१०८८. What is the shared method behind the long treatment of *vyāpti* and fallacies?

- (A) It treats fallacies as useless because they cannot help in debate.
- (B) Definitions are tested against examples, counterexamples, conditions, and rival objections before a conclusion is accepted.
- (C) Examples are avoided because they confuse readers.
- (D) It says perception alone is the only *pramāṇa* and all other means are impossible.

१०८९. Which phrase best captures Gangeśa's style in the introduction and the body of the text?

- (A) Subtle distinctions are used to secure precise accounts of valid knowledge.
- (B) It says the middle term may be accepted even when a condition is attached to it.
- (C) The text avoids examples and diagrams.
- (D) It turns the whole doctrine into biography and ignores the logical definitions.

१०९०. Why are diagrams important in the inference section?

- (A) It treats non-existence as unknowable in every possible form.
- (B) They visualize loci, regions, absences, and co-presence relations involved in defining *vyāpti*.
- (C) It says the middle term may be accepted even when a condition is attached to it.
- (D) It assumes that sound is eternal merely because it is repeatedly heard.

१०९१. Which idea is common to *prāmāṇya*, *vyāpti*, and *śabda* discussions?

- (A) It turns the whole doctrine into biography and ignores the logical definitions.
- (B) A cognition or means is accepted only after its causal conditions and possible defects are carefully analyzed.
- (C) It treats non-existence as unknowable in every possible form.
- (D) It ignores the role of special causes in producing valid cognition.

१०९२. What is the overall philosophical task of the scanned introduction?

- (A) It denies the difference between the subject, reason, example, application, and conclusion.
- (B) To present the core doctrines of *Tattva-Cintāmaṇi* across the four means of valid knowledge in English summary form.
- (C) To translate only a single Sanskrit verse.
- (D) It says the middle term may be accepted even when a condition is attached to it.

उत्तरमाला — अध्याय २ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) *Tattva-Cintāmaṇi* is presented as a “thought-jewel of truth” and also as *Pramāṇa-cintāmaṇi*, a thought-jewel of valid knowledge. — The source section supports this point: *Tattva-Cintāmaṇi* is presented as a “thought-jewel of truth” and also as *Pramāṇa-cintāmaṇi*, a thought-jewel of valid knowledge.

३. (C) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge. — This point belongs to Introduction — Importance of Tattva-Cintāmaṇi and clarifies the doctrine rather than serving as a decorative detail.
३. (C) The work is attributed to the Maithila Brāhmaṇa logician Gangeśa Upādhyāya. — The source section supports this point: The work is attributed to the Maithila Brāhmaṇa logician Gangeśa Upādhyāya.
४. (C) The introduction treats the book as opening a new era in Indian logic and as the first work of the modern school of Hindu logic. — The source section supports this point: The introduction treats the book as opening a new era in Indian logic and as the first work of the modern school of Hindu logic.
५. (D) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge. — This point belongs to Introduction — Importance of Tattva-Cintāmaṇi and clarifies the doctrine rather than serving as a decorative detail.
६. (A) Knowledge of Tattva-Cintāmaṇi, or at least part of it, is described as essential for serious Sanskrit scholarship in modern India. — The source section supports this point: Knowledge of Tattva-Cintāmaṇi, or at least part of it, is described as essential for serious Sanskrit scholarship in modern India.
७. (B) The study of this work is said to develop the reader’s capacity for subtle distinctions and finely divided arguments. — The source section supports this point: The study of this work is said to develop the reader’s capacity for subtle distinctions and finely divided arguments.
८. (C) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge. — This point belongs to Introduction — Importance of Tattva-Cintāmaṇi and clarifies the doctrine rather than serving as a decorative detail.
९. (D) From Mithila the study of the book spread to Bengal through Vāsudeva Sārvabhauma and later became influential through Navadvīpa. — The source section supports this point: From Mithila the study of the book spread to Bengal through Vāsudeva Sārvabhauma and later became influential through Navadvīpa.
१०. (A) Raghunātha Śiromaṇi and later scholars helped popularize the book in Bengal. — The source section supports this point: Raghunātha Śiromaṇi and later scholars helped popularize the book in Bengal.
११. (B) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge. — This point belongs to Introduction — Importance of Tattva-Cintāmaṇi and clarifies the doctrine rather than serving as a decorative detail.
१२. (A) The influence of the work later extended to Madras, Maharashtra, Kashmir, and most branches of Sanskrit learning. — The source section supports this point: The influence of the work later extended to Madras, Maharashtra, Kashmir, and most branches of Sanskrit learning.
१३. (D) The introduction notes that the abstruse style of the work had prevented a complete presentation in modern languages. — The source section supports this point: The introduction notes that the abstruse style of the work had prevented a complete presentation in modern languages.
१४. (D) It helps explain introduction — importance of tattva-cintāmaṇi within the larger doctrine of valid knowledge. — This point belongs to Introduction — Importance of Tattva-Cintāmaṇi and clarifies the doctrine rather than serving as a decorative detail.
१५. (A) The book stands at the intersection of Mithila scholarship, Navya-Nyāya method, and the wider history of Sanskrit learning. — The source section supports this point: The book stands at the intersection of Mithila scholarship, Navya-Nyāya method, and the wider history of Sanskrit learning.
१६. (A) a “thought-jewel of truth” and a central work of modern Hindu logic — “Tattva-Cintāmaṇi” is used here in the sense of a “thought-jewel of truth” and a central work of modern Hindu logic.

१७. (C) **Tattva-Cintāmaṇi** — The correct term is “Tattva-Cintāmaṇi.”

१८. (B) **a name emphasizing valid knowledge as the central subject** — “Pramāṇa-cintāmaṇi” is used here in the sense of a name emphasizing valid knowledge as the central subject.

१९. (D) **Pramāṇa-cintāmaṇi** — The correct term is “Pramāṇa-cintāmaṇi.”

२०. (A) **a later major center through which the work was popularized in Bengal** — “Navadvīpa” is used here in the sense of a later major center through which the work was popularized in Bengal.

२१. (A) **Navadvīpa** — The correct term is “Navadvīpa.”

२२. (C) **The introduction frames Tattva-Cintāmaṇi as both a Mithila intellectual achievement and a turning point in the history of Indian logic.** — The introduction frames Tattva-Cintāmaṇi as both a Mithila intellectual achievement and a turning point in the history of Indian logic.

२३. (B) **Gangeśa is described as a Maithila Brāhmaṇa born at Karion on the banks of the river Kamalā, near Darbhanga.** — The source section supports this point: Gangeśa is described as a Maithila Brāhmaṇa born at Karion on the banks of the river Kamalā, near Darbhanga.

२४. (B) **It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.** — This point belongs to Introduction — Gangeśa, Date, and Intellectual Setting and clarifies the doctrine rather than serving as a decorative detail.

२५. (B) **The traditional narrative says that Gangeśa began as illiterate but acquired deep logical learning through the grace of Kālī.** — The source section supports this point: The traditional narrative says that Gangeśa began as illiterate but acquired deep logical learning through the grace of Kālī.

२६. (A) **Gangeśa quotes earlier works and thinkers, including Śivāditya Miśra and the Ratnakośa tradition.** — The source section supports this point: Gangeśa quotes earlier works and thinkers, including Śivāditya Miśra and the Ratnakośa tradition.

२७. (D) **It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.** — This point belongs to Introduction — Gangeśa, Date, and Intellectual Setting and clarifies the doctrine rather than serving as a decorative detail.

२८. (A) **Because he criticizes the Khaṇḍana-khaṇḍa-khādyā, Gangeśa must be later than Śrīharṣa.** — The source section supports this point: Because he criticizes the Khaṇḍana-khaṇḍa-khādyā, Gangeśa must be later than Śrīharṣa.

२९. (D) **The introduction places Gangeśa broadly before the first quarter of the thirteenth century, commonly around the late twelfth century.** — The source section supports this point: The introduction places Gangeśa broadly before the first quarter of the thirteenth century, commonly around the late twelfth century.

३०. (D) **It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.** — This point belongs to Introduction — Gangeśa, Date, and Intellectual Setting and clarifies the doctrine rather than serving as a decorative detail.

३१. (B) **Vardhamāna Upādhyāya, Gangeśa’s son, is used as one of the chronological markers.** — The source section supports this point: Vardhamāna Upādhyāya, Gangeśa’s son, is used as one of the chronological markers.

३२. (D) **The discussion of dates shows the dependence of intellectual history on quotations, criticisms, pupils, and inscriptions.** — The source section supports this point: The discussion of dates shows the dependence of intellectual history on quotations, criticisms, pupils, and inscriptions.

३३. (D) **It helps explain introduction — gangeśa, date, and intellectual setting within the larger doctrine of valid knowledge.** — This point belongs to Introduction — Gangeśa, Date, and Intellectual Setting and clarifies the doctrine rather than serving as a decorative detail.

३४. (B) The author’s biography is used not merely as legend but as evidence for the place of Mithila in the formation of modern logic. — The source section supports this point: The author’s biography is used not merely as legend but as evidence for the place of Mithila in the formation of modern logic.

३५. (A) the Maithila author of Tattva-Cintāmaṇi — “Gangeśa Upādhyāya” is used here in the sense of the Maithila author of Tattva-Cintāmaṇi.

३६. (B) Gangeśa Upādhyāya — The correct term is “Gangeśa Upādhyāya.”

३७. (B) the village associated with Gangeśa’s birth — “Karion” is used here in the sense of the village associated with Gangeśa’s birth.

३८. (B) Karion — The correct term is “Karion.”

३९. (D) Gangeśa’s son and an important chronological marker — “Vardhamāna Upādhyāya” is used here in the sense of Gangeśa’s son and an important chronological marker.

४०. (B) Vardhamāna Upādhyāya — The correct term is “Vardhamāna Upādhyāya.”

४१. (A) The author section connects biography, geography, textual references, and dating to situate Gangeśa within Mithila and the rise of Navya-Nyāya. — The author section connects biography, geography, textual references, and dating to situate Gangeśa within Mithila and the rise of Navya-Nyāya.

४२. (D) Tattva-Cintāmaṇi is divided into four books corresponding to the four means of valid knowledge. — The source section supports this point: Tattva-Cintāmaṇi is divided into four books corresponding to the four means of valid knowledge.

४३. (D) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge. — This point belongs to The Text — Four Books and Opening Invocation and clarifies the doctrine rather than serving as a decorative detail.

४४. (B) The four books deal with perception, inference, comparison, and verbal testimony. — The source section supports this point: The four books deal with perception, inference, comparison, and verbal testimony.

४५. (B) The first book, Pratyakṣa-khaṇḍa, treats perception and begins with stanzas saluting Śiva. — The source section supports this point: The first book, Pratyakṣa-khaṇḍa, treats perception and begins with stanzas saluting Śiva.

४६. (D) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge. — This point belongs to The Text — Four Books and Opening Invocation and clarifies the doctrine rather than serving as a decorative detail.

४७. (D) The invocation of blessings is called Maṅgala-vāda. — The source section supports this point: The invocation of blessings is called Maṅgala-vāda.

४८. (A) The invocation is described as bodily, vocal, and mental: salutation, recitation, and meditation. — The source section supports this point: The invocation is described as bodily, vocal, and mental: salutation, recitation, and meditation.

४९. (A) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge. — This point belongs to The Text — Four Books and Opening Invocation and clarifies the doctrine rather than serving as a decorative detail.

५०. (C) The invocation is not the immediate cause of completion; it removes obstacles surrounding the work. — The source section supports this point: The invocation is not the immediate cause of completion; it removes obstacles surrounding the work.

५१. (B) The text uses conventional logical inquiry even when the scriptural or Vedic explicit statement is absent. — The source section supports this point: The text uses conventional logical inquiry even when the scriptural or Vedic explicit statement is absent.

५२. (C) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge. —

This point belongs to The Text — Four Books and Opening Invocation and clarifies the doctrine rather than serving as a decorative detail.

५३. (B) The Kadambarī example is used to illustrate a work left unfinished because obstacles were excessive. — The source section supports this point: The Kadambarī example is used to illustrate a work left unfinished because obstacles were excessive.

५४. (C) The opening frames logic not as casual opinion but as disciplined analysis of the causes of successful cognition and action. — The source section supports this point: The opening frames logic not as casual opinion but as disciplined analysis of the causes of successful cognition and action.

५५. (D) It helps explain the text — four books and opening invocation within the larger doctrine of valid knowledge. —

This point belongs to The Text — Four Books and Opening Invocation and clarifies the doctrine rather than serving as a decorative detail.

५६. (A) perception, the subject of the first book — “Pratyakṣa” is used here in the sense of perception, the subject of the first book.

५७. (A) Pratyakṣa — The correct term is “Pratyakṣa.”

५८. (B) inference, the subject of the second book — “Anumāna” is used here in the sense of inference, the subject of the second book.

५९. (A) Anumāna — The correct term is “Anumāna.”

६०. (B) comparison, the subject of the third book — “Upamāna” is used here in the sense of comparison, the subject of the third book.

६१. (A) Upamāna — The correct term is “Upamāna.”

६२. (A) verbal testimony, the subject of the fourth book — “Śabda” is used here in the sense of verbal testimony, the subject of the fourth book.

६३. (A) Śabda — The correct term is “Śabda.”

६४. (B) the doctrine concerning invocation of blessings — “Maṅgala-vāda” is used here in the sense of the doctrine concerning invocation of blessings.

६५. (C) Maṅgala-vāda — The correct term is “Maṅgala-vāda.”

६६. (D) The opening presents the work as a systematic treatment of the four pramāṇas and begins with the ritual-logical issue of auspicious invocation. — The opening presents the work as a systematic treatment of the four pramāṇas and begins with the ritual-logical issue of auspicious invocation.

६७. (C) Pramā means valid knowledge: knowledge of a thing as it really is. — The source section supports this point: Pramā means valid knowledge: knowledge of a thing as it really is.

६८. (A) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a decorative detail.

६९. (D) Valid knowledge is described as cognition of a generic nature abiding in its own subject. — The source section supports this point: Valid knowledge is described as cognition of a generic nature abiding in its own subject.

७०. (C) The debate asks from where validity is derived and how one becomes conscious of validity. — The source section supports this point: The debate asks from where validity is derived and how one becomes conscious of validity.

७१. (B) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a

decorative detail.

७२. (B) The Prābhākaras say validity arises from the general grounds of knowledge and is self-evident. — The source section supports this point: The Prābhākaras say validity arises from the general grounds of knowledge and is self-evident.

७३. (A) Gangeśa rejects the view that validity comes merely from the general grounds of knowledge. — The source section supports this point: Gangeśa rejects the view that validity comes merely from the general grounds of knowledge.

७४. (A) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a decorative detail.

७५. (D) If validity arose from the same general grounds as knowledge, invalid knowledge would be identical with valid knowledge. — The source section supports this point: If validity arose from the same general grounds as knowledge, invalid knowledge would be identical with valid knowledge.

७६. (B) If consciousness of validity came with consciousness of knowledge itself, genuine doubt about validity would be impossible. — The source section supports this point: If consciousness of validity came with consciousness of knowledge itself, genuine doubt about validity would be impossible.

७७. (D) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a decorative detail.

७८. (C) Gangeśa holds that validity is derived through a special cause called the instrument. — The source section supports this point: Gangeśa holds that validity is derived through a special cause called the instrument.

७९. (A) The special cause of perception is the contact of a sense-organ with its object without hindrance. — The source section supports this point: The special cause of perception is the contact of a sense-organ with its object without hindrance.

८०. (D) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a decorative detail.

८१. (B) The special cause of inference is consideration or knowledge of premises. — The source section supports this point: The special cause of inference is consideration or knowledge of premises.

८२. (C) The special cause of comparison is knowledge of similarity. — The source section supports this point: The special cause of comparison is knowledge of similarity.

८३. (B) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a decorative detail.

८४. (C) The special cause of verbal testimony is knowledge of consistency. — The source section supports this point: The special cause of verbal testimony is knowledge of consistency.

८५. (B) Consciousness of validity arises from fruitful correspondence between the cognition and the activity it prompts. — The source section supports this point: Consciousness of validity arises from fruitful correspondence between the cognition and the activity it prompts.

८६. (A) It helps explain book i — validity of knowledge / prāmāṇya-vāda within the larger doctrine of valid knowledge. — This point belongs to Book I — Validity of Knowledge / Prāmāṇya-vāda and clarifies the doctrine rather than serving as a decorative detail.

८७. (B) A cognition is valid when it conduces to activity that reaches its intended fruition. — The source section supports this point: A cognition is valid when it conduces to activity that reaches its intended fruition.

८८. (D) valid knowledge of a thing as it is — “Pramā” is used here in the sense of valid knowledge of a thing as it is.

१९. (D) **Pramā** — The correct term is “Pramā.”
२०. (C) **validity of knowledge** — “Prāmāṇya” is used here in the sense of validity of knowledge.
२१. (C) **Prāmāṇya** — The correct term is “Prāmāṇya.”
२२. (C) **a Mīmāṃsaka school opposed by Gangeśa on this issue** — “Prābhākara” is used here in the sense of a Mīmāṃsaka school opposed by Gangeśa on this issue.
२३. (C) **Prābhākara** — The correct term is “Prābhākara.”
२४. (A) **the special cause through which validity is derived** — “Instrument / karaṇa” is used here in the sense of the special cause through which validity is derived.
२५. (B) **Instrument / karaṇa** — The correct term is “Instrument / karaṇa.”
२६. (A) **The validity section argues against automatic self-validity and makes validity depend on a special instrument and successful practical correspondence.** — The validity section argues against automatic self-validity and makes validity depend on a special instrument and successful practical correspondence.
२७. (B) **Invalid knowledge or error is called apramā, anyathā-khyāti, or bhrama.** — The source section supports this point: Invalid knowledge or error is called apramā, anyathā-khyāti, or bhrama.
२८. (D) **It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.** — This point belongs to Book I — Invalid Knowledge and Anyathākhyāti and clarifies the doctrine rather than serving as a decorative detail.
२९. (B) **An invalid cognition presents a thing as it is not.** — The source section supports this point: An invalid cognition presents a thing as it is not.
३०. (A) **Error involves the cognition of a generic nature as abiding in a subject where it does not abide.** — The source section supports this point: Error involves the cognition of a generic nature as abiding in a subject where it does not abide.
३१. (A) **It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.** — This point belongs to Book I — Invalid Knowledge and Anyathākhyāti and clarifies the doctrine rather than serving as a decorative detail.
३२. (D) **To know a pearl as a piece of silver is invalid because silverness does not belong to the pearl.** — The source section supports this point: To know a pearl as a piece of silver is invalid because silverness does not belong to the pearl.
३३. (C) **The Mīmāṃsakas do not admit invalid knowledge in the way Gangeśa does; they say all knowledge is valid and prompts activity.** — The source section supports this point: The Mīmāṃsakas do not admit invalid knowledge in the way Gangeśa does; they say all knowledge is valid and prompts activity.
३४. (A) **It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.** — This point belongs to Book I — Invalid Knowledge and Anyathākhyāti and clarifies the doctrine rather than serving as a decorative detail.
३५. (A) **The Mīmāṃsaka account appeals to a non-consciousness of distinction between perception and recollection.** — The source section supports this point: The Mīmāṃsaka account appeals to a non-consciousness of distinction between perception and recollection.
३६. (D) **Gangeśa replies that non-consciousness of distinction cannot explain activity, counter-activity, and non-activity.** — The source section supports this point: Gangeśa replies that non-consciousness of distinction cannot explain activity, counter-activity, and non-activity.
३७. (B) **It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge.** — This point belongs to Book I — Invalid Knowledge and Anyathākhyāti and clarifies the doctrine rather than serving as a decorative detail.

१०८. (C) For Gangeśa, the mistaken person has perceptual knowledge of “this” and recollective knowledge of “silver.” — The source section supports this point: For Gangeśa, the mistaken person has perceptual knowledge of “this” and recollective knowledge of “silver.”

१०९. (B) Error occurs when “this” is identified with “silver” although silverness belongs elsewhere. — The source section supports this point: Error occurs when “this” is identified with “silver” although silverness belongs elsewhere.

११०. (B) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge. — This point belongs to Book I — Invalid Knowledge and Anyathākhyāti and clarifies the doctrine rather than serving as a decorative detail.

१११. (C) Both valid and invalid determinate knowledge must be of a determinate character if they are to lead to activity. — The source section supports this point: Both valid and invalid determinate knowledge must be of a determinate character if they are to lead to activity.

११२. (D) Valid determinate knowledge leads to fruitful activity; invalid determinate knowledge leads to activity without fruition. — The source section supports this point: Valid determinate knowledge leads to fruitful activity; invalid determinate knowledge leads to activity without fruition.

११३. (C) It helps explain book i — invalid knowledge and anyathākhyāti within the larger doctrine of valid knowledge. — This point belongs to Book I — Invalid Knowledge and Anyathākhyāti and clarifies the doctrine rather than serving as a decorative detail.

११४. (A) The doctrine rejects the need to posit two different kinds of cognition, perception and recollection, within the same erroneous awareness. — The source section supports this point: The doctrine rejects the need to posit two different kinds of cognition, perception and recollection, within the same erroneous awareness.

११५. (B) invalid knowledge — “Apramā” is used here in the sense of invalid knowledge.

११६. (D) Apramā — The correct term is “Apramā.”

११७. (D) misapprehension of a thing as other than it is — “Anyathā-khyāti” is used here in the sense of misapprehension of a thing as other than it is.

११८. (A) Anyathā-khyāti — The correct term is “Anyathā-khyāti.”

११९. (B) error — “Bhrama” is used here in the sense of error.

१२०. (C) Bhrama — The correct term is “Bhrama.”

१२१. (B) the generic nature falsely attributed to a pearl in the stock example — “Silverness” is used here in the sense of the generic nature falsely attributed to a pearl in the stock example.

१२२. (D) Silverness — The correct term is “Silverness.”

१२३. (B) The section explains error as misplacement of a generic nature, not simply as lack of awareness or harmless recollection. — The section explains error as misplacement of a generic nature, not simply as lack of awareness or harmless recollection.

१२४. (B) Perceptual knowledge is initially defined as knowledge arising from the intercourse of a sense with its object and as non-erratic. — The source section supports this point: Perceptual knowledge is initially defined as knowledge arising from the intercourse of a sense with its object and as non-erratic.

१२५. (D) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Ordinary Perception / Laukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

१२६. (B) Gangeśa criticizes Akṣapāda’s definition as too wide because it includes recollection and inference of the soul. — The source section supports this point: Gangeśa criticizes Akṣapāda’s definition as too wide because it includes recollection

and inference of the soul.

१३७. (D) He also finds it too narrow because it excludes perception by God. — The source section supports this point: He also finds it too narrow because it excludes perception by God.

१३८. (B) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Ordinary Perception / Laukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

१३९. (D) To avoid those defects, Gaṅgeśa defines perception as direct apprehension. — The source section supports this point: To avoid those defects, Gaṅgeśa defines perception as direct apprehension.

१३९. (C) Perception is further defined as knowledge whose instrumental cause is not knowledge. — The source section supports this point: Perception is further defined as knowledge whose instrumental cause is not knowledge.

१३९. (D) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Ordinary Perception / Laukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

१३९. (B) The instrumental cause of perception is a sense-organ, unlike inference, comparison, and verbal testimony. — The source section supports this point: The instrumental cause of perception is a sense-organ, unlike inference, comparison, and verbal testimony.

१३९. (A) The word perception may refer to perceptual knowledge or to the process by which a sense in relation with its object produces such knowledge. — The source section supports this point: The word perception may refer to perceptual knowledge or to the process by which a sense in relation with its object produces such knowledge.

१३९. (C) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Ordinary Perception / Laukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

१३९. (D) There are six senses: eye, ear, nose, tongue, tactile surface, and mind. — The source section supports this point: There are six senses: eye, ear, nose, tongue, tactile surface, and mind.

१३९. (A) The corresponding objects are colour, sound, odour, savour, touch, and feeling. — The source section supports this point: The corresponding objects are colour, sound, odour, savour, touch, and feeling.

१३९. (C) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Ordinary Perception / Laukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

१३९. (B) The six resulting perceptions are visual, auditory, olfactory, gustatory, tactile, and mental. — The source section supports this point: The six resulting perceptions are visual, auditory, olfactory, gustatory, tactile, and mental.

१३९. (C) Ordinary perception operates through ordinary intercourse between sense and object. — The source section supports this point: Ordinary perception operates through ordinary intercourse between sense and object.

१४०. (C) It helps explain book i — ordinary perception / laukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Ordinary Perception / Laukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

१४१. (C) Mental perception is included because pleasure, pain, desire, aversion, intellect, and volition are apprehended through mind. — The source section supports this point: Mental perception is included because pleasure, pain, desire, aversion, intellect, and volition are apprehended through mind.

१४१. (B) ordinary perception — “Laukika-pratyakṣa” is used here in the sense of ordinary perception.

१४१. (D) Laukika-pratyakṣa — The correct term is “Laukika-pratyakṣa.”

१४४. (B) **the instrumental cause of perception** — “Sense-organ” is used here in the sense of the instrumental cause of perception.

१४५. (A) **Sense-organ** — The correct term is “Sense-organ.”

१४६. (C) **Gangeśa’s preferred way of defining perception** — “Direct apprehension” is used here in the sense of Gangeśa’s preferred way of defining perception.

१४७. (C) **Direct apprehension** — The correct term is “Direct apprehension.”

१४८. (B) **the internal sense responsible for mental perception** — “Mind” is used here in the sense of the internal sense responsible for mental perception.

१४९. (B) **Mind** — The correct term is “Mind.”

१५०. (D) **Ordinary perception is defined by sense-object relation, non-error, and a non-cognitive instrument, while still allowing mental perception.** — Ordinary perception is defined by sense-object relation, non-error, and a non-cognitive instrument, while still allowing mental perception.

१५१. (B) **The ordinary intercourse between a sense and its object is the connection through which ordinary perception arises.** — The source section supports this point: The ordinary intercourse between a sense and its object is the connection through which ordinary perception arises.

१५२. (D) **It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa and clarifies the doctrine rather than serving as a decorative detail.

१५३. (C) **Union or saṃyoga is exemplified by the visual perception of a jar when the eye is united with the jar.** — The source section supports this point: Union or saṃyoga is exemplified by the visual perception of a jar when the eye is united with the jar.

१५४. (A) **United-inherence or saṃyukta-samavāya explains perception of the colour of a jar: the eye is united with the jar in which the colour inheres.** — The source section supports this point: United-inherence or saṃyukta-samavāya explains perception of the colour of a jar: the eye is united with the jar in which the colour inheres.

१५५. (A) **It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa and clarifies the doctrine rather than serving as a decorative detail.

१५६. (A) **United-inherent-inherence explains perception of “colourness” in a coloured jar.** — The source section supports this point: United-inherent-inherence explains perception of “colourness” in a coloured jar.

१५७. (C) **Inherence or samavāya explains the auditory perception of sound because sound inheres in ether, the cavity of the ear.** — The source section supports this point: Inherence or samavāya explains the auditory perception of sound because sound inheres in ether, the cavity of the ear.

१५८. (D) **It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa and clarifies the doctrine rather than serving as a decorative detail.

१५९. (A) **Inherent-inherence explains perception of “soundness” in sound which inheres in ether.** — The source section supports this point: Inherent-inherence explains perception of “soundness” in sound which inheres in ether.

१६०. (B) **Particularity or viśeṣaṇatā explains perception of non-existence, as when the ground is qualified by the non-existence of a jar.** — The source section supports this point: Particularity or viśeṣaṇatā explains perception of non-existence, as when the ground is qualified by the non-existence of a jar.

१६१. (D) **It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa and clarifies the doctrine

rather than serving as a decorative detail.

१६३. (D) The list is designed to show how different kinds of perceptual objects require different relations. — The source section supports this point: The list is designed to show how different kinds of perceptual objects require different relations.

१६३. (D) The perception of qualities and universals cannot be explained by simple physical contact alone. — The source section supports this point: The perception of qualities and universals cannot be explained by simple physical contact alone.

१६४. (C) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa and clarifies the doctrine rather than serving as a decorative detail.

१६५. (C) The sixth relation is especially important for Gaṅgeśa's later claim that non-existence is perceptible. — The source section supports this point: The sixth relation is especially important for Gaṅgeśa's later claim that non-existence is perceptible.

१६६. (D) The sixfold scheme makes perception sensitive to substance, quality, universal, sound, and absence. — The source section supports this point: The sixfold scheme makes perception sensitive to substance, quality, universal, sound, and absence.

१६७. (A) It helps explain book i — six kinds of sense-object intercourse / sannikarṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Six Kinds of Sense-Object Intercourse / Sannikarṣa and clarifies the doctrine rather than serving as a decorative detail.

१६८. (C) Each type of contact is a logical relation, not merely a physical touch. — The source section supports this point: Each type of contact is a logical relation, not merely a physical touch.

१६९. (D) union — “Saṃyoga” is used here in the sense of union.

१७०. (D) Saṃyoga — The correct term is “Saṃyoga.”

१७१. (A) united-inherence — “Saṃyukta-samavāya” is used here in the sense of united-inherence.

१७२. (C) Saṃyukta-samavāya — The correct term is “Saṃyukta-samavāya.”

१७३. (D) united-inherent-inherence — “Saṃyukta-samaveta-samavāya” is used here in the sense of united-inherent-inherence.

१७४. (C) Saṃyukta-samaveta-samavāya — The correct term is “Saṃyukta-samaveta-samavāya.”

१७५. (A) inherence — “Samavāya” is used here in the sense of inherence.

१७६. (A) Samavāya — The correct term is “Samavāya.”

१७७. (C) inherent-inherence — “Samaveta-samavāya” is used here in the sense of inherent-inherence.

१७८. (A) Samaveta-samavāya — The correct term is “Samaveta-samavāya.”

१७९. (A) particularity or qualification — “Viśeṣaṇatā” is used here in the sense of particularity or qualification.

१८०. (D) Viśeṣaṇatā — The correct term is “Viśeṣaṇatā.”

१८१. (A) The six relations allow the theory of perception to cover substances, qualities, universals, sounds, and absences without flattening them into one relation. — The six relations allow the theory of perception to cover substances, qualities, universals, sounds, and absences without flattening them into one relation.

१८२. (D) Transcendent perception does not take place through the six ordinary kinds of intercourse. — The source section supports this point: Transcendent perception does not take place through the six ordinary kinds of intercourse.

१८३. (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge. — This point belongs to Book I — Transcendent Perception / Alaukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.

- १८४. (D) It is produced through a transcendent intercourse.** — The source section supports this point: It is produced through a transcendent intercourse.
- १८५. (C) The three kinds of transcendent intercourse are general-character intercourse, knowledge-character intercourse, and meditation-produced intercourse.** — The source section supports this point: The three kinds of transcendent intercourse are general-character intercourse, knowledge-character intercourse, and meditation-produced intercourse.
- १८६. (D) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Transcendent Perception / Alaukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.
- १८७. (D) General-character intercourse is used to explain perception of all individuals possessing a generic nature.** — The source section supports this point: General-character intercourse is used to explain perception of all individuals possessing a generic nature.
- १८८. (B) In the smoke example, present cases of smoke are seen ordinarily, but all cases of smoke in all times and places require the generic nature “smokeness.”** — The source section supports this point: In the smoke example, present cases of smoke are seen ordinarily, but all cases of smoke in all times and places require the generic nature “smokeness.”
- १८९. (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Transcendent Perception / Alaukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.
- १९०. (B) The objection that general-character perception would make a person omniscient is rejected because one perceives a class under a generic nature, not all mutual differences.** — The source section supports this point: The objection that general-character perception would make a person omniscient is rejected because one perceives a class under a generic nature, not all mutual differences.
- १९१. (B) Knowledge-character intercourse explains cases such as visually perceiving fragrance in sandalwood through recollection of fragrance.** — The source section supports this point: Knowledge-character intercourse explains cases such as visually perceiving fragrance in sandalwood through recollection of fragrance.
- १९२. (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Transcendent Perception / Alaukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.
- १९३. (B) Gangeśa argues that perception of particular fragrantcy requires knowledge-character intercourse, not merely general-character intercourse.** — The source section supports this point: Gangeśa argues that perception of particular fragrantcy requires knowledge-character intercourse, not merely general-character intercourse.
- १९४. (A) Meditation-produced intercourse is of two kinds: that of an ascetic who has attained union with the Supreme Being and that of one striving toward such union.** — The source section supports this point: Meditation-produced intercourse is of two kinds: that of an ascetic who has attained union with the Supreme Being and that of one striving toward such union.
- १९५. (D) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Transcendent Perception / Alaukika-pratyakṣa and clarifies the doctrine rather than serving as a decorative detail.
- १९६. (B) The attained ascetic has constant perception of all things; the striving ascetic secures such perception only when supported by meditation.** — The source section supports this point: The attained ascetic has constant perception of all things; the striving ascetic secures such perception only when supported by meditation.
- १९७. (A) Transcendent perception expands the field of pratyakṣa beyond normal sensory contact.** — The source section supports this point: Transcendent perception expands the field of pratyakṣa beyond normal sensory contact.
- १९८. (B) It helps explain book i — transcendent perception / alaukika-pratyakṣa within the larger doctrine of valid knowledge.** — This point belongs to Book I — Transcendent Perception / Alaukika-pratyakṣa and clarifies the doctrine rather

than serving as a decorative detail.

२९९. (D) The doctrine helps explain universal, indirect, and yogic forms of perception without reducing them to inference. — The source section supports this point: The doctrine helps explain universal, indirect, and yogic forms of perception without reducing them to inference.

२००. (A) transcendent or supersensuous perception — “Alaukika-pratyakṣa” is used here in the sense of transcendent or supersensuous perception.

२०१. (B) Alaukika-pratyakṣa — The correct term is “Alaukika-pratyakṣa.”

२०२. (C) general-character intercourse — “Sāmānya-lakṣaṇa” is used here in the sense of general-character intercourse.

२०३. (A) Sāmānya-lakṣaṇa — The correct term is “Sāmānya-lakṣaṇa.”

२०४. (C) knowledge-character intercourse — “Jñāna-lakṣaṇa” is used here in the sense of knowledge-character intercourse.

२०५. (A) Jñāna-lakṣaṇa — The correct term is “Jñāna-lakṣaṇa.”

२०६. (D) perception produced by meditation — “Yogaja” is used here in the sense of perception produced by meditation.

२०७. (C) Yogaja — The correct term is “Yogaja.”

२०८. (A) Transcendent perception explains how universals, indirect sensory awareness, and yogic knowledge can be perceived without ordinary sense-object contact. — Transcendent perception explains how universals, indirect sensory awareness, and yogic knowledge can be perceived without ordinary sense-object contact.

२०९. (D) Inherence or samavāya is an intimate relation between two things that cannot exist separately. — The source section supports this point: Inherence or samavāya is an intimate relation between two things that cannot exist separately.

२१०. (A) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge. — This point belongs to Book I — Inherence, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.

२११. (C) Examples of inherence include whole and parts, substance and qualities, community and individuals, and eternal substances and final particulars. — The source section supports this point: Examples of inherence include whole and parts, substance and qualities, community and individuals, and eternal substances and final particulars.

२१२. (B) To understand determinate knowledge one must consider subject, predicate, and the relation between them. — The source section supports this point: To understand determinate knowledge one must consider subject, predicate, and the relation between them.

२१३. (D) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge. — This point belongs to Book I — Inherence, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.

२१४. (C) In “the man has a stick,” the relation is union; in “the flower has colour,” the relation is inherence. — The source section supports this point: In “the man has a stick,” the relation is union; in “the flower has colour,” the relation is inherence.

२१५. (C) Non-perception is rejected by Gangeśa as an independent means of knowing non-existence. — The source section supports this point: Non-perception is rejected by Gangeśa as an independent means of knowing non-existence.

२१६. (A) It helps explain book i — inherence, non-perception, and non-existence within the larger doctrine of valid knowledge. — This point belongs to Book I — Inherence, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.

२१७. (C) Gangeśa says non-existence is perceived by the senses through the relation of particularity. — The source section supports this point: Gangeśa says non-existence is perceived by the senses through the relation of particularity.

- २१८. (B) The same sense used to perceive a thing can also perceive the non-existence of that thing.** — The source section supports this point: The same sense used to perceive a thing can also perceive the non-existence of that thing.
- २१९. (B) It helps explain book i — inference, non-perception, and non-existence within the larger doctrine of valid knowledge.** — This point belongs to Book I — Inference, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.
- २२०. (C) The absence of a pot on the floor is not merely the non-perception of the pot but the floor qualified by pot-absence.** — The source section supports this point: The absence of a pot on the floor is not merely the non-perception of the pot but the floor qualified by pot-absence.
- २२१. (A) Gangeśa admits a separate entity called non-existence.** — The source section supports this point: Gangeśa admits a separate entity called non-existence.
- २२२. (A) It helps explain book i — inference, non-perception, and non-existence within the larger doctrine of valid knowledge.** — This point belongs to Book I — Inference, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.
- २२३. (D) Every non-existence has a counterpart whose absence is perceived.** — The source section supports this point: Every non-existence has a counterpart whose absence is perceived.
- २२४. (D) Non-existence may be universal or reciprocal.** — The source section supports this point: Non-existence may be universal or reciprocal.
- २२५. (D) It helps explain book i — inference, non-perception, and non-existence within the larger doctrine of valid knowledge.** — This point belongs to Book I — Inference, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.
- २२६. (A) Universal non-existence is subdivided into antecedent, subsequent, and absolute non-existence.** — The source section supports this point: Universal non-existence is subdivided into antecedent, subsequent, and absolute non-existence.
- २२७. (B) Reciprocal non-existence is non-identity, as when a jar is not a pot or one thing is not another.** — The source section supports this point: Reciprocal non-existence is non-identity, as when a jar is not a pot or one thing is not another.
- २२८. (C) It helps explain book i — inference, non-perception, and non-existence within the larger doctrine of valid knowledge.** — This point belongs to Book I — Inference, Non-perception, and Non-existence and clarifies the doctrine rather than serving as a decorative detail.
- २२९. (C) The perception of absence involves memory or knowledge of the counterpart.** — The source section supports this point: The perception of absence involves memory or knowledge of the counterpart.
- २३०. (C) inference** — “Samavāya” is used here in the sense of inference.
- २३१. (C) Samavāya** — The correct term is “Samavāya.”
- २३२. (A) non-perception, rejected here as an independent pramāṇa** — “Anupalabdhi” is used here in the sense of non-perception, rejected here as an independent pramāṇa.
- २३३. (B) Anupalabdhi** — The correct term is “Anupalabdhi.”
- २३४. (B) non-existence or absence** — “Abhāva” is used here in the sense of non-existence or absence.
- २३५. (C) Abhāva** — The correct term is “Abhāva.”
- २३६. (A) the counterpart of an absence** — “Pratīyogin” is used here in the sense of the counterpart of an absence.
- २३७. (C) Pratīyogin** — The correct term is “Pratīyogin.”
- २३८. (D) antecedent non-existence** — “Prāgabdhāva” is used here in the sense of antecedent non-existence.
- २३९. (B) Prāgabdhāva** — The correct term is “Prāgabdhāva.”

२४०. (A) **subsequent non-existence** — “Pradhvaṃsābhāva” is used here in the sense of subsequent non-existence.
२४१. (D) **Pradhvaṃsābhāva** — The correct term is “Pradhvaṃsābhāva.”
२४२. (D) **absolute non-existence** — “Atyantābhāva” is used here in the sense of absolute non-existence.
२४३. (D) **Atyantābhāva** — The correct term is “Atyantābhāva.”
२४४. (C) **reciprocal non-existence or non-identity** — “Anyonyābhāva” is used here in the sense of reciprocal non-existence or non-identity.
२४५. (B) **Anyonyābhāva** — The correct term is “Anyonyābhāva.”
२४६. (D) **The treatment of absence is a central Nyāya move: absence is not merely failure to perceive but an object perceived through a qualifying relation.** — The treatment of absence is a central Nyāya move: absence is not merely failure to perceive but an object perceived through a qualifying relation.
२४७. (D) **The general causes of knowledge include a union of mind with the tactile surface and the soul.** — The source section supports this point: The general causes of knowledge include a union of mind with the tactile surface and the soul.
२४८. (D) **It helps explain book i — causes of perception within the larger doctrine of valid knowledge.** — This point belongs to Book I — Causes of Perception and clarifies the doctrine rather than serving as a decorative detail.
२४९. (A) **In deep sleep no knowledge is produced because the mind is united with the soul alone and not with the tactile surface.** — The source section supports this point: In deep sleep no knowledge is produced because the mind is united with the soul alone and not with the tactile surface.
२५०. (A) **Recollection involves the mind being in union with both the tactile surface and the soul.** — The source section supports this point: Recollection involves the mind being in union with both the tactile surface and the soul.
२५१. (C) **It helps explain book i — causes of perception within the larger doctrine of valid knowledge.** — This point belongs to Book I — Causes of Perception and clarifies the doctrine rather than serving as a decorative detail.
२५२. (A) **One cause of perception is the union of the mind with the senses and the intercourse of those senses with their objects.** — The source section supports this point: One cause of perception is the union of the mind with the senses and the intercourse of those senses with their objects.
२५३. (A) **The objects of sense must have proportionate extension: not infinite like ether and not extensionless like atoms.** — The source section supports this point: The objects of sense must have proportionate extension: not infinite like ether and not extensionless like atoms.
२५४. (D) **It helps explain book i — causes of perception within the larger doctrine of valid knowledge.** — This point belongs to Book I — Causes of Perception and clarifies the doctrine rather than serving as a decorative detail.
२५५. (A) **Obviousness or manifestness of an object is required; a hidden or obscured object is not perceived.** — The source section supports this point: Obviousness or manifestness of an object is required; a hidden or obscured object is not perceived.
२५६. (C) **A meteor in midday glare and fire latent in a heated pan are examples of objects not perceived due to lack of manifestness.** — The source section supports this point: A meteor in midday glare and fire latent in a heated pan are examples of objects not perceived due to lack of manifestness.
२५७. (B) **It helps explain book i — causes of perception within the larger doctrine of valid knowledge.** — This point belongs to Book I — Causes of Perception and clarifies the doctrine rather than serving as a decorative detail.
२५८. (A) **Visual perception requires a special connection of light with the object, especially sufficient light on its front.** — The source section supports this point: Visual perception requires a special connection of light with the object, especially sufficient light on its front.

- ᠙᠘᠙. (B) Absence of obstacles is a cause; too much proximity or too great a distance can obstruct perception.** — The source section supports this point: Absence of obstacles is a cause; too much proximity or too great a distance can obstruct perception.
- ᠙᠙᠐. (A) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.** — This point belongs to Book I — Causes of Perception and clarifies the doctrine rather than serving as a decorative detail.
- ᠙᠙᠑. (B) The causal theory distinguishes the ordinary general causes of cognition from special causes of a given perception.** — The source section supports this point: The causal theory distinguishes the ordinary general causes of cognition from special causes of a given perception.
- ᠙᠙ᠨ. (D) The examples show that perception is conditioned by sense, mind, soul, object, light, manifestness, and absence of obstacles.** — The source section supports this point: The examples show that perception is conditioned by sense, mind, soul, object, light, manifestness, and absence of obstacles.
- ᠙᠙ᠳ. (B) It helps explain book i — causes of perception within the larger doctrine of valid knowledge.** — This point belongs to Book I — Causes of Perception and clarifies the doctrine rather than serving as a decorative detail.
- ᠙᠙᠔. (B) Perception is therefore not a mere passive reception but a structured causal event.** — The source section supports this point: Perception is therefore not a mere passive reception but a structured causal event.
- ᠙᠙᠕. (C) mind, tactile surface, and soul in the required relation** — “General causes of knowledge” is used here in the sense of mind, tactile surface, and soul in the required relation.
- ᠙᠙᠖. (B) General causes of knowledge** — The correct term is “General causes of knowledge.”
- ᠙᠙᠗. (D) sense-object relation, proper object extension, manifestness, light, and absence of obstacles** — “Special causes of perception” is used here in the sense of sense-object relation, proper object extension, manifestness, light, and absence of obstacles.
- ᠙᠙᠘. (A) Special causes of perception** — The correct term is “Special causes of perception.”
- ᠙᠙᠙. (A) the condition by which an object is obvious enough to be perceived** — “Manifestness” is used here in the sense of the condition by which an object is obvious enough to be perceived.
- ᠙᠙᠐. (D) Manifestness** — The correct term is “Manifestness.”
- ᠙᠙᠑. (B) a factor such as excessive nearness, excessive distance, or concealment** — “Obstacle” is used here in the sense of a factor such as excessive nearness, excessive distance, or concealment.
- ᠙᠙ᠨ. (C) Obstacle** — The correct term is “Obstacle.”
- ᠙᠙ᠳ. (D) The causal analysis shows how perception depends on a network of mental, sensory, objective, and environmental conditions.** — The causal analysis shows how perception depends on a network of mental, sensory, objective, and environmental conditions.
- ᠙᠙᠔. (B) The mind is called the internal sense in contrast to the five external senses.** — The source section supports this point: The mind is called the internal sense in contrast to the five external senses.
- ᠙᠙᠕. (C) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.** — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.
- ᠙᠙᠖. (D) The mind is atomic in extension, so it cannot perceive many objects at exactly one and the same time.** — The source section supports this point: The mind is atomic in extension, so it cannot perceive many objects at exactly one and the same time.
- ᠙᠙᠗. (B) Perceptions through several senses that seem simultaneous are explained as extremely rapid succession.** — The source section supports this point: Perceptions through several senses that seem simultaneous are explained as extremely rapid

succession.

२७८. (B) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge. — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.

२७९. (D) The lotus-leaf example illustrates how apparently simultaneous piercing can actually be successive. — The source section supports this point: The lotus-leaf example illustrates how apparently simultaneous piercing can actually be successive.

२८०. (A) Some philosophers maintain that knowledge performs its practical functions by itself. — The source section supports this point: Some philosophers maintain that knowledge performs its practical functions by itself.

२८१. (D) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge. — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.

२८२. (D) The doctrine of triangular perception says knowledge manifests itself as “I know this” involving knower, knowable, and knowledge. — The source section supports this point: The doctrine of triangular perception says knowledge manifests itself as “I know this” involving knower, knowable, and knowledge.

२८३. (D) Gangeśa rejects the view that a particular knowledge performs all its practical functions by itself. — The source section supports this point: Gangeśa rejects the view that a particular knowledge performs all its practical functions by itself.

२८४. (C) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge. — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.

२८५. (D) He says a later self-consciousness arises in the form “I know this” or “I know the pot.” — The source section supports this point: He says a later self-consciousness arises in the form “I know this” or “I know the pot.”

२८६. (D) Self-consciousness is the mental perception of the previous knowledge. — The source section supports this point: Self-consciousness is the mental perception of the previous knowledge.

२८७. (B) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge. — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.

२८८. (A) Immediate perception or nirvikalpaka is non-reflective and abstract, without name, generic nature, or specification. — The source section supports this point: Immediate perception or nirvikalpaka is non-reflective and abstract, without name, generic nature, or specification.

२८९. (D) Mediate perception or savikalpaka is reflective and determinate, expressing a subject and its generic nature in relation. — The source section supports this point: Mediate perception or savikalpaka is reflective and determinate, expressing a subject and its generic nature in relation.

२९०. (A) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge. — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.

२९१. (B) The example “this is a pot” illustrates mediate perception through potness abiding in “this.” — The source section supports this point: The example “this is a pot” illustrates mediate perception through potness abiding in “this.”

२९२. (B) The chain of perception moves from immediate cognition to determinate cognition to self-consciousness. — The source section supports this point: The chain of perception moves from immediate cognition to determinate cognition to self-consciousness.

- ३९३. (C) It helps explain book i — atomic mind, self-consciousness, and two perceptions within the larger doctrine of valid knowledge.** — This point belongs to Book I — Atomic Mind, Self-consciousness, and Two Perceptions and clarifies the doctrine rather than serving as a decorative detail.
- ३९४. (B) The distinction prevents a bare object-awareness from being confused with fully articulated judgment.** — The source section supports this point: The distinction prevents a bare object-awareness from being confused with fully articulated judgment.
- ३९५. (C) atomic nature of mind** — “Manoṇutva” is used here in the sense of atomic nature of mind.
- ३९६. (D) Manoṇutva** — The correct term is “Manoṇutva.”
- ३९७. (B) self-consciousness or subsequent awareness** — “Anuvyavasāya” is used here in the sense of self-consciousness or subsequent awareness.
- ३९८. (A) Anuvyavasāya** — The correct term is “Anuvyavasāya.”
- ३९९. (A) immediate non-reflective perception** — “Nirvikalpaka” is used here in the sense of immediate non-reflective perception.
- ३००. (D) Nirvikalpaka** — The correct term is “Nirvikalpaka.”
- ३०१. (C) mediate reflective perception** — “Savikalpaka” is used here in the sense of mediate reflective perception.
- ३०२. (B) Savikalpaka** — The correct term is “Savikalpaka.”
- ३०३. (B) one who holds the doctrine of triangular perception** — “Tripuṭi-pratyakṣa-vādin” is used here in the sense of one who holds the doctrine of triangular perception.
- ३०४. (A) Tripuṭi-pratyakṣa-vādin** — The correct term is “Tripuṭi-pratyakṣa-vādin.”
- ३०५. (B) The section connects mind’s atomic nature, the sequence of cognition, and the distinction between indeterminate and determinate perception.** — The section connects mind’s atomic nature, the sequence of cognition, and the distinction between indeterminate and determinate perception.
- ३०६. (D) Inferential knowledge or anumiti is derived through another kind of knowledge.** — The source section supports this point: Inferential knowledge or anumiti is derived through another kind of knowledge.
- ३०७. (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.** — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.
- ३०८. (B) The classic example is: the hill is full of fire because it is full of smoke.** — The source section supports this point: The classic example is: the hill is full of fire because it is full of smoke.
- ३०९. (C) The hill is the minor term, subject, locus, or side.** — The source section supports this point: The hill is the minor term, subject, locus, or side.
- ३१०. (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.** — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.
- ३११. (B) Fire is the major term, predicate, or probandum.** — The source section supports this point: Fire is the major term, predicate, or probandum.
- ३१२. (B) Smoke is the middle term, reason, or mark.** — The source section supports this point: Smoke is the middle term, reason, or mark.
- ३१३. (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge.** — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.

३१४. (D) The knowledge that smoke is in invariable concomitance with fire and abides in the hill is called consideration or parāmarśa. — The source section supports this point: The knowledge that smoke is in invariable concomitance with fire and abides in the hill is called consideration or parāmarśa.

३१५. (C) The whole operation through which inferential knowledge is reached is also called inference. — The source section supports this point: The whole operation through which inferential knowledge is reached is also called inference.

३१६. (B) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge. — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.

३१७. (C) Inference is defended as distinct from perception. — The source section supports this point: Inference is defended as distinct from perception.

३१८. (C) Opponents say there is no separate means called inference because perception alone is enough. — The source section supports this point: Opponents say there is no separate means called inference because perception alone is enough.

३१९. (D) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge. — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.

३२०. (A) Gangeśa answers that the invalidity of an inference itself may have to be inferred, so inference is presupposed. — The source section supports this point: Gangeśa answers that the invalidity of an inference itself may have to be inferred, so inference is presupposed.

३२१. (B) The statement “inference is not a means of knowledge” cannot defeat inference without depending on some means of knowing its own validity. — The source section supports this point: The statement “inference is not a means of knowledge” cannot defeat inference without depending on some means of knowing its own validity.

३२२. (C) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge. — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.

३२३. (D) If inference were never valid, perception too could not be tested in the absence of inference. — The source section supports this point: If inference were never valid, perception too could not be tested in the absence of inference.

३२४. (C) Therefore inference is not perception but is one of the means of valid knowledge. — The source section supports this point: Therefore inference is not perception but is one of the means of valid knowledge.

३२५. (B) It helps explain book ii — determination of inferential knowledge within the larger doctrine of valid knowledge. — This point belongs to Book II — Determination of Inferential Knowledge and clarifies the doctrine rather than serving as a decorative detail.

३२६. (C) Inferential knowledge is grounded in the invariable concomitance of the middle term with the major term. — The source section supports this point: Inferential knowledge is grounded in the invariable concomitance of the middle term with the major term.

३२७. (B) inferential knowledge — “Anumiti” is used here in the sense of inferential knowledge.

३२८. (A) Anumiti — The correct term is “Anumiti.”

३२९. (B) inference — “Anumāna” is used here in the sense of inference.

३३०. (C) Anumāna — The correct term is “Anumāna.”

३३१. (B) minor term or subject — “Pakṣa” is used here in the sense of minor term or subject.

३३२. (C) Pakṣa — The correct term is “Pakṣa.”

३३३. (C) major term or probandum — “Sādhyā” is used here in the sense of major term or probandum.

३३४. (B) **Sādhya** — The correct term is “Sādhya.”

३३५. (C) **reason or middle term** — “Hetu” is used here in the sense of reason or middle term.

३३६. (A) **Hetu** — The correct term is “Hetu.”

३३७. (B) **consideration of the reason as connected with the major term and present in the minor term** — “Parāmarśa” is used here in the sense of consideration of the reason as connected with the major term and present in the minor term.

३३८. (C) **Parāmarśa** — The correct term is “Parāmarśa.”

३३९. (B) **Inference is established as a distinct pramāṇa whose core is the relation between reason, probandum, and subject through vyāpti.** — Inference is established as a distinct pramāṇa whose core is the relation between reason, probandum, and subject through vyāpti.

३४०. (B) **Vyāpti is invariable concomitance, also rendered as pervasion, inseparable connection, perpetual attendance, or constant co-presence.** — The source section supports this point: Vyāpti is invariable concomitance, also rendered as pervasion, inseparable connection, perpetual attendance, or constant co-presence.

३४१. (D) **It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.** — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३४२. (B) **The first provisional definition treats vyāpti as non-presence of the middle term in the locus of the non-existence of the major term.** — The source section supports this point: The first provisional definition treats vyāpti as non-presence of the middle term in the locus of the non-existence of the major term.

३४३. (D) **Diagram I uses smoke and fire to show smoke absent outside the region of fire.** — The source section supports this point: Diagram I uses smoke and fire to show smoke absent outside the region of fire.

३४४. (B) **It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.** — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३४५. (B) **The first definition fails for exclusively affirmative inferences such as “all are nameable because they are knowable.”** — The source section supports this point: The first definition fails for exclusively affirmative inferences such as “all are nameable because they are knowable.”

३४६. (C) **The second provisional definition modifies the non-presence of the middle term in a special locus of non-existence of the major term.** — The source section supports this point: The second provisional definition modifies the non-presence of the middle term in a special locus of non-existence of the major term.

३४७. (A) **It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.** — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३४८. (C) **The ape-tree example is used to test the second definition.** — The source section supports this point: The ape-tree example is used to test the second definition.

३४९. (D) **The third definition uses non-co-presence with reciprocal non-existence whose counterpart abides in the locus of the major term.** — The source section supports this point: The third definition uses non-co-presence with reciprocal non-existence whose counterpart abides in the locus of the major term.

३५०. (C) **It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge.** — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३५१. (D) **The fourth definition speaks of the middle term forming the counterpart of a non-existence abiding in the locus of the whole major term.** — The source section supports this point: The fourth definition speaks of the middle term forming the

counterpart of a non-existence abiding in the locus of the whole major term.

३५२. (C) The fifth definition says vyāpti is the non-presence of the middle term in what is not the locus of the major term. — The source section supports this point: The fifth definition says vyāpti is the non-presence of the middle term in what is not the locus of the major term.

३५३. (A) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge. — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३५४. (C) Gangeśa finds all five provisional definitions defective because they fail with some form of exclusively affirmative inference. — The source section supports this point: Gangeśa finds all five provisional definitions defective because they fail with some form of exclusively affirmative inference.

३५५. (A) Diagram II shows the nameable and knowable example where ordinary absence-based definitions break down. — The source section supports this point: Diagram II shows the nameable and knowable example where ordinary absence-based definitions break down.

३५६. (B) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge. — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३५७. (A) Diagram III shows the tree and ape example used to test a modified definition. — The source section supports this point: Diagram III shows the tree and ape example used to test a modified definition.

३५८. (C) The provisional definitions are not discarded casually; they are used to sharpen the final definition. — The source section supports this point: The provisional definitions are not discarded casually; they are used to sharpen the final definition.

३५९. (B) It helps explain book ii — vyāpti and five provisional definitions within the larger doctrine of valid knowledge. — This point belongs to Book II — Vyāpti and Five Provisional Definitions and clarifies the doctrine rather than serving as a decorative detail.

३६०. (A) The recurring problem is how to define pervasion without depending on a form of absence that cannot apply to all cases. — The source section supports this point: The recurring problem is how to define pervasion without depending on a form of absence that cannot apply to all cases.

३६१. (D) invariable concomitance or pervasion — “Vyāpti” is used here in the sense of invariable concomitance or pervasion.

३६२. (A) Vyāpti — The correct term is “Vyāpti.”

३६३. (C) another rendering of vyāpti — “Pervasion” is used here in the sense of another rendering of vyāpti.

३६४. (D) Pervasion — The correct term is “Pervasion.”

३६५. (C) an inference without a negative example — “Exclusively affirmative inference” is used here in the sense of an inference without a negative example.

३६६. (D) Exclusively affirmative inference — The correct term is “Exclusively affirmative inference.”

३६७. (B) a tested but ultimately inadequate formulation — “Provisional definition” is used here in the sense of a tested but ultimately inadequate formulation.

३६८. (C) Provisional definition — The correct term is “Provisional definition.”

३६९. (B) The five provisional definitions show the method of Navya-Nyāya: define, test by examples, expose defect, and refine the definition. — The five provisional definitions show the method of Navya-Nyāya: define, test by examples, expose defect, and refine the definition.

- ३७०. (B) The so-called “lion and tiger” definition offers two more accounts of invariable concomitance.** — The source section supports this point: The so-called “lion and tiger” definition offers two more accounts of invariable concomitance.
- ३७१. (C) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.** — This point belongs to Book II — Lion-Tiger Definition and Qualified Absence and clarifies the doctrine rather than serving as a decorative detail.
- ३७२. (C) One version says the middle term has no locus where there is non-co-presence of the major term.** — The source section supports this point: One version says the middle term has no locus where there is non-co-presence of the major term.
- ३७३. (A) Another version says the middle term has no locus different from the locus of the major term.** — The source section supports this point: Another version says the middle term has no locus different from the locus of the major term.
- ३७४. (D) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.** — This point belongs to Book II — Lion-Tiger Definition and Qualified Absence and clarifies the doctrine rather than serving as a decorative detail.
- ३७५. (D) Gangeśa says both definitions are defective because their import is to deny that the middle term has a locus not also occupied by the major term.** — The source section supports this point: Gangeśa says both definitions are defective because their import is to deny that the middle term has a locus not also occupied by the major term.
- ३७६. (C) Smoke on a hill has a locus that is not the locus of fire in a kitchen, so the definition is too crude.** — The source section supports this point: Smoke on a hill has a locus that is not the locus of fire in a kitchen, so the definition is too crude.
- ३७७. (D) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.** — This point belongs to Book II — Lion-Tiger Definition and Qualified Absence and clarifies the doctrine rather than serving as a decorative detail.
- ३७८. (B) Some logicians introduce non-existence whose counterpart is qualified by a nature abiding in a different locus.** — The source section supports this point: Some logicians introduce non-existence whose counterpart is qualified by a nature abiding in a different locus.
- ३७९. (C) This strategy attempts to handle the case of all-pervading major terms in exclusively affirmative inference.** — The source section supports this point: This strategy attempts to handle the case of all-pervading major terms in exclusively affirmative inference.
- ३८०. (A) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.** — This point belongs to Book II — Lion-Tiger Definition and Qualified Absence and clarifies the doctrine rather than serving as a decorative detail.
- ३८१. (B) The example “there is no fire possessing the nature of a pot” illustrates the strategy of qualified non-existence.** — The source section supports this point: The example “there is no fire possessing the nature of a pot” illustrates the strategy of qualified non-existence.
- ३८२. (C) Gangeśa objects that the proposed qualified non-existence is not well known and cannot be established by evidence.** — The source section supports this point: Gangeśa objects that the proposed qualified non-existence is not well known and cannot be established by evidence.
- ३८३. (B) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.** — This point belongs to Book II — Lion-Tiger Definition and Qualified Absence and clarifies the doctrine rather than serving as a decorative detail.
- ३८४. (D) He also objects that qualifying the counterpart by a quality not abiding in it is impossible.** — The source section supports this point: He also objects that qualifying the counterpart by a quality not abiding in it is impossible.
- ३८५. (B) The “hare-horn in a cow” comparison marks the absurdity of some assumed absences.** — The source section supports this point: The “hare-horn in a cow” comparison marks the absurdity of some assumed absences.

- ३८६. (A) It helps explain book ii — lion-tiger definition and qualified absence within the larger doctrine of valid knowledge.** — This point belongs to Book II — Lion-Tiger Definition and Qualified Absence and clarifies the doctrine rather than serving as a decorative detail.
- ३८७. (B) The section demonstrates Gangeśa’s refusal to rescue definitions by inventing obscure entities without evidence.** — The source section supports this point: The section demonstrates Gangeśa’s refusal to rescue definitions by inventing obscure entities without evidence.
- ३८८. (C) the “lion and tiger” definition of invariable concomitance** — “Siṃha-vyāghroka definition” is used here in the sense of the “lion and tiger” definition of invariable concomitance.
- ३८९. (B) Siṃha-vyāghroka definition** — The correct term is “Siṃha-vyāghroka definition.”
- ३९०. (C) absence qualified by a nature abiding in a different locus** — “Vyadhikaraṇa-dharmāvacchinnābhāva” is used here in the sense of absence qualified by a nature abiding in a different locus.
- ३९१. (B) Vyadhikaraṇa-dharmāvacchinnābhāva** — The correct term is “Vyadhikaraṇa-dharmāvacchinnābhāva.”
- ३९२. (D) a proposed absence modified to save a definition** — “Qualified absence” is used here in the sense of a proposed absence modified to save a definition.
- ३९३. (B) Qualified absence** — The correct term is “Qualified absence.”
- ३९४. (D) an example of absurd non-existence used against an overstrained proposal** — “Hare-horn” is used here in the sense of an example of absurd non-existence used against an overstrained proposal.
- ३९५. (C) Hare-horn** — The correct term is “Hare-horn.”
- ३९६. (B) The section rejects clever but unstable definitions of vyāpti when they rely on unestablished or absurd forms of absence.** — The section rejects clever but unstable definitions of vyāpti when they rely on unestablished or absurd forms of absence.
- ३९७. (D) The conclusive definition of invariable concomitance states co-presence of the middle term with the major term not qualified by a certain counterpart of absolute non-existence.** — The source section supports this point: The conclusive definition of invariable concomitance states co-presence of the middle term with the major term not qualified by a certain counterpart of absolute non-existence.
- ३९८. (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.** — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.
- ३९९. (B) Diagram IV uses the fire-smoke example together with absolute non-existence of pot, cloth, water, and similar things.** — The source section supports this point: Diagram IV uses the fire-smoke example together with absolute non-existence of pot, cloth, water, and similar things.
- ४००. (B) Diagram V uses the nameable, knowable, and pot example to show how the definition handles affirmative cases.** — The source section supports this point: Diagram V uses the nameable, knowable, and pot example to show how the definition handles affirmative cases.
- ४०१. (C) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge.** — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.
- ४०२. (B) The conclusive definition covers exclusively affirmative inference because it avoids making the major term the counterpart of the wrong absence.** — The source section supports this point: The conclusive definition covers exclusively affirmative inference because it avoids making the major term the counterpart of the wrong absence.
- ४०३. (A) Some object that even the conclusive definition fails when fires are many and their loci differ.** — The source section supports this point: Some object that even the conclusive definition fails when fires are many and their loci differ.

४०४. (D) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge. — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.

४०५. (A) The objection depends on treating particular fires as if their differences destroy the general relation of smoke and fire. — The source section supports this point: The objection depends on treating particular fires as if their differences destroy the general relation of smoke and fire.

४०६. (A) Gangeśa answers by distinguishing non-existence of particular fires from non-existence of fire in general. — The source section supports this point: Gangeśa answers by distinguishing non-existence of particular fires from non-existence of fire in general.

४०७. (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge. — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.

४०८. (A) Non-existence of the general form is needed because the sum of particular absences is not the same as absence of the general form. — The source section supports this point: Non-existence of the general form is needed because the sum of particular absences is not the same as absence of the general form.

४०९. (B) The doubt “is there colour in air?” shows why general absence is not merely a collection of particular absences. — The source section supports this point: The doubt “is there colour in air?” shows why general absence is not merely a collection of particular absences.

४१०. (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge. — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.

४११. (C) Special-form vyāpti deals with cases where smoke of a hill and fire of that same hill are tied to corresponding loci. — The source section supports this point: Special-form vyāpti deals with cases where smoke of a hill and fire of that same hill are tied to corresponding loci.

४१२. (B) Although all smoke is not tied to all fire in one particular-locus sense, there is no smoke without fire. — The source section supports this point: Although all smoke is not tied to all fire in one particular-locus sense, there is no smoke without fire.

४१३. (B) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge. — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.

४१४. (C) The comprehensive connection of smoke with fire is not disturbed by particular-locus variations. — The source section supports this point: The comprehensive connection of smoke with fire is not disturbed by particular-locus variations.

४१५. (D) Special-form invariable concomitance may be formulated in several ways but its goal is to handle particular corresponding cases. — The source section supports this point: Special-form invariable concomitance may be formulated in several ways but its goal is to handle particular corresponding cases.

४१६. (D) It helps explain book ii — conclusive definition, general absence, and special forms within the larger doctrine of valid knowledge. — This point belongs to Book II — Conclusive Definition, General Absence, and Special Forms and clarifies the doctrine rather than serving as a decorative detail.

४१७. (C) Comprehensiveness or anugama is the nature that exhibits all the forms of invariable concomitance in one account. — The source section supports this point: Comprehensiveness or anugama is the nature that exhibits all the forms of invariable concomitance in one account.

४१८. (B) the conclusive definition — “Siddhānta-lakṣaṇa” is used here in the sense of the conclusive definition.

४१९. (B) **Siddhānta-lakṣaṇa** — The correct term is “Siddhānta-lakṣaṇa.”

४२०. (A) **non-existence of the general form** — “Sāmānyābhāva” is used here in the sense of non-existence of the general form.

४२१. (B) **Sāmānyābhāva** — The correct term is “Sāmānyābhāva.”

४२२. (C) **invariable concomitance of a special form** — “Viśeṣa-vyāpti” is used here in the sense of invariable concomitance of a special form.

४२३. (A) **Viśeṣa-vyāpti** — The correct term is “Viśeṣa-vyāpti.”

४२४. (D) **comprehensiveness that unifies forms of vyāpti** — “Anugama” is used here in the sense of comprehensiveness that unifies forms of vyāpti.

४२५. (A) **Anugama** — The correct term is “Anugama.”

४२६. (D) **The conclusive definition and its refinements protect inference by distinguishing general absence, particular absence, and corresponding-locus relations.** — The conclusive definition and its refinements protect inference by distinguishing general absence, particular absence, and corresponding-locus relations.

४२७. (B) **Some logicians say repeated observation of co-accompaniment is the means of apprehending invariable concomitance.** — The source section supports this point: Some logicians say repeated observation of co-accompaniment is the means of apprehending invariable concomitance.

४२८. (C) **It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.

४२९. (D) **Gangeśa objects that separate observations perish quickly and lack the unity needed to produce apprehension of vyāpti.** — The source section supports this point: Gangeśa objects that separate observations perish quickly and lack the unity needed to produce apprehension of vyāpti.

४३०. (C) **Repeated observations can produce recollection and recognition of equal things, but not the apprehension of unequal relations such as smoke in kitchen, sacrificial ground, and hill.** — The source section supports this point: Repeated observations can produce recollection and recognition of equal things, but not the apprehension of unequal relations such as smoke in kitchen, sacrificial ground, and hill.

४३१. (C) **It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.

४३२. (D) **He also asks whether repeated observation means many places, many instances, or the same instance many times.** — The source section supports this point: He also asks whether repeated observation means many places, many instances, or the same instance many times.

४३३. (C) **No fixed number of repetitions can establish a universal relation by itself.** — The source section supports this point: No fixed number of repetitions can establish a universal relation by itself.

४३४. (A) **It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.

४३५. (A) **The conclusion is that observation of co-accompaniment plus absence of knowledge of exceptions is the means of apprehending vyāpti.** — The source section supports this point: The conclusion is that observation of co-accompaniment plus absence of knowledge of exceptions is the means of apprehending vyāpti.

४३६. (C) **Knowledge of exceptions may be certain or doubtful.** — The source section supports this point: Knowledge of exceptions may be certain or doubtful.

- ४३७. (B) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.
- ४३८. (B) Doubt may arise from suspicion of an upādhi or from recognition of common properties without special properties.** — The source section supports this point: Doubt may arise from suspicion of an upādhi or from recognition of common properties without special properties.
- ४३९. (C) Tarka or reasoning removes doubt, but only until the doubt disappears.** — The source section supports this point: Tarka or reasoning removes doubt, but only until the doubt disappears.
- ४४०. (B) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.
- ४४१. (B) The charge of infinite regress does not apply because reasoning stops when doubt is removed.** — The source section supports this point: The charge of infinite regress does not apply because reasoning stops when doubt is removed.
- ४४२. (A) Tarka is illustrated by asking whether smoke could exist without fire and showing the absurdity of that supposition.** — The source section supports this point: Tarka is illustrated by asking whether smoke could exist without fire and showing the absurdity of that supposition.
- ४४३. (A) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.
- ४४४. (B) Reasoning coupled with observation is useful, but reasoning alone cannot create the apprehension of vyāpti unless vyāpti is already in view.** — The source section supports this point: Reasoning coupled with observation is useful, but reasoning alone cannot create the apprehension of vyāpti unless vyāpti is already in view.
- ४४५. (A) Tarka is therefore a remover of doubt, not an independent substitute for pramāṇa.** — The source section supports this point: Tarka is therefore a remover of doubt, not an independent substitute for pramāṇa.
- ४४६. (C) It helps explain book ii — means of apprehending vyāpti and tarka within the larger doctrine of valid knowledge.** — This point belongs to Book II — Means of Apprehending Vyāpti and Tarka and clarifies the doctrine rather than serving as a decorative detail.
- ४४७. (D) The section clarifies that inference requires both empirical co-accompaniment and critical exclusion of exceptions.** — The source section supports this point: The section clarifies that inference requires both empirical co-accompaniment and critical exclusion of exceptions.
- ४४८. (B) the means of apprehending invariable concomitance** — “Vyāptigrahopāya” is used here in the sense of the means of apprehending invariable concomitance.
- ४४९. (D) Vyāptigrahopāya** — The correct term is “Vyāptigrahopāya.”
- ४५०. (A) co-accompaniment** — “Sahacāra” is used here in the sense of co-accompaniment.
- ४५१. (A) Sahacāra** — The correct term is “Sahacāra.”
- ४५२. (A) reasoning or confutation used to remove doubt** — “Tarka” is used here in the sense of reasoning or confutation used to remove doubt.
- ४५३. (A) Tarka** — The correct term is “Tarka.”
- ४५४. (B) condition that vitiates a proposed middle term** — “Upādhi” is used here in the sense of condition that vitiates a proposed middle term.
- ४५५. (C) Upādhi** — The correct term is “Upādhi.”

- ४५६. (D) a case that would undermine the proposed invariable relation** — “Exception” is used here in the sense of a case that would undermine the proposed invariable relation.
- ४५७. (B) Exception** — The correct term is “Exception.”
- ४५८. (C) The section makes vyāpti-knowledge neither blind repetition nor pure reasoning but observed co-accompaniment free from known exceptions.** — The section makes vyāpti-knowledge neither blind repetition nor pure reasoning but observed co-accompaniment free from known exceptions.
- ४५९. (D) The issue is whether we can establish invariable concomitance of all smoke with all fire.** — The source section supports this point: The issue is whether we can establish invariable concomitance of all smoke with all fire.
- ४६०. (B) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.** — This point belongs to Book II — General-character Intercourse in Inference and clarifies the doctrine rather than serving as a decorative detail.
- ४६१. (A) Particular observations show smoke with fire in a kitchen, sacrificial ground, and similar places.** — The source section supports this point: Particular observations show smoke with fire in a kitchen, sacrificial ground, and similar places.
- ४६२. (A) To infer fire on a hill, one must establish the relation of all cases of smoke with all cases of fire, not merely some particular pairings.** — The source section supports this point: To infer fire on a hill, one must establish the relation of all cases of smoke with all cases of fire, not merely some particular pairings.
- ४६३. (B) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.** — This point belongs to Book II — General-character Intercourse in Inference and clarifies the doctrine rather than serving as a decorative detail.
- ४६४. (D) One account uses knowledge of smokeness as the intercourse for perception of all cases of smoke.** — The source section supports this point: One account uses knowledge of smokeness as the intercourse for perception of all cases of smoke.
- ४६५. (A) Another account treats this as a transcendent general-character intercourse rather than ordinary contact.** — The source section supports this point: Another account treats this as a transcendent general-character intercourse rather than ordinary contact.
- ४६६. (A) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.** — This point belongs to Book II — General-character Intercourse in Inference and clarifies the doctrine rather than serving as a decorative detail.
- ४६७. (C) Present cases of smoke may be perceived by the eye, but past, future, and distant cases cannot be perceived through ordinary contact.** — The source section supports this point: Present cases of smoke may be perceived by the eye, but past, future, and distant cases cannot be perceived through ordinary contact.
- ४६८. (A) The apprehension of vyāpti for a particular smoke with a particular fire depends on the general-character relation to all smoke and all fire.** — The source section supports this point: The apprehension of vyāpti for a particular smoke with a particular fire depends on the general-character relation to all smoke and all fire.
- ४६९. (D) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.** — This point belongs to Book II — General-character Intercourse in Inference and clarifies the doctrine rather than serving as a decorative detail.
- ४७०. (C) If general-character intercourse were not accepted, doubt would remain about unobserved cases of smoke.** — The source section supports this point: If general-character intercourse were not accepted, doubt would remain about unobserved cases of smoke.
- ४७१. (C) The doctrine explains how finite observation can support universal inference without claiming ordinary perception of every instance.** — The source section supports this point: The doctrine explains how finite observation can support universal inference without claiming ordinary perception of every instance.

- ४७२. (A) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.** — This point belongs to Book II — General-character Intercourse in Inference and clarifies the doctrine rather than serving as a decorative detail.
- ४७३. (B) It preserves the possibility of universal knowledge while avoiding omniscience.** — The source section supports this point: It preserves the possibility of universal knowledge while avoiding omniscience.
- ४७४. (C) The general-character theory connects Book I’s account of transcendent perception with Book II’s account of inference.** — The source section supports this point: The general-character theory connects Book I’s account of transcendent perception with Book II’s account of inference.
- ४७५. (C) It helps explain book ii — general-character intercourse in inference within the larger doctrine of valid knowledge.** — This point belongs to Book II — General-character Intercourse in Inference and clarifies the doctrine rather than serving as a decorative detail.
- ४७६. (D) The section is a bridge between perception theory and inferential theory.** — The source section supports this point: The section is a bridge between perception theory and inferential theory.
- ४७७. (D) general-character intercourse** — “Sāmānya-lakṣaṇa” is used here in the sense of general-character intercourse.
- ४७८. (D) Sāmānya-lakṣaṇa** — The correct term is “Sāmānya-lakṣaṇa.”
- ४७९. (A) the generic nature by which all cases of smoke are grasped** — “Smokeness” is used here in the sense of the generic nature by which all cases of smoke are grasped.
- ४८०. (C) Smokeness** — The correct term is “Smokeness.”
- ४८१. (C) the generic nature involved in knowing all cases of fire** — “Fiveness / fireness” is used here in the sense of the generic nature involved in knowing all cases of fire.
- ४८२. (C) Fiveness / fireness** — The correct term is “Fiveness / fireness.”
- ४८३. (B) the all-smoke-with-fire relation needed for inference** — “Universal relation” is used here in the sense of the all-smoke-with-fire relation needed for inference.
- ४८४. (A) Universal relation** — The correct term is “Universal relation.”
- ४८५. (A) The inference theory borrows general-character perception to explain how a universal relation can be known from limited cases.** — The inference theory borrows general-character perception to explain how a universal relation can be known from limited cases.
- ४८६. (D) The middle term must be free from condition if it is to be in invariable concomitance with the major term.** — The source section supports this point: The middle term must be free from condition if it is to be in invariable concomitance with the major term.
- ४८७. (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.** — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than serving as a decorative detail.
- ४८८. (B) A condition or upādhi constantly accompanies the major term but does not always accompany the middle term.** — The source section supports this point: A condition or upādhi constantly accompanies the major term but does not always accompany the middle term.
- ४८९. (B) The example “the hill is full of smoke because it is full of fire nourished by wet fuel” shows wet fuel as a condition.** — The source section supports this point: The example “the hill is full of smoke because it is full of fire nourished by wet fuel” shows wet fuel as a condition.
- ४९०. (D) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge.** — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than

serving as a decorative detail.

४९९. (C) Wet fuel accompanies smoke but not every fire; an ignited iron ball has fire without wet fuel. — The source section supports this point: Wet fuel accompanies smoke but not every fire; an ignited iron ball has fire without wet fuel.

४९९. (C) Diagram VI illustrates the relation of fire, smoke, and wet fuel. — The source section supports this point: Diagram VI illustrates the relation of fire, smoke, and wet fuel.

४९३. (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge. — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than serving as a decorative detail.

४९४. (C) The Mitrā example shows eating vegetables as a condition linked to black complexion among sons, but not to all fair-complexioned sons. — The source section supports this point: The Mitrā example shows eating vegetables as a condition linked to black complexion among sons, but not to all fair-complexioned sons.

४९५. (D) A condition may be sure or suspected. — The source section supports this point: A condition may be sure or suspected.

४९६. (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge. — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than serving as a decorative detail.

४९७. (A) A sure condition is known certainly to accompany the major term while not always accompanying the middle term. — The source section supports this point: A sure condition is known certainly to accompany the major term while not always accompanying the middle term.

४९८. (A) A suspected condition is one about which there is doubt regarding its relation to the major or middle term. — The source section supports this point: A suspected condition is one about which there is doubt regarding its relation to the major or middle term.

४९९. (A) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge. — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than serving as a decorative detail.

५००. (D) “Caused by a body” is treated as a suspected condition in the inference that the earth has a maker because it is a product. — The source section supports this point: “Caused by a body” is treated as a suspected condition in the inference that the earth has a maker because it is a product.

५०१. (C) A condition is not itself the defect; its attachment to the middle term indicates that the middle term is erratic. — The source section supports this point: A condition is not itself the defect; its attachment to the middle term indicates that the middle term is erratic.

५०२. (D) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge. — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than serving as a decorative detail.

५०३. (A) Upādhi analysis prevents an inference from being accepted when the reason works only under a hidden condition. — The source section supports this point: Upādhi analysis prevents an inference from being accepted when the reason works only under a hidden condition.

५०४. (C) The doctrine distinguishes true universality from conditioned co-presence. — The source section supports this point: The doctrine distinguishes true universality from conditioned co-presence.

५०५. (B) It helps explain book ii — conditional middle term / upādhi-vāda within the larger doctrine of valid knowledge. — This point belongs to Book II — Conditional Middle Term / Upādhi-vāda and clarifies the doctrine rather than serving as a decorative detail.

५०६. (C) **The section shows why a logical reason must be unconditional.** — The source section supports this point: The section shows why a logical reason must be unconditional.
५०७. (D) **a condition that accompanies the major term but not always the middle term** — “Upādhi” is used here in the sense of a condition that accompanies the major term but not always the middle term.
५०८. (A) **Upādhi** — The correct term is “Upādhi.”
५०९. (B) **a known condition whose relation is certain** — “Sure condition” is used here in the sense of a known condition whose relation is certain.
५१०. (B) **Sure condition** — The correct term is “Sure condition.”
५११. (B) **a condition whose relation is doubtful** — “Suspected condition” is used here in the sense of a condition whose relation is doubtful.
५१२. (A) **Suspected condition** — The correct term is “Suspected condition.”
५१३. (A) **the stock condition in the smoke-fire example** — “Wet fuel” is used here in the sense of the stock condition in the smoke-fire example.
५१४. (B) **Wet fuel** — The correct term is “Wet fuel.”
५१५. (B) **Upādhi-vāda protects inference by detecting hidden conditions that make a reason appear universal when it is not.** — Upādhi-vāda protects inference by detecting hidden conditions that make a reason appear universal when it is not.
५१६. (B) **The state of being the locus or minor term is called pakṣatā.** — The source section supports this point: The state of being the locus or minor term is called pakṣatā.
५१७. (A) **It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.** — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.
५१८. (C) **Some define pakṣatā as the state in which it is doubtful whether the major term abides in the locus.** — The source section supports this point: Some define pakṣatā as the state in which it is doubtful whether the major term abides in the locus.
५१९. (B) **Gangeśa prefers to define the minor term as that whose connection with the major term is not known with certainty due to absence of a desire to know that connection.** — The source section supports this point: Gangeśa prefers to define the minor term as that whose connection with the major term is not known with certainty due to absence of a desire to know that connection.
५२०. (D) **It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.** — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.
५२१. (B) **The hill is treated as the minor term when its connection with fire is not yet investigated or known.** — The source section supports this point: The hill is treated as the minor term when its connection with fire is not yet investigated or known.
५२२. (C) **A similar affirmative example is called sapakṣa: a locus where the major term is known to abide.** — The source section supports this point: A similar affirmative example is called sapakṣa: a locus where the major term is known to abide.
५२३. (C) **It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge.** — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.
५२४. (C) **The kitchen is a sapakṣa in the smoke-fire inference.** — The source section supports this point: The kitchen is a sapakṣa in the smoke-fire inference.

५२५. (A) A dissimilar or negative example is called vipakṣa: a locus where the major term is known not to abide. — The source section supports this point: A dissimilar or negative example is called vipakṣa: a locus where the major term is known not to abide.

५२६. (A) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge. — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.

५२७. (D) A lake is a vipakṣa in the smoke-fire inference. — The source section supports this point: A lake is a vipakṣa in the smoke-fire inference.

५२८. (D) Parāmarśa is consideration or knowledge of premises. — The source section supports this point: Parāmarśa is consideration or knowledge of premises.

५२९. (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge. — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.

५३०. (D) Parāmarśa is the knowledge that the middle term, in invariable concomitance with the major term, abides in the minor term. — The source section supports this point: Parāmarśa is the knowledge that the middle term, in invariable concomitance with the major term, abides in the minor term.

५३१. (D) In “the hill is full of fire because it is full of smoke,” parāmarśa consists in knowing that smoke in the hill is pervaded by fire. — The source section supports this point: In “the hill is full of fire because it is full of smoke,” parāmarśa consists in knowing that smoke in the hill is pervaded by fire.

५३२. (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge. — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.

५३३. (A) Parāmarśa is the cause of inference, not merely smoke physically present on the hill. — The source section supports this point: Parāmarśa is the cause of inference, not merely smoke physically present on the hill.

५३४. (B) The ancients held that actually perceived smoke caused inference, but Gangeśa says the knowledge of it as pervaded is the real cause. — The source section supports this point: The ancients held that actually perceived smoke caused inference, but Gangeśa says the knowledge of it as pervaded is the real cause.

५३५. (D) It helps explain book ii — pakṣa, sapakṣa, vipakṣa, and parāmarśa within the larger doctrine of valid knowledge. — This point belongs to Book II — Pakṣa, Sapakṣa, Vipakṣa, and Parāmarśa and clarifies the doctrine rather than serving as a decorative detail.

५३६. (C) One may infer that there will be fire where the smoke has not actually been perceived at that later time. — The source section supports this point: One may infer that there will be fire where the smoke has not actually been perceived at that later time.

५३७. (B) minor term or subject — “Pakṣa” is used here in the sense of minor term or subject.

५३८. (B) Pakṣa — The correct term is “Pakṣa.”

५३९. (C) state of being the minor term — “Pakṣatā” is used here in the sense of state of being the minor term.

५४०. (B) Pakṣatā — The correct term is “Pakṣatā.”

५४१. (B) similar positive example — “Sapakṣa” is used here in the sense of similar positive example.

५४२. (D) Sapakṣa — The correct term is “Sapakṣa.”

५४३. (D) dissimilar negative example — “Vipakṣa” is used here in the sense of dissimilar negative example.

५४४. (C) Vipakṣa — The correct term is “Vipakṣa.”

५४५. (D) consideration of the reason as pervaded and present in the subject — “Parāmarśa” is used here in the sense of consideration of the reason as pervaded and present in the subject.

५४६. (D) Parāmarśa — The correct term is “Parāmarśa.”

५४७. (D) These terms organize the logical field: subject, positive example, negative example, and the cognitive act that produces inference. — These terms organize the logical field: subject, positive example, negative example, and the cognitive act that produces inference.

५४८. (D) Inference is divided into three kinds: exclusively affirmative, exclusively negative, and affirmative-negative. — The source section supports this point: Inference is divided into three kinds: exclusively affirmative, exclusively negative, and affirmative-negative.

५४९. (A) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

५५०. (A) An exclusively affirmative inference has no negative example. — The source section supports this point: An exclusively affirmative inference has no negative example.

५५१. (B) “This is nameable because it is knowable” is an example of exclusively affirmative inference. — The source section supports this point: “This is nameable because it is knowable” is an example of exclusively affirmative inference.

५५२. (D) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

५५३. (C) An exclusively negative inference is one in which the major term has no affirmative example. — The source section supports this point: An exclusively negative inference is one in which the major term has no affirmative example.

५५४. (C) The earth being different from other things because it possesses smell illustrates an exclusively negative inference. — The source section supports this point: The earth being different from other things because it possesses smell illustrates an exclusively negative inference.

५५५. (A) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

५५६. (B) An affirmative-negative inference has both affirmative and negative examples. — The source section supports this point: An affirmative-negative inference has both affirmative and negative examples.

५५७. (D) The smoke-fire inference with a kitchen as positive example and a lake as negative example illustrates affirmative-negative inference. — The source section supports this point: The smoke-fire inference with a kitchen as positive example and a lake as negative example illustrates affirmative-negative inference.

५५८. (B) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

५५९. (C) The Mīmāṃsakas hold presumption or arthāpatti to be a separate means of knowledge. — The source section supports this point: The Mīmāṃsakas hold presumption or arthāpatti to be a separate means of knowledge.

५६०. (B) The Devadatta example is used: if fat Devadatta does not eat by day, one concludes that he eats at night. — The source section supports this point: The Devadatta example is used: if fat Devadatta does not eat by day, one concludes that he eats at night.

५६१. (D) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

detail.

५६२. (A) Gangeśa does not accept presumption as a separate means; he includes it under negative inference. — The source section supports this point: Gangeśa does not accept presumption as a separate means; he includes it under negative inference.

५६३. (A) Inference is also divided into inference for oneself and inference for the sake of others. — The source section supports this point: Inference is also divided into inference for oneself and inference for the sake of others.

५६४. (C) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

५६५. (D) Inference for oneself arises when a person recalls the smoke-fire relation and knows “this hill has fire.” — The source section supports this point: Inference for oneself arises when a person recalls the smoke-fire relation and knows “this hill has fire.”

५६६. (A) Inference for others arises when one demonstrates an inference by means of a syllogism. — The source section supports this point: Inference for others arises when one demonstrates an inference by means of a syllogism.

५६७. (C) It helps explain book ii — types of inference and presumption within the larger doctrine of valid knowledge. — This point belongs to Book II — Types of Inference and Presumption and clarifies the doctrine rather than serving as a decorative detail.

५६८. (C) The classification shows how inference may be internal cognition or public demonstration. — The source section supports this point: The classification shows how inference may be internal cognition or public demonstration.

५६९. (D) exclusively affirmative inference — “Kevalānvayi” is used here in the sense of exclusively affirmative inference.

५७०. (B) Kevalānvayi — The correct term is “Kevalānvayi.”

५७१. (A) exclusively negative inference — “Kevalavyatireki” is used here in the sense of exclusively negative inference.

५७२. (C) Kevalavyatireki — The correct term is “Kevalavyatireki.”

५७३. (C) affirmative-negative inference — “Anvaya-vyatireki” is used here in the sense of affirmative-negative inference.

५७४. (D) Anvaya-vyatireki — The correct term is “Anvaya-vyatireki.”

५७५. (B) presumption — “Arthāpatti” is used here in the sense of presumption.

५७६. (C) Arthāpatti — The correct term is “Arthāpatti.”

५७७. (B) inference for oneself — “Svārthānumāna” is used here in the sense of inference for oneself.

५७८. (D) Svārthānumāna — The correct term is “Svārthānumāna.”

५७९. (A) inference for others — “Parārthānumāna” is used here in the sense of inference for others.

५८०. (C) Parārthānumāna — The correct term is “Parārthānumāna.”

५८१. (D) The section classifies inference by its examples and by its use: private self-inference and public proof for others. — The section classifies inference by its examples and by its use: private self-inference and public proof for others.

५८२. (D) Inference for others is demonstrated through a five-membered syllogism. — The source section supports this point: Inference for others is demonstrated through a five-membered syllogism.

५८३. (A) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

५८४. (A) The five sentences are proposition, reason, example, application, and conclusion. — The source section supports this point: The five sentences are proposition, reason, example, application, and conclusion.

५८५. (B) The standard example begins: “This hill is full of fire.” — The source section supports this point: The standard example begins: “This hill is full of fire.”

५८६. (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

५८७. (C) The reason is: “because it is full of smoke.” — The source section supports this point: The reason is: “because it is full of smoke.”

५८८. (C) The example is: “All that is full of smoke is full of fire, as a kitchen.” — The source section supports this point: The example is: “All that is full of smoke is full of fire, as a kitchen.”

५८९. (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

५९०. (A) The application is: “This hill is full of smoke.” — The source section supports this point: The application is: “This hill is full of smoke.”

५९१. (A) The conclusion is: “Therefore this hill is full of fire.” — The source section supports this point: The conclusion is: “Therefore this hill is full of fire.”

५९२. (A) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

५९३. (C) Nyāya is the name for the collection of five sentences that give rise to consideration. — The source section supports this point: Nyāya is the name for the collection of five sentences that give rise to consideration.

५९४. (D) Each sentence is called a part or member of the syllogism. — The source section supports this point: Each sentence is called a part or member of the syllogism.

५९५. (D) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

५९६. (C) The five sentences together produce collective knowledge that produces consideration. — The source section supports this point: The five sentences together produce collective knowledge that produces consideration.

५९७. (D) The proposition causes knowledge whose object is the same as that of the conclusion. — The source section supports this point: The proposition causes knowledge whose object is the same as that of the conclusion.

५९८. (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

५९९. (A) The proposition may also be defined as a sentence that gives rise to an inquiry requiring mention of the reason. — The source section supports this point: The proposition may also be defined as a sentence that gives rise to an inquiry requiring mention of the reason.

६००. (D) The syllogism functions pedagogically by making another person admit the relevant consideration. — The source section supports this point: The syllogism functions pedagogically by making another person admit the relevant consideration.

६०१. (B) It helps explain book ii — nyāya syllogism and its five members within the larger doctrine of valid knowledge. — This point belongs to Book II — Nyāya Syllogism and Its Five Members and clarifies the doctrine rather than serving as a decorative detail.

६०२. (B) The five-membered structure differs from a mere abbreviated inference because it explicitly supplies example and application. — The source section supports this point: The five-membered structure differs from a mere abbreviated inference because it explicitly supplies example and application.

६०३. (D) the five-membered syllogism — “Nyāya” is used here in the sense of the five-membered syllogism.

६०४. (C) Nyāya — The correct term is “Nyāya.”

६०५. (C) a member or part of a syllogism — “Avayava” is used here in the sense of a member or part of a syllogism.

६०६. (D) Avayava — The correct term is “Avayava.”

६०७. (D) proposition — “Pratijñā” is used here in the sense of proposition.

६०८. (B) Pratijñā — The correct term is “Pratijñā.”

६०९. (D) reason — “Hetu” is used here in the sense of reason.

६१०. (D) Hetu — The correct term is “Hetu.”

६११. (B) example — “Udāharaṇa” is used here in the sense of example.

६१२. (C) Udāharaṇa — The correct term is “Udāharaṇa.”

६१३. (C) application — “Upanaya” is used here in the sense of application.

६१४. (B) Upanaya — The correct term is “Upanaya.”

६१५. (C) conclusion — “Nigamana” is used here in the sense of conclusion.

६१६. (A) Nigamana — The correct term is “Nigamana.”

६१७. (D) The Nyāya syllogism formalizes inference for others by arranging the cognition-producing parts in a public sequence. — The Nyāya syllogism formalizes inference for others by arranging the cognition-producing parts in a public sequence.

६१८. (C) The reason or middle term is a word with an instrumental or ablative suffix attached to it. — The source section supports this point: The reason or middle term is a word with an instrumental or ablative suffix attached to it.

६१९. (C) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६२०. (B) The reason produces knowledge whose object is not the probandum but contributes to the production of the whole knowledge that yields consideration. — The source section supports this point: The reason produces knowledge whose object is not the probandum but contributes to the production of the whole knowledge that yields consideration.

६२१. (C) The affirmative reason expresses an affirmative invariable concomitance. — The source section supports this point: The affirmative reason expresses an affirmative invariable concomitance.

६२२. (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६२३. (A) The negative reason expresses a negative invariable concomitance. — The source section supports this point: The negative reason expresses a negative invariable concomitance.

६२४. (B) “Because it has smoke” may express the reason in the affirmative form. — The source section supports this point: “Because it has smoke” may express the reason in the affirmative form.

६२५. (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६२६. (D) “All that has no fire has no smoke” expresses the negative form. — The source section supports this point: “All that has no fire has no smoke” expresses the negative form.

६२७. (B) The example produces knowledge of connection such as “all that has smoke has fire, as a kitchen.” — The source section supports this point: The example produces knowledge of connection such as “all that has smoke has fire, as a kitchen.”

६२८. (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६२९. (C) The application produces consideration by connecting the general example to the case: “this hill too has smoke.” — The source section supports this point: The application produces consideration by connecting the general example to the case: “this hill too has smoke.”

६३०. (A) The conclusion produces knowledge of the major term as indicated through the reason’s invariable concomitance with the major term. — The source section supports this point: The conclusion produces knowledge of the major term as indicated through the reason’s invariable concomitance with the major term.

६३१. (A) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६३२. (C) In the example, the conclusion is “therefore this hill is full of fire.” — The source section supports this point: In the example, the conclusion is “therefore this hill is full of fire.”

६३३. (B) The five members cooperate; none of them is a mere ornament in proof for others. — The source section supports this point: The five members cooperate; none of them is a mere ornament in proof for others.

६३४. (D) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६३५. (B) The distinction among members prevents one from confusing statement of subject, ground, rule, application, and result. — The source section supports this point: The distinction among members prevents one from confusing statement of subject, ground, rule, application, and result.

६३६. (D) The example is not a random illustration; it is evidence of the pervasion relevant to the reason. — The source section supports this point: The example is not a random illustration; it is evidence of the pervasion relevant to the reason.

६३७. (A) It helps explain book ii — hetu, udāharaṇa, upanaya, and nigamana within the larger doctrine of valid knowledge. — This point belongs to Book II — Hetu, Udāharaṇa, Upanaya, and Nigamana and clarifies the doctrine rather than serving as a decorative detail.

६३८. (A) The conclusion repeats the probandum with inferential force. — The source section supports this point: The conclusion repeats the probandum with inferential force.

६३९. (C) a reason expressing affirmative invariable concomitance — “Affirmative reason” is used here in the sense of a reason expressing affirmative invariable concomitance.

६४०. (B) Affirmative reason — The correct term is “Affirmative reason.”

६४१. (B) a reason expressing negative invariable concomitance — “Negative reason” is used here in the sense of a reason expressing negative invariable concomitance.

६४२. (D) Negative reason — The correct term is “Negative reason.”

६४३. (B) the member that supplies the connected case — “Example” is used here in the sense of the member that supplies the connected case.

६४४. (B) **Example** — The correct term is “Example.”

६४५. (C) **the member that applies the universal rule to the present subject** — “Application” is used here in the sense of the member that applies the universal rule to the present subject.

६४६. (A) **Application** — The correct term is “Application.”

६४७. (D) **the member that delivers the inferred probandum** — “Conclusion” is used here in the sense of the member that delivers the inferred probandum.

६४८. (D) **Conclusion** — The correct term is “Conclusion.”

६४९. (B) **The detailed member-analysis explains why the syllogism is not a list of sentences but a causal sequence producing consideration and conclusion.** — The detailed member-analysis explains why the syllogism is not a list of sentences but a causal sequence producing consideration and conclusion.

६५०. (D) **A fallacy or hetvābhāsa is a semblance of reason or defective reason that obstructs inference.** — The source section supports this point: A fallacy or hetvābhāsa is a semblance of reason or defective reason that obstructs inference.

६५१. (C) **It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.** — This point belongs to Book II — General Definition of Fallacy / Hetvābhāsa and clarifies the doctrine rather than serving as a decorative detail.

६५२. (D) **The text says a person can ascertain truth and defeat an opponent by exposing fallacies.** — The source section supports this point: The text says a person can ascertain truth and defeat an opponent by exposing fallacies.

६५३. (D) **Fallacy is an object of knowledge that obstructs an inference.** — The source section supports this point: Fallacy is an object of knowledge that obstructs an inference.

६५४. (C) **It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.** — This point belongs to Book II — General Definition of Fallacy / Hetvābhāsa and clarifies the doctrine rather than serving as a decorative detail.

६५५. (B) **There are five kinds of fallacy: erratic, contradictory, counterbalanced, unproved, and incompatible.** — The source section supports this point: There are five kinds of fallacy: erratic, contradictory, counterbalanced, unproved, and incompatible.

६५६. (C) **The defect corresponding to the erratic reason is uncertainty or vyabhicāra.** — The source section supports this point: The defect corresponding to the erratic reason is uncertainty or vyabhicāra.

६५७. (D) **It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.** — This point belongs to Book II — General Definition of Fallacy / Hetvābhāsa and clarifies the doctrine rather than serving as a decorative detail.

६५८. (C) **The defect corresponding to the contradictory reason is contradiction or viruddha.** — The source section supports this point: The defect corresponding to the contradictory reason is contradiction or viruddha.

६५९. (B) **The defect corresponding to the counterbalanced reason is satpratipakṣa.** — The source section supports this point: The defect corresponding to the counterbalanced reason is satpratipakṣa.

६६०. (C) **It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge.** — This point belongs to Book II — General Definition of Fallacy / Hetvābhāsa and clarifies the doctrine rather than serving as a decorative detail.

६६१. (C) **The defect corresponding to the unproved reason is absence of proof or inclusiveness, asiddhi.** — The source section supports this point: The defect corresponding to the unproved reason is absence of proof or inclusiveness, asiddhi.

६६२. (A) **The defect corresponding to the incompatible reason is bādhā, incompatibility with stronger knowledge.** — The source section supports this point: The defect corresponding to the incompatible reason is bādhā, incompatibility with stronger

knowledge.

६६३. (A) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge. — This point belongs to Book II — General Definition of Fallacy / Hetvābhāsa and clarifies the doctrine rather than serving as a decorative detail.

६६४. (D) Fallacies are useful in debate because exposing them shows the insufficiency of the opponent's argument. — The source section supports this point: Fallacies are useful in debate because exposing them shows the insufficiency of the opponent's argument.

६६५. (B) Quibbles and far-fetched analogies are not good replies because they may be self-destructive. — The source section supports this point: Quibbles and far-fetched analogies are not good replies because they may be self-destructive.

६६६. (D) It helps explain book ii — general definition of fallacy / hetvābhāsa within the larger doctrine of valid knowledge. — This point belongs to Book II — General Definition of Fallacy / Hetvābhāsa and clarifies the doctrine rather than serving as a decorative detail.

६६७. (A) The fallacy section turns logic into a practical discipline of critique, not merely a theory of proof. — The source section supports this point: The fallacy section turns logic into a practical discipline of critique, not merely a theory of proof.

६६८. (D) fallacy or semblance of reason — “Hetvābhāsa” is used here in the sense of fallacy or semblance of reason.

६६९. (D) Hetvābhāsa — The correct term is “Hetvābhāsa.”

६७०. (A) erratic reason — “Savyabhicāra” is used here in the sense of erratic reason.

६७१. (D) Savyabhicāra — The correct term is “Savyabhicāra.”

६७२. (A) contradictory reason — “Viruddha” is used here in the sense of contradictory reason.

६७३. (D) Viruddha — The correct term is “Viruddha.”

६७४. (C) counterbalanced reason — “Satpratipakṣita” is used here in the sense of counterbalanced reason.

६७५. (A) Satpratipakṣita — The correct term is “Satpratipakṣita.”

६७६. (A) unproved reason — “Asiddha” is used here in the sense of unproved reason.

६७७. (C) Asiddha — The correct term is “Asiddha.”

६७८. (A) incompatible reason — “Bādhita” is used here in the sense of incompatible reason.

६७९. (D) Bādhita — The correct term is “Bādhita.”

६८०. (B) The fallacy taxonomy shows how inference fails: through uncertainty, contradiction, balance by an opposite reason, lack of proof, or incompatibility. — The fallacy taxonomy shows how inference fails: through uncertainty, contradiction, balance by an opposite reason, lack of proof, or incompatibility.

६८१. (B) The erratic reason is a reason in which the nature possessed causes doubt about the probandum. — The source section supports this point: The erratic reason is a reason in which the nature possessed causes doubt about the probandum.

६८२. (C) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the doctrine rather than serving as a decorative detail.

६८३. (A) The erratic reason may be too general, not general enough, or non-exclusive. — The source section supports this point: The erratic reason may be too general, not general enough, or non-exclusive.

६८४. (C) A too-general reason abides in the locus of the major term and also in the locus of its absence. — The source section supports this point: A too-general reason abides in the locus of the major term and also in the locus of its absence.

६८५. (C) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the

doctrine rather than serving as a decorative detail.

୧୯୧. (B) “The hill is full of smoke because it is full of fire” is used to illustrate a too-general reason. — The source section supports this point: “The hill is full of smoke because it is full of fire” is used to illustrate a too-general reason.

୧୯୨. (C) A not-general-enough reason abides neither in the locus of the major term nor in the locus of its absence. — The source section supports this point: A not-general-enough reason abides neither in the locus of the major term nor in the locus of its absence.

୧୯୬. (C) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the doctrine rather than serving as a decorative detail.

୧୯୭. (C) “The hill is full of smoke because it is full of ether” illustrates a reason with no proper locus. — The source section supports this point: “The hill is full of smoke because it is full of ether” illustrates a reason with no proper locus.

୧୯୦. (B) The contradictory reason is the counterpart of an absence that constantly accompanies the major term. — The source section supports this point: The contradictory reason is the counterpart of an absence that constantly accompanies the major term.

୧୯୧. (A) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the doctrine rather than serving as a decorative detail.

୧୯୨. (A) “This hill is full of fire because it is full of water” illustrates contradiction because water is tied to the absence of fire. — The source section supports this point: “This hill is full of fire because it is full of water” illustrates contradiction because water is tied to the absence of fire.

୧୯୩. (A) A contradictory reason may also be defined as a reason constantly accompanied by the absence of the probandum. — The source section supports this point: A contradictory reason may also be defined as a reason constantly accompanied by the absence of the probandum.

୧୯୪. (D) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the doctrine rather than serving as a decorative detail.

୧୯୫. (D) The counterbalanced reason arises when another reason establishes the non-existence of the same probandum. — The source section supports this point: The counterbalanced reason arises when another reason establishes the non-existence of the same probandum.

୧୯୬. (A) Sound being eternal because audible and sound being non-eternal because produced illustrate counterbalanced reasoning. — The source section supports this point: Sound being eternal because audible and sound being non-eternal because produced illustrate counterbalanced reasoning.

୧୯୭. (D) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the doctrine rather than serving as a decorative detail.

୧୯୮. (C) When both sides prevail with equal force, no real inference remains. — The source section supports this point: When both sides prevail with equal force, no real inference remains.

୧୯୯. (B) These fallacies undermine inference before the conclusion can be safely reached. — The source section supports this point: These fallacies undermine inference before the conclusion can be safely reached.

୨୦୦. (A) It helps explain book ii — erratic, contradictory, and counterbalanced reasons within the larger doctrine of valid knowledge. — This point belongs to Book II — Erratic, Contradictory, and Counterbalanced Reasons and clarifies the doctrine rather than serving as a decorative detail.

७०१. (A) **The section distinguishes mere weakness from logically structured failure.** — The source section supports this point: The section distinguishes mere weakness from logically structured failure.
७०२. (A) **too general reason** — “Sādhāraṇa” is used here in the sense of too general reason.
७०३. (A) **Sādhāraṇa** — The correct term is “Sādhāraṇa.”
७०४. (C) **non-general or not general enough reason** — “Asādhāraṇa” is used here in the sense of non-general or not general enough reason.
७०५. (A) **Asādhāraṇa** — The correct term is “Asādhāraṇa.”
७०६. (D) **non-exclusive reason** — “Anupasaṃhārin” is used here in the sense of non-exclusive reason.
७०७. (B) **Anupasaṃhārin** — The correct term is “Anupasaṃhārin.”
७०८. (C) **a reason that supports the opposite of the intended probandum** — “Viruddha reason” is used here in the sense of a reason that supports the opposite of the intended probandum.
७०९. (C) **Viruddha reason** — The correct term is “Viruddha reason.”
७१०. (D) **a reason counterbalanced by an equally strong opposing reason** — “Satpratipakṣa” is used here in the sense of a reason counterbalanced by an equally strong opposing reason.
७११. (A) **Satpratipakṣa** — The correct term is “Satpratipakṣa.”
७१२. (B) **The first set of fallacies blocks inference by making the reason uncertain, opposite, or neutralized by another reason.** — The first set of fallacies blocks inference by making the reason uncertain, opposite, or neutralized by another reason.
७१३. (D) **The unproved reason is of three main kinds: unproved in the locus, unproved in its own nature, and unproved in respect of accompaniment.** — The source section supports this point: The unproved reason is of three main kinds: unproved in the locus, unproved in its own nature, and unproved in respect of accompaniment.
७१४. (B) **It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.
७१५. (C) **A reason is unproved in the locus when the characteristic distinguishing the locus does not belong to it.** — The source section supports this point: A reason is unproved in the locus when the characteristic distinguishing the locus does not belong to it.
७१६. (D) **“This golden hill is full of fire because it is full of smoke” fails if goldenness does not belong to the hill.** — The source section supports this point: “This golden hill is full of fire because it is full of smoke” fails if goldenness does not belong to the hill.
७१७. (C) **It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.
७१८. (A) **A reason is unproved with regard to its own nature when the alleged reason cannot abide in the subject.** — The source section supports this point: A reason is unproved with regard to its own nature when the alleged reason cannot abide in the subject.
७१९. (A) **“The lake is full of fire because it is full of smoke” fails because smoke from its nature does not abide in a lake.** — The source section supports this point: “The lake is full of fire because it is full of smoke” fails because smoke from its nature does not abide in a lake.
७२०. (D) **It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.

- ७२१. (C) Unproved in respect of constant accompaniment occurs when the generic nature is not useful in establishing vyāpti with the major term.** — The source section supports this point: Unproved in respect of constant accompaniment occurs when the generic nature is not useful in establishing vyāpti with the major term.
- ७२२. (D) Useless adjectives such as “golden fire” or “blue smoke” may create subtypes of unproved reason.** — The source section supports this point: Useless adjectives such as “golden fire” or “blue smoke” may create subtypes of unproved reason.
- ७२३. (C) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.
- ७२४. (B) A conditioned reason, such as fire nourished by wet fuel, is also a form of failure in relation to vyāpti.** — The source section supports this point: A conditioned reason, such as fire nourished by wet fuel, is also a form of failure in relation to vyāpti.
- ७२५. (C) The incompatible reason occurs when knowledge shows that the major term assigned to the minor term does not really abide in it.** — The source section supports this point: The incompatible reason occurs when knowledge shows that the major term assigned to the minor term does not really abide in it.
- ७२६. (D) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.
- ७२७. (D) “Fire is cold because it is a substance” is an incompatible reason.** — The source section supports this point: “Fire is cold because it is a substance” is an incompatible reason.
- ७२८. (C) The incompatible reason is listed in ten circumstances, involving conflict with perception, inference, verbal testimony, comparison, or analogous evidence.** — The source section supports this point: The incompatible reason is listed in ten circumstances, involving conflict with perception, inference, verbal testimony, comparison, or analogous evidence.
- ७२९. (B) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.
- ७३०. (A) Examples include a pot being all-pervading, an atom having parts, Meru being stony, fire being non-warm, and sound being inaudible.** — The source section supports this point: Examples include a pot being all-pervading, an atom having parts, Meru being stony, fire being non-warm, and sound being inaudible.
- ७३१. (A) Incompatibility defeats the proposed conclusion by stronger knowledge, not merely by doubt.** — The source section supports this point: Incompatibility defeats the proposed conclusion by stronger knowledge, not merely by doubt.
- ७३२. (A) It helps explain book ii — unproved and incompatible reasons within the larger doctrine of valid knowledge.** — This point belongs to Book II — Unproved and Incompatible Reasons and clarifies the doctrine rather than serving as a decorative detail.
- ७३३. (A) The unproved reason lacks adequate establishment; the incompatible reason is positively blocked.** — The source section supports this point: The unproved reason lacks adequate establishment; the incompatible reason is positively blocked.
- ७३४. (B) unproved on the part of its locus — “Āśrayāsiddha” is used here in the sense of unproved on the part of its locus.**
- ७३५. (B) Āśrayāsiddha — The correct term is “Āśrayāsiddha.”**
- ७३६. (B) unproved with respect to its own nature — “Svarūpāsiddha” is used here in the sense of unproved with respect to its own nature.**
- ७३७. (B) Svarūpāsiddha — The correct term is “Svarūpāsiddha.”**

७३८. (D) **unproved in respect of invariable accompaniment** — “Vyāpyatvāsiddha” is used here in the sense of unproved in respect of invariable accompaniment.
७३९. (C) **Vyāpyatvāsiddha** — The correct term is “Vyāpyatvāsiddha.”
७४०. (B) **incompatible reason** — “Bādhita” is used here in the sense of incompatible reason.
७४१. (C) **Bādhita** — The correct term is “Bādhita.”
७४२. (D) **incompatibility involving the minor term** — “Pakṣa-bādhita” is used here in the sense of incompatibility involving the minor term.
७४३. (B) **Pakṣa-bādhita** — The correct term is “Pakṣa-bādhita.”
७४४. (A) **Unproved reasons fail through lack of establishment, while incompatible reasons fail because a stronger cognition rules out the intended probandum.** — Unproved reasons fail through lack of establishment, while incompatible reasons fail because a stronger cognition rules out the intended probandum.
७४५. (A) **The text uses inference to prove the existence of God as the maker of the universe.** — The source section supports this point: The text uses inference to prove the existence of God as the maker of the universe.
७४६. (A) **It helps explain book ii — inference of god within the larger doctrine of valid knowledge.** — This point belongs to Book II — Inference of God and clarifies the doctrine rather than serving as a decorative detail.
७४७. (B) **The inference is: the universe has a maker because it is a product, as a pot.** — The source section supports this point: The inference is: the universe has a maker because it is a product, as a pot.
७४८. (D) **The causes operating in the case of a product include direct knowledge of the material, desire to make, and actual making.** — The source section supports this point: The causes operating in the case of a product include direct knowledge of the material, desire to make, and actual making.
७४९. (B) **It helps explain book ii — inference of god within the larger doctrine of valid knowledge.** — This point belongs to Book II — Inference of God and clarifies the doctrine rather than serving as a decorative detail.
७५०. (B) **In making a pot, the potter perceives the pieces, desires to make the pot, and actually makes it.** — The source section supports this point: In making a pot, the potter perceives the pieces, desires to make the pot, and actually makes it.
७५१. (D) **A binary atomic compound is also a product but its atoms are supersensuous and cannot be perceived by man.** — The source section supports this point: A binary atomic compound is also a product but its atoms are supersensuous and cannot be perceived by man.
७५२. (C) **It helps explain book ii — inference of god within the larger doctrine of valid knowledge.** — This point belongs to Book II — Inference of God and clarifies the doctrine rather than serving as a decorative detail.
७५३. (A) **Because the atoms of a binary compound are not perceptible by humans, the maker must be an agent other than man.** — The source section supports this point: Because the atoms of a binary compound are not perceptible by humans, the maker must be an agent other than man.
७५४. (D) **This agent is identified as God in the inference.** — The source section supports this point: This agent is identified as God in the inference.
७५५. (B) **It helps explain book ii — inference of god within the larger doctrine of valid knowledge.** — This point belongs to Book II — Inference of God and clarifies the doctrine rather than serving as a decorative detail.
७५६. (D) **The argument extends ordinary product reasoning from pots to the universe or atomic compounds.** — The source section supports this point: The argument extends ordinary product reasoning from pots to the universe or atomic compounds.
७५७. (A) **The proof depends on the relation between producthood and makerhood.** — The source section supports this point: The proof depends on the relation between producthood and makerhood.

७५८. (D) **It helps explain book ii — inference of god within the larger doctrine of valid knowledge.** — This point belongs to Book II — Inference of God and clarifies the doctrine rather than serving as a decorative detail.
७५९. (B) **The section uses standard inferential structure to address a theological conclusion.** — The source section supports this point: The section uses standard inferential structure to address a theological conclusion.
७६०. (A) **The example shows how Nyāya logic can be applied beyond everyday smoke-fire cases.** — The source section supports this point: The example shows how Nyāya logic can be applied beyond everyday smoke-fire cases.
७६१. (D) **It helps explain book ii — inference of god within the larger doctrine of valid knowledge.** — This point belongs to Book II — Inference of God and clarifies the doctrine rather than serving as a decorative detail.
७६२. (A) **The argument requires that the reason “being a product” be free from defeating conditions and fallacies.** — The source section supports this point: The argument requires that the reason “being a product” be free from defeating conditions and fallacies.
७६३. (D) **inference of God** — “Īśvarānumāna” is used here in the sense of inference of God.
७६४. (A) **Īśvarānumāna** — The correct term is “Īśvarānumāna.”
७६५. (D) **the reason used to infer a maker** — “Producthood” is used here in the sense of the reason used to infer a maker.
७६६. (D) **Producthood** — The correct term is “Producthood.”
७६७. (B) **the probandum inferred from being a product** — “Maker” is used here in the sense of the probandum inferred from being a product.
७६८. (C) **Maker** — The correct term is “Maker.”
७६९. (A) **a product whose materials are supersensuous to humans** — “Binary atomic compound” is used here in the sense of a product whose materials are supersensuous to humans.
७७०. (B) **Binary atomic compound** — The correct term is “Binary atomic compound.”
७७१. (B) **The inference of God extends the logic of product and maker from ordinary artifacts to supersensuous products and the universe.** — The inference of God extends the logic of product and maker from ordinary artifacts to supersensuous products and the universe.
७७२. (D) **Comparison is illustrated through a person who does not know the meaning of the word bos-gavaeus.** — The source section supports this point: Comparison is illustrated through a person who does not know the meaning of the word bos-gavaeus.
७७३. (B) **It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.
७७४. (B) **After hearing that bos-gavaeus signifies an animal like a cow, the person sees a cow-like animal in the forest.** — The source section supports this point: After hearing that bos-gavaeus signifies an animal like a cow, the person sees a cow-like animal in the forest.
७७५. (D) **Recollecting the elder’s instruction, he compares the animal with a cow and concludes that it is the thing named bos-gavaeus.** — The source section supports this point: Recollecting the elder’s instruction, he compares the animal with a cow and concludes that it is the thing named bos-gavaeus.
७७६. (A) **It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.
७७७. (C) **The result of comparison is knowledge of the relation between a name and something so named.** — The source section supports this point: The result of comparison is knowledge of the relation between a name and something so named.

७७८. (B) The operation in comparison includes recollection of the instructive assertion and recognition of likeness. —

The source section supports this point: The operation in comparison includes recollection of the instructive assertion and recognition of likeness.

७७९. (D) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge. —

This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

७८०. (C) Mīmāṃsakas treat likeness as a distinct object not included in the Vaiśeṣika categories. — The source section supports this point: Mīmāṃsakas treat likeness as a distinct object not included in the Vaiśeṣika categories.

७८१. (A) Gangeśa finds the independent-object theory of likeness cumbersome. — The source section supports this point: Gangeśa finds the independent-object theory of likeness cumbersome.

७८२. (D) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge. —

This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

७८३. (A) Gangeśa says the real signification of bos-gavaeus is not an animal that possesses likeness to a cow but an animal possessing the generic nature of a bos-gavaeus. — The source section supports this point: Gangeśa says the real signification of bos-gavaeus is not an animal that possesses likeness to a cow but an animal possessing the generic nature of a bos-gavaeus.

७८४. (C) The result of comparison is knowledge of the relation between the word bos-gavaeus and the animal with that generic nature. — The source section supports this point: The result of comparison is knowledge of the relation between the word bos-gavaeus and the animal with that generic nature.

७८५. (C) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge. —

This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

७८६. (D) Comparison is not perception because the relation between the word and all its referents cannot be perceived in one particular instance. — The source section supports this point: Comparison is not perception because the relation between the word and all its referents cannot be perceived in one particular instance.

७८७. (A) Comparison is not inference because comparison-knowledge does not arise in the form “I infer” but in the form “I compare.” — The source section supports this point: Comparison is not inference because comparison-knowledge does not arise in the form “I infer” but in the form “I compare.”

७८८. (C) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge. —

This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

७८९. (A) Comparison is therefore treated as a distinct means of knowledge. — The source section supports this point: Comparison is therefore treated as a distinct means of knowledge.

७९०. (C) The section clarifies how word-meaning can be learned through similarity without reducing the process to perception or inference. — The source section supports this point: The section clarifies how word-meaning can be learned through similarity without reducing the process to perception or inference.

७९१. (A) It helps explain book iii — comparison / upamāna-khaṇḍa within the larger doctrine of valid knowledge. —

This point belongs to Book III — Comparison / Upamāna-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

७९२. (D) The bos-gavaeus example is the central illustration of upamāna. — The source section supports this point: The bos-gavaeus example is the central illustration of upamāna.

୭୭୩. (B) **comparison as a means of knowledge** — “Upamāna” is used here in the sense of comparison as a means of knowledge.

୭୭୪. (D) **Upamāna** — The correct term is “Upamāna.”

୭୭୫. (C) **resulting knowledge from comparison** — “Upamiti” is used here in the sense of resulting knowledge from comparison.

୭୭୬. (D) **Upamiti** — The correct term is “Upamiti.”

୭୭୭. (D) **the stock example for comparison** — “Bos-gavaeus” is used here in the sense of the stock example for comparison.

୭୭୮. (D) **Bos-gavaeus** — The correct term is “Bos-gavaeus.”

୭୭୯. (A) **likeness** — “Sādrśya” is used here in the sense of likeness.

୮୦୦. (B) **Sādrśya** — The correct term is “Sādrśya.”

୮୦୧. (B) **the operation or process involved in comparison** — “Vyāpāra” is used here in the sense of the operation or process involved in comparison.

୮୦୨. (B) **Vyāpāra** — The correct term is “Vyāpāra.”

୮୦୩. (A) **Comparison explains a special path to knowing word-reference: instructed similarity leads to knowledge of the relation between a word and its referent.** — Comparison explains a special path to knowing word-reference: instructed similarity leads to knowledge of the relation between a word and its referent.

୮୦୪. (A) **Speech or śabda is a means of valid knowledge when uttered by a person whose knowledge of its meaning is true.** — The source section supports this point: Speech or śabda is a means of valid knowledge when uttered by a person whose knowledge of its meaning is true.

୮୦୫. (D) **It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

୮୦୬. (A) **The example “the horse runs” can be a means of valid knowledge if uttered by someone who knows its meaning.** — The source section supports this point: The example “the horse runs” can be a means of valid knowledge if uttered by someone who knows its meaning.

୮୦୭. (A) **The means by which verbal knowledge is derived is called verbal testimony or śabda-pramāṇa.** — The source section supports this point: The means by which verbal knowledge is derived is called verbal testimony or śabda-pramāṇa.

୮୦୮. (C) **It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

୮୦୯. (A) **A speech uttered by someone who does not know its meaning may produce knowledge whose validity is uncertain.** — The source section supports this point: A speech uttered by someone who does not know its meaning may produce knowledge whose validity is uncertain.

୮୧୦. (D) **Verbal knowledge is any knowledge derived from speech.** — The source section supports this point: Verbal knowledge is any knowledge derived from speech.

୮୧୧. (A) **It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.

୮୧୨. (B) **Verbal knowledge concerns the mutual connection of things signified by words.** — The source section supports this point: Verbal knowledge concerns the mutual connection of things signified by words.

- ८१३. (C) Words must possess expectancy, consistency, contiguity, and potentiality, and must convey intention.** — The source section supports this point: Words must possess expectancy, consistency, contiguity, and potentiality, and must convey intention.
- ८१४. (B) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.
- ८१५. (B) The process in “ghaṭaḥ asti” begins with hearing the words.** — The source section supports this point: The process in “ghaṭaḥ asti” begins with hearing the words.
- ८१६. (C) The second step is recollection of the things signified by the words.** — The source section supports this point: The second step is recollection of the things signified by the words.
- ८१७. (D) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.
- ८१८. (C) The third step is knowledge of the mutual connection of those things.** — The source section supports this point: The third step is knowledge of the mutual connection of those things.
- ८१९. (D) The fourth step is self-consciousness of the resulting verbal knowledge.** — The source section supports this point: The fourth step is self-consciousness of the resulting verbal knowledge.
- ८२०. (C) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.
- ८२१. (C) Verbal testimony is not bare sound; it requires meaningful words connected in a suitable way.** — The source section supports this point: Verbal testimony is not bare sound; it requires meaningful words connected in a suitable way.
- ८२२. (C) The theory connects Book IV with the earlier analysis of self-consciousness from Book I.** — The source section supports this point: The theory connects Book IV with the earlier analysis of self-consciousness from Book I.
- ८२३. (A) It helps explain book iv — definition of verbal testimony / śabda-khaṇḍa within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Definition of Verbal Testimony / Śabda-khaṇḍa and clarifies the doctrine rather than serving as a decorative detail.
- ८२४. (B) The definition of śabda emphasizes reliable meaning, not merely audible utterance.** — The source section supports this point: The definition of śabda emphasizes reliable meaning, not merely audible utterance.
- ८२५. (C) speech or verbal testimony** — “Śabda” is used here in the sense of speech or verbal testimony.
- ८२६. (D) Śabda** — The correct term is “Śabda.”
- ८२७. (D) verbal testimony as a means of valid knowledge** — “Śabda-pramāṇa” is used here in the sense of verbal testimony as a means of valid knowledge.
- ८२८. (D) Śabda-pramāṇa** — The correct term is “Śabda-pramāṇa.”
- ८२९. (C) verbal knowledge** — “Śabda-bodha” is used here in the sense of verbal knowledge.
- ८३०. (B) Śabda-bodha** — The correct term is “Śabda-bodha.”
- ८३१. (A) hearing of the words** — “Śabdasya śravaṇam” is used here in the sense of hearing of the words.
- ८३२. (B) Śabdasya śravaṇam** — The correct term is “Śabdasya śravaṇam.”
- ८३३. (C) recollection of the things signified** — “Arthasya smaraṇam” is used here in the sense of recollection of the things signified.

८३४. (A) Arthasya smaraṇam — The correct term is “Arthasya smaraṇam.”

८३५. (A) Book IV begins by making speech a pramāṇa only when meaningful, connected, and grounded in true knowledge of meaning. — Book IV begins by making speech a pramāṇa only when meaningful, connected, and grounded in true knowledge of meaning.

८३६. (D) Buddhists deny that speech is a means of valid knowledge unless it is attended by expectancy and consistency. — The source section supports this point: Buddhists deny that speech is a means of valid knowledge unless it is attended by expectancy and consistency.

८३७. (C) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine rather than serving as a decorative detail.

८३८. (C) Gangeśa replies that speech is indeed a means of valid knowledge, though not a bare one. — The source section supports this point: Gangeśa replies that speech is indeed a means of valid knowledge, though not a bare one.

८३९. (D) Speech is the main cause of verbal knowledge; expectancy and consistency are attendant causes or conditions. — The source section supports this point: Speech is the main cause of verbal knowledge; expectancy and consistency are attendant causes or conditions.

८४०. (B) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine rather than serving as a decorative detail.

८४१. (C) The fact that attendant conditions are needed does not make speech cease to be a cause. — The source section supports this point: The fact that attendant conditions are needed does not make speech cease to be a cause.

८४२. (B) Some Buddhists treat verbal testimony as a kind of mental perception produced by recollection of things signified. — The source section supports this point: Some Buddhists treat verbal testimony as a kind of mental perception produced by recollection of things signified.

८४३. (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine rather than serving as a decorative detail.

८४४. (C) Gangeśa says verbal testimony must be accepted as distinct from perception because speech serves as the means, not the sense-organ. — The source section supports this point: Gangeśa says verbal testimony must be accepted as distinct from perception because speech serves as the means, not the sense-organ.

८४५. (C) Vaiśeṣikas claim verbal testimony is included in inference. — The source section supports this point: Vaiśeṣikas claim verbal testimony is included in inference.

८४६. (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine rather than serving as a decorative detail.

८४७. (C) They argue that words possessing expectancy and conveying intention are preceded by the speaker’s knowledge of mutual connection. — The source section supports this point: They argue that words possessing expectancy and conveying intention are preceded by the speaker’s knowledge of mutual connection.

८४८. (D) Gangeśa replies that verbal knowledge is not inferential because it arises directly from words once their expectancy and consistency are known. — The source section supports this point: Gangeśa replies that verbal knowledge is not inferential because it arises directly from words once their expectancy and consistency are known.

८४९. (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine

rather than serving as a decorative detail.

८५०. (B) The self-consciousness after verbal knowledge is “I know from speech,” not “I know through inference.” — The source section supports this point: The self-consciousness after verbal knowledge is “I know from speech,” not “I know through inference.”

८५१. (D) Verbal knowledge also cannot depend on recollection of actual things in every case because often we recall knowledge of things, not the things themselves. — The source section supports this point: Verbal knowledge also cannot depend on recollection of actual things in every case because often we recall knowledge of things, not the things themselves.

८५२. (B) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine rather than serving as a decorative detail.

८५३. (B) The debate establishes verbal testimony as a distinct pramāṇa alongside perception, inference, and comparison. — The source section supports this point: The debate establishes verbal testimony as a distinct pramāṇa alongside perception, inference, and comparison.

८५४. (A) The section refuses reduction of śabda either to perception or to inference. — The source section supports this point: The section refuses reduction of śabda either to perception or to inference.

८५५. (A) It helps explain book iv — speech as valid knowledge and rival reductions within the larger doctrine of valid knowledge. — This point belongs to Book IV — Speech as Valid Knowledge and Rival Reductions and clarifies the doctrine rather than serving as a decorative detail.

८५६. (B) Speech requires a special causal structure of words, meanings, relation, and intention. — The source section supports this point: Speech requires a special causal structure of words, meanings, relation, and intention.

८५७. (D) validity of speech as a means of knowledge — “Śabda-prāmāṇya” is used here in the sense of validity of speech as a means of knowledge.

८५८. (D) Śabda-prāmāṇya — The correct term is “Śabda-prāmāṇya.”

८५९. (D) a condition such as expectancy or consistency that helps speech produce knowledge — “Attendant condition” is used here in the sense of a condition such as expectancy or consistency that helps speech produce knowledge.

८६०. (A) Attendant condition — The correct term is “Attendant condition.”

८६१. (B) the view that verbal testimony is a kind of perception — “Perception-reduction” is used here in the sense of the view that verbal testimony is a kind of perception.

८६२. (A) Perception-reduction — The correct term is “Perception-reduction.”

८६३. (A) the view that verbal testimony is a kind of inference — “Inference-reduction” is used here in the sense of the view that verbal testimony is a kind of inference.

८६४. (A) Inference-reduction — The correct term is “Inference-reduction.”

८६५. (D) Gangeśa defends śabda as a distinct pramāṇa: supported by conditions but not reducible to perception or inference. — Gangeśa defends śabda as a distinct pramāṇa: supported by conditions but not reducible to perception or inference.

८६६. (C) Expectancy or ākāṅkṣā is the relation by which one word needs another to produce knowledge of interconnection in a sentence. — The source section supports this point: Expectancy or ākāṅkṣā is the relation by which one word needs another to produce knowledge of interconnection in a sentence.

८६७. (C) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge. — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.

- ८६८. (C) In “Devadatta goes to the village,” Devadatta expects the verb, the village-form expects the case relation, and the verb expects its participants.** — The source section supports this point: In “Devadatta goes to the village,” Devadatta expects the verb, the village-form expects the case relation, and the verb expects its participants.
- ८६९. (D) A noun, case-ending, root, verbal suffix, verb, and case are mutually expectant in a sentence.** — The source section supports this point: A noun, case-ending, root, verbal suffix, verb, and case are mutually expectant in a sentence.
- ८७०. (C) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.
- ८७१. (A) Consistency or yogyatā requires that a word not bear a meaning incompatible with the meanings of other words in the speech.** — The source section supports this point: Consistency or yogyatā requires that a word not bear a meaning incompatible with the meanings of other words in the speech.
- ८७२. (D) “Sprinkle with fire” fails to produce proper verbal knowledge because fire is incompatible as an instrument of sprinkling.** — The source section supports this point: “Sprinkle with fire” fails to produce proper verbal knowledge because fire is incompatible as an instrument of sprinkling.
- ८७३. (B) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.
- ८७४. (C) Consistency may be certain or doubtful; in either case verbal knowledge is affected by it.** — The source section supports this point: Consistency may be certain or doubtful; in either case verbal knowledge is affected by it.
- ८७५. (C) Contiguity or āsatti is the enunciation of connected words without an excessively long pause between them.** — The source section supports this point: Contiguity or āsatti is the enunciation of connected words without an excessively long pause between them.
- ८७६. (D) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.
- ८७७. (D) “Bring water” will convey no meaning if “bring” is uttered now and “water” an hour later.** — The source section supports this point: “Bring water” will convey no meaning if “bring” is uttered now and “water” an hour later.
- ८७८. (B) Intention or tātparya is the speaker’s wish that a word convey knowledge of a particular thing.** — The source section supports this point: Intention or tātparya is the speaker’s wish that a word convey knowledge of a particular thing.
- ८७९. (B) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.
- ८८०. (D) The word saindhava at mealtime is understood as salt, not horse, because of the speaker’s intention.** — The source section supports this point: The word saindhava at mealtime is understood as salt, not horse, because of the speaker’s intention.
- ८८१. (C) These conditions make sentence meaning possible and prevent isolated words from producing misleading cognition.** — The source section supports this point: These conditions make sentence meaning possible and prevent isolated words from producing misleading cognition.
- ८८२. (D) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.

८८३. (B) Expectancy supplies syntactic need, consistency supplies semantic fit, contiguity supplies temporal connection, and intention supplies purposive direction. — The source section supports this point: Expectancy supplies syntactic need, consistency supplies semantic fit, contiguity supplies temporal connection, and intention supplies purposive direction.

८८४. (C) The four conditions are central to the production of verbal knowledge. — The source section supports this point: The four conditions are central to the production of verbal knowledge.

८८५. (B) It helps explain book iv — expectancy, consistency, contiguity, and intention within the larger doctrine of valid knowledge. — This point belongs to Book IV — Expectancy, Consistency, Contiguity, and Intention and clarifies the doctrine rather than serving as a decorative detail.

८८६. (C) The theory treats language as structured cognition rather than a mere string of sounds. — The source section supports this point: The theory treats language as structured cognition rather than a mere string of sounds.

८८७. (C) expectancy among words — “Ākāṅkṣā” is used here in the sense of expectancy among words.

८८८. (D) Ākāṅkṣā — The correct term is “Ākāṅkṣā.”

८८९. (D) semantic consistency or compatibility — “Yogyatā” is used here in the sense of semantic consistency or compatibility.

८९०. (B) Yogyatā — The correct term is “Yogyatā.”

८९१. (B) contiguity or close utterance of connected words — “Āsatti” is used here in the sense of contiguity or close utterance of connected words.

८९२. (B) Āsatti — The correct term is “Āsatti.”

८९३. (C) speaker’s intention — “Tātparya” is used here in the sense of speaker’s intention.

८९४. (A) Tātparya — The correct term is “Tātparya.”

८९५. (B) the stock example where intention decides salt rather than horse — “Saindhava” is used here in the sense of the stock example where intention decides salt rather than horse.

८९६. (D) Saindhava — The correct term is “Saindhava.”

८९७. (B) The conditions of verbal knowledge explain how a sentence conveys a determinate meaning rather than disconnected word memories. — The conditions of verbal knowledge explain how a sentence conveys a determinate meaning rather than disconnected word memories.

८९८. (A) Sounds such as “k” are multifarious because a human utterance differs from a parrot’s corresponding sound. — The source section supports this point: Sounds such as “k” are multifarious because a human utterance differs from a parrot’s corresponding sound.

८९९. (D) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge. — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.

९००. (A) Sounds are produced and destroyed, and therefore they are non-eternal. — The source section supports this point: Sounds are produced and destroyed, and therefore they are non-eternal.

९०१. (C) The cessation of a market uproar shows that sound is liable to destruction. — The source section supports this point: The cessation of a market uproar shows that sound is liable to destruction.

९०२. (D) It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge. — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.

९०३. (D) If sounds are destructible, speeches as aggregates of sounds must also be destructible. — The source section supports this point: If sounds are destructible, speeches as aggregates of sounds must also be destructible.

१०४. (D) **The Veda as a collection of speeches is therefore non-eternal in this account.** — The source section supports this point: The Veda as a collection of speeches is therefore non-eternal in this account.
१०५. (A) **It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.
१०६. (C) **Mīmāṃsakas say the Veda’s continuity has been uninterrupted through teacher succession.** — The source section supports this point: Mīmāṃsakas say the Veda’s continuity has been uninterrupted through teacher succession.
१०७. (B) **Gangeśa replies that social and historical allusions allow us to infer lost branches of the Veda, so the collection is not eternal.** — The source section supports this point: Gangeśa replies that social and historical allusions allow us to infer lost branches of the Veda, so the collection is not eternal.
१०८. (C) **It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.
१०९. (D) **The Veda is defined by Gangeśa as a collection of valid speeches not produced by knowledge of things signified by words.** — The source section supports this point: The Veda is defined by Gangeśa as a collection of valid speeches not produced by knowledge of things signified by words.
११०. (C) **The Veda is the foundation of good customs because it is the source of injunctions.** — The source section supports this point: The Veda is the foundation of good customs because it is the source of injunctions.
१११. (C) **It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.
११२. (B) **An injunction or vidhi is speech that produces a conviction inducing a person to act or desist from acting.** — The source section supports this point: An injunction or vidhi is speech that produces a conviction inducing a person to act or desist from acting.
११३. (B) **“Let a person who wishes to go to heaven perform a sacrifice” is an injunction.** — The source section supports this point: “Let a person who wishes to go to heaven perform a sacrifice” is an injunction.
११४. (B) **It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.
११५. (A) **“Let not a man drink wine” is another injunction.** — The source section supports this point: “Let not a man drink wine” is another injunction.
११६. (D) **Injunction connects verbal testimony with action, duty, and practical motivation.** — The source section supports this point: Injunction connects verbal testimony with action, duty, and practical motivation.
११७. (D) **It helps explain book iv — sound, veda, and injunction within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sound, Veda, and Injunction and clarifies the doctrine rather than serving as a decorative detail.
११८. (C) **The non-eternity of sound does not destroy the authority of valid verbal testimony in Gangeśa’s framework.** — The source section supports this point: The non-eternity of sound does not destroy the authority of valid verbal testimony in Gangeśa’s framework.
११९. (C) **non-eternity of sound** — “Śabdānityatā” is used here in the sense of non-eternity of sound.
१२०. (A) **Śabdānityatā** — The correct term is “Śabdānityatā.”
१२१. (C) **doctrine concerning sound destroyed and not concealed** — “Ucchanna-pracchanna-vāda” is used here in the sense of doctrine concerning sound destroyed and not concealed.
१२२. (B) **Ucchanna-pracchanna-vāda** — The correct term is “Ucchanna-pracchanna-vāda.”
१२३. (A) **injunction** — “Vidhi” is used here in the sense of injunction.
१२४. (A) **Vidhi** — The correct term is “Vidhi.”

१२५. (B) a collection of valid speeches in Gangeśa's account — “Veda” is used here in the sense of a collection of valid speeches in Gangeśa's account.

१२६. (A) Veda — The correct term is “Veda.”

१२७. (D) social-religious memory used as evidence for lost Vedic branches — “Smṛti” is used here in the sense of social-religious memory used as evidence for lost Vedic branches.

१२८. (B) Smṛti — The correct term is “Smṛti.”

१२९. (D) The sound and injunction sections combine language theory with the authority and function of Vedic speech. — The sound and injunction sections combine language theory with the authority and function of Vedic speech.

१३०. (D) Prabhākara says conviction from Vedic speech includes belief that merit or demerit from the act can be acquired by our efforts. — The source section supports this point: Prabhākara says conviction from Vedic speech includes belief that merit or demerit from the act can be acquired by our efforts.

१३१. (C) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.

१३२. (B) That belief is followed by beliefs that the act will fulfill desire and that no serious inconvenience is involved. — The source section supports this point: That belief is followed by beliefs that the act will fulfill desire and that no serious inconvenience is involved.

१३३. (D) Gangeśa calls the multi-belief account cumbersome. — The source section supports this point: Gangeśa calls the multi-belief account cumbersome.

१३४. (D) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.

१३५. (C) For brevity he reduces the conviction to the belief that the act signified by speech can be performed by us, while including desire-fulfillment and lack of serious inconvenience. — The source section supports this point: For brevity he reduces the conviction to the belief that the act signified by speech can be performed by us, while including desire-fulfillment and lack of serious inconvenience.

१३६. (C) The relation between a word and the thing referred to by it is a special relation called indication or vṛtti. — The source section supports this point: The relation between a word and the thing referred to by it is a special relation called indication or vṛtti.

१३७. (A) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.

१३८. (D) This special relation is usually called a word's potentiality or śakti. — The source section supports this point: This special relation is usually called a word's potentiality or śakti.

१३९. (B) Signification is of two broad kinds: permanent and occasional. — The source section supports this point: Signification is of two broad kinds: permanent and occasional.

१४०. (C) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.

१४१. (D) Permanent signification is specially called śakti. — The source section supports this point: Permanent signification is specially called śakti.

१४२. (C) Śakti depends on the will of God manifesting that a given thing should be understood by a given word. — The source section supports this point: Śakti depends on the will of God manifesting that a given thing should be understood by a given word.
१४३. (B) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.
१४४. (D) The word “pot” has the potentiality to produce recollection of an earthen vessel. — The source section supports this point: The word “pot” has the potentiality to produce recollection of an earthen vessel.
१४५. (C) Occasional signification is called technicality or paribhāṣā and depends on the will of man. — The source section supports this point: Occasional signification is called technicality or paribhāṣā and depends on the will of man.
१४६. (A) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.
१४७. (D) A word is technical when it produces recollection of a particular thing as desired by human convention. — The source section supports this point: A word is technical when it produces recollection of a particular thing as desired by human convention.
१४८. (C) The distinction between permanent and occasional signification matters especially for theories that derive word-potentiality from human will. — The source section supports this point: The distinction between permanent and occasional signification matters especially for theories that derive word-potentiality from human will.
१४९. (A) It helps explain book iv — merit, demerit, and potentiality / śakti-vāda within the larger doctrine of valid knowledge. — This point belongs to Book IV — Merit, Demerit, and Potentiality / Śakti-vāda and clarifies the doctrine rather than serving as a decorative detail.
१५०. (C) The section ties semantics to metaphysics, convention, and cognition. — The source section supports this point: The section ties semantics to metaphysics, convention, and cognition.
१५१. (D) merit/demerit-producing unseen potency connected with action — “Apūrva” is used here in the sense of merit/demerit-producing unseen potency connected with action.
१५२. (D) Apūrva — The correct term is “Apūrva.”
१५३. (D) word-potentiality or fixed signifying capacity — “Śakti” is used here in the sense of word-potentiality or fixed signifying capacity.
१५४. (D) Śakti — The correct term is “Śakti.”
१५५. (D) the special relation of a word to its referent — “Vṛtti” is used here in the sense of the special relation of a word to its referent.
१५६. (C) Vṛtti — The correct term is “Vṛtti.”
१५७. (A) technical or occasional signification — “Paribhāṣā” is used here in the sense of technical or occasional signification.
१५८. (C) Paribhāṣā — The correct term is “Paribhāṣā.”
१५९. (D) the stable capacity of a word to produce recollection — “Permanent signification” is used here in the sense of the stable capacity of a word to produce recollection.
१६०. (B) Permanent signification — The correct term is “Permanent signification.”
१६१. (D) Śakti-vāda explains how words possess the power to produce recollection of meanings, with a distinction between fixed and technical signification. — Śakti-vāda explains how words possess the power to produce recollection of meanings, with a distinction between fixed and technical signification.

- १६२. (D) The potentiality of a word may be ascertained from grammar.** — The source section supports this point: The potentiality of a word may be ascertained from grammar.
- १६३. (A) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १६४. (D) In “Caitra cooks,” grammar helps ascertain the potentiality of the nominative ending, the root, and the verbal suffix.** — The source section supports this point: In “Caitra cooks,” grammar helps ascertain the potentiality of the nominative ending, the root, and the verbal suffix.
- १६५. (D) Comparison can ascertain word-potentiality, as in the bos-gavaeus example.** — The source section supports this point: Comparison can ascertain word-potentiality, as in the bos-gavaeus example.
- १६६. (B) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १६७. (D) A dictionary or kośa can ascertain the potentiality of a word such as pika to mean black cuckoo or blueness depending on example.** — The source section supports this point: A dictionary or kośa can ascertain the potentiality of a word such as pika to mean black cuckoo or blueness depending on example.
- १६८. (B) Reliable assertion by a competent scholar is another source of word-potentiality.** — The source section supports this point: Reliable assertion by a competent scholar is another source of word-potentiality.
- १६९. (D) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १७०. (A) Usage can reveal potentiality, as when one understands “table” from repeated commands and actions involving a table.** — The source section supports this point: Usage can reveal potentiality, as when one understands “table” from repeated commands and actions involving a table.
- १७१. (A) Context helps determine meaning when a word such as java may refer to barley-corn or panic seed.** — The source section supports this point: Context helps determine meaning when a word such as java may refer to barley-corn or panic seed.
- १७२. (B) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १७३. (A) Description can determine meaning, as when “belligerent” is understood from being described as warlike.** — The source section supports this point: Description can determine meaning, as when “belligerent” is understood from being described as warlike.
- १७४. (D) Association with well-known words can help, as in “in this mango-tree the pika sings sweetly.”** — The source section supports this point: Association with well-known words can help, as in “in this mango-tree the pika sings sweetly.”
- १७५. (A) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १७६. (C) Gangeśa concludes that potentiality really refers to individuals under a genus and possessing a form.** — The source section supports this point: Gangeśa concludes that potentiality really refers to individuals under a genus and possessing a form.

- १७७. (B) Words may be etymological, conventional, etymologico-conventional, or etymological-conventional.** — The source section supports this point: Words may be etymological, conventional, etymologico-conventional, or etymological-conventional.
- १७८. (C) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १७९. (C) An etymological word is understood from the potentiality of its component parts alone.** — The source section supports this point: An etymological word is understood from the potentiality of its component parts alone.
- १८०. (B) A conventional word is understood from the potentiality of its entirety, independent of its parts.** — The source section supports this point: A conventional word is understood from the potentiality of its entirety, independent of its parts.
- १८१. (D) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १८२. (D) An etymologico-conventional word harmonizes whole and parts, as in a word signifying a water-lily born in mud.** — The source section supports this point: An etymologico-conventional word harmonizes whole and parts, as in a word signifying a water-lily born in mud.
- १८३. (C) An etymological-conventional word is understood either by whole-word power or by its parts.** — The source section supports this point: An etymological-conventional word is understood either by whole-word power or by its parts.
- १८४. (A) It helps explain book iv — sources of word-potentiality and classification of words within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Sources of Word-Potentiality and Classification of Words and clarifies the doctrine rather than serving as a decorative detail.
- १८५. (C) grammar as a source of word-potentiality** — “Vyākaraṇa” is used here in the sense of grammar as a source of word-potentiality.
- १८६. (A) Vyākaraṇa** — The correct term is “Vyākaraṇa.”
- १८७. (A) dictionary as a source of word-potentiality** — “Kośa” is used here in the sense of dictionary as a source of word-potentiality.
- १८८. (B) Kośa** — The correct term is “Kośa.”
- १८९. (D) reliable assertion** — “Āpta-vākya” is used here in the sense of reliable assertion.
- १९०. (D) Āpta-vākya** — The correct term is “Āpta-vākya.”
- १९१. (A) usage** — “Vyavahāra” is used here in the sense of usage.
- १९२. (C) Vyavahāra** — The correct term is “Vyavahāra.”
- १९३. (A) context** — “Vākya-śeṣa” is used here in the sense of context.
- १९४. (C) Vākya-śeṣa** — The correct term is “Vākya-śeṣa.”
- १९५. (B) etymological word** — “Yaugika” is used here in the sense of etymological word.
- १९६. (C) Yaugika** — The correct term is “Yaugika.”
- १९७. (D) conventional word** — “Rūḍha” is used here in the sense of conventional word.
- १९८. (D) Rūḍha** — The correct term is “Rūḍha.”
- १९९. (C) etymologico-conventional word** — “Yoga-rūḍha” is used here in the sense of etymologico-conventional word.
- २००. (B) Yoga-rūḍha** — The correct term is “Yoga-rūḍha.”

१००१. (D) Word-potentiality is learned from grammar, comparison, dictionary, reliable assertion, usage, context, description, and association, and words are classified by how their meaning is fixed. — Word-potentiality is learned from grammar, comparison, dictionary, reliable assertion, usage, context, description, and association, and words are classified by how their meaning is fixed.

१००२. (B) By implication or lakṣaṇā a word refers to something related to the thing it primarily signifies, when the primary signification does not fit the speaker's intention. — The source section supports this point: By implication or lakṣaṇā a word refers to something related to the thing it primarily signifies, when the primary signification does not fit the speaker's intention.

१००३. (D) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१००४. (D) In “the cow-keeper dwells on the Ganges,” the word Ganges signifies the bank near the current, not the water-current itself. — The source section supports this point: In “the cow-keeper dwells on the Ganges,” the word Ganges signifies the bank near the current, not the water-current itself.

१००५. (D) In “protect the curd from the crow,” crow may imply any thing that injures the curd. — The source section supports this point: In “protect the curd from the crow,” crow may imply any thing that injures the curd.

१००६. (C) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१००७. (D) Sanskrit compound words are listed as six kinds. — The source section supports this point: Sanskrit compound words are listed as six kinds.

१००८. (B) The six kinds include attributive, determinative, descriptive, numeral, aggregative, and indeclinable compounds. — The source section supports this point: The six kinds include attributive, determinative, descriptive, numeral, aggregative, and indeclinable compounds.

१००९. (B) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१०१०. (B) The determinative compound includes the negative determinative compound. — The source section supports this point: The determinative compound includes the negative determinative compound.

१०११. (C) The aggregative compound includes mutually aggregative, unified aggregative, and residual aggregative forms. — The source section supports this point: The aggregative compound includes mutually aggregative, unified aggregative, and residual aggregative forms.

१०१२. (A) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१०१३. (C) In an attributive compound, the first word has fixed potentiality and the second word may also imply another related thing. — The source section supports this point: In an attributive compound, the first word has fixed potentiality and the second word may also imply another related thing.

१०१४. (C) The example “bring the brindled-cow-man” shows how a compound can point to an owner through the thing possessed. — The source section supports this point: The example “bring the brindled-cow-man” shows how a compound can point to an owner through the thing possessed.

१०१५. (C) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

than serving as a decorative detail.

१०१६. (D) Grammarians hold that the combination itself has potentiality beyond the component words, but Gangeśa says the potentialities lie in the combined words, not in the combination itself. — The source section supports this point: Grammarians hold that the combination itself has potentiality beyond the component words, but Gangeśa says the potentialities lie in the combined words, not in the combination itself.

१०१७. (B) In a determinative compound, the second word has fixed potentiality while the first may have potentiality and implication. — The source section supports this point: In a determinative compound, the second word has fixed potentiality while the first may have potentiality and implication.

१०१८. (C) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१०१९. (D) In a descriptive compound, words stand to each other in identity and no special rule of potentiality is needed. — The source section supports this point: In a descriptive compound, words stand to each other in identity and no special rule of potentiality is needed.

१०२०. (B) The same is true of numeral compounds such as “five cows.” — The source section supports this point: The same is true of numeral compounds such as “five cows.”

१०२१. (B) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१०२२. (D) In aggregative compounds there is no special rule for assuming potentiality or implication by component words. — The source section supports this point: In aggregative compounds there is no special rule for assuming potentiality or implication by component words.

१०२३. (C) In indeclinable compounds both potentiality and implication may occur in the last word. — The source section supports this point: In indeclinable compounds both potentiality and implication may occur in the last word.

१०२४. (A) It helps explain book iv — implication / lakṣaṇā and compound words within the larger doctrine of valid knowledge. — This point belongs to Book IV — Implication / Lakṣaṇā and Compound Words and clarifies the doctrine rather than serving as a decorative detail.

१०२५. (D) implication or secondary signification — “Lakṣaṇā” is used here in the sense of implication or secondary signification.

१०२६. (A) Lakṣaṇā — The correct term is “Lakṣaṇā.”

१०२७. (D) compound word — “Samāsa” is used here in the sense of compound word.

१०२८. (A) Samāsa — The correct term is “Samāsa.”

१०२९. (B) attributive compound — “Bahuvrīhi” is used here in the sense of attributive compound.

१०३०. (C) Bahuvrīhi — The correct term is “Bahuvrīhi.”

१०३१. (A) determinative compound — “Tatpuruṣa” is used here in the sense of determinative compound.

१०३२. (B) Tatpuruṣa — The correct term is “Tatpuruṣa.”

१०३३. (D) descriptive compound — “Karmadhāraya” is used here in the sense of descriptive compound.

१०३४. (B) Karmadhāraya — The correct term is “Karmadhāraya.”

१०३५. (C) numeral compound — “Dvigu” is used here in the sense of numeral compound.

१०३६. (A) Dvigu — The correct term is “Dvigu.”

१०३७. (A) **aggregative compound** — “Dvandva” is used here in the sense of aggregative compound.

१०३८. (C) **Dvandva** — The correct term is “Dvandva.”

१०३९. (B) **indeclinable compound** — “Avyayībhāva” is used here in the sense of indeclinable compound.

१०४०. (A) **Avyayībhāva** — The correct term is “Avyayībhāva.”

१०४१. (A) **Lakṣaṇā and compound analysis show how word-meaning extends beyond simple dictionary signification through relation, composition, and intention.** — Lakṣaṇā and compound analysis show how word-meaning extends beyond simple dictionary signification through relation, composition, and intention.

१०४२. (C) **A verbal suffix such as ti, tas, or anti after a root refers to effort favorable to what is signified by the root.** — The source section supports this point: A verbal suffix such as ti, tas, or anti after a root refers to effort favorable to what is signified by the root.

१०४३. (C) **It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०४४. (A) **“Caitra cooks” means Caitra possesses efforts favorable to cooking.** — The source section supports this point: “Caitra cooks” means Caitra possesses efforts favorable to cooking.

१०४५. (A) **When the agent is inanimate, the verbal suffix may refer by implication to the operation favorable to what the root signifies.** — The source section supports this point: When the agent is inanimate, the verbal suffix may refer by implication to the operation favorable to what the root signifies.

१०४६. (D) **It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०४७. (B) **“The chariot moves” signifies that the chariot possesses an operation favorable to moving.** — The source section supports this point: “The chariot moves” signifies that the chariot possesses an operation favorable to moving.

१०४८. (C) **The root of a verb refers to the operation favorable to the effect signified by the verb.** — The source section supports this point: The root of a verb refers to the operation favorable to the effect signified by the verb.

१०४९. (C) **It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०५०. (D) **The root gam in “he goes to the village” refers to moving, favorable to connection with the village.** — The source section supports this point: The root gam in “he goes to the village” refers to moving, favorable to connection with the village.

१०५१. (A) **In an intransitive verb, the root may refer merely to the operation, as in sthā meaning staying.** — The source section supports this point: In an intransitive verb, the root may refer merely to the operation, as in sthā meaning staying.

१०५२. (C) **It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge.** — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०५३. (C) **A prefix by itself does not bear independent meaning but points to a special meaning of the following root.** — The source section supports this point: A prefix by itself does not bear independent meaning but points to a special meaning of the following root.

१०५४. (A) **In vijayate, the prefix vi points to completeness of conquest.** — The source section supports this point: In vijayate, the prefix vi points to completeness of conquest.

१०५५. (C) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge. — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०५६. (A) Some say gesture is a means of valid knowledge, but Gangeśa rejects it as a separate means. — The source section supports this point: Some say gesture is a means of valid knowledge, but Gangeśa rejects it as a separate means.

१०५७. (A) A gesture merely reminds us of words that produce knowledge or prompts inference about desire. — The source section supports this point: A gesture merely reminds us of words that produce knowledge or prompts inference about desire.

१०५८. (D) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge. — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०५९. (A) Tradition and rumour are not distinct from verbal testimony. — The source section supports this point: Tradition and rumour are not distinct from verbal testimony.

१०६०. (D) Presumption and non-perception are comprised under inference in this account. — The source section supports this point: Presumption and non-perception are comprised under inference in this account.

१०६१. (B) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge. — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०६२. (A) The four accepted means of knowledge remain perception, inference, comparison, and verbal testimony. — The source section supports this point: The four accepted means of knowledge remain perception, inference, comparison, and verbal testimony.

१०६३. (D) The final section returns to the four-pramāṇa structure announced at the start of the text. — The source section supports this point: The final section returns to the four-pramāṇa structure announced at the start of the text.

१०६४. (B) It helps explain book iv — verbal suffixes, roots, prefixes, and four pramāṇas within the larger doctrine of valid knowledge. — This point belongs to Book IV — Verbal Suffixes, Roots, Prefixes, and Four Pramāṇas and clarifies the doctrine rather than serving as a decorative detail.

१०६५. (C) The treatment of suffix, root, and prefix completes the semantic analysis of verbal testimony. — The source section supports this point: The treatment of suffix, root, and prefix completes the semantic analysis of verbal testimony.

१०६६. (D) verbal suffix — “Ākhyāta” is used here in the sense of verbal suffix.

१०६७. (D) Ākhyāta — The correct term is “Ākhyāta.”

१०६८. (C) verbal root — “Dhātu” is used here in the sense of verbal root.

१०६९. (D) Dhātu — The correct term is “Dhātu.”

१०७०. (D) prefix — “Upasarga” is used here in the sense of prefix.

१०७१. (D) Upasarga — The correct term is “Upasarga.”

१०७२. (C) gesture — “Ceṣṭā” is used here in the sense of gesture.

१०७३. (D) Ceṣṭā — The correct term is “Ceṣṭā.”

१०७४. (A) tradition — “Aitihya” is used here in the sense of tradition.

१०७५. (C) Aitihya — The correct term is “Aitihya.”

१०७६. (D) rumour — “Janaśruti” is used here in the sense of rumour.

१०७७. (A) Janaśruti — The correct term is “Janaśruti.”

- १०७८. (C) presumption included under inference** — “Arthāpatti” is used here in the sense of presumption included under inference.
- १०७९. (A) Arthāpatti** — The correct term is “Arthāpatti.”
- १०८०. (B) non-perception included under inference** — “Anupalabdhi” is used here in the sense of non-perception included under inference.
- १०८१. (A) Anupalabdhi** — The correct term is “Anupalabdhi.”
- १०८२. (C) The closing topics complete the analysis of word-function and reaffirm the four accepted means of valid knowledge.** — The closing topics complete the analysis of word-function and reaffirm the four accepted means of valid knowledge.
- १०८३. (B) Perception, inference, comparison, and verbal testimony.** — Perception, inference, comparison, and verbal testimony.
- १०८४. (B) Because non-existence is treated as perceptible through particularity and non-perception is included under inference.** — Because non-existence is treated as perceptible through particularity and non-perception is included under inference.
- १०८५. (D) The theory of general-character perception helps explain how universal vyāpti can be apprehended for inference.** — The theory of general-character perception helps explain how universal vyāpti can be apprehended for inference.
- १०८६. (A) Comparison produces knowledge of the word-referent relation through instructed likeness, not through a middle term and probandum.** — Comparison produces knowledge of the word-referent relation through instructed likeness, not through a middle term and probandum.
- १०८७. (A) It produces knowledge through meaningful speech attended by expectancy, consistency, contiguity, potentiality, and intention.** — It produces knowledge through meaningful speech attended by expectancy, consistency, contiguity, potentiality, and intention.
- १०८८. (B) Definitions are tested against examples, counterexamples, conditions, and rival objections before a conclusion is accepted.** — Definitions are tested against examples, counterexamples, conditions, and rival objections before a conclusion is accepted.
- १०८९. (A) Subtle distinctions are used to secure precise accounts of valid knowledge.** — Subtle distinctions are used to secure precise accounts of valid knowledge.
- १०९०. (B) They visualize loci, regions, absences, and co-presence relations involved in defining vyāpti.** — They visualize loci, regions, absences, and co-presence relations involved in defining vyāpti.
- १०९१. (B) A cognition or means is accepted only after its causal conditions and possible defects are carefully analyzed.** — A cognition or means is accepted only after its causal conditions and possible defects are carefully analyzed.
- १०९२. (B) To present the core doctrines of Tattva-Cintāmaṇi across the four means of valid knowledge in English summary form.** — To present the core doctrines of Tattva-Cintāmaṇi across the four means of valid knowledge in English summary form.

अध्याय ३ : The Tattva-Chintamani of Gangesa Upadhyaya - UPSC Prelims Level Quiz

१. Which series is printed at the top of the title page?
 - (A) Sacred Books of the East
 - (B) Mithila Research Series
 - (C) Asiatic Society Monographs
 - (D) Bibliotheca Indica: A Collection of Oriental Works
२. Who is identified as the author of the Tattva-Chintamani?
 - (A) Gangesa Upadhyaya
 - (B) Kamakhya Natha Tarkavagisa
 - (C) Satis Chandra Vidyabhusana
 - (D) Mathura Natha Tarkavagisa
३. Whose commentary accompanies the Tattva-Chintamani in this volume?
 - (A) Sivaditya Misra
 - (B) Raghunatha Siromani
 - (C) Vasudeva Sarvabhauma
 - (D) Mathura Natha Tarkavagisa
४. Which khanda is named for Volume I?
 - (A) Upamana Khanda
 - (B) Pratyaksa Khanda
 - (C) Anumana Khanda
 - (D) Sabda Khanda
५. Who edited the printed volume?
 - (A) Gangesa Upadhyaya
 - (B) Satis Chandra Vidyabhusana
 - (C) Mathura Natha Tarkavagisa
 - (D) Pandit Kamakhya Natha Tarkavagisa
६. Who wrote the English introduction?
 - (A) Satis Chandra Vidyabhusana
 - (B) Vasudeva Sarvabhauma
 - (C) Mathura Natha Tarkavagisa
 - (D) Gangesa Upadhyaya
७. What does the introduction give as the meaning of Tattva-cintamani?
 - (A) A thought-jewel of truth
 - (B) A lamp of devotional poetry
 - (C) A garland of ritual acts
 - (D) A jewel of royal lineage
८. What alternate title is glossed as a thought-jewel of valid knowledge?
 - (A) Pramana-cintamani
 - (B) Pratyaksa-khanda
 - (C) Sabda-ratna
 - (D) Anumana-dipika

१. In the introduction, the Tattva-Chintamani is reckoned as the first work of which school?

- (A) Advaita Vedanta monastic school
- (B) Kashmir Shaiva ritual school
- (C) Modern School of Hindu Logic
- (D) Bengal devotional school

१०. The author of Tattva-Chintamani is described as a logician of which region?

- (A) Kashmir
- (B) Maharashtra
- (C) Gujarat
- (D) Mithila

११. Which village is named as Gangesa's birthplace?

- (A) Varanasi
- (B) Karion
- (C) Kanauj
- (D) Navadvipa

१२. On the banks of which river was Gangesa's birthplace located?

- (A) Koshi
- (B) Kamala
- (C) Bagmati
- (D) Ganga

१३. Karion is described as twelve miles south-east of which town?

- (A) Patna
- (B) Kanauj
- (C) Darbhanga
- (D) Navadvipa

१४. Which goddess is Gangesa said to have propitiated?

- (A) Lakshmi
- (B) Kali
- (C) Sarasvati
- (D) Durga as Mahishamardini

१५. Which author of Saptapadārthi is mentioned by Gangesa?

- (A) Sivaditya Misra
- (B) Amaraçandra Suri
- (C) Raghunatha Siromani
- (D) Ananda Suri

१६. Which Vaisesika work does Gangesa frequently quote?

- (A) Khandana-khanda-khadya
- (B) Tarkasangraha
- (C) Ratna-kosa
- (D) Dhvanyaloka

১৭. Gangesa is placed later than which author of Khandana-khanda-khadya?

- (A) Bhartrhari
- (B) Vatsyayana
- (C) Bhasa
- (D) Sri Harsa

১৮. Sri Harsa is said to have lived in the court of which king?

- (A) Harisimhadeva
- (B) Jayacandra
- (C) Vikramaditya
- (D) Krishnadevaraya

১৯. Which son of Gangesa is used in the dating discussion?

- (A) Vasudeva Sarvabhauma
- (B) Mathura Natha Tarkavagisa
- (C) Vardhamana Upadhyaya
- (D) Kamakhya Natha Tarkavagisa

২০. Who introduced the study of the Tattva-Chintamani into Bengal?

- (A) Raghunatha Siromani
- (B) Vasudeva Sarvabhauma
- (C) Sivaditya Misra
- (D) Mathura Natha Tarkavagisa

২১. After which event in 1503 AD was the work much popularised in Bengal?

- (A) Publication by Motilal Banarsidass
- (B) Foundation of Bibliotheca Indica
- (C) Establishment of the university of Navadvipa
- (D) Composition of Saptapadarthi

২২. Into which regions was the work gradually introduced after Bengal?

- (A) Gujarat, Kerala and Sri Lanka
- (B) Assam, Odisha and Manipur
- (C) Madras, Maharashtra and Kashmir
- (D) Punjab, Sindh and Baluchistan

২৩. How many books does the Tattva-Chintamani have?

- (A) Two
- (B) Three
- (C) Five
- (D) Four

২৪. Which book opens with stanzas saluting God Siva?

- (A) The third book on comparison
- (B) The fourth book on verbal testimony
- (C) The first book on perception
- (D) The second book on inference

२५. Invocation of blessings is chiefly a means of what?

- (A) Counting the five members of a syllogism
- (B) Removing obstacles to a work
- (C) Proving invariable concomitance
- (D) Defining verbal testimony

२६. Which work is cited as unfinished because of excessive obstacles?

- (A) Kadambari
- (B) Saptapadārthi
- (C) Ratna-kosa
- (D) Tattva-Chintamani

२७. What is Prama?

- (A) A type of publisher's notice
- (B) Valid knowledge of a thing as it is
- (C) A condition in inference
- (D) A five-membered syllogism

२८. What example does the text use for valid knowledge?

- (A) Knowing a pearl as silver
- (B) Knowing silver as silver
- (C) Taking smoke as water
- (D) Hearing isolated sound

२९. What example does the text use for invalid knowledge?

- (A) Hearing sound in ether
- (B) Knowing a pearl as silver
- (C) Knowing silver as silver
- (D) Seeing a jar in front of the eye

३०. Which group does not admit invalid knowledge or error?

- (A) Commentators
- (B) Prabhakaras
- (C) Editors
- (D) Buddhists

३१. According to Gangesa, validity is finally inferred from what?

- (A) The number of words in a sentence
- (B) The mere repetition of observations
- (C) The social rank of the speaker
- (D) Fruitful correspondence between knowledge and activity

३२. What is the instrumental cause of perception?

- (A) A sense-organ
- (B) A five-membered argument
- (C) A previous knowledge
- (D) A publisher's city

३३. Which is NOT one of the six senses listed?

- (A) Mind
- (B) Eye
- (C) Ear
- (D) Memory

३४. Which sense is paired with colour?

- (A) Mind
- (B) Nose
- (C) Ear
- (D) Eye

३५. Which sense is paired with sound?

- (A) Tactile surface
- (B) Tongue
- (C) Eye
- (D) Ear

३६. Which sense is paired with odour?

- (A) Mind
- (B) Nose
- (C) Tongue
- (D) Eye

३७. Which sense is paired with savour?

- (A) Nose
- (B) Ear
- (C) Tactile surface
- (D) Tongue

३८. Which internal sense is linked with pleasure, pain, desire and volition?

- (A) Mind
- (B) Nose
- (C) Tactile surface
- (D) Eye

३९. What is sannikarsha?

- (A) Connection between a sense and its object
- (B) A type of fallacy
- (C) A publisher's imprint
- (D) A commentary title

४०. Visual perception of a jar illustrates which contact?

- (A) Meditation
- (B) Particularity
- (C) Union
- (D) Inherence

४१. Visual perception of the colour of a jar illustrates which contact?

- (A) Union only
- (B) Particularity
- (C) United-inherence
- (D) Comparison

४२. Auditory perception of sound in ether illustrates which contact?

- (A) Inherence
- (B) Particularity
- (C) Upadhi
- (D) Union

४३. Perception of non-existence of a jar on the ground uses which contact?

- (A) Union only
- (B) Inherence only
- (C) Speaker's intention
- (D) Particularity

४४. Which is one of the three forms of transcendent perception?

- (A) Savyabhicara
- (B) Pratijna
- (C) Yogaja
- (D) Paksa

४५. General-character transcendent perception is explained through which generic nature?

- (A) Smokeness
- (B) Cowhood only
- (C) Wetness
- (D) Publisherhood

४६. Seeing sandalwood and perceiving fragrance illustrates what?

- (A) Meditation-produced perception
- (B) General-character perception
- (C) Knowledge-character transcendent perception
- (D) Inference for others

४७. What is inherence?

- (A) A condition accompanying the major term
- (B) A public syllogism
- (C) An intimate relation between things that cannot exist separately
- (D) A list of printing places

४८. In the example 'the man has a stick', what is the relation?

- (A) Particularity
- (B) Union
- (C) Verbal testimony
- (D) Inherence

४९. In the example 'the flower has colour', what is the relation?

- (A) Inherence
- (B) Union
- (C) Comparison
- (D) Upadhi

५०. What does Gangesa deny as an independent means for knowing non-existence?

- (A) Non-perception
- (B) Verbal testimony
- (C) Inference
- (D) Perception

५१. How is non-existence perceived according to Gangesa?

- (A) Only by scripture
- (B) By the senses through particularity
- (C) Only by repeated observation
- (D) Only by comparison

५२. Which non-existence has no beginning but an end?

- (A) Antecedent non-existence
- (B) Absolute non-existence
- (C) Reciprocal non-existence
- (D) Subsequent non-existence

५३. Which non-existence has a beginning but no end?

- (A) Absolute non-existence
- (B) Reciprocal non-existence
- (C) Antecedent non-existence
- (D) Subsequent non-existence

५४. Which non-existence is viewed in relation to past, present and future?

- (A) Meditation-produced non-existence
- (B) Absolute non-existence
- (C) Subsequent non-existence
- (D) Antecedent non-existence

५५. Which non-existence is non-existence of identity?

- (A) Subsequent non-existence
- (B) Antecedent non-existence
- (C) Universal non-existence
- (D) Reciprocal non-existence

५६. Which condition is NOT a special perceptual cause?

- (A) A five-membered syllogism
- (B) Absence of obstacles
- (C) Manifestness
- (D) Proportionate extension

५७. Which example shows the need for manifestness?

- (A) A meteor obscured in midday blaze
- (B) A sentence with expectancy
- (C) A gavaya compared to a cow
- (D) A syllogism about a hill

५८. Which example shows the need for light in visual perception?

- (A) A reason needing upadhi
- (B) A cow needing comparison
- (C) A word needing expectancy
- (D) A pot needing sufficient light on its front

५९. Why is the mind atomic?

- (A) It is the same as ether
- (B) It can unite with only one external sense at a time
- (C) It makes verbal testimony impossible
- (D) It is visible like a jar

६०. The hundred lotus leaves pierced by a needle explain what?

- (A) The meaning of verbal testimony
- (B) Rapid succession mistaken for simultaneity
- (C) The four books of knowledge
- (D) The origin of Navadvipa

६१. Self-consciousness arises after which form of knowledge?

- (A) Knowledge such as 'this' or 'pot'
- (B) A denial of all perception
- (C) A list of publishers
- (D) The title page of the book

६२. Self-consciousness is described as what?

- (A) Comparison with a cow
- (B) Mental perception of previous knowledge
- (C) Auditory perception of sound
- (D) Visual perception of colour

६३. Nirvikalpaka perception is what?

- (A) A denial of speech
- (B) Immediate and indeterminate
- (C) Mediate and determinate
- (D) A five-membered inference

६४. Savikalpaka perception is what?

- (A) Immediate and indeterminate
- (B) Mediate and determinate
- (C) A commentary on the title page
- (D) A condition accompanying smoke

୬୫. Which expression illustrates mediate perception?

- (A) A gavaya is like a cow
- (B) Speech is not valid
- (C) This is a pot
- (D) The hill is full of smoke

୬୬. What is inferential knowledge called?

- (A) Abhava
- (B) Sabda
- (C) Upamiti
- (D) Anumiti

୬୭. In the stock inference, what is the minor term?

- (A) Hill
- (B) Fire
- (C) Smoke
- (D) Wet fuel

୬୮. In the stock inference, what is the major term?

- (A) Kitchen
- (B) Smoke
- (C) Fire
- (D) Hill

୬୯. In the stock inference, what is the middle term?

- (A) Kitchen
- (B) Hill
- (C) Fire
- (D) Smoke

୭୦. What is the stock inference?

- (A) Speech is invalid because it is printed
- (B) The jar is a cow because it is a gavaya
- (C) The flower has colour because it has a stick
- (D) The hill is full of fire because it is full of smoke

୭୧. What does Gangesa maintain about inference?

- (A) It is identical with perception
- (B) It is a means of knowledge over and above perception
- (C) It is only vocal invocation
- (D) It is a printing error

୭୨. What is vyapti?

- (A) The title page
- (B) Invariable concomitance
- (C) A publisher's city
- (D) A kind of bodily invocation

७३. Why are mere repeated observations insufficient for vyapti?

- (A) They make all speech silent
- (B) They can produce recollection but not invariable concomitance by themselves
- (C) They make the mind visible
- (D) They turn comparison into touch

७४. What is upadhi?

- (A) A condition that accompanies the major term but not always the middle term
- (B) The editor's title
- (C) The first member of a syllogism
- (D) The perception of fragrance

७५. A proper middle term should be what?

- (A) Always printed in Devanagari
- (B) Always a verbal testimony
- (C) Always a proper noun
- (D) Unconditional and free from upadhi

७६. Which is the condition in the smoke-fire example?

- (A) The hill
- (B) Wet fuel
- (C) The commentator
- (D) The eye

७७. What is inference for oneself called?

- (A) Pararthanumana
- (B) Svarthanumana
- (C) Sabda-pramanya
- (D) Samavaya

७८. What is inference for the sake of others called?

- (A) Svarthanumana
- (B) Pratyaksa
- (C) Pararthanumana
- (D) Abhava

७९. Which syllogistic member states what is to be proved?

- (A) Nigamana
- (B) Hetu
- (C) Pratijna
- (D) Udaharana

८०. Which syllogistic member gives the reason?

- (A) Hetu
- (B) Nigamana
- (C) Upanaya
- (D) Pratijna

୯୧. Which syllogistic member gives the example?

- (A) Nigamana
- (B) Upanaya
- (C) Udaharana
- (D) Pratijna

୯୨. Which syllogistic member applies the universal relation to the present case?

- (A) Upanaya
- (B) Udaharana
- (C) Hetu
- (D) Nigamana

୯୩. Which syllogistic member states the conclusion?

- (A) Nigamana
- (B) Hetu
- (C) Pratijna
- (D) Udaharana

୯୪. Which fallacy is inconclusive or irregular?

- (A) Badhita
- (B) Savyabhicara
- (C) Viruddha
- (D) Asiddha

୯୫. Which fallacy is contradictory?

- (A) Viruddha
- (B) Asiddha
- (C) Badhita
- (D) Savyabhicara

୯୬. Which fallacy is unproved?

- (A) Badhita
- (B) Savyabhicara
- (C) Asiddha
- (D) Viruddha

୯୭. Which fallacy is contradicted or incompatible?

- (A) Viruddha
- (B) Savyabhicara
- (C) Asiddha
- (D) Badhita

୯୮. Which book deals with comparison?

- (A) Pratyaksa-khanda
- (B) Sabda-khanda
- (C) Anumana-khanda
- (D) Upamana-khanda

८९. Which animal is used in the standard comparison example?

- (A) Swan
- (B) Elephant
- (C) Horse
- (D) Gavaya

९०. In the comparison example, what is learned?

- (A) A word is like wet fuel
- (B) Gavaya is like a cow
- (C) A pot is like non-existence
- (D) Smoke is like fire

९१. Which book deals with verbal testimony?

- (A) Anumana-khanda
- (B) Pratyaksa-khanda
- (C) Sabda-khanda
- (D) Upamana-khanda

९२. Who are cited as denying speech as a means of valid knowledge?

- (A) Panjikaras
- (B) Prabhakara Mimamsakas
- (C) Mithila grammarians
- (D) Buddhists

९३. Which factor in verbal cognition means expectancy?

- (A) Tatparya
- (B) Sannidhi
- (C) Akanksha
- (D) Yogyata

९४. Which factor in verbal cognition means fitness or compatibility?

- (A) Akanksha
- (B) Tatparya
- (C) Yogyata
- (D) Sannidhi

९५. Which factor in verbal cognition means proximity?

- (A) Akanksha
- (B) Tatparya
- (C) Sannidhi
- (D) Yogyata

९६. Which factor in verbal cognition means speaker's purport?

- (A) Yogyata
- (B) Akanksha
- (C) Sannidhi
- (D) Tatparya

१७. Which description best matches Bibliotheca Indica?

- (A) the series described on the title page as A Collection of Oriental Works
- (B) fitness or semantic compatibility in verbal cognition
- (C) the village on the banks of the Kamala where Gangesa is said to have been born
- (D) the work of Gangesa Upadhyaya presented in this volume

१८. Which description best matches The Tattva-Chintamani?

- (A) an inconclusive or irregular reason
- (B) the work of Gangesa Upadhyaya presented in this volume
- (C) the generic nature used in the example of general-character transcendent perception
- (D) intercourse or connection between a sense and its object

१९. Which description best matches Gangesa Upadhyaya?

- (A) the doctrine of self-consciousness
- (B) an intimate relation between two things that cannot exist separately
- (C) transcendent perception not produced through the six ordinary kinds of intercourse
- (D) the author of the Tattva-Chintamani

१००. Which description best matches Mathura Natha Tarkavagisa?

- (A) an intimate relation between two things that cannot exist separately
- (B) non-existence or negation
- (C) the commentator whose commentary accompanies the Tattva-Chintamani
- (D) expectancy among words in a sentence

१०१. Which description best matches Pratyaksa Khanda?

- (A) an inconclusive or irregular reason
- (B) Volume I of the work, dealing with perception
- (C) transcendent intercourse whose character is knowledge
- (D) the standard condition in the example concerning smoke and fire

१०२. Which description best matches Pandit Kamakhya Natha Tarkavagisa?

- (A) speaker's intention or purport in verbal cognition
- (B) the sense corresponding to sound and auditory perception
- (C) the editor named on the title page
- (D) Gangesa's son, used as evidence for dating Gangesa

१०३. Which description best matches Satis Chandra Vidyabhusana?

- (A) Volume I of the work, dealing with perception
- (B) invariable concomitance
- (C) the village on the banks of the Kamala where Gangesa is said to have been born
- (D) the writer of the English introduction

१०४. Which description best matches Motilal Banarsidass?

- (A) a contradictory reason
- (B) the opponents cited as denying speech as a means of valid knowledge
- (C) the publisher named with Delhi, Patna and Varanasi
- (D) immediate, non-reflective or indeterminate perception

१०५. Which description best matches Pramana-cintamani?

- (A) consideration or knowledge of premises leading to inferential knowledge
- (B) the book on verbal testimony
- (C) the alternate name explained as a thought-jewel of valid knowledge
- (D) the application in the Nyaya syllogism

१०६. Which description best matches Modern School of Hindu Logic?

- (A) the school for which the Tattva-Chintamani is reckoned the first work
- (B) a later knowledge in the form I know this or I know the pot
- (C) a condition of perception; too much proximity or too much distance can obstruct perception
- (D) the major term, predicate or probandum

१०७. Which description best matches Vasudeva Sarvabhauma?

- (A) inference for one's self
- (B) the scholar who introduced the study of the Tattva-Chintamani into Bengal after education in Mithila
- (C) the theory of error or invalid knowledge as knowing a thing as it is not
- (D) the king in whose Kanauj court Sri Harsa lived in 1186 AD

१०८. Which description best matches Raghunatha Siromani?

- (A) the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established
- (B) the doctrine of self-consciousness
- (C) the school for which the Tattva-Chintamani is reckoned the first work
- (D) the sense corresponding to colour and visual perception

१०९. Which description best matches Karion?

- (A) the animal used in the standard example of comparison
- (B) expectancy among words in a sentence
- (C) a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms
- (D) the village on the banks of the Kamala where Gangesa is said to have been born

११०. Which description best matches Kamala?

- (A) the river on whose banks Gangesa's birthplace is located
- (B) non-perception, which Gangesa does not admit as an independent means of knowing non-existence
- (C) the village on the banks of the Kamala where Gangesa is said to have been born
- (D) the middle term, reason or mark

१११. Which description best matches Sivaditya Misra?

- (A) the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established
- (B) the standard condition in the example concerning smoke and fire
- (C) the discussion of inherence
- (D) the author of Saptapadarthi whose name Gangesa mentions

११२. Which description best matches Ratna-kosa?

- (A) a Vaisheshika work from which Gangesa makes frequent quotations
- (B) the work of Gangesa Upadhyaya presented in this volume
- (C) speaker's intention or purport in verbal cognition
- (D) immediate, non-reflective or indeterminate perception

११३. Which description best matches Sri Harsa?

- (A) the author of Khandana-khanda-khadya after whom Gangesa is placed
- (B) non-existence with a beginning but no end
- (C) the doctrine that the mind cannot unite with all senses at once
- (D) valid knowledge, explained as knowledge of a thing as it is

११४. Which description best matches Jayacandra?

- (A) the king in whose Kanauj court Sri Harsa lived in 1186 AD
- (B) expectancy among words in a sentence
- (C) invalid knowledge
- (D) an inconclusive or irregular reason

११५. Which description best matches Vardhamana Upadhyaya?

- (A) Gangesa's son, used as evidence for dating Gangesa
- (B) Volume I of the work, dealing with perception
- (C) the application in the Nyaya syllogism
- (D) non-perception, which Gangesa does not admit as an independent means of knowing non-existence

११६. Which description best matches Pratyaksa?

- (A) perception, the first book of the Tattva-Chintamani
- (B) the example used to explain knowledge-character transcendent perception
- (C) the author of the Tattva-Chintamani
- (D) verbal testimony, the fourth book of the Tattva-Chintamani

११७. Which description best matches Anumana?

- (A) inference for the sake of others
- (B) the major term in the stock inference from smoke
- (C) the writer of the English introduction
- (D) inference, the second book of the Tattva-Chintamani

११८. Which description best matches Upamana?

- (A) the author of the Tattva-Chintamani
- (B) reasoning or confutation used in determining invariable concomitance
- (C) a Vaisesika work from which Gangesa makes frequent quotations
- (D) comparison, the third book of the Tattva-Chintamani

११९. Which description best matches Sabda?

- (A) consideration or knowledge of premises leading to inferential knowledge
- (B) non-perception, which Gangesa does not admit as an independent means of knowing non-existence
- (C) the author of the Tattva-Chintamani
- (D) verbal testimony, the fourth book of the Tattva-Chintamani

१२०. Which description best matches Mangala-vada?

- (A) the discussion of the validity of knowledge
- (B) non-existence with no beginning but with an end
- (C) the discussion of invocation of blessings
- (D) non-existence with a beginning but no end

१११. Which description best matches Pramanya-vada?

- (A) a contradictory reason
- (B) the discussion of the validity of knowledge
- (C) the sense corresponding to odour and olfactory perception
- (D) the series described on the title page as A Collection of Oriental Works

११२. Which description best matches Prama?

- (A) a special cause of visual perception, as a pot needs sufficient light on its front
- (B) valid knowledge, explained as knowledge of a thing as it is
- (C) the publisher named with Delhi, Patna and Varanasi
- (D) the conclusion in the Nyaya syllogism

११३. Which description best matches Pramana?

- (A) a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms
- (B) the proposition in the Nyaya syllogism
- (C) Gangesa's corrective direction in defining perception
- (D) means of deriving valid knowledge

११४. Which description best matches Aprama?

- (A) non-existence of identity
- (B) invalid knowledge
- (C) expectancy among words in a sentence
- (D) Gangesa's corrective direction in defining perception

११५. Which description best matches Anyatha-khyati?

- (A) the doctrine of self-consciousness
- (B) the theory of error or invalid knowledge as knowing a thing as it is not
- (C) united-inherent-inherence, as in perceiving colourness of a jar
- (D) the discussion whether speech is a means of valid knowledge

११६. Which description best matches Bhrama?

- (A) the middle term in the stock inference from smoke to fire
- (B) the example used to explain knowledge-character transcendent perception
- (C) an inconclusive or irregular reason
- (D) error or invalid knowledge

११७. Which description best matches Prabhakaras?

- (A) a special cause of visual perception, as a pot needs sufficient light on its front
- (B) the minor term, subject, locus or side in an inference
- (C) verbal testimony, the fourth book of the Tattva-Chintamani
- (D) Mimamsakas who say knowledge derives validity from its own general grounds

११८. Which description best matches Fruitful activity?

- (A) the minor term, subject, locus or side in an inference
- (B) the generic nature used in the example of general-character transcendent perception
- (C) the internal sense corresponding to feelings such as pleasure and pain
- (D) the practical correspondence through which validity is inferred

१३९. Which description best matches Aksapada?

- (A) means of deriving valid knowledge
- (B) consideration or knowledge of premises leading to inferential knowledge
- (C) the authority whose definition of perception Gangesa examines
- (D) the instrumental cause of perception, not a previous knowledge

१३०. Which description best matches Direct apprehension?

- (A) a contradictory reason
- (B) Gangesa's corrective direction in defining perception
- (C) expectancy among words in a sentence
- (D) the standard condition in the example concerning smoke and fire

१३१. Which description best matches Sense-organ?

- (A) a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms
- (B) the instrumental cause of perception, not a previous knowledge
- (C) the series described on the title page as A Collection of Oriental Works
- (D) the authority whose definition of perception Gangesa examines

१३२. Which description best matches Eye?

- (A) non-existence with a beginning but no end
- (B) inference, the second book of the Tattva-Chintamani
- (C) inference for one's self
- (D) the sense corresponding to colour and visual perception

१३३. Which description best matches Ear?

- (A) union, as in visual perception of a jar
- (B) intercourse or connection between a sense and its object
- (C) the sense corresponding to sound and auditory perception
- (D) a later knowledge in the form I know this or I know the pot

१३४. Which description best matches Nose?

- (A) transcendent intercourse whose character is knowledge
- (B) united-inherent-inherence, as in perceiving colourness of a jar
- (C) fitness or semantic compatibility in verbal cognition
- (D) the sense corresponding to odour and olfactory perception

१३५. Which description best matches Tongue?

- (A) the sense corresponding to savour and gustatory perception
- (B) the scholar who introduced the study of the Tattva-Chintamani into Bengal after education in Mithila
- (C) a view involving knower, knowable and knowledge which Gangesa criticises
- (D) the river on whose banks Gangesa's birthplace is located

१३६. Which description best matches Tactile surface?

- (A) particularity, used to explain perception of non-existence
- (B) inherent-inherence, as in auditory perception of soundness
- (C) united-inherence, as in visual perception of the colour of a jar
- (D) the sense corresponding to touch such as warmth and coldness

१३७. Which description best matches Mind?

- (A) invariable concomitance
- (B) the discussion of the causes of perception
- (C) comparison, the third book of the Tattva-Chintamani
- (D) the internal sense corresponding to feelings such as pleasure and pain

१३८. Which description best matches Sannikarsha?

- (A) the publisher named with Delhi, Patna and Varanasi
- (B) the three factors considered in determinate knowledge
- (C) intercourse or connection between a sense and its object
- (D) the generic nature used in the example of general-character transcendent perception

१३९. Which description best matches Samyoga?

- (A) the sense corresponding to touch such as warmth and coldness
- (B) comparison, the third book of the Tattva-Chintamani
- (C) union, as in visual perception of a jar
- (D) a special cause of visual perception, as a pot needs sufficient light on its front

१४०. Which description best matches Samyukta-samavaya?

- (A) united-inherence, as in visual perception of the colour of a jar
- (B) invalid knowledge
- (C) union, as in visual perception of a jar
- (D) transcendent perception not produced through the six ordinary kinds of intercourse

१४१. Which description best matches Samyukta-samaveta-samavaya?

- (A) united-inherent-inherence, as in perceiving colourness of a jar
- (B) the minor term in the stock inference: the hill is full of fire because it is full of smoke
- (C) the doctrine of self-consciousness
- (D) comparison, the third book of the Tattva-Chintamani

१४२. Which description best matches Samavaya?

- (A) the doctrine of self-consciousness
- (B) invariable concomitance
- (C) inference for one's self
- (D) inherence, as in auditory perception of sound in ether

१४३. Which description best matches Samaveta-samavaya?

- (A) a special cause of visual perception, as a pot needs sufficient light on its front
- (B) the river on whose banks Gangesa's birthplace is located
- (C) inherent-inherence, as in auditory perception of soundness
- (D) a condition of perception; too much proximity or too much distance can obstruct perception

१४४. Which description best matches Visesanata?

- (A) non-existence of identity
- (B) a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms
- (C) particularity, used to explain perception of non-existence
- (D) invariable concomitance

१४५. Which description best matches Alaukika-pratyaksa?

- (A) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (B) transcendent perception not produced through the six ordinary kinds of intercourse
- (C) the internal sense corresponding to feelings such as pleasure and pain
- (D) a special cause of visual perception, as a pot needs sufficient light on its front

१४६. Which description best matches Samanya-laksana?

- (A) transcendent intercourse whose character is general
- (B) the discussion whether speech is a means of valid knowledge
- (C) mediate, reflective or determinate perception
- (D) error or invalid knowledge

१४७. Which description best matches Jnana-laksana?

- (A) the sense corresponding to sound and auditory perception
- (B) transcendent perception produced by meditation
- (C) transcendent intercourse whose character is knowledge
- (D) immediate, non-reflective or indeterminate perception

१४८. Which description best matches Yogaja?

- (A) transcendent perception produced by meditation
- (B) the book on comparison
- (C) the king in whose Kanauj court Sri Harsa lived in 1186 AD
- (D) comparison, the third book of the Tattva-Chintamani

१४९. Which description best matches Smokeness?

- (A) the generic nature used in the example of general-character transcendent perception
- (B) transcendent perception produced by meditation
- (C) the king in whose Kanauj court Sri Harsa lived in 1186 AD
- (D) an intimate relation between two things that cannot exist separately

१५०. Which description best matches Sandalwood fragrance example?

- (A) non-perception, which Gangesa does not admit as an independent means of knowing non-existence
- (B) the example used to explain knowledge-character transcendent perception
- (C) united-inherence, as in visual perception of the colour of a jar
- (D) proximity among words in verbal cognition

१५१. Which description best matches Samavaya-vada?

- (A) comparison, the third book of the Tattva-Chintamani
- (B) non-existence or negation
- (C) verbal testimony, the fourth book of the Tattva-Chintamani
- (D) the discussion of inherence

१५२. Which description best matches Inherence?

- (A) a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms
- (B) an intimate relation between two things that cannot exist separately
- (C) the sense corresponding to savour and gustatory perception
- (D) the village on the banks of the Kamala where Gangesa is said to have been born

১৭৩. Which description best matches Subject-predicate-relation triad?

- (A) the three factors considered in determinate knowledge
- (B) presumption, which Mimamsakas treat as a distinct means
- (C) united-inherence, as in visual perception of the colour of a jar
- (D) the sense corresponding to odour and olfactory perception

১৭৪. Which description best matches Anupalabdhi?

- (A) the discussion of the causes of perception
- (B) non-perception, which Gangesa does not admit as an independent means of knowing non-existence
- (C) inference for one's self
- (D) inherence, as in auditory perception of sound in ether

১৭৫. Which description best matches Abhava?

- (A) the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established
- (B) non-existence or negation
- (C) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (D) speaker's intention or purport in verbal cognition

১৭৬. Which description best matches Counterpart?

- (A) the discussion of the validity of knowledge
- (B) presumption, which Mimamsakas treat as a distinct means
- (C) the sense corresponding to colour and visual perception
- (D) that to which a particular non-existence refers

১৭৭. Which description best matches Antecedent non-existence?

- (A) a Vaisesika work from which Gangesa makes frequent quotations
- (B) non-existence with no beginning but with an end
- (C) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (D) the instrumental cause of perception, not a previous knowledge

১৭৮. Which description best matches Subsequent non-existence?

- (A) non-existence with a beginning but no end
- (B) a later knowledge in the form I know this or I know the pot
- (C) the theory of error or invalid knowledge as knowing a thing as it is not
- (D) invalid knowledge

১৭৯. Which description best matches Absolute non-existence?

- (A) the discussion whether speech is a means of valid knowledge
- (B) non-existence whose counterpart is viewed in relation to past, present and future
- (C) union, as in visual perception of a jar
- (D) inference, the second book of the Tattva-Chintamani

১৮০. Which description best matches Reciprocal non-existence?

- (A) the editor named on the title page
- (B) the discussion of the causes of perception
- (C) united-inherent-inherence, as in perceiving colourness of a jar
- (D) non-existence of identity

१६१. Which description best matches Pratyaksa-karana-vada?

- (A) a condition that constantly accompanies the major term but not always the middle term
- (B) reasoning or confutation used in determining invariable concomitance
- (C) united-inherence, as in visual perception of the colour of a jar
- (D) the discussion of the causes of perception

१६२. Which description best matches Proportionate extension?

- (A) the sense corresponding to odour and olfactory perception
- (B) a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms
- (C) Volume I of the work, dealing with perception
- (D) that to which a particular non-existence refers

१६३. Which description best matches Manifestness?

- (A) intercourse or connection between a sense and its object
- (B) expectancy among words in a sentence
- (C) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (D) the author of the Tattva-Chintamani

१६४. Which description best matches Light connection?

- (A) the major term, predicate or probandum
- (B) the minor term, subject, locus or side in an inference
- (C) a special cause of visual perception, as a pot needs sufficient light on its front
- (D) a condition that constantly accompanies the major term but not always the middle term

१६५. Which description best matches Absence of obstacles?

- (A) the authority whose definition of perception Gangesa examines
- (B) the sense corresponding to touch such as warmth and coldness
- (C) means of deriving valid knowledge
- (D) a condition of perception; too much proximity or too much distance can obstruct perception

१६६. Which description best matches Manonutva-vada?

- (A) the animal used in the standard example of comparison
- (B) perception, the first book of the Tattva-Chintamani
- (C) Mimamsakas who say knowledge derives validity from its own general grounds
- (D) the discussion of the atomic nature of the mind

१६७. Which description best matches Atomic mind?

- (A) inference for the sake of others
- (B) the doctrine that the mind cannot unite with all senses at once
- (C) the publisher named with Delhi, Patna and Varanasi
- (D) the school for which the Tattva-Chintamani is reckoned the first work

१६८. Which description best matches Anu-vyavasaya-vada?

- (A) the doctrine of self-consciousness
- (B) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (C) inference for one's self
- (D) the alternate name explained as a thought-jewel of valid knowledge

१६१. Which description best matches Self-consciousness?

- (A) the authority whose definition of perception Gangesa examines
- (B) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (C) a later knowledge in the form I know this or I know the pot
- (D) a contradicted reason, described as incompatibility

१७०. Which description best matches Triangular perception?

- (A) a view involving knower, knowable and knowledge which Gangesa criticises
- (B) the editor named on the title page
- (C) the middle term, reason or mark
- (D) the writer of the English introduction

१७१. Which description best matches Nirvikalpaka?

- (A) immediate, non-reflective or indeterminate perception
- (B) the animal used in the standard example of comparison
- (C) the authority whose definition of perception Gangesa examines
- (D) transcendent perception not produced through the six ordinary kinds of intercourse

१७२. Which description best matches Savikalpaka?

- (A) a view involving knower, knowable and knowledge which Gangesa criticises
- (B) mediate, reflective or determinate perception
- (C) expectancy among words in a sentence
- (D) presumption, which Mimamsakas treat as a distinct means

१७३. Which description best matches Anumiti?

- (A) inference for one's self
- (B) an intimate relation between two things that cannot exist separately
- (C) the opponents cited as denying speech as a means of valid knowledge
- (D) inferential knowledge

१७४. Which description best matches Paramarsa?

- (A) the practical correspondence through which validity is inferred
- (B) valid knowledge, explained as knowledge of a thing as it is
- (C) non-existence with a beginning but no end
- (D) consideration or knowledge of premises leading to inferential knowledge

१७५. Which description best matches Paksa?

- (A) the king in whose Kanauj court Sri Harsa lived in 1186 AD
- (B) the doctrine of self-consciousness
- (C) non-existence of identity
- (D) the minor term, subject, locus or side in an inference

१७६. Which description best matches Sadhya?

- (A) an intimate relation between two things that cannot exist separately
- (B) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (C) the king in whose Kanauj court Sri Harsa lived in 1186 AD
- (D) the major term, predicate or probandum

१७७. Which description best matches Hetu?

- (A) the middle term, reason or mark
- (B) Volume I of the work, dealing with perception
- (C) inference for one's self
- (D) Gangesa's son, used as evidence for dating Gangesa

१७८. Which description best matches Smoke?

- (A) the commentator whose commentary accompanies the Tattva-Chintamani
- (B) the discussion of inherence
- (C) inference, the second book of the Tattva-Chintamani
- (D) the middle term in the stock inference from smoke to fire

१७९. Which description best matches Fire?

- (A) transcendent perception not produced through the six ordinary kinds of intercourse
- (B) a Vaisesika work from which Gangesa makes frequent quotations
- (C) the major term in the stock inference from smoke
- (D) an intimate relation between two things that cannot exist separately

१८०. Which description best matches Hill?

- (A) the conclusion in the Nyaya syllogism
- (B) transcendent perception not produced through the six ordinary kinds of intercourse
- (C) the doctrine that the mind cannot unite with all senses at once
- (D) the minor term in the stock inference: the hill is full of fire because it is full of smoke

१८१. Which description best matches Vyapti?

- (A) the sense corresponding to colour and visual perception
- (B) the middle term, reason or mark
- (C) immediate, non-reflective or indeterminate perception
- (D) invariable concomitance

१८२. Which description best matches Tarka?

- (A) invariable concomitance
- (B) the sense corresponding to sound and auditory perception
- (C) a contradicted reason, described as incompatibility
- (D) reasoning or confutation used in determining invariable concomitance

१८३. Which description best matches Upadhi?

- (A) non-existence whose counterpart is viewed in relation to past, present and future
- (B) an unproved reason
- (C) transcendent intercourse whose character is knowledge
- (D) a condition that constantly accompanies the major term but not always the middle term

१८४. Which description best matches Wet fuel?

- (A) the proposition in the Nyaya syllogism
- (B) proximity among words in verbal cognition
- (C) inferential knowledge
- (D) the standard condition in the example concerning smoke and fire

१८५. Which description best matches Svathanumana?

- (A) inference for one's self
- (B) the school for which the Tattva-Chintamani is reckoned the first work
- (C) the sense corresponding to odour and olfactory perception
- (D) the generic nature used in the example of general-character transcendent perception

१८६. Which description best matches Parathanumana?

- (A) the minor term, subject, locus or side in an inference
- (B) the three factors considered in determinate knowledge
- (C) inference for the sake of others
- (D) presumption, which Mimamsakas treat as a distinct means

१८७. Which description best matches Pratijna?

- (A) the discussion of the atomic nature of the mind
- (B) the proposition in the Nyaya syllogism
- (C) the practical correspondence through which validity is inferred
- (D) non-existence of identity

१८८. Which description best matches Udaharana?

- (A) the example in the Nyaya syllogism
- (B) the alternate name explained as a thought-jewel of valid knowledge
- (C) an unproved reason
- (D) the theory of error or invalid knowledge as knowing a thing as it is not

१८९. Which description best matches Upanaya?

- (A) a special cause of visual perception, as a pot needs sufficient light on its front
- (B) Gangesa's corrective direction in defining perception
- (C) the theory of error or invalid knowledge as knowing a thing as it is not
- (D) the application in the Nyaya syllogism

१९०. Which description best matches Nigamana?

- (A) an unproved reason
- (B) the writer of the English introduction
- (C) the conclusion in the Nyaya syllogism
- (D) error or invalid knowledge

१९१. Which description best matches Savyabhicara?

- (A) the river on whose banks Gangesa's birthplace is located
- (B) the sense corresponding to savour and gustatory perception
- (C) an inconclusive or irregular reason
- (D) the doctrine of self-consciousness

१९२. Which description best matches Viruddha?

- (A) reasoning or confutation used in determining invariable concomitance
- (B) valid knowledge, explained as knowledge of a thing as it is
- (C) a contradictory reason
- (D) that to which a particular non-existence refers

१९३. Which description best matches Asiddha?

- (A) an unproved reason
- (B) the internal sense corresponding to feelings such as pleasure and pain
- (C) immediate, non-reflective or indeterminate perception
- (D) non-perception, which Gangesa does not admit as an independent means of knowing non-existence

१९४. Which description best matches Badhita?

- (A) the sense corresponding to savour and gustatory perception
- (B) non-existence whose counterpart is viewed in relation to past, present and future
- (C) a contradicted reason, described as incompatibility
- (D) the standard condition in the example concerning smoke and fire

१९५. Which description best matches Arthapatti?

- (A) inherent-inherence, as in auditory perception of soundness
- (B) particularity, used to explain perception of non-existence
- (C) presumption, which Mimamsakas treat as a distinct means
- (D) a special perceptual condition illustrated by the meteor hidden in midday blaze

१९६. Which description best matches Upamana-khanda?

- (A) a special cause of visual perception, as a pot needs sufficient light on its front
- (B) a Vaisesika work from which Gangesa makes frequent quotations
- (C) the book on comparison
- (D) the writer of the English introduction

१९७. Which description best matches Gavaya?

- (A) the publisher named with Delhi, Patna and Varanasi
- (B) the internal sense corresponding to feelings such as pleasure and pain
- (C) the animal used in the standard example of comparison
- (D) invalid knowledge

१९८. Which description best matches Sabda-khanda?

- (A) expectancy among words in a sentence
- (B) inherence, as in auditory perception of sound in ether
- (C) a contradicted reason, described as incompatibility
- (D) the book on verbal testimony

१९९. Which description best matches Sabda-pramanya-vada?

- (A) the discussion whether speech is a means of valid knowledge
- (B) the sense corresponding to odour and olfactory perception
- (C) a view involving knower, knowable and knowledge which Gangesa criticises
- (D) the river on whose banks Gangesa's birthplace is located

२००. Which description best matches Buddhists?

- (A) the standard condition in the example concerning smoke and fire
- (B) transcendent perception produced by meditation
- (C) the opponents cited as denying speech as a means of valid knowledge
- (D) the discussion of the validity of knowledge

২০১. Which description best matches Akanksha?

- (A) speaker's intention or purport in verbal cognition
- (B) the sense corresponding to savour and gustatory perception
- (C) the scholar who introduced the study of the Tattva-Chintamani into Bengal after education in Mithila
- (D) expectancy among words in a sentence

২০২. Which description best matches Yogyata?

- (A) a special perceptual condition illustrated by the meteor hidden in midday blaze
- (B) the major term in the stock inference from smoke
- (C) fitness or semantic compatibility in verbal cognition
- (D) the conclusion in the Nyaya syllogism

২০৩. Which description best matches Sannidhi?

- (A) the example in the Nyaya syllogism
- (B) immediate, non-reflective or indeterminate perception
- (C) proximity among words in verbal cognition
- (D) the discussion of invocation of blessings

২০৪. Which description best matches Tatparya?

- (A) invalid knowledge
- (B) that to which a particular non-existence refers
- (C) the theory of error or invalid knowledge as knowing a thing as it is not
- (D) speaker's intention or purport in verbal cognition

২০৫. Which term denotes: the village on the banks of the Kamala where Gangesa is said to have been born?

- (A) Pratijna
- (B) Viruddha
- (C) Karion
- (D) Vardhamana Upadhyaya

২০৬. Which term denotes: the writer of the English introduction?

- (A) Satis Chandra Vidyabhusana
- (B) Wet fuel
- (C) Upamana
- (D) Subsequent non-existence

২০৭. Which term denotes: mediate, reflective or determinate perception?

- (A) Savikalpaka
- (B) Fire
- (C) The Tattva-Chintamani
- (D) Triangular perception

২০৮. Which term denotes: the discussion of invocation of blessings?

- (A) Samyukta-samaveta-samavaya
- (B) Tactile surface
- (C) Mangala-vada
- (D) Nirvikalpaka

২০৯. Which term denotes: non-existence or negation?

- (A) Vyapti
- (B) Samavaya-vada
- (C) Viruddha
- (D) Abhava

২১০. Which term denotes: the sense corresponding to sound and auditory perception?

- (A) Ear
- (B) Tarka
- (C) Pandit Kamakhya Natha Tarkavagisa
- (D) Pramanya-vada

২১১. Which term denotes: a contradicted reason, described as incompatibility?

- (A) Badhita
- (B) Samyoga
- (C) Savikalpaka
- (D) Karion

২১২. Which term denotes: a view involving knower, knowable and knowledge which Gangesa criticises?

- (A) Tongue
- (B) Triangular perception
- (C) Sivaditya Misra
- (D) The Tattva-Chintamani

২১৩. Which term denotes: the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established?

- (A) Hill
- (B) Samanya-laksana
- (C) Kamala
- (D) Raghunatha Siromani

২১৪. Which term denotes: the example in the Nyaya syllogism?

- (A) Paramarsa
- (B) Direct apprehension
- (C) Udaharana
- (D) Savikalpaka

২১৫. Which term denotes: the author of the Tattva-Chintamani?

- (A) Samavaya
- (B) Counterpart
- (C) Gangesa Upadhyaya
- (D) Akanksha

২১৬. Which term denotes: the instrumental cause of perception, not a previous knowledge?

- (A) Sannidhi
- (B) Satis Chandra Vidyabhusana
- (C) Atomic mind
- (D) Sense-organ

- २१७. Which term denotes: the example used to explain knowledge-character transcendent perception?**
- (A) Badhita
 - (B) Anyatha-khyati
 - (C) Pandit Kamakhya Natha Tarkavagisa
 - (D) Sandalwood fragrance example
- २१८. Which term denotes: the publisher named with Delhi, Patna and Varanasi?**
- (A) Motilal Banarsidass
 - (B) Reciprocal non-existence
 - (C) Sabda
 - (D) Sandalwood fragrance example
- २१९. Which term denotes: united-inherent-inherence, as in perceiving colourness of a jar?**
- (A) Pratyaksa-karana-vada
 - (B) Samyukta-samaveta-samavaya
 - (C) Upamana-khanda
 - (D) Direct apprehension
- २२०. Which term denotes: the opponents cited as denying speech as a means of valid knowledge?**
- (A) Pratijna
 - (B) Pratyaksa
 - (C) Buddhists
 - (D) Karion
- २२१. Which term denotes: the scholar who introduced the study of the Tattva-Chintamani into Bengal after education in Mithila?**
- (A) Vasudeva Sarvabhauma
 - (B) Motilal Banarsidass
 - (C) Nigamana
 - (D) Mind
- २२२. Which term denotes: particularity, used to explain perception of non-existence?**
- (A) Manonutva-vada
 - (B) Samaveta-samavaya
 - (C) Visesanata
 - (D) Fire
- २२३. Which term denotes: fitness or semantic compatibility in verbal cognition?**
- (A) Bibliotheca Indica
 - (B) Yogyata
 - (C) Udaharana
 - (D) Fire
- २२४. Which term denotes: the middle term in the stock inference from smoke to fire?**
- (A) Savyabhicara
 - (B) Smoke
 - (C) Vyapti
 - (D) The Tattva-Chintamani

२२५. Which term denotes: a special perceptual condition illustrated by the meteor hidden in midday blaze?

- (A) Kamala
- (B) Mangala-vada
- (C) Buddhists
- (D) Manifestness

२२६. Which term denotes: the author of Khandana-khanda-khadya after whom Gangesa is placed?

- (A) Motilal Banarsidass
- (B) Inherence
- (C) Sri Harsa
- (D) Samavaya-vada

२२७. Which term denotes: a condition that constantly accompanies the major term but not always the middle term?

- (A) Upadhi
- (B) Bibliotheca Indica
- (C) Viruddha
- (D) Counterpart

२२८. Which term denotes: the discussion of the validity of knowledge?

- (A) Sannidhi
- (B) Manifestness
- (C) Antecedent non-existence
- (D) Pramanya-vada

२२९. Which term denotes: the author of Saptapadarthi whose name Gangesa mentions?

- (A) Sabda
- (B) Sri Harsa
- (C) Anupalabdhi
- (D) Sivaditya Misra

२३०. Which term denotes: the alternate name explained as a thought-jewel of valid knowledge?

- (A) Sadhya
- (B) Gavaya
- (C) Paksa
- (D) Pramana-cintamani

२३१. Which term denotes: the commentator whose commentary accompanies the Tattva-Chintamani?

- (A) Samavaya-vada
- (B) The Tattva-Chintamani
- (C) Mathura Natha Tarkavagisa
- (D) Savyabhicara

२३२. Which term denotes: the animal used in the standard example of comparison?

- (A) Yogyata
- (B) Upamana-khanda
- (C) Anyatha-khyati
- (D) Gavaya

२३३. Which term denotes: the middle term, reason or mark?

- (A) Subsequent non-existence
- (B) Aprama
- (C) Hetu
- (D) Pramanya-vada

२३४. Which term denotes: reasoning or confutation used in determining invariable concomitance?

- (A) Sri Harsa
- (B) Absolute non-existence
- (C) Tarka
- (D) Sabda

२३५. Which term denotes: consideration or knowledge of premises leading to inferential knowledge?

- (A) Gangesa Upadhyaya
- (B) Ear
- (C) Paramarsa
- (D) Sannikarsha

२३६. Which term denotes: the proposition in the Nyaya syllogism?

- (A) Jayacandra
- (B) Pramana
- (C) Pratijna
- (D) Tatparya

२३७. Which term denotes: the conclusion in the Nyaya syllogism?

- (A) Savyabhicara
- (B) Samyukta-samavaya
- (C) Nigamana
- (D) Kamala

२३८. Which term denotes: the three factors considered in determinate knowledge?

- (A) Sabda-khanda
- (B) Anumana
- (C) Fruitful activity
- (D) Subject-predicate-relation triad

२३९. Which term denotes: union, as in visual perception of a jar?

- (A) Aprama
- (B) Vyapti
- (C) Motilal Banarsidass
- (D) Samyoga

२४०. Which term denotes: that to which a particular non-existence refers?

- (A) Manonutva-vada
- (B) Counterpart
- (C) Bibliotheca Indica
- (D) Samyukta-samaveta-samavaya

२४१. Which term denotes: inference for one's self?

- (A) Gangesa Upadhyaya
- (B) Upanaya
- (C) Antecedent non-existence
- (D) Svarthanumana

२४२. Which term denotes: the authority whose definition of perception Gangesa examines?

- (A) Tarka
- (B) Aksapada
- (C) Pramana-cintamani
- (D) Wet fuel

२४३. Which term denotes: the sense corresponding to colour and visual perception?

- (A) Bibliotheca Indica
- (B) Eye
- (C) Pramanya-vada
- (D) Akanksha

२४४. Which term denotes: the application in the Nyaya syllogism?

- (A) Upanaya
- (B) Tactile surface
- (C) Yogyata
- (D) Subject-predicate-relation triad

२४५. Which term denotes: a contradictory reason?

- (A) Udaharana
- (B) Fire
- (C) Nigamana
- (D) Viruddha

२४६. Which term denotes: verbal testimony, the fourth book of the Tattva-Chintamani?

- (A) Bhrama
- (B) Sabda
- (C) Sabda-pramanya-vada
- (D) Jayacandra

२४७. Which term denotes: the practical correspondence through which validity is inferred?

- (A) Mind
- (B) Fruitful activity
- (C) Sandalwood fragrance example
- (D) Anumiti

२४८. Which term denotes: transcendent intercourse whose character is general?

- (A) Samanya-laksana
- (B) Modern School of Hindu Logic
- (C) Buddhists
- (D) Prama

२४९. Which term denotes: the standard condition in the example concerning smoke and fire?

- (A) Wet fuel
- (B) Abhava
- (C) Nigamana
- (D) Pratijna

२५०. Which term denotes: the sense corresponding to odour and olfactory perception?

- (A) Prabhakaras
- (B) Nose
- (C) Eye
- (D) Fire

२५१. Which term denotes: the school for which the Tattva-Chintamani is reckoned the first work?

- (A) Prabhakaras
- (B) Modern School of Hindu Logic
- (C) Anu-vyavasaya-vada
- (D) Viruddha

२५२. Which term denotes: an inconclusive or irregular reason?

- (A) Bibliotheca Indica
- (B) Sannidhi
- (C) Savyabhicara
- (D) Mangala-vada

२५३. Which term denotes: comparison, the third book of the Tattva-Chintamani?

- (A) Upamana
- (B) Yogyata
- (C) Jayacandra
- (D) Raghunatha Siromani

२५४. Which term denotes: speaker's intention or purport in verbal cognition?

- (A) Bibliotheca Indica
- (B) Pramana
- (C) Tatparya
- (D) Jnana-laksana

२५५. Which term denotes: the doctrine that the mind cannot unite with all senses at once?

- (A) Direct apprehension
- (B) The Tattva-Chintamani
- (C) Atomic mind
- (D) Samavaya

२५६. Which term denotes: Gangesa's son, used as evidence for dating Gangesa?

- (A) Vardhamana Upadhyaya
- (B) Anyatha-khyati
- (C) Sannikarsha
- (D) Manonutva-vada

२५७. Which term denotes: the series described on the title page as A Collection of Oriental Works?

- (A) Sadhya
- (B) Bibliotheca Indica
- (C) Modern School of Hindu Logic
- (D) Fruitful activity

२५८. Which term denotes: invariable concomitance?

- (A) Raghunatha Siromani
- (B) Vyapti
- (C) Vasudeva Sarvabhauma
- (D) Sandalwood fragrance example

२५९. Which term denotes: the discussion of inherence?

- (A) Samavaya-vada
- (B) Sannikarsha
- (C) Hill
- (D) Pandit Kamakhya Natha Tarkavagisa

२६०. Which term denotes: an unproved reason?

- (A) Samyoga
- (B) Raghunatha Siromani
- (C) Asiddha
- (D) Tactile surface

२६१. Which term denotes: transcendent perception produced by meditation?

- (A) Yogaja
- (B) Samyukta-samaveta-samavaya
- (C) Sabda-khanda
- (D) Pandit Kamakhya Natha Tarkavagisa

२६२. Which term denotes: immediate, non-reflective or indeterminate perception?

- (A) Eye
- (B) Nirvikalpaka
- (C) Visesanata
- (D) Tactile surface

२६३. Which term denotes: proximity among words in verbal cognition?

- (A) Mind
- (B) Nose
- (C) Ratna-kosa
- (D) Sannidhi

२६४. Which term denotes: the book on comparison?

- (A) Sannikarsha
- (B) Nirvikalpaka
- (C) Pramana
- (D) Upamana-khanda

२६५. Which term denotes: invalid knowledge?

- (A) Sabda-khanda
- (B) Aprama
- (C) Jayacandra
- (D) Antecedent non-existence

२६६. Which term denotes: a special cause of visual perception, as a pot needs sufficient light on its front?

- (A) Triangular perception
- (B) Vasudeva Sarvabhauma
- (C) Light connection
- (D) Satis Chandra Vidyabhusana

२६७. Which term denotes: the major term in the stock inference from smoke?

- (A) Anumiti
- (B) Fire
- (C) Abhava
- (D) Sadhya

२६८. Which term denotes: non-existence of identity?

- (A) Nigamana
- (B) Reciprocal non-existence
- (C) Asiddha
- (D) Tarka

२६९. Which term denotes: the discussion whether speech is a means of valid knowledge?

- (A) Pararthanumana
- (B) Sabda-pramanya-vada
- (C) Samaveta-samavaya
- (D) Nigamana

२७०. Which term denotes: the work of Gangesa Upadhyaya presented in this volume?

- (A) Sense-organ
- (B) Tactile surface
- (C) Atomic mind
- (D) The Tattva-Chintamani

२७१. Which term denotes: transcendent intercourse whose character is knowledge?

- (A) Tarka
- (B) Jnana-laksana
- (C) Counterpart
- (D) Anu-vyavasaya-vada

२७२. Which term denotes: the king in whose Kanauj court Sri Harsa lived in 1186 AD?

- (A) Jayacandra
- (B) Tactile surface
- (C) Upanaya
- (D) Jnana-laksana

२७३. Which term denotes: the internal sense corresponding to feelings such as pleasure and pain?

- (A) Bhrama
- (B) Smokeness
- (C) Mind
- (D) Satis Chandra Vidyabhusana

२७४. Which term denotes: means of deriving valid knowledge?

- (A) Pramana
- (B) Yogaja
- (C) Mathura Natha Tarkavagisa
- (D) Sadhya

२७५. Which term denotes: a Vaisesika work from which Gangesa makes frequent quotations?

- (A) Ratna-kosa
- (B) Svarthanumana
- (C) Sannidhi
- (D) Viruddha

२७६. Which term denotes: error or invalid knowledge?

- (A) Karion
- (B) Bhrama
- (C) Kamala
- (D) Pratyaksa

२७७. Which term denotes: the generic nature used in the example of general-character transcendent perception?

- (A) Prama
- (B) Vyapti
- (C) Atomic mind
- (D) Smokeness

२७८. Which term denotes: the discussion of the causes of perception?

- (A) Pratyaksa-karana-vada
- (B) The Tattva-Chintamani
- (C) Jnana-laksana
- (D) Vardhamana Upadhyaya

२७९. Which term denotes: the minor term in the stock inference: the hill is full of fire because it is full of smoke?

- (A) Light connection
- (B) Hill
- (C) Akanksha
- (D) Upadhi

२८०. Which term denotes: non-existence with no beginning but with an end?

- (A) Jayacandra
- (B) Antecedent non-existence
- (C) Sannidhi
- (D) Upanaya

२८१. Which term denotes: the theory of error or invalid knowledge as knowing a thing as it is not?

- (A) Ratna-kosa
- (B) Motilal Banarsidass
- (C) Raghunatha Siromani
- (D) Anyatha-khyati

२८२. Which term denotes: presumption, which Mimamsakas treat as a distinct means?

- (A) Anyatha-khyati
- (B) Arthapatti
- (C) Pramana-cintamani
- (D) Motilal Banarsidass

२८३. Which term denotes: the major term, predicate or probandum?

- (A) Samaveta-samavaya
- (B) Manifestness
- (C) Sadhya
- (D) Sivaditya Misra

२८४. Which term denotes: intercourse or connection between a sense and its object?

- (A) Sannikarsha
- (B) Prama
- (C) Nirvikalpaka
- (D) Vardhamana Upadhyaya

२८५. Which term denotes: inferential knowledge?

- (A) Pararthanumana
- (B) Anupalabdhi
- (C) Wet fuel
- (D) Anumiti

२८६. Which term denotes: a condition of perception; too much proximity or too much distance can obstruct perception?

- (A) Sandalwood fragrance example
- (B) Inherence
- (C) Absence of obstacles
- (D) Wet fuel

२८७. Which term denotes: a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms?

- (A) Proportionate extension
- (B) Satis Chandra Vidyabhusana
- (C) Samanya-laksana
- (D) Gavaya

२८८. Which term denotes: inherence, as in auditory perception of sound in ether?

- (A) Mind
- (B) Samavaya
- (C) Anupalabdhi
- (D) Prabhakaras

২৮৯. Which term denotes: the sense corresponding to touch such as warmth and coldness?

- (A) Pararthanumana
- (B) Jnana-laksana
- (C) Tactile surface
- (D) Savyabhicara

২৯০. Which term denotes: the river on whose banks Gangesa's birthplace is located?

- (A) Pandit Kamakhya Natha Tarkavagisa
- (B) Sabda
- (C) Samavaya-vada
- (D) Kamala

২৯১. Which term denotes: non-existence whose counterpart is viewed in relation to past, present and future?

- (A) Samyoga
- (B) Absolute non-existence
- (C) Nose
- (D) Anumana

২৯২. Which term denotes: Gangesa's corrective direction in defining perception?

- (A) Samanya-laksana
- (B) Pramanya-vada
- (C) Direct apprehension
- (D) Nigamana

২৯৩. Which term denotes: the doctrine of self-consciousness?

- (A) Anu-vyavasaya-vada
- (B) Sadhya
- (C) Bhrama
- (D) Inherence

২৯৪. Which term denotes: the discussion of the atomic nature of the mind?

- (A) Anyatha-khyati
- (B) Paramarsa
- (C) Manonutva-vada
- (D) Fire

২৯৫. Which of the following pairs is correctly matched according to the text?

- (A) Raghunatha Siromani - the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established
- (B) Mathura Natha Tarkavagisa - the instrumental cause of perception, not a previous knowledge
- (C) Ratna-kosa - proximity among words in verbal cognition
- (D) Smoke - the major term in the stock inference from smoke

২৯৬. Consider the statements: 1. Tattva-cintamani is glossed as a thought-jewel of truth. 2. Pramana-cintamani is glossed as a thought-jewel of valid knowledge. Which is correct?

- (A) Neither 1 nor 2
- (B) 2 only
- (C) Both 1 and 2
- (D) 1 only

२९७. Consider the statements: 1. Gangesa was a Maithila Brahmana. 2. He is also called Gangesvara. Which is correct?

- (A) Neither 1 nor 2
- (B) Both 1 and 2
- (C) 1 only
- (D) 2 only

२९८. Consider the statements: 1. The work has four books. 2. The first book concerns verbal testimony. Which is correct?

- (A) 2 only
- (B) Neither 1 nor 2
- (C) Both 1 and 2
- (D) 1 only

२९९. Consider the statements about invocation: 1. It is bodily, vocal and mental. 2. It is the immediate cause of completion. Which is correct?

- (A) Neither 1 nor 2
- (B) 2 only
- (C) Both 1 and 2
- (D) 1 only

३००. Consider the statements: 1. Prama is valid knowledge. 2. Prama is knowledge of a thing as it is. Which is correct?

- (A) 1 only
- (B) 2 only
- (C) Neither 1 nor 2
- (D) Both 1 and 2

उत्तरमाला — अध्याय ३ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) **Bibliotheca Indica: A Collection of Oriental Works** — The title page places the work in Bibliotheca Indica, described as A Collection of Oriental Works.

२. (A) **Gangesa Upadhyaya** — The title page identifies the work as that of Gangesa Upadhyaya.

३. (D) **Mathura Natha Tarkavagisa** — The title page names Mathura Natha Tarkavagisa as commentator.

४. (B) **Pratyaksa Khanda** — Volume I is the Pratyaksa Khanda.

५. (D) **Pandit Kamakhya Natha Tarkavagisa** — The title page names Pandit Kamakhya Natha Tarkavagisa as editor.

६. (A) **Satis Chandra Vidyabhusana** — The title page states that the English introduction is by Satis Chandra Vidyabhusana.

७. (A) **A thought-jewel of truth** — The introduction glosses Tattva-cintamani as a thought-jewel of truth.

८. (A) **Pramana-cintamani** — The alternate title is Pramana-cintamani.

९. (C) **Modern School of Hindu Logic** — The introduction calls it the first work on the Modern School of Hindu Logic.

१०. (D) **Mithila** — The introduction describes Gangesa as a Brahmana logician of Mithila.

११. (B) **Karion** — Gangesa is said to have been born at Karion.

१२. (B) **Kamala** — Karion is described as lying on the banks of the Kamala.

१३. (C) **Darbhanga** — The text places Karion twelve miles south-east of Darbhanga.

१४. (B) **Kali** — The legend says Gangesa propitiated Kali and obtained erudition in logic.

१५. (A) **Sivaditya Misra** — Gangesa mentions Sivaditya Misra, author of Saptapadarthi.
१६. (C) **Ratna-kosa** — Ratna-kosa is identified as a Vaisesika work quoted by Gangesa.
१७. (D) **Sri Harsa** — Because Gangesa criticises Khandana-khanda-khadya, he is placed after Sri Harsa.
१८. (B) **Jayacandra** — Sri Harsa is placed in Kanauj in the court of King Jayacandra in 1186 AD.
१९. (C) **Vardhamana Upadhyaya** — The dating discussion refers to Gangesa's son Vardhamana Upadhyaya.
२०. (B) **Vasudeva Sarvabhauma** — The introduction credits Vasudeva Sarvabhauma with introducing its study into Bengal.
२१. (C) **Establishment of the university of Navadvipa** — The introduction links the post-1503 popularity to the establishment of Navadvipa.
२२. (C) **Madras, Maharashtra and Kashmir** — The introduction says it was introduced into Madras, Maharashtra and Kashmir.
२३. (D) **Four** — The text divides the work into four books.
२४. (C) **The first book on perception** — The perception book opens with stanzas saluting Siva.
२५. (B) **Removing obstacles to a work** — The text says invocation removes obstacles, not that it directly completes the work.
२६. (A) **Kadambari** — Kadambari is the example used in the invocation discussion.
२७. (B) **Valid knowledge of a thing as it is** — The validity section defines prama as valid knowledge.
२८. (B) **Knowing silver as silver** — Knowing silver as silver is the example of valid knowledge.
२९. (B) **Knowing a pearl as silver** — Pearl-silver cognition is the example of invalid knowledge.
३०. (B) **Prabhakaras** — The text says the Prabhakara Mimamsakas do not admit invalid knowledge.
३१. (D) **Fruitful correspondence between knowledge and activity** — Validity is known from fruitful practical correspondence.
३२. (A) **A sense-organ** — Perception is knowledge whose instrumental cause is not knowledge but a sense-organ.
३३. (D) **Memory** — The six senses are eye, ear, nose, tongue, tactile surface and mind.
३४. (D) **Eye** — The eye corresponds to colour and visual perception.
३५. (D) **Ear** — The ear corresponds to sound and auditory perception.
३६. (B) **Nose** — The nose corresponds to odour.
३७. (D) **Tongue** — The tongue corresponds to savour.
३८. (A) **Mind** — The mind is the internal sense.
३९. (A) **Connection between a sense and its object** — Sannikarsha is the sense-object intercourse.
४०. (C) **Union** — A jar visually perceived is the example of samyoga or union.
४१. (C) **United-inherence** — The colour of a jar is perceived through united-inherence.
४२. (A) **Inherence** — Sound in ether illustrates samavaya or inherence.
४३. (D) **Particularity** — Gangesa explains it through particularity.
४४. (C) **Yogaja** — Yogaja is meditation-produced transcendent perception.
४५. (A) **Smokeness** — The text uses smokeness across all cases of smoke.
४६. (C) **Knowledge-character transcendent perception** — The sandalwood fragrance example is used for jnana-laksana.
४७. (C) **An intimate relation between things that cannot exist separately** — Samavaya is explained as inseparable relation.
४८. (B) **Union** — The man-stick example illustrates union.

४९. (A) **Inherence** — The flower-colour example illustrates inherence.
५०. (A) **Non-perception** — Gangesa does not admit non-perception as a separate means.
५१. (B) **By the senses through particularity** — The non-existence of a pot on the floor is perceived through particularity.
५२. (A) **Antecedent non-existence** — Antecedent non-existence ends when the thing is produced.
५३. (D) **Subsequent non-existence** — Subsequent non-existence begins after destruction.
५४. (B) **Absolute non-existence** — Absolute non-existence covers all three times.
५५. (D) **Reciprocal non-existence** — Reciprocal non-existence is the absence of identity.
५६. (A) **A five-membered syllogism** — The syllogism belongs to inference, not perception's special causes.
५७. (A) **A meteor obscured in midday blaze** — The meteor example illustrates lack of manifestness.
५८. (D) **A pot needing sufficient light on its front** — A pot must have sufficient light on its front.
५९. (B) **It can unite with only one external sense at a time** — Atomicity explains why simultaneous perceptions are impossible.
६०. (B) **Rapid succession mistaken for simultaneity** — The example explains apparently simultaneous mental operations.
६१. (A) **Knowledge such as 'this' or 'pot'** — A later cognition arises as 'I know this'.
६२. (B) **Mental perception of previous knowledge** — It is the mental/internal perception of preceding knowledge.
६३. (B) **Immediate and indeterminate** — Nirvikalpaka is immediate and indeterminate.
६४. (B) **Mediate and determinate** — Savikalpaka is mediate and determinate.
६५. (C) **This is a pot** — 'This is a pot' is determinate mediate perception.
६६. (D) **Anumiti** — The inference section calls inferential knowledge anumiti.
६७. (A) **Hill** — The hill is the paksa/minor term.
६८. (C) **Fire** — Fire is the major term or probandum.
६९. (D) **Smoke** — Smoke is the hetu/middle term.
७०. (D) **The hill is full of fire because it is full of smoke** — The fire-smoke inference is the stock example.
७१. (B) **It is a means of knowledge over and above perception** — Gangesa rejects the view that perception alone is a means.
७२. (B) **Invariable concomitance** — Vyapti is central to inference.
७३. (B) **They can produce recollection but not invariable concomitance by themselves** — Gangesa rejects repeated observation alone as the source of vyapti.
७४. (A) **A condition that accompanies the major term but not always the middle term** — Upadhi qualifies and limits a reason.
७५. (D) **Unconditional and free from upadhi** — The text requires the middle term to be unconditional.
७६. (B) **Wet fuel** — Wet fuel is the upadhi in the example.
७७. (B) **Svarthanumana** — Svarthanumana is inference for oneself.
७८. (C) **Pararthanumana** — Pararthanumana is inference for others.
७९. (C) **Pratijna** — Pratijna is the proposition.
८०. (A) **Hetu** — Hetu is the reason.
८१. (C) **Udaharana** — Udaharana gives the example.

८२. (A) **Upanaya** — Upanaya is application.
८३. (A) **Nigamana** — Nigamana is the conclusion.
८४. (B) **Savyabhicara** — Savyabhicara is the inconclusive reason.
८५. (A) **Viruddha** — Viruddha is the contradictory reason.
८६. (C) **Asiddha** — Asiddha is the unproved reason.
८७. (D) **Badhita** — Badhita is the contradicted reason.
८८. (D) **Upamana-khanda** — Book III is Upamana-khanda.
८९. (D) **Gavaya** — The comparison section uses the gavaya-cow example.
९०. (B) **Gavaya is like a cow** — The example turns on the statement that gavaya is like a cow.
९१. (C) **Sabda-khanda** — Book IV is Sabda-khanda.
९२. (D) **Buddhists** — The Sabda-pramanya discussion cites Buddhists as opponents.
९३. (C) **Akanksha** — Akanksha means expectancy.
९४. (C) **Yogyata** — Yogyata means semantic fitness.
९५. (C) **Sannidhi** — Sannidhi means proximity.
९६. (D) **Tatparya** — Tatparya means intention or purport.
९७. (A) **the series described on the title page as A Collection of Oriental Works** — Bibliotheca Indica is used here for: the series described on the title page as A Collection of Oriental Works.
९८. (B) **the work of Gangesa Upadhyaya presented in this volume** — The Tattva-Chintamani is used here for: the work of Gangesa Upadhyaya presented in this volume.
९९. (D) **the author of the Tattva-Chintamani** — Gangesa Upadhyaya is used here for: the author of the Tattva-Chintamani.
१००. (C) **the commentator whose commentary accompanies the Tattva-Chintamani** — Mathura Natha Tarkavagisa is used here for: the commentator whose commentary accompanies the Tattva-Chintamani.
१०१. (B) **Volume I of the work, dealing with perception** — Pratyaksa Khanda is used here for: Volume I of the work, dealing with perception.
१०२. (C) **the editor named on the title page** — Pandit Kamakhya Natha Tarkavagisa is used here for: the editor named on the title page.
१०३. (D) **the writer of the English introduction** — Satis Chandra Vidyabhusana is used here for: the writer of the English introduction.
१०४. (C) **the publisher named with Delhi, Patna and Varanasi** — Motilal Banarsidass is used here for: the publisher named with Delhi, Patna and Varanasi.
१०५. (C) **the alternate name explained as a thought-jewel of valid knowledge** — Pramana-cintamani is used here for: the alternate name explained as a thought-jewel of valid knowledge.
१०६. (A) **the school for which the Tattva-Chintamani is reckoned the first work** — Modern School of Hindu Logic is used here for: the school for which the Tattva-Chintamani is reckoned the first work.
१०७. (B) **the scholar who introduced the study of the Tattva-Chintamani into Bengal after education in Mithila** — Vasudeva Sarvabhauma is used here for: the scholar who introduced the study of the Tattva-Chintamani into Bengal after education in Mithila.
१०८. (A) **the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established** — Raghunatha Siromani is used here for: the scholar through whose efforts the Tattva-Chintamani was popularised

in Bengal after Navadvipa was established.

१०९. (D) the village on the banks of the Kamala where Gangesa is said to have been born — Karion is used here for: the village on the banks of the Kamala where Gangesa is said to have been born.

११०. (A) the river on whose banks Gangesa's birthplace is located — Kamala is used here for: the river on whose banks Gangesa's birthplace is located.

१११. (D) the author of Saptapadārthi whose name Gangesa mentions — Sivāditya Misra is used here for: the author of Saptapadārthi whose name Gangesa mentions.

११२. (A) a Vaiśeṣika work from which Gangesa makes frequent quotations — Ratna-kosa is used here for: a Vaiśeṣika work from which Gangesa makes frequent quotations.

११३. (A) the author of Khandana-khanda-khadya after whom Gangesa is placed — Sri Harsa is used here for: the author of Khandana-khanda-khadya after whom Gangesa is placed.

११४. (A) the king in whose Kanauj court Sri Harsa lived in 1186 AD — Jayacandra is used here for: the king in whose Kanauj court Sri Harsa lived in 1186 AD.

११५. (A) Gangesa's son, used as evidence for dating Gangesa — Vardhamana Upadhyaya is used here for: Gangesa's son, used as evidence for dating Gangesa.

११६. (A) perception, the first book of the Tattva-Chintamani — Pratyakṣa is used here for: perception, the first book of the Tattva-Chintamani.

११७. (D) inference, the second book of the Tattva-Chintamani — Anumāna is used here for: inference, the second book of the Tattva-Chintamani.

११८. (D) comparison, the third book of the Tattva-Chintamani — Upamāna is used here for: comparison, the third book of the Tattva-Chintamani.

११९. (D) verbal testimony, the fourth book of the Tattva-Chintamani — Śabda is used here for: verbal testimony, the fourth book of the Tattva-Chintamani.

१२०. (C) the discussion of invocation of blessings — Mangala-vāda is used here for: the discussion of invocation of blessings.

१२१. (B) the discussion of the validity of knowledge — Pramāṇya-vāda is used here for: the discussion of the validity of knowledge.

१२२. (B) valid knowledge, explained as knowledge of a thing as it is — Prama is used here for: valid knowledge, explained as knowledge of a thing as it is.

१२३. (D) means of deriving valid knowledge — Pramāṇa is used here for: means of deriving valid knowledge.

१२४. (B) invalid knowledge — Apramā is used here for: invalid knowledge.

१२५. (B) the theory of error or invalid knowledge as knowing a thing as it is not — Anyathā-khyatī is used here for: the theory of error or invalid knowledge as knowing a thing as it is not.

१२६. (D) error or invalid knowledge — Bhrama is used here for: error or invalid knowledge.

१२७. (D) Mimamsakas who say knowledge derives validity from its own general grounds — Prabhakaras is used here for: Mimamsakas who say knowledge derives validity from its own general grounds.

१२८. (D) the practical correspondence through which validity is inferred — Fruitful activity is used here for: the practical correspondence through which validity is inferred.

१२९. (C) the authority whose definition of perception Gangesa examines — Aksapada is used here for: the authority whose definition of perception Gangesa examines.

- १३०. (B) Gangesa's corrective direction in defining perception** — Direct apprehension is used here for: Gangesa's corrective direction in defining perception.
- १३१. (B) the instrumental cause of perception, not a previous knowledge** — Sense-organ is used here for: the instrumental cause of perception, not a previous knowledge.
- १३२. (D) the sense corresponding to colour and visual perception** — Eye is used here for: the sense corresponding to colour and visual perception.
- १३३. (C) the sense corresponding to sound and auditory perception** — Ear is used here for: the sense corresponding to sound and auditory perception.
- १३४. (D) the sense corresponding to odour and olfactory perception** — Nose is used here for: the sense corresponding to odour and olfactory perception.
- १३५. (A) the sense corresponding to savour and gustatory perception** — Tongue is used here for: the sense corresponding to savour and gustatory perception.
- १३६. (D) the sense corresponding to touch such as warmth and coldness** — Tactile surface is used here for: the sense corresponding to touch such as warmth and coldness.
- १३७. (D) the internal sense corresponding to feelings such as pleasure and pain** — Mind is used here for: the internal sense corresponding to feelings such as pleasure and pain.
- १३८. (C) intercourse or connection between a sense and its object** — Sannikarsha is used here for: intercourse or connection between a sense and its object.
- १३९. (C) union, as in visual perception of a jar** — Samyoga is used here for: union, as in visual perception of a jar.
- १४०. (A) united-inherence, as in visual perception of the colour of a jar** — Samyukta-samavaya is used here for: united-inherence, as in visual perception of the colour of a jar.
- १४१. (A) united-inherent-inherence, as in perceiving colourness of a jar** — Samyukta-samaveta-samavaya is used here for: united-inherent-inherence, as in perceiving colourness of a jar.
- १४२. (D) inherence, as in auditory perception of sound in ether** — Samavaya is used here for: inherence, as in auditory perception of sound in ether.
- १४३. (C) inherent-inherence, as in auditory perception of soundness** — Samaveta-samavaya is used here for: inherent-inherence, as in auditory perception of soundness.
- १४४. (C) particularity, used to explain perception of non-existence** — Visesanata is used here for: particularity, used to explain perception of non-existence.
- १४५. (B) transcendent perception not produced through the six ordinary kinds of intercourse** — Alaukika-pratyaksa is used here for: transcendent perception not produced through the six ordinary kinds of intercourse.
- १४६. (A) transcendent intercourse whose character is general** — Samanya-laksana is used here for: transcendent intercourse whose character is general.
- १४७. (C) transcendent intercourse whose character is knowledge** — Jnana-laksana is used here for: transcendent intercourse whose character is knowledge.
- १४८. (A) transcendent perception produced by meditation** — Yogaja is used here for: transcendent perception produced by meditation.
- १४९. (A) the generic nature used in the example of general-character transcendent perception** — Smokeness is used here for: the generic nature used in the example of general-character transcendent perception.
- १५०. (B) the example used to explain knowledge-character transcendent perception** — Sandalwood fragrance example is used here for: the example used to explain knowledge-character transcendent perception.

१५१. (D) **the discussion of inherence** — Samavaya-vada is used here for: the discussion of inherence.
१५२. (B) **an intimate relation between two things that cannot exist separately** — Inherence is used here for: an intimate relation between two things that cannot exist separately.
१५३. (A) **the three factors considered in determinate knowledge** — Subject-predicate-relation triad is used here for: the three factors considered in determinate knowledge.
१५४. (B) **non-perception, which Gangesa does not admit as an independent means of knowing non-existence** — Anupalabdhi is used here for: non-perception, which Gangesa does not admit as an independent means of knowing non-existence.
१५५. (B) **non-existence or negation** — Abhava is used here for: non-existence or negation.
१५६. (D) **that to which a particular non-existence refers** — Counterpart is used here for: that to which a particular non-existence refers.
१५७. (B) **non-existence with no beginning but with an end** — Antecedent non-existence is used here for: non-existence with no beginning but with an end.
१५८. (A) **non-existence with a beginning but no end** — Subsequent non-existence is used here for: non-existence with a beginning but no end.
१५९. (B) **non-existence whose counterpart is viewed in relation to past, present and future** — Absolute non-existence is used here for: non-existence whose counterpart is viewed in relation to past, present and future.
१६०. (D) **non-existence of identity** — Reciprocal non-existence is used here for: non-existence of identity.
१६१. (D) **the discussion of the causes of perception** — Pratyaksa-karana-vada is used here for: the discussion of the causes of perception.
१६२. (B) **a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms** — Proportionate extension is used here for: a special cause requiring sense-objects not to be infinitely extended like ether or extensionless like atoms.
१६३. (C) **a special perceptual condition illustrated by the meteor hidden in midday blaze** — Manifestness is used here for: a special perceptual condition illustrated by the meteor hidden in midday blaze.
१६४. (C) **a special cause of visual perception, as a pot needs sufficient light on its front** — Light connection is used here for: a special cause of visual perception, as a pot needs sufficient light on its front.
१६५. (D) **a condition of perception; too much proximity or too much distance can obstruct perception** — Absence of obstacles is used here for: a condition of perception; too much proximity or too much distance can obstruct perception.
१६६. (D) **the discussion of the atomic nature of the mind** — Manonutva-vada is used here for: the discussion of the atomic nature of the mind.
१६७. (B) **the doctrine that the mind cannot unite with all senses at once** — Atomic mind is used here for: the doctrine that the mind cannot unite with all senses at once.
१६८. (A) **the doctrine of self-consciousness** — Anu-vyavasaya-vada is used here for: the doctrine of self-consciousness.
१६९. (C) **a later knowledge in the form I know this or I know the pot** — Self-consciousness is used here for: a later knowledge in the form I know this or I know the pot.
१७०. (A) **a view involving knower, knowable and knowledge which Gangesa criticises** — Triangular perception is used here for: a view involving knower, knowable and knowledge which Gangesa criticises.
१७१. (A) **immediate, non-reflective or indeterminate perception** — Nirvikalpaka is used here for: immediate, non-reflective or indeterminate perception.

१७२. **(B) mediate, reflective or determinate perception** — Savikalpaka is used here for: mediate, reflective or determinate perception.
१७३. **(D) inferential knowledge** — Anumiti is used here for: inferential knowledge.
१७४. **(D) consideration or knowledge of premises leading to inferential knowledge** — Paramarsa is used here for: consideration or knowledge of premises leading to inferential knowledge.
१७५. **(D) the minor term, subject, locus or side in an inference** — Paksa is used here for: the minor term, subject, locus or side in an inference.
१७६. **(D) the major term, predicate or probandum** — Sadhya is used here for: the major term, predicate or probandum.
१७७. **(A) the middle term, reason or mark** — Hetu is used here for: the middle term, reason or mark.
१७८. **(D) the middle term in the stock inference from smoke to fire** — Smoke is used here for: the middle term in the stock inference from smoke to fire.
१७९. **(C) the major term in the stock inference from smoke** — Fire is used here for: the major term in the stock inference from smoke.
१८०. **(D) the minor term in the stock inference: the hill is full of fire because it is full of smoke** — Hill is used here for: the minor term in the stock inference: the hill is full of fire because it is full of smoke.
१८१. **(D) invariable concomitance** — Vyapti is used here for: invariable concomitance.
१८२. **(D) reasoning or confutation used in determining invariable concomitance** — Tarka is used here for: reasoning or confutation used in determining invariable concomitance.
१८३. **(D) a condition that constantly accompanies the major term but not always the middle term** — Upadhi is used here for: a condition that constantly accompanies the major term but not always the middle term.
१८४. **(D) the standard condition in the example concerning smoke and fire** — Wet fuel is used here for: the standard condition in the example concerning smoke and fire.
१८५. **(A) inference for one's self** — Svathanumana is used here for: inference for one's self.
१८६. **(C) inference for the sake of others** — Parathanumana is used here for: inference for the sake of others.
१८७. **(B) the proposition in the Nyaya syllogism** — Pratijna is used here for: the proposition in the Nyaya syllogism.
१८८. **(A) the example in the Nyaya syllogism** — Udaharana is used here for: the example in the Nyaya syllogism.
१८९. **(D) the application in the Nyaya syllogism** — Upanaya is used here for: the application in the Nyaya syllogism.
१९०. **(C) the conclusion in the Nyaya syllogism** — Nigamana is used here for: the conclusion in the Nyaya syllogism.
१९१. **(C) an inconclusive or irregular reason** — Savyabhicara is used here for: an inconclusive or irregular reason.
१९२. **(C) a contradictory reason** — Viruddha is used here for: a contradictory reason.
१९३. **(A) an unproved reason** — Asiddha is used here for: an unproved reason.
१९४. **(C) a contradicted reason, described as incompatibility** — Badhita is used here for: a contradicted reason, described as incompatibility.
१९५. **(C) presumption, which Mimamsakas treat as a distinct means** — Arthapatti is used here for: presumption, which Mimamsakas treat as a distinct means.
१९६. **(C) the book on comparison** — Upamana-khanda is used here for: the book on comparison.
१९७. **(C) the animal used in the standard example of comparison** — Gavaya is used here for: the animal used in the standard example of comparison.
१९८. **(D) the book on verbal testimony** — Sabda-khanda is used here for: the book on verbal testimony.

१९९. (A) **the discussion whether speech is a means of valid knowledge** — Sabda-pramanya-vada is used here for: the discussion whether speech is a means of valid knowledge.
२००. (C) **the opponents cited as denying speech as a means of valid knowledge** — Buddhists is used here for: the opponents cited as denying speech as a means of valid knowledge.
२०१. (D) **expectancy among words in a sentence** — Akanksha is used here for: expectancy among words in a sentence.
२०२. (C) **fitness or semantic compatibility in verbal cognition** — Yogyata is used here for: fitness or semantic compatibility in verbal cognition.
२०३. (C) **proximity among words in verbal cognition** — Sannidhi is used here for: proximity among words in verbal cognition.
२०४. (D) **speaker's intention or purport in verbal cognition** — Tatparya is used here for: speaker's intention or purport in verbal cognition.
२०५. (C) **Karion** — The correct term is Karion.
२०६. (A) **Satis Chandra Vidyabhusana** — The correct term is Satis Chandra Vidyabhusana.
२०७. (A) **Savikalpaka** — The correct term is Savikalpaka.
२०८. (C) **Mangala-vada** — The correct term is Mangala-vada.
२०९. (D) **Abhava** — The correct term is Abhava.
२१०. (A) **Ear** — The correct term is Ear.
२११. (A) **Badhita** — The correct term is Badhita.
२१२. (B) **Triangular perception** — The correct term is Triangular perception.
२१३. (D) **Raghunatha Siromani** — The correct term is Raghunatha Siromani.
२१४. (C) **Udaharana** — The correct term is Udaharana.
२१५. (C) **Gangesa Upadhyaya** — The correct term is Gangesa Upadhyaya.
२१६. (D) **Sense-organ** — The correct term is Sense-organ.
२१७. (D) **Sandalwood fragrance example** — The correct term is Sandalwood fragrance example.
२१८. (A) **Motilal Banarsidass** — The correct term is Motilal Banarsidass.
२१९. (B) **Samyukta-samaveta-samavaya** — The correct term is Samyukta-samaveta-samavaya.
२२०. (C) **Buddhists** — The correct term is Buddhists.
२२१. (A) **Vasudeva Sarvabhauma** — The correct term is Vasudeva Sarvabhauma.
२२२. (C) **Visesanata** — The correct term is Visesanata.
२२३. (B) **Yogyata** — The correct term is Yogyata.
२२४. (B) **Smoke** — The correct term is Smoke.
२२५. (D) **Manifestness** — The correct term is Manifestness.
२२६. (C) **Sri Harsa** — The correct term is Sri Harsa.
२२७. (A) **Upadhi** — The correct term is Upadhi.
२२८. (D) **Pramanya-vada** — The correct term is Pramanya-vada.
२२९. (D) **Sivaditya Misra** — The correct term is Sivaditya Misra.
२३०. (D) **Pramana-cintamani** — The correct term is Pramana-cintamani.

२३१. (C) **Mathura Natha Tarkavagisa** — The correct term is Mathura Natha Tarkavagisa.
२३२. (D) **Gavaya** — The correct term is Gavaya.
२३३. (C) **Hetu** — The correct term is Hetu.
२३४. (C) **Tarka** — The correct term is Tarka.
२३५. (C) **Paramarsa** — The correct term is Paramarsa.
२३६. (C) **Pratijna** — The correct term is Pratijna.
२३७. (C) **Nigamana** — The correct term is Nigamana.
२३८. (D) **Subject-predicate-relation triad** — The correct term is Subject-predicate-relation triad.
२३९. (D) **Samyoga** — The correct term is Samyoga.
२४०. (B) **Counterpart** — The correct term is Counterpart.
२४१. (D) **Svarthanumana** — The correct term is Svarthanumana.
२४२. (B) **Aksapada** — The correct term is Aksapada.
२४३. (B) **Eye** — The correct term is Eye.
२४४. (A) **Upanaya** — The correct term is Upanaya.
२४५. (D) **Viruddha** — The correct term is Viruddha.
२४६. (B) **Sabda** — The correct term is Sabda.
२४७. (B) **Fruitful activity** — The correct term is Fruitful activity.
२४८. (A) **Samanya-laksana** — The correct term is Samanya-laksana.
२४९. (A) **Wet fuel** — The correct term is Wet fuel.
२५०. (B) **Nose** — The correct term is Nose.
२५१. (B) **Modern School of Hindu Logic** — The correct term is Modern School of Hindu Logic.
२५२. (C) **Savyabhicara** — The correct term is Savyabhicara.
२५३. (A) **Upamana** — The correct term is Upamana.
२५४. (C) **Tatparya** — The correct term is Tatparya.
२५५. (C) **Atomic mind** — The correct term is Atomic mind.
२५६. (A) **Vardhamana Upadhyaya** — The correct term is Vardhamana Upadhyaya.
२५७. (B) **Bibliotheca Indica** — The correct term is Bibliotheca Indica.
२५८. (B) **Vyapti** — The correct term is Vyapti.
२५९. (A) **Samavaya-vada** — The correct term is Samavaya-vada.
२६०. (C) **Asiddha** — The correct term is Asiddha.
२६१. (A) **Yogaja** — The correct term is Yogaja.
२६२. (B) **Nirvikalpaka** — The correct term is Nirvikalpaka.
२६३. (D) **Sannidhi** — The correct term is Sannidhi.
२६४. (D) **Upamana-khanda** — The correct term is Upamana-khanda.
२६५. (B) **Aprama** — The correct term is Aprama.
२६६. (C) **Light connection** — The correct term is Light connection.

২৬৩. (B) **Fire** — The correct term is Fire.
২৬৮. (B) **Reciprocal non-existence** — The correct term is Reciprocal non-existence.
২৬৯. (B) **Sabda-pramanya-vada** — The correct term is Sabda-pramanya-vada.
২৭০. (D) **The Tattva-Chintamani** — The correct term is The Tattva-Chintamani.
২৭১. (B) **Jnana-laksana** — The correct term is Jnana-laksana.
২৭২. (A) **Jayacandra** — The correct term is Jayacandra.
২৭৩. (C) **Mind** — The correct term is Mind.
২৭৪. (A) **Pramana** — The correct term is Pramana.
২৭৫. (A) **Ratna-kosa** — The correct term is Ratna-kosa.
২৭৬. (B) **Bhrama** — The correct term is Bhrama.
২৭৭. (D) **Smokeness** — The correct term is Smokeness.
২৭৮. (A) **Pratyaksa-karana-vada** — The correct term is Pratyaksa-karana-vada.
২৭৯. (B) **Hill** — The correct term is Hill.
২৮০. (B) **Antecedent non-existence** — The correct term is Antecedent non-existence.
২৮১. (D) **Anyatha-khyati** — The correct term is Anyatha-khyati.
২৮২. (B) **Arthapatti** — The correct term is Arthapatti.
২৮৩. (C) **Sadhya** — The correct term is Sadhya.
২৮৪. (A) **Sannikarsha** — The correct term is Sannikarsha.
২৮৫. (D) **Anumiti** — The correct term is Anumiti.
২৮৬. (C) **Absence of obstacles** — The correct term is Absence of obstacles.
২৮৭. (A) **Proportionate extension** — The correct term is Proportionate extension.
২৮৮. (B) **Samavaya** — The correct term is Samavaya.
২৮৯. (C) **Tactile surface** — The correct term is Tactile surface.
২৯০. (D) **Kamala** — The correct term is Kamala.
২৯১. (B) **Absolute non-existence** — The correct term is Absolute non-existence.
২৯২. (C) **Direct apprehension** — The correct term is Direct apprehension.
২৯৩. (A) **Anu-vyavasaya-vada** — The correct term is Anu-vyavasaya-vada.
২৯৪. (C) **Manonutva-vada** — The correct term is Manonutva-vada.
২৯৫. (A) **Raghunatha Siromani - the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established** — The correct pair is Raghunatha Siromani - the scholar through whose efforts the Tattva-Chintamani was popularised in Bengal after Navadvipa was established.
২৯৬. (C) **Both 1 and 2** — Both glosses are stated in the introduction.
২৯৭. (B) **Both 1 and 2** — The author section gives both details.
২৯৮. (D) **1 only** — The first book concerns perception, not verbal testimony.
২৯৯. (D) **1 only** — Invocation removes obstacles; it is not the immediate cause of completion.
৩০০. (D) **Both 1 and 2** — The validity discussion defines prama in both ways.

अध्याय ४ : Videha QUIZ | Trends of Linguistic Analysis in Indian Philosophy

Front Matter, Editor's Preface and Foreword

१. According to the book, Title of the book is which of the following?
 - (A) Chaukhambha Oriental Research Studies
 - (B) University Professor and Head of the Department of Philosophy, Patna University
 - (C) Chaukhambha Orientalia
 - (D) Trends of Linguistic Analysis in Indian Philosophy
२. Which item is linked with Trends of Linguistic Analysis in Indian Philosophy in the book?
 - (A) Pandit Madan Mohan Jha
 - (B) Publisher
 - (C) Title of the book
 - (D) Printer
३. According to the book, Author is which of the following?
 - (A) Prof. Hari Mohan Jha
 - (B) Dr. Sangam Lal Pandey
 - (C) close adherence to original Sanskrit texts
 - (D) University Professor and Head of the Department of Philosophy, Patna University
४. According to the book, Author's former position was which of the following?
 - (A) scholars of philosophy of language
 - (B) University Professor and Head of the Department of Philosophy, Patna University
 - (C) 1981
 - (D) Allahabad University
५. According to the book, Series is which of the following?
 - (A) University of Allahabad
 - (B) word, proposition and meaning
 - (C) Chaukhambha Oriental Research Studies
 - (D) Philosophical Traditions of the World, Vol. I
६. According to the book, Series number is which of the following?
 - (A) No. 22
 - (B) 25-3-81
 - (C) editor of Chaukhambha Orientalia
 - (D) 1970
७. According to the book, Series context is which of the following?
 - (A) Philosophical Traditions of the World, Vol. I
 - (B) analysis of word, proposition and meaning from Indian perspectives
 - (C) ex-Principal of Government Sanskrit College, Patna
 - (D) close adherence to original Sanskrit texts
८. According to the book, General Editor is which of the following?
 - (A) style and terminology of the Ācāryas
 - (B) Chaukhambha Oriental Research Studies
 - (C) Dr. Sangam Lal Pandey
 - (D) an eminent Naiyāyika of Mithila

१. Identify the term or figure associated with Dr. Sangam Lal Pandey .

- (A) The book as first volume
- (B) Pandit Durgadhara Jha
- (C) Series number
- (D) General Editor

१०. According to the book, Publisher is which of the following?

- (A) Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra
- (B) Chaukhambha Orientalia
- (C) style and terminology of the Ācāryas
- (D) scholars of philosophy of language

११. According to the book, Place of publication is which of the following?

- (A) Chaukhambha Oriental Research Studies
- (B) Rs. 60.00
- (C) Varanasi with Delhi branch
- (D) to help readers not fully used to Devanagari

१२. According to the book, First edition is which of the following?

- (A) perhaps the first of its kind
- (B) analysis of word, proposition and meaning from Indian perspectives
- (C) 1981
- (D) Philosophical Traditions of the World, Vol. I

१३. Which of the following corresponds to 1981 ?

- (A) General Editor
- (B) First edition
- (C) Editor's Preface signer
- (D) Author's former position

१४. According to the book, Library edition price is which of the following?

- (A) Dr. Sangam Lal Pandey
- (B) Rs. 75.00
- (C) 31-3-1981
- (D) Chaukhambha Oriental Research Studies

१५. According to the book, Student edition price is which of the following?

- (A) Rs. 60.00
- (B) Rs. 75.00
- (C) Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric
- (D) 1981

१६. According to the book, Printer is which of the following?

- (A) Chaukhambha Oriental Research Studies
- (B) Rs. 75.00
- (C) an eminent Naiyāyika of Mithila
- (D) Srīgokul Mudranalaya, Varanasi

१७. Which of the following corresponds to Srigokul Mudranalaya, Varanasi ?

- (A) Printer
- (B) Author's stated meaning of linguistic analysis
- (C) Author's range of schools
- (D) Title-page institutional label

१८. According to the book, Editor's Preface signer is which of the following?

- (A) ex-Principal of Government Sanskrit College, Patna
- (B) Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric
- (C) Varanasi with Delhi branch
- (D) S. L. Pandey

१९. According to the book, Editor's Preface place is which of the following?

- (A) 1981
- (B) style and terminology of the Ācāryas
- (C) Avacchedakatā
- (D) University of Allahabad

२०. According to the book, Editor's Preface date is which of the following?

- (A) No. 22
- (B) an eminent Naiyāyika of Mithila
- (C) editor of Chaukhambha Orientalia
- (D) 31-3-1981

२१. Identify the term or figure associated with 31-3-1981 .

- (A) Dr. B. P. Rai
- (B) Footnote references
- (C) Series
- (D) Editor's Preface date

२२. Choose the correct statement-completion: The book as first volume belongs to —

- (A) to compare Indian and Western approaches where possible
- (B) Philosophical Traditions of the World
- (C) 1970
- (D) Chaukhambha Orientalia

२३. Which set is included under Scope mentioned by the editor in the book?

- (A) Chaukhambha Oriental Research Studies
- (B) Avacchedakatā
- (C) 1981
- (D) word, proposition and meaning

२४. Which set is included under Schools named in the Editor's Preface in the book?

- (A) word, proposition and meaning
- (B) analysis of word, proposition and meaning from Indian perspectives
- (C) University of Allahabad
- (D) Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric

२५. Which of the following corresponds to Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric ?
- (A) Pandit Madan Mohan Jha
(B) Schools named in the Editor's Preface
(C) Special Navya-Nyāya topic highlighted by the editor
(D) Book's comparative aim
२६. According to the book, Special Navya-Nyāya topic highlighted by the editor is which of the following?
- (A) Avacchedakatā
(B) Varanasi with Delhi branch
(C) Philosophical Traditions of the World, Vol. I
(D) 1970
२७. According to the book, Indian Philosophical Congress session mentioned is which of the following?
- (A) Allahabad University
(B) Allahabad Session, 1974
(C) Dr. D. M. Datta
(D) to help readers not fully used to Devanagari
२८. According to the book, Author's retirement year from Patna University service is which of the following?
- (A) Avacchedakatā
(B) word, proposition and meaning
(C) 1970
(D) an eminent Naiyāyika of Mithila
२९. Which of the following corresponds to 1970 ?
- (A) Student edition price
(B) Author's retirement year from Patna University service
(C) General Editor
(D) Author's range of schools
३०. According to the book, Guru who advised the subject is which of the following?
- (A) Dr. D. M. Datta
(B) ex-Principal of Government Sanskrit College, Patna
(C) Chaukhambha Orientalia
(D) style and terminology of the Ācāryas
३१. According to the book, Author's stated meaning of linguistic analysis is which of the following?
- (A) analysis of word, proposition and meaning from Indian perspectives
(B) an eminent Naiyāyika of Mithila
(C) ex-Principal of Government Sanskrit College, Patna
(D) University Professor and Head of the Department of Philosophy, Patna University
३२. Which set is included under Author's range of schools in the book?
- (A) scholars of philosophy of language
(B) Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra
(C) Chaukhambha Orientalia
(D) 31-3-1981

३३. Identify the term or figure associated with Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra .

- (A) General Editor
- (B) Author's stated meaning of linguistic analysis
- (C) Author's range of schools
- (D) Title of the book

३४. Choose the correct statement-completion: Pandit Durgadhara Jha is described as —

- (A) Dr. Sangam Lal Pandey
- (B) University Professor and Head of the Department of Philosophy, Patna University
- (C) an eminent Naiyāyika of Mithila
- (D) ex-Principal of Government Sanskrit College, Patna

३५. According to the book, Pandit Madan Mohan Jha was which of the following?

- (A) an eminent Naiyāyika of Mithila
- (B) guidelines for further research
- (C) ex-Principal of Government Sanskrit College, Patna
- (D) Rs. 75.00

३६. Choose the correct statement-completion: Dr. B. P. Rai is mentioned as —

- (A) 25-3-81
- (B) to compare Indian and Western approaches where possible
- (C) Avacchedakatā
- (D) editor of Chaukhambha Orientalia

३७. Identify the term or figure associated with editor of Chaukhambha Orientalia .

- (A) Dr. B. P. Rai
- (B) Author's range of schools
- (C) Series
- (D) Author's retirement year from Patna University service

३८. According to the book, Reason for transliteration marks is which of the following?

- (A) Allahabad Session, 1974
- (B) to help readers not fully used to Devanagari
- (C) perhaps the first of its kind
- (D) Rs. 75.00

३९. Choose the correct statement-completion: Use of Sanskrit quotations is intended to show —

- (A) style and terminology of the Ācāryas
- (B) Allahabad University
- (C) S. L. Pandey
- (D) Chaukhambha Oriental Research Studies

४०. Choose the correct statement-completion: Footnote references are meant as —

- (A) to compare Indian and Western approaches where possible
- (B) guidelines for further research
- (C) Srigokul Mudranalaya, Varanasi
- (D) Dr. D. M. Datta

४१. Which item is linked with guidelines for further research in the book?

- (A) Use of Sanskrit quotations
- (B) Title-page institutional label
- (C) Series number
- (D) Footnote references

४२. According to the book, Author's stated challenge is which of the following?

- (A) 1981
- (B) scholars of philosophy of language
- (C) rendering Avacchedakatā into English
- (D) Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy

४३. According to the book, Book's comparative aim is which of the following?

- (A) Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra
- (B) University Professor and Head of the Department of Philosophy, Patna University
- (C) Trends of Linguistic Analysis in Indian Philosophy
- (D) to compare Indian and Western approaches where possible

४४. According to the book, Editor's estimate of the work is which of the following?

- (A) Allahabad University
- (B) ex-Principal of Government Sanskrit College, Patna
- (C) perhaps the first of its kind
- (D) scholars of philosophy of language

४५. Identify the term or figure associated with perhaps the first of its kind .

- (A) Scope mentioned by the editor
- (B) Place of publication
- (C) Editor's estimate of the work
- (D) Author's stated meaning of linguistic analysis

४६. According to the book, Primary audience is which of the following?

- (A) scholars of philosophy of language
- (B) to help readers not fully used to Devanagari
- (C) University Professor and Head of the Department of Philosophy, Patna University
- (D) Allahabad Session, 1974

४७. According to the book, Textual method is which of the following?

- (A) University Professor and Head of the Department of Philosophy, Patna University
- (B) close adherence to original Sanskrit texts
- (C) ex-Principal of Government Sanskrit College, Patna
- (D) S. L. Pandey

४८. Which set is included under Publication family listed in the book?

- (A) Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy
- (B) ex-Principal of Government Sanskrit College, Patna
- (C) scholars of philosophy of language
- (D) an eminent Naiyāyika of Mithila

४९. Identify the term or figure associated with Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy .

- (A) Place of publication
- (B) Primary audience
- (C) Publication family listed
- (D) Use of Sanskrit quotations

५०. According to the book, Title-page institutional label is which of the following?

- (A) 31-3-1981
- (B) Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra
- (C) an eminent Naiyāyika of Mithila
- (D) Chaukhambha Oriental Research Studies

५१. According to the book, General editor's academic base is which of the following?

- (A) perhaps the first of its kind
- (B) Allahabad University
- (C) 25-3-81
- (D) Srigokul Mudranalaya, Varanasi

५२. According to the book, Author's foreword date is which of the following?

- (A) perhaps the first of its kind
- (B) Prof. Hari Mohan Jha
- (C) 25-3-81
- (D) Dr. Sangam Lal Pandey

५३. Which of the following corresponds to 25-3-81 ?

- (A) General editor's academic base
- (B) Author's foreword date
- (C) Author's former position
- (D) Editor's Preface date

५४. Consider the following pairs: 1. Printer — Srigokul Mudranalaya, Varanasi 2. General Editor — Dr. Sangam Lal Pandey 3. Author's range of schools — S. L. Pandey 4. Publisher — close adherence to original Sanskrit texts Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 3

५५. Consider the following pairs: 1. Indian Philosophical Congress session mentioned — Allahabad Session, 1974 2. Place of publication — Trends of Linguistic Analysis in Indian Philosophy 3. Dr. B. P. Rai — Allahabad Session, 1974 4. Title of the book — Trends of Linguistic Analysis in Indian Philosophy Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2, 4
- (C) Only 4
- (D) Only 1, 4

५६. Consider the following pairs: 1. Textual method — close adherence to original Sanskrit texts 2. Author — Chaukhambha Orientalia 3. Author's retirement year from Patna University service — No. 22 4. Series context — Philosophical Traditions of the World, Vol. I Which of the above pairs are correctly matched?
- (A) Only 1, 4
(B) Only 2
(C) Only 4
(D) Only 1
५७. Consider the following pairs: 1. Publisher — perhaps the first of its kind 2. Editor's estimate of the work — perhaps the first of its kind 3. Use of Sanskrit quotations — guidelines for further research 4. Series context — Philosophical Traditions of the World, Vol. I Which of the above pairs are correctly matched?
- (A) Only 2, 4
(B) Only 3
(C) Only 1
(D) Only 1, 2, 3, 4
५८. Consider the following pairs: 1. Student edition price — Rs. 60.00 2. Author's stated meaning of linguistic analysis — Rs. 60.00 3. Primary audience — 1970 4. Dr. B. P. Rai — editor of Chaukhambha Orientalia Which of the above pairs are correctly matched?
- (A) Only 3, 4
(B) Only 1, 4
(C) Only 2, 4
(D) Only 1, 3, 4
५९. Consider the following pairs: 1. Title-page institutional label — Prof. Hari Mohan Jha 2. Use of Sanskrit quotations — style and terminology of the Ācāryas 3. Library edition price — Rs. 75.00 4. Reason for transliteration marks — to help readers not fully used to Devanagari Which of the above pairs are correctly matched?
- (A) Only 2, 3, 4
(B) Only 1, 2, 3
(C) Only 2, 3
(D) Only 1, 2
६०. Consider the following pairs: 1. Title-page institutional label — perhaps the first of its kind 2. Indian Philosophical Congress session mentioned — Allahabad University 3. Dr. B. P. Rai — editor of Chaukhambha Orientalia 4. Special Navya-Nyāya topic highlighted by the editor — Avacchedakatā Which of the above pairs are correctly matched?
- (A) Only 3, 4
(B) Only 2, 3
(C) Only 2
(D) Only 1, 2, 3, 4
६१. Consider the following pairs: 1. Author's stated challenge — Prof. Hari Mohan Jha 2. Author — Prof. Hari Mohan Jha 3. Series number — rendering Avacchedakatā into English 4. General Editor — Dr. Sangam Lal Pandey Which of the above pairs are correctly matched?
- (A) Only 1, 2
(B) Only 1, 4
(C) Only 2, 4
(D) Only 3

६३. Consider the following pairs: 1. Primary audience — scholars of philosophy of language 2. Publication family listed — No. 22 3. Student edition price — 31-3-1981 4. Printer — Srigokul Mudranalaya, Varanasi Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 4
- (D) Only 2

६४. Consider the following pairs: 1. Dr. B. P. Rai — editor of Chaukhambha Orientalia 2. Editor's estimate of the work — perhaps the first of its kind 3. Author's foreword date — close adherence to original Sanskrit texts 4. Author's stated challenge — rendering Avacchedakatā into English Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 1
- (D) Only 1, 3, 4

६५. Consider the following pairs: 1. Dr. B. P. Rai — editor of Chaukhambha Orientalia 2. Library edition price — Rs. 75.00 3. General editor's academic base — Allahabad University 4. Use of Sanskrit quotations — analysis of word, proposition and meaning from Indian perspectives Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 3
- (C) Only 1, 2, 3
- (D) Only 2, 4

६६. Consider the following pairs: 1. Student edition price — Rs. 60.00 2. Guru who advised the subject — Dr. D. M. Datta 3. First edition — 1981 4. Scope mentioned by the editor — 1981 Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1, 2, 3

६७. Consider the following pairs: 1. Textual method — close adherence to original Sanskrit texts 2. Title-page institutional label — Chaukhambha Oriental Research Studies 3. General editor's academic base — S. L. Pandey 4. Pandit Durgadhara Jha — Allahabad Session, 1974 Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 2, 3

६८. Consider the following pairs: 1. Use of Sanskrit quotations — style and terminology of the Ācāryas 2. Title of the book — Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric 3. Printer — Philosophical Traditions of the World, Vol. I 4. Pandit Madan Mohan Jha — ex-Principal of Government Sanskrit College, Patna Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 4

६८. Consider the following pairs: 1. Publisher — Chaukhambha Orientalia 2. Series — Chaukhambha Oriental Research Studies 3. Author's stated challenge — analysis of word, proposition and meaning from Indian perspectives 4. General Editor — Dr. Sangam Lal Pandey Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 1, 3, 4
- (D) Only 2, 4

६९. Consider the following pairs: 1. Publication family listed — Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy 2. Pandit Madan Mohan Jha — S. L. Pandey 3. Book's comparative aim — to compare Indian and Western approaches where possible 4. General editor's academic base — Allahabad University Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 4
- (C) Only 3
- (D) Only 1, 3, 4

७०. Consider the following pairs: 1. Place of publication — perhaps the first of its kind 2. Series — Chaukhambha Oriental Research Studies 3. Footnote references — editor of Chaukhambha Orientalia 4. Publication family listed — Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 2, 4
- (D) Only 3, 4

७१. Consider the following pairs: 1. Title of the book — Trends of Linguistic Analysis in Indian Philosophy 2. Author's range of schools — Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra 3. Book's comparative aim — Allahabad University 4. Footnote references — guidelines for further research Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2

७२. Consider the following pairs: 1. Series context — Philosophical Traditions of the World, Vol. I 2. Printer — 25-3-81 3. Author — Prof. Hari Mohan Jha 4. Reason for transliteration marks — to help readers not fully used to Devanagari Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 1, 2, 3

७३. Consider the following pairs: 1. The book as first volume — Philosophical Traditions of the World 2. Primary audience — scholars of philosophy of language 3. Schools named in the Editor's Preface — to help readers not fully used to Devanagari 4. Place of publication — Varanasi with Delhi branch Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 2
- (C) Only 1
- (D) Only 3

७४. Consider the following statements: 1. Publisher is associated with Chaukhambha Orientalia. 2. General Editor is associated with Dr. Sangam Lal Pandey. 3. Author's former position is associated with 25-3-81. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 1, 2

७५. Consider the following statements: 1. Author's stated meaning of linguistic analysis is associated with analysis of word, proposition and meaning from Indian perspectives. 2. Textual method is associated with close adherence to original Sanskrit texts. 3. Footnote references is associated with Varanasi with Delhi branch. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1
- (C) Only 1, 2
- (D) Only 1, 2, 3

७६. Consider the following statements: 1. Author's former position is associated with University Professor and Head of the Department of Philosophy, Patna University. 2. Guru who advised the subject is associated with Dr. D. M. Datta. 3. Series context is associated with Chaukhambha Oriental Research Studies. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 3

७७. Consider the following statements: 1. Author's stated meaning of linguistic analysis is associated with analysis of word, proposition and meaning from Indian perspectives. 2. Reason for transliteration marks is associated with to help readers not fully used to Devanagari. 3. Dr. B. P. Rai is associated with Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 3

७८. Consider the following statements: 1. Primary audience is associated with scholars of philosophy of language. 2. Reason for transliteration marks is associated with to help readers not fully used to Devanagari. 3. General Editor is associated with to compare Indian and Western approaches where possible. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

७९. Consider the following statements: 1. Use of Sanskrit quotations is associated with style and terminology of the Ācāryas. 2. Primary audience is associated with scholars of philosophy of language. 3. Pandit Durgadhara Jha is associated with perhaps the first of its kind. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1

८०. Consider the following statements: 1. Student edition price is associated with Rs. 60.00. 2. Editor's Preface date is associated with 31-3-1981. 3. Publication family listed is associated with University Professor and Head of the Department of Philosophy, Patna University. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 1, 3
- (D) Only 1, 2

८१. Consider the following statements: 1. Reason for transliteration marks is associated with to help readers not fully used to Devanagari. 2. Author's retirement year from Patna University service is associated with 1970. 3. Editor's Preface signer is associated with Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 3
- (D) Only 1, 2

८२. Consider the following statements: 1. Publication family listed is associated with Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy. 2. Pandit Durgadhara Jha is associated with an eminent Naiyāyika of Mithila. 3. Textual method is associated with Chaukhambha Oriental Research Studies. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 3

८३. Consider the following statements: 1. Author's retirement year from Patna University service is associated with 1970. 2. Series number is associated with No. 22. 3. Editor's Preface place is associated with Chaukhambha Oriental Research Studies. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 1

८४. Consider the following statements: 1. Editor's estimate of the work is associated with perhaps the first of its kind. 2. Pandit Madan Mohan Jha is associated with ex-Principal of Government Sanskrit College, Patna. 3. Student edition price is associated with ex-Principal of Government Sanskrit College, Patna. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1

८५. Consider the following statements: 1. Indian Philosophical Congress session mentioned is associated with Allahabad Session, 1974. 2. Series is associated with Chaukhambha Oriental Research Studies. 3. Series context is associated with Dr. D. M. Datta. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2, 3

८६. Consider the following statements: 1. Guru who advised the subject is associated with Dr. D. M. Datta. 2. Primary audience is associated with scholars of philosophy of language. 3. General Editor is associated with 1981. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 3

८७. Which one of the following pairs is not correctly matched?

- (A) Editor's Preface date — 31-3-1981
- (B) Author — Prof. Hari Mohan Jha
- (C) Library edition price — style and terminology of the Ācāryas
- (D) Textual method — close adherence to original Sanskrit texts

८८. Consider the following statements: 1. Author's retirement year from Patna University service is associated with 1970. 2. Author is associated with Prof. Hari Mohan Jha. 3. Reason for transliteration marks is associated with University Professor and Head of the Department of Philosophy, Patna University. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 3

८९. Consider the following statements: 1. Guru who advised the subject is associated with Dr. D. M. Datta. 2. Editor's Preface signer is associated with S. L. Pandey. 3. Title of the book is associated with Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2
- (C) Only 3
- (D) Only 1, 2

९०. Consider the following statements: 1. Student edition price is associated with Rs. 60.00. 2. Use of Sanskrit quotations is associated with style and terminology of the Ācāryas. 3. Library edition price is associated with close adherence to original Sanskrit texts. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1

११. Consider the following pairs: 1. Printer — Srigokul Mudranalaya, Varanasi 2. Dr. B. P. Rai — editor of Chaukhambha Orientalia 3. Guru who advised the subject — 1970 4. Series number — No. 22 Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 3
- (D) Only 4

१२. Consider the following pairs: 1. Special Navya-Nyāya topic highlighted by the editor — close adherence to original Sanskrit texts 2. Pandit Durgadhara Jha — an eminent Naiyāyika of Mithila 3. Series context — Philosophical Traditions of the World, Vol. I 4. Reason for transliteration marks — to help readers not fully used to Devanagari Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3
- (C) Only 3, 4
- (D) Only 2, 3, 4

१३. Consider the following statements: 1. General editor's academic base is associated with Allahabad University. 2. Author's former position is associated with University Professor and Head of the Department of Philosophy, Patna University. 3. General Editor is associated with Chaukhambha Oriental Research Studies. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1, 2, 3

१४. Consider the following pairs: 1. Textual method — Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra 2. The book as first volume — Philosophical Traditions of the World 3. Publisher — Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra 4. Place of publication — Varanasi with Delhi branch Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1, 2, 3, 4
- (D) Only 2, 4

१५. Consider the following pairs: 1. Printer — Srigokul Mudranalaya, Varanasi 2. Title of the book — Trends of Linguistic Analysis in Indian Philosophy 3. Place of publication — Varanasi with Delhi branch 4. Author's range of schools — Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 4
- (D) Only 1, 4

१६. Consider the following statements: 1. The book as first volume is associated with Philosophical Traditions of the World. 2. Reason for transliteration marks is associated with to help readers not fully used to Devanagari. 3. Use of Sanskrit quotations is associated with University of Allahabad. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1, 2, 3
- (D) Only 2, 3

१७. Consider the following statements: 1. Editor's Preface date is associated with 31-3-1981. 2. Textual method is associated with close adherence to original Sanskrit texts. 3. Place of publication is associated with scholars of philosophy of language. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

१८. Consider the following pairs: 1. Book's comparative aim — to compare Indian and Western approaches where possible 2. Author's former position — Prof. Hari Mohan Jha 3. Author's foreword date — 25-3-81 4. Guru who advised the subject — Dr. D. M. Datta Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2
- (C) Only 1, 3, 4
- (D) Only 1, 2, 4

१९. Consider the following pairs: 1. Pandit Madan Mohan Jha — ex-Principal of Government Sanskrit College, Patna 2. General editor's academic base — Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric 3. Publication family listed — Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy 4. Title-page institutional label — Chaukhambha Oriental Research Studies Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1
- (C) Only 1, 3, 4
- (D) Only 2

२०. Consider the following pairs: 1. Editor's Preface date — 31-3-1981 2. The book as first volume — Philosophical Traditions of the World 3. Primary audience — scholars of philosophy of language 4. Editor's Preface signer — Dr. Sangam Lal Pandey Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 3, 4

२१. Consider the following pairs: 1. Editor's Preface signer — S. L. Pandey 2. Series number — guidelines for further research 3. Library edition price — Rs. 75.00 4. Editor's estimate of the work — perhaps the first of its kind Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 3, 4
- (C) Only 2, 4
- (D) Only 1

२२. Consider the following pairs: 1. Title of the book — word, proposition and meaning 2. Pandit Madan Mohan Jha — analysis of word, proposition and meaning from Indian perspectives 3. Publication family listed — Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy 4. Author's foreword date — 25-3-81 Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 3
- (C) Only 1, 2, 3
- (D) Only 3, 4

१०३. Consider the following pairs: 1. Title of the book — Trends of Linguistic Analysis in Indian Philosophy 2. Place of publication — Dr. D. M. Datta 3. Printer — Srigokul Mudranalaya, Varanasi 4. Guru who advised the subject — S. L. Pandey Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 4

१०४. Consider the following statements: 1. Student edition price is associated with Rs. 60.00. 2. Pandit Durgadhara Jha is associated with an eminent Naiyāyika of Mithila. 3. Publisher is associated with Dr. D. M. Datta. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1
- (D) Only 2, 3

१०५. Consider the following statements: 1. First edition is associated with 1981. 2. General editor's academic base is associated with Allahabad University. 3. Series number is associated with 1970. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 2
- (C) Only 3
- (D) Only 1, 2

१०६. Consider the following pairs: 1. Series number — No. 22 2. Title-page institutional label — 31-3-1981 3. Author's former position — 25-3-81 4. Book's comparative aim — to compare Indian and Western approaches where possible Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 4
- (C) Only 1, 4
- (D) Only 3

१०७. Consider the following statements: 1. Series is associated with Chaukhambha Oriental Research Studies. 2. Primary audience is associated with scholars of philosophy of language. 3. Use of Sanskrit quotations is associated with University Professor and Head of the Department of Philosophy, Patna University. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1

Introduction: Scope, Sources and Comparative Frame

१०८. Choose the correct statement-completion: Phonetic analysis is one aspect of —

- (A) Bṛhatī Tīkā
- (B) He spoke Earth and Earth came into being
- (C) Pramāṇa Vārttika
- (D) language analysis in Indian thought

- १०९. Choose the correct statement-completion: Etymological analysis is one aspect of —**
- (A) grouping heterogeneous philosophies interested in linguistic or conceptual units
 - (B) Sphoṭa Siddhi
 - (C) language analysis in Indian thought
 - (D) Word treated as creative divine principle
- ११०. Choose the correct statement-completion: Syntactical analysis is one aspect of —**
- (A) Eternal Verbum
 - (B) Kāvyaṭaṅkāra
 - (C) Mīmāṃsā
 - (D) language analysis in Indian thought
- १११. Choose the correct statement-completion: Semantic analysis is one aspect of —**
- (A) Tarka Bhāṣā
 - (B) Gautama Sūtra and Vātsyāyana Bhāṣya
 - (C) Eternal Verbum
 - (D) language analysis in Indian thought
- ११२. Choose the correct statement-completion: Logical analysis is one aspect of —**
- (A) Eternal Verbum
 - (B) grammatical analysis
 - (C) language analysis in Indian thought
 - (D) Prakaraṇa Pañcikā
- ११३. Choose the correct statement-completion: Epistemological analysis is one aspect of —**
- (A) oldest available specimen of etymological analysis
 - (B) Prakaraṇa Pañcikā
 - (C) Eternal Verbum
 - (D) language analysis in Indian thought
- ११४. Choose the correct statement-completion: Metaphysical analysis is one aspect of —**
- (A) Tattvāloka
 - (B) language analysis in Indian thought
 - (C) Śloka Vārttika
 - (D) Bhāṣa Pariccheda and Siddhānta Muktaṅgalī
- ११५. Which set is included under Modern Western analytic figures named in the book?**
- (A) philosophy of language and analysis of word and meaning
 - (B) analysis of figurative language
 - (C) Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin
 - (D) Nyāya Mañjarī
- ११६. According to the book, Sir Robert Ammerman's use of analysis is which of the following?**
- (A) Kāvyaṭaṅkāra
 - (B) Syādvāda Mañjarī
 - (C) Aucitya Vicāra Carcā
 - (D) grouping heterogeneous philosophies interested in linguistic or conceptual units

११७. Which item is the correct association for I. A. Richards ?

- (A) Śaktivāda and Vyutpattivāda
- (B) analysis of figurative language
- (C) language analysis in Indian thought
- (D) Mīmāṃsā

११८. Which of the following corresponds to analysis of figurative language ?

- (A) I. A. Richards
- (B) Kumārila Bhaṭṭa
- (C) Epistemological analysis
- (D) Vāk

११९. According to the book, The book's object is which of the following?

- (A) Eternal Verbum
- (B) to present important trends of linguistic analysis in Indian schools of thought
- (C) Dhvanyāloka
- (D) Bhāṣā Pariccheda and Siddhānta Muktvālī

१२०. Choose the correct statement-completion: Linguistic analysis in this book covers —

- (A) philosophy of language and analysis of word and meaning
- (B) Tattvāloka
- (C) Pāṇini Darśana
- (D) Śaktivāda and Vyutpattivāda

१२१. Choose the correct statement-completion: Vāk is described as —

- (A) Bradley's Theory of Judgment
- (B) to present important trends of linguistic analysis in Indian schools of thought
- (C) Eternal Verbum
- (D) Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin

१२२. Which of the following corresponds to Eternal Verbum ?

- (A) Vyādi's Saṅgraha
- (B) Bhāmatī
- (C) Vāk
- (D) Śaṅkara Bhāṣya

१२३. According to the book, Śabda Brahman means which of the following?

- (A) language analysis in Indian thought
- (B) minute grammatical analysis
- (C) Bṛhatī Ṭīkā
- (D) Word treated as creative divine principle

१२४. According to the book, Taittirīya Brāhmaṇa example is which of the following?

- (A) He spoke Earth and Earth came into being
- (B) Bhartṛhari's Vākyapadīya
- (C) grouping heterogeneous philosophies interested in linguistic or conceptual units
- (D) Mīmāṃsā

१२५. Choose the correct statement-completion: Yāska's Nirukta is treated as —

- (A) Syādvāda Mañjarī
- (B) Vedānta
- (C) oldest available specimen of etymological analysis
- (D) Śloka Vārttika

१२६. Which item is linked with oldest available specimen of etymological analysis in the book?

- (A) Kṣemendra
- (B) Akhaṇḍa-vākya-vāda comparison
- (C) Śālikanātha Miśra
- (D) Yāska's Nirukta

१२७. Which item is the correct association for Pāṇini's Aṣṭādhyāyī ?

- (A) Pramāṇa Samuccaya
- (B) Śloka Vārttika
- (C) minute grammatical analysis
- (D) Tarka Saṅgraha and Tarka Dīpikā

१२८. Which item is the correct association for Patañjali's Mahābhāṣya ?

- (A) Dhvanyāloka
- (B) Prakaraṇa Pañcikā
- (C) Vaiyākaraṇa Bhūṣaṇa Sāra
- (D) grammatical analysis

१२९. Choose the correct statement-completion: Vyādi's Saṅgraha is described as —

- (A) a vast encyclopaedia of linguistic analysis
- (B) Śabdānuśāsana
- (C) language analysis in Indian thought
- (D) Śabda Śakti Prakāśikā and Avacchedakatva-nirukti

१३०. Identify the term or figure associated with a vast encyclopaedia of linguistic analysis .

- (A) Ultimate unit question
- (B) Vyādi's Saṅgraha
- (C) Mādhavācārya's Sarva Darśana Saṅgraha
- (D) Etymological analysis

१३१. According to the book, Ultimate unit question asks whether it is which of the following?

- (A) Mīmāṃsā
- (B) Śloka Vārttika
- (C) varṇa, pada or vākya
- (D) Tarka Saṅgraha and Tarka Dīpikā

१३२. According to the book, Word-reference question asks whether word refers to which of the following?

- (A) Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin
- (B) jāti, vyakti or ākṛti
- (C) language analysis in Indian thought
- (D) Mīmāṃsā

१३३. Choose the correct statement-completion: Śābda-bodha question concerns —

- (A) how verbal cognition arises
- (B) Bhartṛhari's Vākyapadīya
- (C) Gautama Sūtra and Vātsyāyana Bhāṣya
- (D) Tattva Cintāmaṇi

१३४. Which item is linked with how verbal cognition arises in the book?

- (A) Sir Robert Ammerman's use of analysis
- (B) Hemacandra
- (C) Kauṇḍa Bhaṭṭa
- (D) Śābda-bodha question

१३५. Choose the correct statement-completion: Anvaya and Abhidhāna problem asks whether —

- (A) Mīmāṃsā
- (B) synthesis precedes expression or follows it
- (C) Nyāya Kusumāñjali
- (D) Tattva Cintāmaṇi

१३६. Choose the correct statement-completion: Meaning distinction problem concerns —

- (A) language analysis in Indian thought
- (B) literal, figurative and implied meanings
- (C) Vācaspati Miśra
- (D) Nyāya Mañjarī

१३७. Choose the correct statement-completion: Vyākaraṇa Darśana is represented by —

- (A) language analysis in Indian thought
- (B) Artha-bādha or Ayogyatā
- (C) Gautama Sūtra and Vātsyāyana Bhāṣya
- (D) Bhartṛhari's Vākyapadīya

१३८. Identify the term or figure associated with Bhartṛhari's Vākyapadīya .

- (A) Jaimini Sūtra
- (B) Vyākaraṇa Darśana
- (C) Bhāmatī
- (D) Vyādi's Saṅgraha

१३९. Choose the correct statement-completion: Mādhavācārya's Sarva Darśana Saṅgraha explains —

- (A) language analysis in Indian thought
- (B) Pāṇini Darśana
- (C) Śābda-bodha
- (D) varṇa, pada or vākya

१४०. Which item is the correct association for Nāgeśa Bhaṭṭa ?

- (A) Bhāṣā Pariccheda and Siddhānta Muktaṭvālī
- (B) Mīmāṃsā
- (C) Aucitya Vicāra Carcā
- (D) Laghu Mañjūṣā and Sphoṭavāda

१४१. Identify the term or figure associated with Laghu Mañjūśā and Sphoṭavāda .

- (A) Modern Western analytic figures named
- (B) Nāgeśa Bhaṭṭa
- (C) Modern linguistic analysis broadly subsumable under
- (D) Dharmarājādharindra

१४२. Which item is the correct association for Kauṇḍa Bhaṭṭa ?

- (A) Vaiyākaraṇa Bhūṣaṇa Sāra
- (B) Pramāṇa Samuccaya
- (C) Kāvyaśāstra
- (D) Śābda-bodha

१४३. Which set is included under Nyāya sources listed in the book?

- (A) Gautama Sūtra and Vātsyāyana Bhāṣya
- (B) a vast encyclopaedia of linguistic analysis
- (C) Śābda-bodha
- (D) Nyāya Kusumāñjali

१४४. Which item is the correct association for Jayanta Bhaṭṭa ?

- (A) Nyāya Mañjarī
- (B) Bradley's Theory of Judgment
- (C) language analysis in Indian thought
- (D) Kāvya Prakāśa

१४५. Which of the following corresponds to Nyāya Mañjarī ?

- (A) Jayanta Bhaṭṭa
- (B) Pāṇini's Aṣṭādhyāyī
- (C) Meaning distinction problem
- (D) Vyākaraṇa Darśana

१४६. Which item is the correct association for Annaṃbhaṭṭa ?

- (A) analysis of figurative language
- (B) literal, figurative and implied meanings
- (C) Nyāya Mañjarī
- (D) Tarka Saṅgraha and Tarka Dīpikā

१४७. Which item is the correct association for Viśvanātha Pañcānana ?

- (A) Bhāṣā Pariccheda and Siddhānta Muktaṭvālī
- (B) Pramāṇa Samuccaya
- (C) Vedānta Paribhāṣā
- (D) grammatical analysis

१४८. Which of the following corresponds to Bhāṣā Pariccheda and Siddhānta Muktaṭvālī ?

- (A) Viśvanātha Pañcānana
- (B) Indian-Western comparison in the Introduction
- (C) Śāṅkara Bhāṣya
- (D) Ānandavardhana

१४९. Which item is the correct association for Keśava Miśra ?

- (A) language analysis in Indian thought
- (B) Word treated as creative divine principle
- (C) synthesis precedes expression or follows it
- (D) Tarka Bhāṣā

१५०. Which item is the correct association for Gaṅgeśa Upādhyāya ?

- (A) Śābda-bodha
- (B) oldest available specimen of etymological analysis
- (C) Tattva Cintāmaṇi
- (D) Gautama Sūtra and Vātsyāyana Bhāṣya

१५१. Which item is the correct association for Pakṣadhara Miśra ?

- (A) Prakaraṇa Pañcikā
- (B) philosophy of language and analysis of word and meaning
- (C) language analysis in Indian thought
- (D) Tattvāloka

१५२. Which of the following corresponds to Tattvāloka ?

- (A) Indian-Western comparison in the Introduction
- (B) Dharmakīrti
- (C) Pakṣadhara Miśra
- (D) Patañjali's Mahābhāṣya

१५३. Which item is the correct association for Gadādhara ?

- (A) minute grammatical analysis
- (B) He spoke Earth and Earth came into being
- (C) Śaktivāda and Vyutpattivāda
- (D) Aucitya Vicāra Carcā

१५४. Which item is the correct association for Jagadīśa ?

- (A) Śaktivāda and Vyutpattivāda
- (B) Aucitya Vicāra Carcā
- (C) Śabda Śakti Prakāśikā and Avacchedakatva-nirukti
- (D) oldest available specimen of etymological analysis

१५५. Which item is the correct association for Jaimini Sūtra ?

- (A) Eternal Verbum
- (B) grammatical analysis
- (C) Mīmāṃsā
- (D) Vedānta Paribhāṣā

१५६. Which item is the correct association for Śabara Bhāṣya ?

- (A) language analysis in Indian thought
- (B) Mīmāṃsā
- (C) how verbal cognition arises
- (D) Vaiyākaraṇa Bhūṣaṇa Sāra

१५७. Which item is the correct association for Kumārila Bhaṭṭa ?

- (A) Śloka Vārttika
- (B) grouping heterogeneous philosophies interested in linguistic or conceptual units
- (C) Puṇyārāja and Helārāja
- (D) language analysis in Indian thought

१५८. Which of the following corresponds to Sphoṭa Siddhi ?

- (A) Modern incompatibility comparison
- (B) Modern Western analytic figures named
- (C) Anvaya and Abhidhāna problem
- (D) Maṇḍana Miśra

१५९. Which item is the correct association for Prabhākara ?

- (A) Bṛhatī Tīkā
- (B) Kāvyaḍarśa
- (C) varṇa, pada or vākya
- (D) Vedānta

१६०. Which item is the correct association for Śālikanātha Miśra ?

- (A) Tarka Bhāṣā
- (B) Vācaspati Miśra
- (C) Prakaraṇa Pañcikā
- (D) minute grammatical analysis

१६१. Which item is the correct association for Śaṅkara Bhāṣya ?

- (A) Mīmāṃsā
- (B) Tattva Cintāmaṇi
- (C) Sphoṭa Siddhi
- (D) Vedānta

१६२. Identify the term or figure associated with Vedānta .

- (A) Śaṅkara Bhāṣya
- (B) Kauṇḍa Bhaṭṭa
- (C) Kumārila Bhaṭṭa
- (D) Patañjali's Mahābhāṣya

१६३. Which item is the correct association for Bhāmātī ?

- (A) Word treated as creative divine principle
- (B) Vācaspati Miśra
- (C) Eternal Verbum
- (D) Prakaraṇa Pañcikā

१६४. Which item is the correct association for Dharmarājādhvarindra ?

- (A) Vedānta Paribhāṣā
- (B) Bhāṣā Pariccheda and Siddhānta Muktaḥvalī
- (C) Bṛhatī Tīkā
- (D) Laghu Mañjūṣā and Sphoṭavāda

૧૬૫. Which item is the correct association for Dignāga ?

- (A) Śābda-bodha
- (B) varṇa, pada or vākya
- (C) Pramāṇa Samuccaya
- (D) Nyāya Mañjarī

૧૬૬. Which of the following corresponds to Pramāṇa Samuccaya ?

- (A) Śābda Brahman
- (B) Kṣemendra
- (C) Dignāga
- (D) Bhamaha

૧૬૭. Which item is the correct association for Dharmakīrti ?

- (A) Nyāya Kusumāñjali
- (B) Puṇyarāja and Helārāja
- (C) independent development with occasional resemblances
- (D) Pramāṇa Vārttika

૧૬૮. Which item is the correct association for Hemacandra ?

- (A) language analysis in Indian thought
- (B) Vācaspati Miśra
- (C) Śābdānuśāsana
- (D) Vedānta

૧૬૯. Which item is the correct association for Mallisena ?

- (A) Sphoṭa Siddhi
- (B) Syādvāda Mañjarī
- (C) Nyāya Kusumāñjali
- (D) Kāvya-lāṅkāra

૧૭૦. Which item is linked with Syādvāda Mañjarī in the book?

- (A) Gaṅgeśa Upādhyāya
- (B) Metaphysical analysis
- (C) Mallisena
- (D) I. A. Richards

૧૭૧. Which item is the correct association for Mammaṭa ?

- (A) literal, figurative and implied meanings
- (B) Mīmāṃsā
- (C) philosophy of language and analysis of word and meaning
- (D) Kāvya Prakāśa

૧૭૨. Which item is the correct association for Ānandavardhana ?

- (A) jāti, vyakti or ākr̥ti
- (B) He spoke Earth and Earth came into being
- (C) Dhvanyāloka
- (D) Mīmāṃsā

१७३. Which item is the correct association for Daṇḍin ?

- (A) language analysis in Indian thought
- (B) Dhvanyāloka
- (C) Kāvyaḍarśa
- (D) Kāvyaḷaṅkāra

१७४. Which item is linked with Kāvyaḍarśa in the book?

- (A) Keśava Miśra
- (B) Vyākaraṇa Darśana
- (C) Daṇḍin
- (D) Kṣemendra

१७५. Which item is the correct association for Bhamaha ?

- (A) Kāvyaḷaṅkāra
- (B) Vaiyākaraṇa Bhūṣaṇa Sāra
- (C) synthesis precedes expression or follows it
- (D) Nyāya Mañjarī

१७६. Which item is the correct association for Kṣemendra ?

- (A) Bṛhatī Ṭīkā
- (B) Śabdānuśāsana
- (C) Prakaraṇa Pañcikā
- (D) Aucitya Vicāra Carcā

१७७. Choose the correct statement-completion: Indian-Western comparison in the Introduction notes —

- (A) Aucitya Vicāra Carcā
- (B) Vācaspati Miśra
- (C) independent development with occasional resemblances
- (D) Vaiyākaraṇa Bhūṣaṇa Sāra

१७८. Which item is linked with independent development with occasional resemblances in the book?

- (A) Bhāmatī
- (B) Kumārila Bhaṭṭa
- (C) Indian-Western comparison in the Introduction
- (D) Logical analysis

१७९. Choose the correct statement-completion: Akhaṇḍa-vākya-vāda comparison is with —

- (A) Bhartrhari's Vākyapadīya
- (B) Bradley's Theory of Judgment
- (C) synthesis precedes expression or follows it
- (D) to present important trends of linguistic analysis in Indian schools of thought

१८०. Choose the correct statement-completion: Modern incompatibility comparison is with —

- (A) Bradley's Theory of Judgment
- (B) Word treated as creative divine principle
- (C) minute grammatical analysis
- (D) Artha-bādhā or Ayogyatā

१८१. According to the book, Modern linguistic analysis broadly subsumable under is which of the following?

- (A) Sphoṭa Siddhi
- (B) Tarka Bhāṣā
- (C) Śābda-bodha
- (D) Nyāya Kusumāñjali

१८२. Which of the following corresponds to Śābda-bodha ?

- (A) Modern linguistic analysis broadly subsumable under
- (B) Vāk
- (C) Vyākaraṇa Darśana
- (D) Akhaṇḍa-vākya-vāda comparison

१८३. Consider the following pairs: 1. Jaimini Sūtra — Mīmāṃsā 2. Word-reference question — analysis of figurative language 3. Bhamaha — Kāvya-lāṅkāra 4. Kṣemendra — a vast encyclopaedia of linguistic analysis Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 3
- (C) Only 3
- (D) Only 1, 2, 3

१८४. Consider the following pairs: 1. Akhaṇḍa-vākya-vāda comparison — analysis of figurative language 2. Indian-Western comparison in the Introduction — independent development with occasional resemblances 3. Śābda Brahman — Word treated as creative divine principle 4. Śābda-bodha question — grammatical analysis Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 3, 4
- (C) Only 2, 3
- (D) Only 1, 2, 3, 4

१८५. Consider the following pairs: 1. Logical analysis — language analysis in Indian thought 2. Jagadīśa — jāti, vyakti or ākr̥ti 3. Phonetic analysis — language analysis in Indian thought 4. The book's object — to present important trends of linguistic analysis in Indian schools of thought Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1, 3, 4

१८६. Consider the following pairs: 1. Epistemological analysis — Tarka Saṅgraha and Tarka Dīpikā 2. Meaning distinction problem — He spoke Earth and Earth came into being 3. Mallisena — Syādvāda Mañjarī 4. Śābara Bhāṣya — Mīmāṃsā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 3
- (C) Only 3, 4
- (D) Only 2, 4

१८७. Consider the following pairs: 1. Vyākaraṇa Darśana — Vācaspati Miśra 2. Metaphysical analysis — language analysis in Indian thought 3. Epistemological analysis — language analysis in Indian thought 4. Śāṅkara Bhāṣya — Bṛhatī Tīkā Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2
- (C) Only 1, 2, 4
- (D) Only 3, 4

१८८. Consider the following pairs: 1. Ultimate unit question — Pramāṇa Vārttika 2. Bhartṛhari's commentators named — Puṇyarāja and Helārāja 3. The book's object — to present important trends of linguistic analysis in Indian schools of thought 4. Word-reference question — to present important trends of linguistic analysis in Indian schools of thought Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 2, 3
- (C) Only 1, 3, 4
- (D) Only 1, 2, 3

१८९. Consider the following pairs: 1. Udayanācārya — oldest available specimen of etymological analysis 2. Śabda Brahman — Word treated as creative divine principle 3. Mādhavācārya's Sarva Darśana Saṅgraha — Pāṇini Darśana 4. Śabara Bhāṣya — Mīmāṃsā Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2
- (C) Only 2, 3, 4
- (D) Only 1, 2, 3

१९०. Consider the following pairs: 1. Modern incompatibility comparison — Artha-bādha or Ayogyatā 2. Vyākaraṇa Darśana — Bhartṛhari's Vākyapadīya 3. Kumārila Bhaṭṭa — Śloka Vārttika 4. Patañjali's Mahābhāṣya — grouping heterogeneous philosophies interested in linguistic or conceptual units Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1, 2, 3, 4
- (C) Only 2, 3, 4
- (D) Only 1, 2, 3

१९१. Consider the following pairs: 1. Śabara Bhāṣya — Mīmāṃsā 2. Viśvanātha Pañcānana — Bhāṣā Pariccheda and Siddhānta Muktaṭvālī 3. Śabda-bodha question — how verbal cognition arises 4. Vyādi's Saṅgraha — Bhāṣā Pariccheda and Siddhānta Muktaṭvālī Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 2, 4

१९२. Consider the following pairs: 1. Etymological analysis — language analysis in Indian thought 2. Kṣemendra — Aucitya Vicāra Carcā 3. Linguistic analysis in this book — philosophy of language and analysis of word and meaning 4. Vyādi's Saṅgraha — Śaktivāda and Vyutpattivāda Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 1, 4
- (D) Only 3

११३. Consider the following pairs: 1. Vyādi's Saṅgraha — a vast encyclopaedia of linguistic analysis 2. Pakṣadhara Miśra — He spoke Earth and Earth came into being 3. Jagadīśa — Śabda Śakti Prakāśikā and Avacchedakatva-nirukti 4. Etymological analysis — language analysis in Indian thought Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2, 3, 4
- (C) Only 2, 4
- (D) Only 1, 3, 4

११४. Consider the following pairs: 1. Mādhavācārya's Sarva Darśana Saṅgraha — Śaktivāda and Vyutpattivāda 2. Śālikanātha Miśra — Kāvyaadarśa 3. Taittirīya Brāhmaṇa example — He spoke Earth and Earth came into being 4. Ultimate unit question — varṇa, pada or vākya Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 3, 4
- (C) Only 3
- (D) Only 2, 3, 4

११५. Consider the following pairs: 1. Gaṅgeśa Upādhyāya — Tattva Cintāmaṇi 2. Ānandavardhana — Dhvanyāloka 3. Dignāga — language analysis in Indian thought 4. Syntactical analysis — language analysis in Indian thought Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 4
- (C) Only 1, 2, 4
- (D) Only 2, 3, 4

११६. Consider the following pairs: 1. Indian-Western comparison in the Introduction — Nyāya Mañjarī 2. Śāṅkara Bhāṣya — Vedānta 3. Śābara Bhāṣya — Mīmāṃsā 4. Yāska's Nirukta — oldest available specimen of etymological analysis Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1
- (C) Only 2, 3, 4
- (D) Only 1, 3, 4

११७. Consider the following pairs: 1. Indian-Western comparison in the Introduction — Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin 2. Pāṇini's Aṣṭādhyāyī — minute grammatical analysis 3. Taittirīya Brāhmaṇa example — He spoke Earth and Earth came into being 4. Gaṅgeśa Upādhyāya — Tattva Cintāmaṇi Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

११८. Consider the following pairs: 1. Semantic analysis — literal, figurative and implied meanings 2. Pāṇini's Aṣṭādhyāyī — Kāvyaadarśa 3. Nāgeśa Bhaṭṭa — Laghu Mañjūṣā and Sphoṭavāda 4. Śābara Bhāṣya — Mīmāṃsā Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 3, 4

१९९. Consider the following pairs: 1. Linguistic analysis in this book — Kāvyaṭaṅkāra 2. Metaphysical analysis — language analysis in Indian thought 3. Syntactical analysis — grammatical analysis 4. Epistemological analysis — language analysis in Indian thought Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 4
- (C) Only 3, 4
- (D) Only 1, 3, 4

२००. Consider the following pairs: 1. Udayanācārya — Nyāya Kusumāṅjali 2. Bhāmātī — Vācaspati Miśra 3. Kṣemendra — Aucitya Vicāra Carcā 4. Yāska's Nirukta — Vaiyākaraṇa Bhūṣaṇa Sāra Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 3, 4

२०१. Consider the following pairs: 1. Indian-Western comparison in the Introduction — Vedānta Paribhāṣā 2. Bhāmātī — Vācaspati Miśra 3. Word-reference question — He spoke Earth and Earth came into being 4. Daṇḍin — Kāvyaḍarśa Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 2, 4
- (D) Only 1, 2, 3, 4

२०२. Consider the following pairs: 1. Gaṅgeśa Upādhyāya — Tattva Cintāmaṇi 2. Pakṣadhara Miśra — Tattvāloka 3. Vāk — Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin 4. Anvaya and Abhidhāna problem — Nyāya Mañjarī Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 4

२०३. Consider the following pairs: 1. Śabda-bodha question — how verbal cognition arises 2. Modern linguistic analysis broadly subsumable under — Śabda-bodha 3. Jagadīśa — language analysis in Indian thought 4. Pāṇini's Aṣṭādhyāyī — Word treated as creative divine principle Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 3

२०४. Consider the following pairs: 1. Śaṅkara Bhāṣya — Vedānta 2. Patañjali's Mahābhāṣya — oldest available specimen of etymological analysis 3. Gadādhara — Śaktivāda and Vyutpattivāda 4. Modern linguistic analysis broadly subsumable under — Tarka Bhāṣā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3
- (C) Only 4
- (D) Only 2

२०५. Consider the following pairs: 1. Prabhākara — Bṛhatī Ṭikā 2. Linguistic analysis in this book — philosophy of language and analysis of word and meaning 3. Modern Western analytic figures named — Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin 4. Jaimini Sūtra — Tarka Bhāṣā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 4
- (C) Only 2, 4
- (D) Only 1, 2, 3, 4

२०६. Consider the following pairs: 1. Pakṣadhara Miśra — Tattvāloka 2. Bhartṛhari's commentators named — Pramāṇa Vārttika 3. Ultimate unit question — varṇa, pada or vākya 4. Bhāmātī — varṇa, pada or vākya Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 3, 4
- (C) Only 3
- (D) Only 1, 3

२०७. Consider the following pairs: 1. Dharmarājadhvarindra — Vedānta Paribhāṣā 2. Bhartṛhari's commentators named — Bhartṛhari's Vākyapadīya 3. Dharmakīrti — Pramāṇa Vārttika 4. Syntactical analysis — language analysis in Indian thought Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 3
- (C) Only 1, 3, 4
- (D) Only 1, 2, 3, 4

२०८. Consider the following pairs: 1. Daṇḍin — Kāvyaadarśa 2. Linguistic analysis in this book — Pramāṇa Samuccaya 3. Akhaṇḍa-vākya-vāda comparison — Bradley's Theory of Judgment 4. Pāṇini's Aṣṭādhyāyī — minute grammatical analysis Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 4
- (C) Only 1, 3, 4
- (D) Only 1, 2, 3, 4

२०९. Consider the following pairs: 1. Dharmarājadhvarindra — Nyāya Mañjarī 2. Kumārila Bhaṭṭa — Śloka Vārttika 3. Yāska's Nirukta — oldest available specimen of etymological analysis 4. Dignāga — Pramāṇa Samuccaya Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 4
- (C) Only 2, 3, 4
- (D) Only 2, 4

२१०. Consider the following pairs: 1. Linguistic analysis in this book — philosophy of language and analysis of word and meaning 2. Etymological analysis — language analysis in Indian thought 3. Vyādi's Saṅgraha — Laghu Mañjūṣā and Sphoṭavāda 4. Gaṅgeśa Upādhyāya — Tattva Cintāmaṇi Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 2, 3, 4
- (C) Only 2, 3, 4
- (D) Only 1, 3, 4

२११. Consider the following pairs: 1. Ultimate unit question — varṇa, pada or vākya 2. Kṣemendra — Tattvāloka 3. Bhāmatī — Vācaspati Miśra 4. Pāṇini's Aṣṭādhyāyī — minute grammatical analysis Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 3
- (C) Only 1, 3, 4
- (D) Only 4

२१२. Consider the following pairs: 1. Logical analysis — He spoke Earth and Earth came into being 2. Keśava Miśra — Tarka Bhāṣā 3. Etymological analysis — language analysis in Indian thought 4. Modern incompatibility comparison — Sphoṭa Siddhi Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 2, 3
- (C) Only 3, 4
- (D) Only 1, 2, 3, 4

२१३. Consider the following statements: 1. Syntactical analysis is associated with language analysis in Indian thought. 2. Epistemological analysis is associated with language analysis in Indian thought. 3. Yāska's Nirukta is associated with philosophy of language and analysis of word and meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 1, 2, 3
- (D) Only 2, 3

२१४. Consider the following statements: 1. Bhartṛhari's commentators named is associated with Puṇyārāja and Helārāja. 2. Nāgeśa Bhaṭṭa is associated with Laghu Mañjūṣā and Sphoṭavāda. 3. Bhamaha is associated with Eternal Verbum. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2

२१५. Consider the following statements: 1. Sir Robert Ammerman's use of analysis is associated with grouping heterogeneous philosophies interested in linguistic or conceptual units. 2. Vāk is associated with Eternal Verbum. 3. Hemacandra is associated with Mīmāṃsā. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 1, 2

२१६. Consider the following statements: 1. Kumārila Bhaṭṭa is associated with Śloka Vārttika. 2. Keśava Miśra is associated with Tarka Bhāṣā. 3. Śālikanātha Miśra is associated with language analysis in Indian thought. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 3

२१७. Consider the following statements: 1. Jayanta Bhaṭṭa is associated with Nyāya Mañjarī. 2. Phonetic analysis is associated with language analysis in Indian thought. 3. Hemacandra is associated with Aucitya Vicāra Carcā. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 2, 3
- (D) Only 2

२१८. Consider the following statements: 1. Etymological analysis is associated with language analysis in Indian thought. 2. Kauṇḍa Bhaṭṭa is associated with Vaiyākaraṇa Bhūṣaṇa Sāra. 3. Hemacandra is associated with Vācaspati Miśra. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 3
- (C) Only 1, 2, 3
- (D) Only 1, 2

२१९. Consider the following statements: 1. Sir Robert Ammerman's use of analysis is associated with grouping heterogeneous philosophies interested in linguistic or conceptual units. 2. Word-reference question is associated with jāti, vyakti or ākr̥ti. 3. Mādhavācārya's Sarva Darśana Saṅgraha is associated with Gautama Sūtra and Vātsyāyana Bhāṣya. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 1, 2

२२०. Consider the following statements: 1. Pāṇini's Aṣṭādhyāyī is associated with minute grammatical analysis. 2. Ultimate unit question is associated with varṇa, pada or vākya. 3. Keśava Miśra is associated with oldest available specimen of etymological analysis. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 1, 3

२२१. Consider the following statements: 1. Pakṣadhara Miśra is associated with Tattvāloka. 2. Indian-Western comparison in the Introduction is associated with independent development with occasional resemblances. 3. Kumārila Bhaṭṭa is associated with Bhāṣā Pariccheda and Siddhānta Muktāvalī. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 3
- (D) Only 2, 3

२२२. Consider the following statements: 1. Gaṅgeśa Upādhyāya is associated with Tattva Cintāmaṇi. 2. Kauṇḍa Bhaṭṭa is associated with Vaiyākaraṇa Bhūṣaṇa Sāra. 3. Mādhavācārya's Sarva Darśana Saṅgraha is associated with to present important trends of linguistic analysis in Indian schools of thought. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 2

२२३. Consider the following statements: 1. Dharmarājādhvarindra is associated with Vedānta Paribhāṣā. 2. Kaunḍa Bhaṭṭa is associated with Vaiyākaraṇa Bhūṣaṇa Sāra. 3. Śaṅkara Bhāṣya is associated with Tattva Cintāmaṇi. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 1

२२४. Consider the following statements: 1. Nyāya sources listed is associated with Gautama Sūtra and Vātsyāyana Bhāṣya. 2. Modern Western analytic figures named is associated with Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin. 3. Meaning distinction problem is associated with Vedānta Paribhāṣā. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 2
- (D) Only 1, 2, 3

२२५. Consider the following statements: 1. Kumārila Bhaṭṭa is associated with Śloka Vārttika. 2. Taittirīya Brāhmaṇa example is associated with He spoke Earth and Earth came into being. 3. Bhāmatī is associated with Pramāṇa Samuccaya. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 1

२२६. Consider the following statements: 1. Hemacandra is associated with Śabdānuśāsana. 2. The book's object is associated with to present important trends of linguistic analysis in Indian schools of thought. 3. Nyāya sources listed is associated with Pramāṇa Vārttika. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 3

२२७. Consider the following statements: 1. Logical analysis is associated with language analysis in Indian thought. 2. Semantic analysis is associated with language analysis in Indian thought. 3. Keśava Miśra is associated with Prakaraṇa Pañcikā. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 2

२२८. Consider the following statements: 1. Bhāmatī is associated with Vācaspati Miśra. 2. Prabhākara is associated with Brhaṭī Tīkā. 3. Pāṇini's Aṣṭādhyāyī is associated with Eternal Verbum. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1
- (C) Only 2, 3
- (D) Only 1, 2, 3

२२९. Consider the following statements: 1. Ultimate unit question is associated with varṇa, pada or vākya. 2. Dharmarājādharindira is associated with Vedānta Paribhāṣā. 3. Bhartṛhari's commentators named is associated with Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

२३०. Consider the following statements: 1. Mādhavācārya's Sarva Darśana Saṅgraha is associated with Pāṇini Darśana. 2. Metaphysical analysis is associated with language analysis in Indian thought. 3. Ānandavardhana is associated with Tarka Saṅgraha and Tarka Dīpikā. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 3
- (D) Only 1, 2

२३१. Consider the following statements: 1. Pāṇini's Aṣṭādhyāyī is associated with minute grammatical analysis. 2. Patañjali's Mahābhāṣya is associated with grammatical analysis. 3. Bhartṛhari's commentators named is associated with Śabdānuśāsana. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 3
- (D) Only 1, 2

२३२. Consider the following statements: 1. Semantic analysis is associated with language analysis in Indian thought. 2. Śabara Bhāṣya is associated with Mīmāṃsā. 3. Logical analysis is associated with minute grammatical analysis. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 2, 3
- (D) Only 1, 2

२३३. Consider the following statements: 1. Annambhaṭṭa is associated with Tarka Saṅgraha and Tarka Dīpikā. 2. Semantic analysis is associated with language analysis in Indian thought. 3. Mallisena is associated with Aucitya Vicāra Carcā. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 3
- (D) Only 2

२३४. Consider the following pairs: 1. Modern Western analytic figures named — Vācaspati Miśra 2. Udayanācārya — Nyāya Kusumāñjali 3. Vyākaraṇa Darśana — Bhartṛhari's Vākyapadīya 4. Indian-Western comparison in the Introduction — independent development with occasional resemblances Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 2
- (C) Only 1
- (D) Only 4

२३५. Consider the following statements: 1. Nyāya sources listed is associated with Gautama Sūtra and Vātsyāyana Bhāṣya. 2. Indian-Western comparison in the Introduction is associated with independent development with occasional resemblances. 3. Mammaṭa is associated with varṇa, pada or vākya. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1, 3
- (D) Only 1

२३६. Consider the following pairs: 1. Mammaṭa — Br̥hatī Tīkā 2. Hemacandra — Śabdānuśāsana 3. Kauṇḍa Bhaṭṭa — Vaiyākaraṇa Bhūṣaṇa Sāra 4. Śālikanātha Miśra — Prakaraṇa Pañcikā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3, 4
- (C) Only 1
- (D) Only 4

२३७. Consider the following pairs: 1. Bhamaha — language analysis in Indian thought 2. Gaṅgeśa Upādhyāya — Tattva Cintāmaṇi 3. Vāk — Eternal Verbum 4. Linguistic analysis in this book — Mīmāṃsā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 2, 3

२३८. Consider the following statements: 1. Vāk is associated with Eternal Verbum. 2. Udayanācārya is associated with Nyāya Kusumāñjali. 3. Kumārila Bhaṭṭa is associated with Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 3
- (D) Only 1, 2, 3

२३९. Consider the following statements: 1. Nyāya sources listed is associated with Gautama Sūtra and Vātsyāyana Bhāṣya. 2. Linguistic analysis in this book is associated with philosophy of language and analysis of word and meaning. 3. Gaṅgeśa Upādhyāya is associated with Vaiyākaraṇa Bhūṣaṇa Sāra. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1
- (C) Only 3
- (D) Only 1, 2

२४०. Consider the following statements: 1. Gadādhara is associated with Śāktivāda and Vyutpattivāda. 2. Hemacandra is associated with Śabdānuśāsana. 3. Indian-Western comparison in the Introduction is associated with He spoke Earth and Earth came into being. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1
- (C) Only 2
- (D) Only 1, 2, 3

२४१. Consider the following pairs: 1. Patañjali's Mahābhāṣya — Tattva Cintāmaṇi 2. Daṇḍin — Kāvyaadarśa 3. Mallisena — Word treated as creative divine principle 4. Vāk — Eternal Verbum Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 3
- (C) Only 2, 4
- (D) Only 1, 3, 4

२४२. Consider the following statements: 1. The book's object is associated with to present important trends of linguistic analysis in Indian schools of thought. 2. Prabhākara is associated with Bṛhatī Ṭīkā. 3. Nāgeśa Bhaṭṭa is associated with minute grammatical analysis. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 3

२४३. Consider the following statements: 1. Śabara Bhāṣya is associated with Mīmāṃsā. 2. Jaimini Sūtra is associated with Mīmāṃsā. 3. Keśava Miśra is associated with Puṇyārāja and Helārāja. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

२४४. Consider the following statements: 1. Logical analysis is associated with language analysis in Indian thought. 2. Udayanācārya is associated with Nyāya Kusumāñjali. 3. Maṇḍana Miśra is associated with Vedānta. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 2
- (D) Only 2, 3

२४५. Consider the following pairs: 1. Dharmakīrti — Pāṇini Darśana 2. Pakṣadhara Miśra — Word treated as creative divine principle 3. Udayanācārya — Nyāya Kusumāñjali 4. Indian-Western comparison in the Introduction — independent development with occasional resemblances Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 2
- (D) Only 3, 4

२४६. Consider the following statements: 1. Bhāmataī is associated with Vācaspati Miśra. 2. Bhamaha is associated with Kāvyaśaṅkara. 3. Prabhākara is associated with language analysis in Indian thought. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

२४७. Consider the following pairs: 1. Sir Robert Ammerman's use of analysis — grouping heterogeneous philosophies interested in linguistic or conceptual units 2. Bhāmatī — Vācaspati Miśra 3. Modern linguistic analysis broadly subsumable under — Eternal Verbum 4. Prabhākara — Br̥hatī Ṭikā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 2

२४८. Consider the following statements: 1. Vyādi's Saṅgraha is associated with a vast encyclopaedia of linguistic analysis. 2. Śabara Bhāṣya is associated with Mīmāṃsā. 3. Etymological analysis is associated with Pāṇini Darśana. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1, 3
- (D) Only 2, 3

२४९. Consider the following pairs: 1. Kṣemendra — varṇa, pada or vākya 2. Pāṇini's Aṣṭādhyāyī — minute grammatical analysis 3. Udayanācārya — Nyāya Kusumāñjali 4. Kauṇḍa Bhaṭṭa — Vaiyākaraṇa Bhūṣaṇa Sāra Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 4
- (C) Only 1, 3
- (D) Only 2, 3

२५०. Consider the following statements: 1. Jayanta Bhaṭṭa is associated with Nyāya Mañjarī. 2. The book's object is associated with to present important trends of linguistic analysis in Indian schools of thought. 3. Jaimini Sūtra is associated with Tattva Cintāmaṇi. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 1, 2, 3

२५१. Consider the following pairs: 1. Kumārila Bhaṭṭa — Nyāya Kusumāñjali 2. Gadādhara — Sphoṭa Siddhi 3. Bhamaha — Kāvyaśālikāra 4. Nyāya sources listed — Gautama Sūtra and Vātsyāyana Bhāṣya Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 4
- (C) Only 1
- (D) Only 1, 2, 3, 4

२५२. Consider the following pairs: 1. Anvaya and Abhidhāna problem — synthesis precedes expression or follows it 2. Dharmarājadhvarindra — Vedānta Paribhāṣā 3. Sir Robert Ammerman's use of analysis — grouping heterogeneous philosophies interested in linguistic or conceptual units 4. Nyāya sources listed — Śabdānuśāsana Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 2
- (C) Only 1, 2, 3
- (D) Only 1, 2, 3, 4

२५३. Consider the following pairs: 1. Sir Robert Ammerman's use of analysis — grouping heterogeneous philosophies interested in linguistic or conceptual units 2. Pāṇini's Aṣṭādhyāyī — Pramāṇa Vārttika 3. Prabhākara — Vedānta 4. Śabda Brahman — Word treated as creative divine principle Which of the above pairs are correctly matched?
- (A) Only 1, 2, 3, 4
 (B) Only 1, 2, 3
 (C) Only 2, 4
 (D) Only 1, 4

Chapter I: Sphoṭavāda, Vāk and Units of Language

२५४. According to the book, Chapter I subject is which of the following?
- (A) no idea is without word and all knowledge is manifested by word
 (B) analysis of language in the light of sphoṭavāda
 (C) one properly known and used word can be fruitful
 (D) Paśyantī vāk
२५५. Which item is linked with analysis of language in the light of sphoṭavāda in the book?
- (A) Mūlādhāra Cakra
 (B) Nāma and rūpa
 (C) Śabara Svāmin's example
 (D) Chapter I subject
२५६. Choose the correct statement-completion: Inner aspect of speech is mainly analysed in —
- (A) Nirukta of Yāska
 (B) eternal word-symbol revealed by letters
 (C) natural sound connected with revelation of sphoṭa
 (D) Vyākaraṇa Darśana
२५७. Choose the correct statement-completion: Śabda-tattva is described by Bhartṛhari as —
- (A) infinite, boundless and difficult to comprehend
 (B) motionless undifferentiated speech beyond letters
 (C) Śabda-Brahman
 (D) Vyākaraṇa Darśana
२५८. According to the book, Agama Śāstra view of sound is which of the following?
- (A) indivisible sentence whole
 (B) Vaikharī vāk
 (C) buddhi and silent ideational speech
 (D) manifestation of cosmic energy
२५९. Identify the term or figure associated with manifestation of cosmic energy .
- (A) Sphoṭa
 (B) Agama Śāstra view of sound
 (C) First three levels of speech
 (D) Bhāgavata Purāṇa description of word-God
२६०. Choose the correct statement-completion: Nirākāra and niḥśabda principle is called —
- (A) Para Brahman or Paramātman
 (B) buddhi and silent ideational speech
 (C) audible manifest speech
 (D) infinite, boundless and difficult to comprehend

२६१. According to the book, Śabda Brahman manifestation takes two forms which of the following?

- (A) nāma and rūpa
- (B) sub-vocal
- (C) Vyākaraṇa Darśana
- (D) gauḥ as combination of letters

२६२. Choose the correct statement-completion: Nāma and rūpa constitute —

- (A) extraordinary perception
- (B) disappearance, not perishing
- (C) Nirukta of Yāska
- (D) the contents of mind and objective world

२६३. Which item is linked with the contents of mind and objective world in the book?

- (A) Nirākāra and niḥśabda principle
- (B) Sphoṭa theory
- (C) Vaiyākaraṇas call the eternal indivisible word-principle
- (D) Nāma and rūpa

२६४. According to the book, Bhāgavata Purāṇa description of word-God is which of the following?

- (A) permanent sense-bearing word-symbol
- (B) the contents of mind and objective world
- (C) pada or word
- (D) infinite, boundless and difficult to comprehend

२६५. Choose the correct statement-completion: Mahābhārata statement says —

- (A) to open, unfold or develop
- (B) natural sound connected with revelation of sphoṭa
- (C) one versed in Śabda-Brahman attains the Supreme
- (D) varṇa, pada and vākya

२६६. According to the book, Patañjali's Mahābhāṣya observation is which of the following?

- (A) the contents of mind and objective world
- (B) one properly known and used word can be fruitful
- (C) Vākyapadīya
- (D) inner speech located in the heart

२६७. Identify the term or figure associated with one properly known and used word can be fruitful .

- (A) Patañjali's Mahābhāṣya observation
- (B) Vaiṣṇava dhvani
- (C) Śabara Svāmī's example
- (D) Śabda Brahman manifestation

२६८. According to the book, Bhartṛhari's statement is which of the following?

- (A) the contents of mind and objective world
- (B) one properly known and used word can be fruitful
- (C) sub-vocal
- (D) no idea is without word and all knowledge is manifested by word

२६९. Choose the correct statement-completion: Śatapatha Brāhmaṇa view places —

- (A) three levels are hidden and the fourth is spoken by men
- (B) Vāk beyond Prajāpati
- (C) divisible sphoṭa
- (D) Vyākaraṇa Darśana

२७०. Choose the correct statement-completion: Tantric philosophy derives cosmic seed from —

- (A) creative sound or nāda
- (B) infinite, boundless and difficult to comprehend
- (C) audible manifest speech
- (D) transient sound

२७१. Which of the following corresponds to creative sound or nāda ?

- (A) Tantric philosophy
- (B) Dhvani
- (C) Pada definition
- (D) Mūlādhāra Cakra

२७२. Choose the correct statement-completion: Vaiyākaraṇas call the eternal indivisible word-principle as —

- (A) transcendent speech rooted in mūlādhāra
- (B) Naiyāyikas
- (C) Vākyapadīya
- (D) sphoṭa

२७३. According to the book, Vaikharī is which of the following?

- (A) audible manifest speech
- (B) natural sound connected with revelation of sphoṭa
- (C) no idea is without word and all knowledge is manifested by word
- (D) arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas

२७४. According to the book, Madhyamā is which of the following?

- (A) inner speech located in the heart
- (B) buddhi and silent ideational speech
- (C) Nirukta of Yāska
- (D) Śloka Vārttika

२७५. Which of the following corresponds to inner speech located in the heart ?

- (A) Patañjali's Mahābhāṣya observation
- (B) Bhartṛhari's sentence view
- (C) Problem solved by sphoṭa
- (D) Madhyamā

२७६. According to the book, Paśyantī is which of the following?

- (A) three levels are hidden and the fourth is spoken by men
- (B) buddhi and silent ideational speech
- (C) subtle speech associated with the navel region
- (D) Vaikharī

२७७. According to the book, Parā is which of the following?

- (A) pada or word
- (B) Śloka Vārttika
- (C) transcendent speech rooted in mūlādhāra
- (D) indivisible sentence whole

२७८. Choose the correct statement-completion: First three levels of speech are —

- (A) sub-vocal
- (B) audible manifest speech
- (C) modified sound connected with variation in speed or duration
- (D) natural sound connected with revelation of sphoṭa

२७९. Which item is linked with sub-vocal in the book?

- (A) First three levels of speech
- (B) Padavāda
- (C) Mīmāṃsaka ultimate unit
- (D) Bhartṛhari's sentence view

२८०. According to the book, Speech called language in the ordinary sense is which of the following?

- (A) Vyākaraṇa Darśana
- (B) Śloka Vārttika
- (C) Vaikharī
- (D) infinite, boundless and difficult to comprehend

२८१. Choose the correct statement-completion: Mūlādhāra Cakra is the seat of —

- (A) Parā vāk
- (B) Vākyapadīya
- (C) disappearance, not perishing
- (D) arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas

२८२. Which item is the correct association for Svādhiṣṭhāna Cakra ?

- (A) Paśyantī vāk
- (B) buddhi and silent ideational speech
- (C) Vāk beyond Prajāpati
- (D) creative sound or nāda

२८३. Which of the following corresponds to Paśyantī vāk ?

- (A) Origin of the term sphoṭa
- (B) Parā
- (C) Naiyāyika unit of meaning
- (D) Svādhiṣṭhāna Cakra

२८४. Which item is the correct association for Anāhata Cakra ?

- (A) how fleeting sounds yield a unitary meaning
- (B) indivisible sentence whole
- (C) Para Brahman or Paramātman
- (D) Madhyamā vāk

२८५. Which item is the correct association for Viśuddha Cakra ?

- (A) nāma and rūpa
- (B) Vaikharī vāk
- (C) Para Brahman or Paramātmā
- (D) different from letters, manifestable by letters and indicative of meaning

२८६. Which item is the correct association for Suṣūmṇā nāḍī ?

- (A) natural sound connected with revelation of sphoṭa
- (B) passage of vital air to the cakras
- (C) word-essence rather than mere letters
- (D) the contents of mind and objective world

२८७. Which item is linked with passage of vital air to the cakras in the book?

- (A) Linguistic sphoṭa
- (B) Madhyamā
- (C) Suṣūmṇā nāḍī
- (D) Vaikharī as gross word

२८८. According to the book, Vaikharī as gross word refers to which of the following?

- (A) gross object
- (B) different from letters, manifestable by letters and indicative of meaning
- (C) three levels are hidden and the fourth is spoken by men
- (D) Grammatical School of Philosophy

२८९. Which item is the correct association for Madhyamā ?

- (A) passage of vital air to the cakras
- (B) pada or word
- (C) buddhi and silent ideational speech
- (D) subtle speech associated with the navel region

२९०. Choose the correct statement-completion: Paśyantī is accessible to —

- (A) Nyāya Siddhānta Mañjarī
- (B) extraordinary perception
- (C) indivisible sphoṭa
- (D) infinite, boundless and difficult to comprehend

२९१. Which item is linked with extraordinary perception in the book?

- (A) Vaikharī
- (B) Paśyantī
- (C) Nāgeśa Bhaṭṭa's work
- (D) Padavāda

२९२. Choose the correct statement-completion: Ṛgvedic fourfold speech verse says —

- (A) manifestation of cosmic energy
- (B) the contents of mind and objective world
- (C) three levels are hidden and the fourth is spoken by men
- (D) Śloka Vārttika

२९३. Choose the correct statement-completion: Sphoṭa theory is mainly propounded by —

- (A) varṇa, pada and vākya
- (B) Grammatical School of Philosophy
- (C) Vaikharī
- (D) nāma and rūpa

२९४. Identify the term or figure associated with Grammatical School of Philosophy .

- (A) Origin of the term sphoṭa
- (B) Varṇavāda
- (C) Root sphuṭ
- (D) Sphoṭa theory

२९५. Choose the correct statement-completion: Origin of the term sphoṭa is attributed to —

- (A) pada or word
- (B) indivisible sphoṭa
- (C) Sphoṭāyana Ṛṣi
- (D) sphoṭa

२९६. According to the book, Root sphuṭ means which of the following?

- (A) Madhyamā vāk
- (B) to open, unfold or develop
- (C) Vaikharī
- (D) inner speech located in the heart

२९७. According to the book, Linguistic sphoṭa is which of the following?

- (A) creative sound or nāda
- (B) modified sound connected with variation in speed or duration
- (C) eternal word-symbol revealed by letters
- (D) the contents of mind and objective world

२९८. Which item is linked with eternal word-symbol revealed by letters in the book?

- (A) Linguistic sphoṭa
- (B) Speech called language in the ordinary sense
- (C) Bhāgavata Purāṇa description of word-God
- (D) Śabara Svāmin's example

२९९. Choose the correct statement-completion: Three marks of sphoṭa are —

- (A) Vaiyākaraṇas
- (B) infinite, boundless and difficult to comprehend
- (C) passage of vital air to the cakras
- (D) different from letters, manifestable by letters and indicative of meaning

३००. According to the book, Earliest trace of sphoṭa in this sense is which of the following?

- (A) Grammatical School of Philosophy
- (B) Nirukta of Yāska
- (C) word ending in case-ending or conjugational suffix
- (D) Vyākaraṇa Darśana

३०१. According to the book, Patañjali's sphoṭa is which of the following?

- (A) word-essence rather than mere letters
- (B) one versed in Śabda-Brahman attains the Supreme
- (C) Nyāya Siddhānta Mañjarī
- (D) three levels are hidden and the fourth is spoken by men

३०२. Which item is linked with word-essence rather than mere letters in the book?

- (A) Mūlādhāra Cakra
- (B) Patañjali's sphoṭa
- (C) Paśyantī
- (D) Kumārila Bhaṭṭa's Mīmāṃsā view

३०३. According to the book, Word production in sphoṭa theory means which of the following?

- (A) Parā vāk
- (B) manifestation, not creation
- (C) varṇa, pada and vākya
- (D) analysis of language in the light of sphoṭavāda

३०४. According to the book, Word destruction in sphoṭa theory means which of the following?

- (A) disappearance, not perishing
- (B) passage of vital air to the cakras
- (C) pada or word
- (D) creative sound or nāda

३०५. According to the book, Problem solved by sphoṭa is which of the following?

- (A) Vaiyākaraṇas
- (B) word-essence rather than mere letters
- (C) how fleeting sounds yield a unitary meaning
- (D) audible manifest speech

३०६. Identify the term or figure associated with how fleeting sounds yield a unitary meaning .

- (A) Patañjali's sphoṭa
- (B) Problem solved by sphoṭa
- (C) Patañjali's Mahābhāṣya observation
- (D) Word production in sphoṭa theory

३०७. According to the book, Dhvani is which of the following?

- (A) transient sound
- (B) nāma and rūpa
- (C) Vaikhari
- (D) pada or word

३०८. According to the book, Sphoṭa is which of the following?

- (A) Vākyapadīya
- (B) nāma and rūpa
- (C) Madhyamā vāk
- (D) permanent sense-bearing word-symbol

३०९. According to the book, Bhartṛhari's work is which of the following?

- (A) letter or varṇa
- (B) modified sound connected with variation in speed or duration
- (C) permanent sense-bearing word-symbol
- (D) Vākyapadīya

३१०. Which item is linked with Vākyapadīya in the book?

- (A) Unit of language question
- (B) Word destruction in sphaṭa theory
- (C) Bhartṛhari's work
- (D) Bhartṛhari's statement

३११. According to the book, Nāgeśa Bhaṭṭa's work is which of the following?

- (A) Paśyantī vāk
- (B) Sphaṭavāda
- (C) divisible sphaṭa
- (D) Madhyamā vāk

३१२. Choose the correct statement-completion: Kumārila Bhaṭṭa's Mīmāṃsā view is found in —

- (A) Śloka Vārttika
- (B) Naiyāyikas
- (C) motionless undifferentiated speech beyond letters
- (D) pada or word

३१३. Choose the correct statement-completion: Jayanta Bhaṭṭa's Naiyāyika view is found in —

- (A) three levels are hidden and the fourth is spoken by men
- (B) Nyāya Siddhānta Mañjarī
- (C) Sphaṭāyana Ṛṣi
- (D) one properly known and used word can be fruitful

३१४. Which item is linked with Nyāya Siddhānta Mañjarī in the book?

- (A) Bhartṛhari's work
- (B) Jayanta Bhaṭṭa's Naiyāyika view
- (C) Paśyantī
- (D) Root sphuṭ

३१५. Choose the correct statement-completion: Unit of language question contrasts —

- (A) buddhi and silent ideational speech
- (B) varṇa, pada and vākya
- (C) letter or varṇa
- (D) sub-vocal

३१६. Choose the correct statement-completion: Varṇavāda is held by —

- (A) Nyāya Siddhānta Mañjarī
- (B) transient sound
- (C) Mīmāṃsakas
- (D) inner speech located in the heart

३१७. Choose the correct statement-completion: Padavāda is advocated by —

- (A) Naiyāyikas
- (B) transient sound
- (C) Vaikharī
- (D) Vyākaraṇa Darśana

३१८. Which item is linked with Naiyāyikas in the book?

- (A) Vaikṛta dhvani
- (B) Vākyavāda
- (C) Vaiyākaraṇa unit of language
- (D) Padavāda

३१९. Choose the correct statement-completion: Vākyavāda is propounded by —

- (A) Vaikharī
- (B) Vaiyākaraṇas
- (C) audible manifest speech
- (D) passage of vital air to the cakras

३२०. Choose the correct statement-completion: Śabara Svāmin's example uses —

- (A) gauḥ as combination of letters
- (B) Vaiyākaraṇas
- (C) buddhi and silent ideational speech
- (D) Vāk beyond Prajāpati

३२१. According to the book, Mīmāṃsaka ultimate unit is which of the following?

- (A) Sphoṭavāda
- (B) Madhyamā vāk
- (C) Sphoṭāyana Ṛṣi
- (D) letter or varṇa

३२२. Which of the following corresponds to letter or varṇa ?

- (A) Critical estimate of sphoṭavāda
- (B) Parā
- (C) Mīmāṃsaka ultimate unit
- (D) Inner aspect of speech

३२३. According to the book, Naiyāyika unit of meaning is which of the following?

- (A) pada or word
- (B) audible manifest speech
- (C) nāma and rūpa
- (D) Nirukta of Yāska

३२४. According to the book, Pada definition is which of the following?

- (A) word ending in case-ending or conjugational suffix
- (B) modified sound connected with variation in speed or duration
- (C) no idea is without word and all knowledge is manifested by word
- (D) indivisible sentence whole

३२५. According to the book, Vaiyākaraṇa unit of language is which of the following?

- (A) Vaiyākaraṇas
- (B) sphoṭa
- (C) eternal word-symbol revealed by letters
- (D) sentence or vākya

३२६. Which item is linked with sentence or vākya in the book?

- (A) Śatapatha Brāhmaṇa view
- (B) Vaiyākaraṇa unit of language
- (C) Earliest trace of sphoṭa in this sense
- (D) Origin of the term sphoṭa

३२७. Choose the correct statement-completion: Bhartṛhari's sentence view holds —

- (A) Sphoṭāyana Ṛṣi
- (B) no idea is without word and all knowledge is manifested by word
- (C) sub-vocal
- (D) no separate existence of words or letters apart from sentence

३२८. According to the book, Akhaṇḍa-vākya means which of the following?

- (A) Śloka Vārtika
- (B) modified sound connected with variation in speed or duration
- (C) indivisible sentence whole
- (D) manifestation of cosmic energy

३२९. According to the book, Sakhaṇḍa sphoṭa means which of the following?

- (A) one versed in Śabda-Brahman attains the Supreme
- (B) extraordinary perception
- (C) transient sound
- (D) divisible sphoṭa

३३०. Which item is linked with divisible sphoṭa in the book?

- (A) Critical estimate of sphoṭavāda
- (B) Root sphuṭ
- (C) Vaikhari
- (D) Sakhaṇḍa sphoṭa

३३१. According to the book, Akhaṇḍa sphoṭa means which of the following?

- (A) one versed in Śabda-Brahman attains the Supreme
- (B) Nirukta of Yāska
- (C) indivisible sphoṭa
- (D) audible manifest speech

३३२. According to the book, Prākṛta dhvani is which of the following?

- (A) manifestation, not creation
- (B) modified sound connected with variation in speed or duration
- (C) natural sound connected with revelation of sphoṭa
- (D) infinite, boundless and difficult to comprehend

३३३. According to the book, Vaikṛta dhvani is which of the following?

- (A) gauḥ as combination of letters
- (B) modified sound connected with variation in speed or duration
- (C) Śloka Vārttika
- (D) Vaiyākaraṇas

३३४. Identify the term or figure associated with modified sound connected with variation in speed or duration .

- (A) Sakhaṇḍa sphoṭa
- (B) Padavāda
- (C) Speech called language in the ordinary sense
- (D) Vaikṛta dhvani

३३५. Choose the correct statement-completion: Critical estimate of sphoṭavāda examines —

- (A) Vākyapadīya
- (B) manifestation, not creation
- (C) arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas
- (D) varṇa, pada and vākya

३३६. Consider the following pairs: 1. Agama Śāstra view of sound — extraordinary perception 2. Bhartṛhari's work — Vākyapadīya 3. Nāma and rūpa — the contents of mind and objective world 4. Varṇavāda — Mīmāṃsakas Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1
- (C) Only 2, 3, 4
- (D) Only 3, 4

३३७. Consider the following pairs: 1. Vākyavāda — Vaiyākaraṇas 2. Bhartṛhari's work — arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas 3. Sakhaṇḍa sphoṭa — divisible sphoṭa 4. Vaikṛta dhvani — modified sound connected with variation in speed or duration Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3, 4
- (C) Only 2
- (D) Only 4

३३८. Consider the following pairs: 1. Sphoṭa theory — Grammatical School of Philosophy 2. Jayanta Bhaṭṭa's Naiyāyika view — Nyāya Siddhānta Mañjarī 3. Prākṛta dhvani — Śabda-Brahman 4. Vaikharī — Naiyāyikas Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 2

३३९. Consider the following pairs: 1. Linguistic sphoṭa — sub-vocal 2. Vaiyākaraṇas call the eternal indivisible word-principle — one versed in Śabda-Brahman attains the Supreme 3. Bhartṛhari's statement — no idea is without word and all knowledge is manifested by word 4. Speech called language in the ordinary sense — Vaikharī Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 3, 4
- (C) Only 2, 4
- (D) Only 1, 2, 4

३४०. Consider the following pairs: 1. Madhyamā — inner speech located in the heart 2. Pada definition — word ending in case-ending or conjugational suffix 3. Parā — motionless undifferentiated speech beyond letters 4. Mahābhārata statement — no separate existence of words or letters apart from sentence Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1
- (C) Only 1, 2, 3
- (D) Only 1, 2, 3, 4

३४१. Consider the following pairs: 1. Vaiyākaraṇa unit of language — sentence or vākya 2. Kumārila Bhaṭṭa's Mīmāṃsā view — the contents of mind and objective world 3. Origin of the term sphoṭa — Sphoṭāyana Ṛṣi 4. Earliest trace of sphoṭa in this sense — Nirukta of Yāska Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 2
- (D) Only 4

३४२. Consider the following pairs: 1. Paśyantī — manifestation, not creation 2. Svādhiṣṭhāna Cakra — Paśyantī vāk 3. Critical estimate of sphoṭavāda — arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas 4. Bhartṛhari's statement — no idea is without word and all knowledge is manifested by word Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 2, 3, 4
- (C) Only 1, 4
- (D) Only 1, 3

३४३. Consider the following pairs: 1. Jayanta Bhaṭṭa's Naiyāyika view — Vākyapadiya 2. Mahābhārata statement — one versed in Śabda-Brahman attains the Supreme 3. Sphoṭa — permanent sense-bearing word-symbol 4. Akhaṇḍa-vākya — indivisible sentence whole Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1
- (D) Only 2, 3, 4

३४४. Consider the following pairs: 1. Prākṛta dhvani — natural sound connected with revelation of sphoṭa 2. Three marks of sphoṭa — different from letters, manifestable by letters and indicative of meaning 3. Akhaṇḍa-vākya — indivisible sentence whole 4. Tantric philosophy — disappearance, not perishing Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 3
- (C) Only 2, 4
- (D) Only 1, 2, 3

३४५. Consider the following pairs: 1. Naiyāyika unit of meaning — no idea is without word and all knowledge is manifested by word 2. Pada definition — word ending in case-ending or conjugational suffix 3. Sphoṭa — permanent sense-bearing word-symbol 4. Problem solved by sphoṭa — how fleeting sounds yield a unitary meaning Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 2, 3, 4
- (D) Only 1, 2, 3

३४६. Consider the following pairs: 1. Vaiyākaraṇas call the eternal indivisible word-principle — sphoṭa 2. Madhyamā — inner speech located in the heart 3. Bhartṛhari's sentence view — Vyākaraṇa Darśana 4. Origin of the term sphoṭa — Para Brahman or Paramātman Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 2, 4
- (D) Only 1, 2, 4

३४७. Consider the following pairs: 1. Paśyantī — no idea is without word and all knowledge is manifested by word 2. Vaikṛta dhvani — analysis of language in the light of sphoṭavāda 3. Nāma and rūpa — the contents of mind and objective world 4. Vaikharī — audible manifest speech Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 2, 3, 4
- (C) Only 3, 4
- (D) Only 2, 3, 4

३४८. Consider the following pairs: 1. Bhartṛhari's statement — Vāk beyond Prajāpati 2. Critical estimate of sphoṭavāda — arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas 3. Chapter I subject — analysis of language in the light of sphoṭavāda 4. Word destruction in sphoṭa theory — word-essence rather than mere letters Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 4
- (C) Only 1, 3
- (D) Only 1

३४९. Consider the following pairs: 1. Parā — Para Brahman or Paramātman 2. Patañjali's Mahābhāṣya observation — one properly known and used word can be fruitful 3. Sphoṭa theory — Śloka Vārttika 4. Bhartṛhari's statement — no idea is without word and all knowledge is manifested by word Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 4

३५०. Consider the following pairs: 1. Sphoṭa — permanent sense-bearing word-symbol 2. Śatapatha Brāhmaṇa view — one properly known and used word can be fruitful 3. Śabda Brahman manifestation — nāma and rūpa 4. Patañjali's sphoṭa — passage of vital air to the cakras Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 4
- (C) Only 1, 2, 3
- (D) Only 1, 3

३५१. Consider the following pairs: 1. Vaikṛta dhvani — modified sound connected with variation in speed or duration 2. Mūlādhāra Cakra — disappearance, not perishing 3. Vaikharī — audible manifest speech 4. Word destruction in sphoṭa theory — disappearance, not perishing Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 3
- (C) Only 3
- (D) Only 1, 2, 3, 4

३५३. Consider the following pairs: 1. Prākṛta dhvani — natural sound connected with revelation of sphoṭa 2. Nirākāra and niḥśabda principle — Para Brahman or Paramātmā 3. Vākyavāda — transient sound 4. Dhvani — transient sound Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1, 4

३५४. Consider the following pairs: 1. Kumārila Bhaṭṭa's Mīmāṃsā view — Śloka Vārttika 2. Agama Śāstra view of sound — no separate existence of words or letters apart from sentence 3. Madhyamā — divisible sphoṭa 4. Varṇavāda — Mīmāṃsaka's Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 3
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3

३५५. Consider the following pairs: 1. Svādhiṣṭhāna Cakra — Paśyantī vāk 2. Vaiyākaraṇa unit of language — passage of vital air to the cakras 3. Śatapatha Brāhmaṇa view — Vāk beyond Prajāpati 4. Parā — passage of vital air to the cakras Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 4
- (C) Only 1, 3
- (D) Only 1, 2, 3, 4

३५६. Consider the following pairs: 1. Vaikharī — gross object 2. Speech called language in the ordinary sense — Vaikharī 3. Akhaṇḍa sphoṭa — indivisible sphoṭa 4. Tantric philosophy — creative sound or nāda Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 4
- (C) Only 2, 3, 4
- (D) Only 3

३५७. Consider the following pairs: 1. Akhaṇḍa-vākya — indivisible sentence whole 2. Vaikharī as gross word — gross object 3. Parā — Śabda-Brahman 4. Sakhaṇḍa sphoṭa — divisible sphoṭa Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 3
- (C) Only 1, 2, 4
- (D) Only 1, 2, 3, 4

३५८. Consider the following pairs: 1. Bhartṛhari's statement — no idea is without word and all knowledge is manifested by word 2. Tantric philosophy — creative sound or nāda 3. Akhaṇḍa sphoṭa — indivisible sphoṭa 4. Patañjali's sphoṭa — transcendent speech rooted in mūlādhāra Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 3
- (C) Only 2, 4
- (D) Only 1, 2, 3, 4

३५८. Consider the following pairs: 1. Mahābhārata statement — extraordinary perception 2. Bhartṛhari's sentence view — no separate existence of words or letters apart from sentence 3. Suṣumṇā nāḍī — passage of vital air to the cakras 4. Bhartṛhari's work — Vākyapadīya Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3, 4
- (C) Only 1, 3
- (D) Only 1

३५९. Consider the following pairs: 1. Parā — one versed in Śabda-Brahman attains the Supreme 2. Paśyantī — gauḥ as combination of letters 3. Akhaṇḍa-vākya — indivisible sentence whole 4. Suṣumṇā nāḍī — passage of vital air to the cakras Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 2, 3, 4

३६०. Consider the following pairs: 1. Unit of language question — varṇa, pada and vākya 2. Word destruction in sphoṭa theory — disappearance, not perishing 3. Agama Śāstra view of sound — word ending in case-ending or conjugational suffix 4. Naiyāyika unit of meaning — pada or word Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 1, 4
- (D) Only 1, 2, 3, 4

३६१. Consider the following pairs: 1. Viśuddha Cakra — Śloka Vārttika 2. Patañjali's Mahābhāṣya observation — three levels are hidden and the fourth is spoken by men 3. Sakhaṇḍa sphoṭa — divisible sphoṭa 4. Anāhata Cakra — Madhyamā vāk Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 3
- (D) Only 1, 3

३६२. Consider the following pairs: 1. Nāma and rūpa — the contents of mind and objective world 2. Problem solved by sphoṭa — how fleeting sounds yield a unitary meaning 3. Vaiyākaraṇa unit of language — sentence or vākya 4. Akhaṇḍa sphoṭa — different from letters, manifestable by letters and indicative of meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 1, 2, 3
- (D) Only 2, 4

३६३. Consider the following pairs: 1. Nāgeśa Bhaṭṭa's work — Sphoṭavāda 2. Madhyamā — passage of vital air to the cakras 3. Word production in sphoṭa theory — manifestation, not creation 4. Śabda-tattva — natural sound connected with revelation of sphoṭa Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 3
- (C) Only 2
- (D) Only 4

३६४. Consider the following pairs: 1. Parā — motionless undifferentiated speech beyond letters 2. Word production in sphoṭa theory — manifestation, not creation 3. Bhartṛhari's statement — Vaikharī vāk 4. Origin of the term sphoṭa — Sphoṭāyana Ṛṣi Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1
- (D) Only 1, 2, 4

३६५. Consider the following pairs: 1. Critical estimate of sphoṭavāda — arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas 2. Ṛgvedic fourfold speech verse — three levels are hidden and the fourth is spoken by men 3. Dhvani — Naiyāyikas 4. Linguistic sphoṭa — eternal word-symbol revealed by letters Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 3
- (C) Only 1
- (D) Only 1, 2, 3, 4

३६६. Consider the following pairs: 1. Agama Śāstra view of sound — manifestation of cosmic energy 2. Dhvani — transient sound 3. Vākyavāda — the contents of mind and objective world 4. Word destruction in sphoṭa theory — three levels are hidden and the fourth is spoken by men Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1
- (C) Only 1, 2
- (D) Only 1, 2, 3, 4

३६७. Consider the following statements: 1. Śabda-tattva is associated with Śabda-Brahman. 2. Viśuddha Cakra is associated with Vaikharī vāk. 3. Vaikharī as gross word is associated with sphoṭa. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 1, 2, 3
- (D) Only 1

३६८. Consider the following statements: 1. Madhyamā is associated with buddhi and silent ideational speech. 2. Problem solved by sphoṭa is associated with how fleeting sounds yield a unitary meaning. 3. Svādhiṣṭhāna Cakra is associated with to open, unfold or develop. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1, 2, 3

३६९. Consider the following statements: 1. Speech called language in the ordinary sense is associated with Vaikharī. 2. Tantric philosophy is associated with creative sound or nāda. 3. Sakhaṇḍa sphoṭa is associated with permanent sense-bearing word-symbol. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

३७०. Consider the following statements: 1. Earliest trace of sphaṭa in this sense is associated with Nirukta of Yāska. 2. Mīmāṃsaka ultimate unit is associated with letter or varṇa. 3. Speech called language in the ordinary sense is associated with creative sound or nāda. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 3
- (D) Only 1

३७१. Consider the following statements: 1. Padavāda is associated with Naiyāyikas. 2. Tantric philosophy is associated with creative sound or nāda. 3. Madhyamā is associated with different from letters, manifestable by letters and indicative of meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 2, 3
- (D) Only 1, 2

३७२. Consider the following statements: 1. Madhyamā is associated with buddhi and silent ideational speech. 2. Vākyavāda is associated with Vaiyākaraṇas. 3. Suṣuṃṇā nāḍī is associated with extraordinary perception. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 2, 3

३७३. Consider the following statements: 1. Paśyantī is associated with extraordinary perception. 2. Problem solved by sphaṭa is associated with how fleeting sounds yield a unitary meaning. 3. Vaikhari as gross word is associated with Śloka Vārttika. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 2
- (D) Only 1, 2

३७४. Consider the following statements: 1. Patañjali's sphaṭa is associated with word-essence rather than mere letters. 2. Parā is associated with transcendent speech rooted in mūlādhāra. 3. Word destruction in sphaṭa theory is associated with audible manifest speech. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 1, 3

३७५. Consider the following statements: 1. Chapter I subject is associated with analysis of language in the light of sphaṭavāda. 2. Mūlādhāra Cakra is associated with Parā vāk. 3. Nirākāra and niḥśabda principle is associated with analysis of language in the light of sphaṭavāda. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

३७६. Consider the following statements: 1. Vaiyākaraṇas call the eternal indivisible word-principle is associated with sphoṭa. 2. Patañjali's Mahābhāṣya observation is associated with one properly known and used word can be fruitful. 3. Mūlādhāra Cakra is associated with Sphoṭāyana Ṛṣi. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1
- (C) Only 1, 2, 3
- (D) Only 2

३७७. Consider the following statements: 1. Root sphuṭ is associated with to open, unfold or develop. 2. Śabda-tattva is associated with Śabda-Brahman. 3. Earliest trace of sphoṭa in this sense is associated with no separate existence of words or letters apart from sentence. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 2, 3
- (D) Only 1, 2, 3

३७८. Consider the following statements: 1. Bhartṛhari's statement is associated with no idea is without word and all knowledge is manifested by word. 2. Three marks of sphoṭa is associated with different from letters, manifestable by letters and indicative of meaning. 3. Sphoṭa theory is associated with to open, unfold or develop. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

३७९. Consider the following statements: 1. Śabda Brahman manifestation is associated with nāma and rūpa. 2. Paśyanti is associated with extraordinary perception. 3. Word production in sphoṭa theory is associated with one properly known and used word can be fruitful. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1
- (D) Only 3

३८०. Consider the following statements: 1. Vaiyākaraṇas call the eternal indivisible word-principle is associated with sphoṭa. 2. Earliest trace of sphoṭa in this sense is associated with Nirukta of Yāska. 3. Prākṛta dhvani is associated with Para Brahman or Paramātman. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

३८१. Consider the following statements: 1. Suṣumṇā nāḍī is associated with passage of vital air to the cakras. 2. Tantric philosophy is associated with creative sound or nāda. 3. Nirākāra and niḥśabda principle is associated with permanent sense-bearing word-symbol. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 2

३८३. Consider the following statements: 1. Nirākāra and niḥśabda principle is associated with Para Brahman or Paramātman. 2. Madhyamā is associated with buddhi and silent ideational speech. 3. Vākyavāda is associated with manifestation, not creation. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 3

३८४. Consider the following statements: 1. Śabara Svāmin's example is associated with gauḥ as combination of letters. 2. Mahābhārata statement is associated with one versed in Śabda-Brahman attains the Supreme. 3. Parā is associated with three levels are hidden and the fourth is spoken by men. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 3
- (D) Only 1, 3

३८५. Consider the following statements: 1. Vaikharī as gross word is associated with gross object. 2. Vaikṛta dhvani is associated with modified sound connected with variation in speed or duration. 3. Critical estimate of sphaṭavāda is associated with buddhi and silent ideational speech. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 2, 3
- (D) Only 1

३८६. Consider the following statements: 1. Tantric philosophy is associated with creative sound or nāda. 2. Paśyantī is associated with subtle speech associated with the navel region. 3. Vaikṛta dhvani is associated with no idea is without word and all knowledge is manifested by word. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 3

३८७. Consider the following statements: 1. Mīmāṃsaka ultimate unit is associated with letter or varṇa. 2. Chapter I subject is associated with analysis of language in the light of sphaṭavāda. 3. Sphaṭa is associated with Madhyamā vāk. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 3
- (C) Only 1, 2
- (D) Only 1

३८८. Consider the following statements: 1. Tantric philosophy is associated with creative sound or nāda. 2. Mūlādhāra Cakra is associated with Parā vāk. 3. Nāma and rūpa is associated with Vaikharī. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 1, 3
- (D) Only 1

३८८. Consider the following pairs: 1. Akhaṇḍa sphoṭa — audible manifest speech 2. Tantric philosophy — creative sound or nāda 3. Śatapatha Brāhmaṇa view — Vāk beyond Prajāpati 4. Patañjali's sphoṭa — transcendent speech rooted in mūlādhāra Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

३८९. Consider the following pairs: 1. Vākyavāda — sub-vocal 2. Anāhata Cakra — Madhyamā vāk 3. Bhartṛhari's statement — how fleeting sounds yield a unitary meaning 4. Patañjali's sphoṭa — word-essence rather than mere letters Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1
- (C) Only 1, 2, 3
- (D) Only 2, 4

३९०. Consider the following statements: 1. Problem solved by sphoṭa is associated with how fleeting sounds yield a unitary meaning. 2. Vaiyākaraṇa unit of language is associated with sentence or vākya. 3. Sphoṭa is associated with Vyākaraṇa Darśana. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 1, 2
- (D) Only 1

३९१. Consider the following statements: 1. Origin of the term sphoṭa is associated with Sphoṭāyana Ṛṣi. 2. Śatapatha Brāhmaṇa view is associated with Vāk beyond Prajāpati. 3. Mūlādhāra Cakra is associated with Naiyāyikas. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

३९२. Consider the following statements: 1. Anāhata Cakra is associated with Madhyamā vāk. 2. Unit of language question is associated with varṇa, pada and vākya. 3. Padavāda is associated with modified sound connected with variation in speed or duration. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 2, 3

३९३. Consider the following pairs: 1. Śabda-tattva — Śabda-Brahman 2. Mūlādhāra Cakra — Parā vāk 3. Śabda Brahman manifestation — extraordinary perception 4. Parā — passage of vital air to the cakras Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 2, 3, 4

३९४. Consider the following statements: 1. Patañjali's Mahābhāṣya observation is associated with one properly known and used word can be fruitful. 2. Tantric philosophy is associated with creative sound or nāda. 3. Mūlādhāra Cakra is associated with one versed in Śabda-Brahman attains the Supreme. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2

३९५. Consider the following pairs: 1. Patañjali's sphoṭa — Madhyamā vāk 2. Prākṛta dhvani — natural sound connected with revelation of sphoṭa 3. Suṣumṇā nāḍī — passage of vital air to the cakras 4. Word production in sphoṭa theory — manifestation, not creation Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 4
- (D) Only 2, 3, 4

३९६. Consider the following statements: 1. Akhaṇḍa-vākya is associated with indivisible sentence whole. 2. Chapter I subject is associated with analysis of language in the light of sphoṭavāda. 3. Śatapatha Brāhmaṇa view is associated with one versed in Śabda-Brahman attains the Supreme. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 3
- (D) Only 1, 2

३९७. Consider the following pairs: 1. Agama Śāstra view of sound — manifestation of cosmic energy 2. Bhāgavata Purāṇa description of word-God — infinite, boundless and difficult to comprehend 3. Śabda Brahman manifestation — indivisible sentence whole 4. Jayanta Bhaṭṭa's Naiyāyika view — Nyāya Siddhānta Mañjarī Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1, 2, 4
- (D) Only 2, 3

३९८. Consider the following pairs: 1. Linguistic sphoṭa — manifestation, not creation 2. Bhāgavata Purāṇa description of word-God — infinite, boundless and difficult to comprehend 3. Akhaṇḍa sphoṭa — indivisible sphoṭa 4. Nāma and rūpa — the contents of mind and objective world Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 2, 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 4

३९९. Consider the following pairs: 1. Tantric philosophy — one properly known and used word can be fruitful 2. Mīmāṃsaka ultimate unit — letter or varṇa 3. Earliest trace of sphoṭa in this sense — Nirukta of Yāska 4. Unit of language question — varṇa, pada and vākya Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 1
- (D) Only 2, 3, 4

४००. Consider the following statements: 1. Linguistic sphoṭa is associated with eternal word-symbol revealed by letters. 2. Chapter I subject is associated with analysis of language in the light of sphoṭavāda. 3. Patañjali's sphoṭa is associated with audible manifest speech. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 2
- (D) Only 1, 3

४०१. Consider the following pairs: 1. Origin of the term sphoṭa — sentence or vākya 2. Naiyāyika unit of meaning — pada or word 3. Mīmāṃsaka ultimate unit — one properly known and used word can be fruitful 4. Paśyantī — extraordinary perception Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 3, 4
- (C) Only 2, 4
- (D) Only 1

४०२. Consider the following pairs: 1. Agama Śāstra view of sound — manifestation of cosmic energy 2. Bhartṛhari's sentence view — no separate existence of words or letters apart from sentence 3. Inner aspect of speech — Vyākaraṇa Darśana 4. Śabara Svāmin's example — Vākyapadīya Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 1, 2, 3, 4

४०३. Consider the following pairs: 1. Agama Śāstra view of sound — manifestation of cosmic energy 2. Nāgeśa Bhaṭṭa's work — Sphoṭavāda 3. Paśyantī — extraordinary perception 4. Problem solved by sphoṭa — permanent sense-bearing word-symbol Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 3, 4

४०४. Consider the following pairs: 1. Inner aspect of speech — manifestation of cosmic energy 2. Chapter I subject — analysis of language in the light of sphoṭavāda 3. Parā — motionless undifferentiated speech beyond letters 4. Prākṛta dhvani — natural sound connected with revelation of sphoṭa Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1
- (C) Only 2
- (D) Only 2, 3, 4

Chapter II: Word, Meaning, Śakti and Usage

४०५. According to the book, Chapter II subject is which of the following?

- (A) analysis of word and meaning
- (B) vākyaśeṣa determining barley rather than another grain
- (C) indicatory mark
- (D) comparison as a means of knowing meaning

४०६. Which of the following corresponds to analysis of word and meaning ?

- (A) Pācaka as example
- (B) Siddha-pada-sannidhya
- (C) Aśvagandhā as example
- (D) Chapter II subject

४०७. Choose the correct statement-completion: Śabda is treated as —

- (A) yaugika-rūḍha
- (B) word or sound-bearing expression
- (C) action basis of usage
- (D) that which is signified

४०८. According to the book, Śakti means which of the following?

- (A) modern or later convention
- (B) end of sentence completing meaning
- (C) activity or process denoted by the root
- (D) potency of a word to convey meaning

४०९. According to the book, Ajānika saṅketa refers to which of the following?

- (A) usage or practical behaviour as a means of knowing meaning
- (B) anumāna merely through vyāpti
- (C) process or activity
- (D) primordial or original convention

४१०. Identify the term or figure associated with primordial or original convention .

- (A) Ādhunika saṅketa
- (B) Ajānika saṅketa
- (C) Verb meaning for Vaiyākaraṇas
- (D) If word-meaning relation were vyāpti

४११. According to the book, Ādhunika saṅketa refers to which of the following?

- (A) analysis of word and meaning
- (B) activity or process denoted by the root
- (C) modern or later convention
- (D) juxtaposition of a well-known word

४१२. According to the book, Word-meaning relation according to Gautama is which of the following?

- (A) quality basis of usage
- (B) meaning depends on intended purpose
- (C) vivakṣā
- (D) conventional rather than natural

४१३. Choose the correct statement-completion: If word-meaning relation were vyāpti then —

- (A) that which is signified
- (B) meaning depends on intended purpose
- (C) association
- (D) the word food would fill the mouth

४१४. Which of the following corresponds to the word food would fill the mouth ?

- (A) If word-meaning relation were vyāpti
- (B) Yaugika-rūḍha word
- (C) Śilimukha with Arjuna
- (D) Āptavākya as śaktigrahopāya

४१५. Choose the correct statement-completion: Śabda-jñāna is not reducible to —

- (A) meaning or signified object
- (B) lexicon as a means of knowing meaning
- (C) anumāna merely through vyāpti
- (D) analysis of word and meaning

४१६. Choose the correct statement-completion: Buddhists, Jainas and Vaiśeṣikas in this discussion tend to subsume —

- (A) meaning or signified object
- (B) śabda under inference
- (C) indicatory mark
- (D) Vedic injunction and prohibition

४१७. According to the book, Vācaka means which of the following?

- (A) view that word primarily signifies form
- (B) word as signifier
- (C) action basis of usage
- (D) analysis of word and meaning

४१८. Identify the term or figure associated with word as signifier .

- (A) Yaugika word
- (B) Vācaka
- (C) Arthavāda
- (D) Jāti

४१९. According to the book, Liṅga means which of the following?

- (A) indicatory mark
- (B) lexicon as a means of knowing meaning
- (C) process or activity
- (D) sign

४२०. According to the book, Liṅgī means which of the following?

- (A) time as determinant
- (B) that which is signified
- (C) grammar as a means of knowing meaning
- (D) end of sentence completing meaning

४२१. Which of the following corresponds to that which is signified ?

- (A) Śaktigraha
- (B) Upamāna as śaktigrahopāya
- (C) Liṅgī
- (D) Guṇa-pravṛtti

४२२. Choose the correct statement-completion: Cow-word problem asks whether cow means —

- (A) individual, universal or form
- (B) universal
- (C) arbitrary or proper-name usage
- (D) yogarūḍha

४२३. According to the book, Vyakti means which of the following?

- (A) word or sound-bearing expression
- (B) word as signifier
- (C) individual
- (D) universal basis of usage

४२४. According to the book, Jāti means which of the following?

- (A) place as determinant
- (B) meaning depends on intended purpose
- (C) universal
- (D) process or activity

४२५. Identify the term or figure associated with universal .

- (A) Chapter II subject
- (B) Vyākaraṇa as śaktigrahopāya
- (C) Jāti
- (D) Yadṛcchā-pravṛtti

४२६. According to the book, Ākṛti means which of the following?

- (A) form
- (B) arbitrary or proper-name usage
- (C) meaning of the verbal root
- (D) time as determinant

४२७. According to the book, Jātivāda is which of the following?

- (A) yaugika
- (B) comparison as a means of knowing meaning
- (C) that which is signified
- (D) view that word primarily signifies universal

४२८. According to the book, Vyaktivāda is which of the following?

- (A) arbitrary or proper-name usage
- (B) mere statement of fact not directly helping action
- (C) yaugika
- (D) view that word primarily signifies individual

४२९. Which item is linked with view that word primarily signifies individual in the book?

- (A) Āptavākya as śaktigrahopāya
- (B) Upamāna as śaktigrahopāya
- (C) Saṃyoga
- (D) Vyaktivāda

४३०. According to the book, Ākṛtivāda is which of the following?

- (A) mere statement of fact not directly helping action
- (B) view that word primarily signifies form
- (C) parts such as root and affix
- (D) derivation plus convention

४३१. Choose the correct statement-completion: Four pravṛttis of words are —

- (A) arbitrary or proper-name usage
- (B) potency of a word to convey meaning
- (C) conventional rather than natural
- (D) jāti, guṇa, kriyā and yadṛcchā

४३२. Choose the correct statement-completion: Jāti-pravṛtti is connected with —

- (A) rūḍha
- (B) universal basis of usage
- (C) view that word primarily signifies form
- (D) elaboration or explanation

४३३. Which of the following corresponds to universal basis of usage ?

- (A) If word-meaning relation were vyāpti
- (B) Jāti
- (C) Jāti-pravṛtti
- (D) Ādhunika saṅketa

४३४. Choose the correct statement-completion: Guṇa-pravṛtti is connected with —

- (A) modern or later convention
- (B) form
- (C) indicatory mark
- (D) quality basis of usage

४३५. Choose the correct statement-completion: Kriyā-pravṛtti is connected with —

- (A) usage or practical behaviour as a means of knowing meaning
- (B) action basis of usage
- (C) vivakṣā
- (D) yogarūḍha

४३६. Choose the correct statement-completion: Yadṛcchā-pravṛtti is connected with —

- (A) conventional rather than natural
- (B) yogarūḍha
- (C) convention
- (D) arbitrary or proper-name usage

४३७. Which of the following corresponds to arbitrary or proper-name usage ?

- (A) Jāti-pravṛtti
- (B) Yadṛcchā-pravṛtti
- (C) Upamāna as śaktigrahopāya
- (D) Aśvagandhā as example

४३८. According to the book, Verb meaning for Vaiyākaraṇas is which of the following?

- (A) process or activity
- (B) activity or process denoted by the root
- (C) convention
- (D) grammar as a means of knowing meaning

४३९. According to the book, Dhātvartha means which of the following?

- (A) that which is signified
- (B) meaning of the verbal root
- (C) grammar as a means of knowing meaning
- (D) jāti, guṇa, kriyā and yadṛcchā

४४०. According to the book, Vyāpāra means which of the following?

- (A) result or product
- (B) process or activity
- (C) juxtaposition of a well-known word
- (D) indicatory mark

४४१. According to the book, Phala means which of the following?

- (A) intonation and similar factors
- (B) result or product
- (C) fourteen
- (D) arbitrary or proper-name usage

४४२. Choose the correct statement-completion: Older Naiyāyika view of verb takes verb as primarily meaning —

- (A) view that word primarily signifies universal
- (B) rūḍha
- (C) potency of a word to convey meaning
- (D) process or activity

४४३. Choose the correct statement-completion: Mīmāṃsaka view of verb emphasizes —

- (A) universal
- (B) that which is signified
- (C) anumāna merely through vyāpti
- (D) vyāpāra

४४४. Which item is linked with vyāpāra in the book?

- (A) Liṅgī
- (B) Deśa
- (C) Phala
- (D) Mīmāṃsaka view of verb

४४५. Choose the correct statement-completion: Maṇḍana Miśra's view of verb emphasizes —

- (A) phala
- (B) action basis of usage
- (C) comparison as a means of knowing meaning
- (D) meaning depends on intended purpose

४४६. Choose the correct statement-completion: Mīmāṃsā emphasis on verb is prompted by —

- (A) primordial or original convention
- (B) quality basis of usage
- (C) yaugika-rūḍha
- (D) Vedic injunction and prohibition

४४७. According to the book, Arthavāda is which of the following?

- (A) mere statement of fact not directly helping action
- (B) companionship
- (C) yogarūḍha
- (D) end of sentence completing meaning

४४८. Which of the following corresponds to mere statement of fact not directly helping action ?

- (A) Bharṭṛhari's determinant factors
- (B) Vyāpāra
- (C) Cow-word problem
- (D) Arthavāda

४४९. Choose the correct statement-completion: Rūḍha word has meaning fixed by —

- (A) companionship
- (B) convention
- (C) meaning depends on intended purpose
- (D) grammar as a means of knowing meaning

४५०. Choose the correct statement-completion: Yaugika word has meaning determined by —

- (A) yaugika-rūḍha
- (B) result or product
- (C) parts such as root and affix
- (D) universal basis of usage

४५१. Choose the correct statement-completion: Yogarūḍha word has meaning determined by —

- (A) phala
- (B) derivation plus convention
- (C) individual, universal or form
- (D) yaugika-rūḍha

४५२. Which item is linked with derivation plus convention in the book?

- (A) Āptavākya as śaktigrahopāya
- (B) Vyaktivāda
- (C) Yogarūḍha word
- (D) Older Naiyāyika view of verb

४५३. Choose the correct statement-completion: Yaugika-rūḍha word has meaning —

- (A) fixed conventionally irrespective of compound parts
- (B) juxtaposition of a well-known word
- (C) activity or process denoted by the root
- (D) intonation and similar factors

४५४. According to the book, Jala as example is which of the following?

- (A) rūḍha
- (B) vivakṣā
- (C) modern or later convention
- (D) companionship

४५५. According to the book, Pācaka as example is which of the following?

- (A) process or activity
- (B) yaugika
- (C) vyāpāra
- (D) disassociation

४५६. Identify the term or figure associated with yaugika .

- (A) Saṃyoga
- (B) Pācaka as example
- (C) Yādṛcchā-pravṛtti
- (D) Jāti

४५७. According to the book, Pañkaja as example is which of the following?

- (A) yogarūḍha
- (B) universal
- (C) form
- (D) result or product

४५८. According to the book, Aśvagandhā as example is which of the following?

- (A) view that word primarily signifies form
- (B) meaning or signified object
- (C) yaugika-rūḍha
- (D) word or sound-bearing expression

४५९. According to the book, Morning star as English example is which of the following?

- (A) yogarūḍha
- (B) elaboration or explanation
- (C) companionship
- (D) opposition

४६०. According to the book, Honey-moon as English example is which of the following?

- (A) yaugika-rūḍha
- (B) process or activity
- (C) view that word primarily signifies individual
- (D) arbitrary or proper-name usage

४६१. According to the book, Śaktigraha means which of the following?

- (A) apprehension of word meaning
- (B) analysis of word and meaning
- (C) intonation and similar factors
- (D) place as determinant

४६२. According to the book, Vyākaraṇa as śaktigrahopāya means which of the following?

- (A) vyāpāra
- (B) grammar as a means of knowing meaning
- (C) yaugika-rūḍha
- (D) potency of a word to convey meaning

४६३. Identify the term or figure associated with grammar as a means of knowing meaning .

- (A) Virodha
- (B) Pācaka as example
- (C) Jātivāda
- (D) Vyākaraṇa as śaktigrahopāya

४६४. According to the book, Upamāna as śaktigrahopāya means which of the following?

- (A) individual, universal or form
- (B) analysis of word and meaning
- (C) comparison as a means of knowing meaning
- (D) vyāpāra

४६५. According to the book, Kośa as śaktigrahopāya means which of the following?

- (A) analysis of word and meaning
- (B) context of meaning
- (C) lexicon as a means of knowing meaning
- (D) rūḍha

४६६. According to the book, Āptavākya as śaktigrahopāya means which of the following?

- (A) view that word primarily signifies individual
- (B) reliable statement as a means of knowing meaning
- (C) yaugika
- (D) sign

४६७. Which of the following corresponds to reliable statement as a means of knowing meaning ?

- (A) Āptavākya as śaktigrahopāya
- (B) Jala as example
- (C) Verb meaning for Vaiyākaraṇas
- (D) Morning star as English example

४६८. According to the book, Vyavahāra as śaktigrahopāya means which of the following?

- (A) view that word primarily signifies universal
- (B) usage or practical behaviour as a means of knowing meaning
- (C) mere statement of fact not directly helping action
- (D) grammar as a means of knowing meaning

४६९. According to the book, Vākyaśeṣa means which of the following?

- (A) disassociation
- (B) derivation plus convention
- (C) end of sentence completing meaning
- (D) comparison as a means of knowing meaning

४७०. According to the book, Vivṛti means which of the following?

- (A) yaugika-rūḍha
- (B) elaboration or explanation
- (C) analysis of word and meaning
- (D) process or activity

४७१. Which item is linked with elaboration or explanation in the book?

- (A) Guṇa-pravṛtti
- (B) Saṃyoga
- (C) Sahacarya
- (D) Vivṛti

४७२. According to the book, Siddha-pada-sannidhya means which of the following?

- (A) yaugika-rūḍha
- (B) juxtaposition of a well-known word
- (C) yogarūḍha
- (D) the word food would fill the mouth

४७३. Choose the correct statement-completion: Yava example illustrates —

- (A) view that word primarily signifies universal
- (B) quality basis of usage
- (C) disassociation
- (D) vākyaśeṣa determining barley rather than another grain

४७४. Choose the correct statement-completion: Rāma as Daśarathi illustrates —

- (A) intonation and similar factors
- (B) view that word primarily signifies individual
- (C) elaboration or explanation
- (D) vivṛti determining the intended Rāma

४७५. Identify the term or figure associated with vivṛti determining the intended Rāma .

- (A) Ādhunika saṅketa
- (B) Rāma as Daśarathi
- (C) Vyāpāra
- (D) Yadṛcchā-pravṛtti

४७६. Choose the correct statement-completion: Śilimukha with Arjuna illustrates —

- (A) end of sentence completing meaning
- (B) śabda under inference
- (C) siddha-pada-sannidhya
- (D) analysis of word and meaning

४७७. According to the book, Bhartṛhari's determinant factors number which of the following?

- (A) fourteen
- (B) arbitrary or proper-name usage
- (C) context of meaning
- (D) vākyaśeṣa determining barley rather than another grain

४७८. According to the book, Saṃyoga means which of the following?

- (A) yaugika-rūḍha
- (B) word as signifier
- (C) yaugika
- (D) association

४७९. Which item is linked with association in the book?

- (A) Morning star as English example
- (B) Yaugika-rūḍha word
- (C) Saṃyoga
- (D) Ākṛtivāda

४८०. According to the book, Viprayoga means which of the following?

- (A) fourteen
- (B) analysis of word and meaning
- (C) disassociation
- (D) arbitrary or proper-name usage

४८१. According to the book, Sahacarya means which of the following?

- (A) grammar as a means of knowing meaning
- (B) companionship
- (C) elaboration or explanation
- (D) anumāna merely through vyāpti

४८२. According to the book, Virodha means which of the following?

- (A) Vedic injunction and prohibition
- (B) modern or later convention
- (C) opposition
- (D) primordial or original convention

४८३. Which item is linked with opposition in the book?

- (A) Kośa as śaktigrahopāya
- (B) Aśvagandhā as example
- (C) Rūḍha word
- (D) Virodha

४८४. According to the book, Artha-prakaraṇa means which of the following?

- (A) word as signifier
- (B) association
- (C) context of meaning
- (D) mere statement of fact not directly helping action

४८५. Choose the correct statement-completion: Liṅga is a determinant of meaning as —

- (A) meaning of the verbal root
- (B) rūḍha
- (C) vivakṣā
- (D) indicative mark

४८६. According to the book, Deśa means which of the following?

- (A) action basis of usage
- (B) word or sound-bearing expression
- (C) place as determinant
- (D) that which is signified

४८७. Identify the term or figure associated with place as determinant .

- (A) Liṅga
- (B) Deśa
- (C) Honey-moon as English example
- (D) Dhātvartha

४८८. According to the book, Kāla means which of the following?

- (A) disassociation
- (B) mere statement of fact not directly helping action
- (C) time as determinant
- (D) context of meaning

४८९. Which set is included under Svarādayaḥ in the book?

- (A) jāti, guṇa, kriyā and yadṛcchā
- (B) intonation and similar factors
- (C) opposition
- (D) time as determinant

४९०. Choose the correct statement-completion: Speaker's intention is called —

- (A) vivakṣā
- (B) companionship
- (C) context of meaning
- (D) yaugika-rūḍha

४९१. Which of the following corresponds to vivakṣā ?

- (A) Speaker's intention
- (B) Viprayoga
- (C) Śabda-jñāna
- (D) If word-meaning relation were vyāpti

४९२. Consider the following pairs: 1. Ādhunika saṅketa — yogarūḍha 2. Śabda — word or sound-bearing expression 3. Yogarūḍha word — derivation plus convention 4. Vyakti — indicatory mark Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 2, 3
- (C) Only 3
- (D) Only 3, 4

४९३. Consider the following pairs: 1. Chapter II subject — analysis of word and meaning 2. Vyakti — process or activity 3. Yaugika word — parts such as root and affix 4. Vivṛti — reliable statement as a means of knowing meaning Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2
- (C) Only 1, 2, 3, 4
- (D) Only 1, 3

४९४. Consider the following pairs: 1. Pañkaja as example — quality basis of usage 2. Jāti-pravṛtti — universal basis of usage 3. Yaugika word — parts such as root and affix 4. Vākyaśeṣa — primordial or original convention Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 2, 3
- (D) Only 1, 2, 3

४९५. Consider the following pairs: 1. Śaktigraha — apprehension of word meaning 2. Yaugika word — parts such as root and affix 3. Morning star as English example — yogarūḍha 4. Upamāna as śaktigrahopāya — parts such as root and affix Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 1, 2, 4
- (D) Only 1, 2

४९६. Consider the following pairs: 1. If word-meaning relation were vyāpti — the word food would fill the mouth 2. Vyākaraṇa as śaktigrahopāya — universal 3. Jāti-pravṛtti — universal basis of usage 4. Yadṛcchā-pravṛtti — arbitrary or proper-name usage Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1
- (C) Only 3, 4
- (D) Only 1, 2, 4

४९७. Consider the following pairs: 1. Artha-prakaraṇa — individual 2. Ākṛtivāda — view that word primarily signifies form 3. Vācya — meaning or signified object 4. Dhātvartha — apprehension of word meaning Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 2, 3
- (C) Only 3
- (D) Only 1, 4

४९८. Consider the following pairs: 1. Kāla — siddha-pada-sannidhya 2. Guṇa-pravṛtti — derivation plus convention 3. Ākṛtivāda — view that word primarily signifies form 4. Dhātvartha — meaning of the verbal root Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 3, 4
- (C) Only 1, 3
- (D) Only 2, 3

४९९. Consider the following pairs: 1. Yaugika word — sign 2. If word-meaning relation were vyāpti — the word food would fill the mouth 3. Kriyā-pravṛtti — Vedic injunction and prohibition 4. Ākṛtivāda — view that word primarily signifies form Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

५००. Consider the following pairs: 1. Ādhunika saṅketa — elaboration or explanation 2. Svarādayaḥ — intonation and similar factors 3. Kāla — Vedic injunction and prohibition 4. Vācya — meaning or signified object Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2, 4
- (C) Only 2, 3
- (D) Only 1, 2, 4

५०१. Consider the following pairs: 1. Kośa as śaktigrahopāya — lexicon as a means of knowing meaning 2. Śaktigraha — convention 3. Vivṛti — arbitrary or proper-name usage 4. Śakti — potency of a word to convey meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 4
- (C) Only 1, 4
- (D) Only 1

५०२. Consider the following pairs: 1. Word-meaning relation according to Gautama — conventional rather than natural 2. Upamāna as śaktigrahopāya — lexicon as a means of knowing meaning 3. Śaktigraha — apprehension of word meaning 4. Deśa — process or activity Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3
- (C) Only 1
- (D) Only 2

५०३. Consider the following pairs: 1. Bhartṛhari's determinant factors — fourteen 2. Virodha — arbitrary or proper-name usage 3. Kośa as śaktigrahopāya — lexicon as a means of knowing meaning 4. Artha-prakaraṇa — yaugika-rūḍha Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 2, 4

५०४. Consider the following pairs: 1. Jātivāda — view that word primarily signifies universal 2. Liṅga — process or activity 3. Vyāpāra — meaning or signified object 4. Yadṛcchā-pravṛtti — arbitrary or proper-name usage Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 4
- (C) Only 3
- (D) Only 1, 2, 3, 4

५०५. Consider the following pairs: 1. Morning star as English example — opposition 2. Word-meaning relation according to Gautama — conventional rather than natural 3. Cow-word problem — individual, universal or form 4. Virodha — opposition Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1

५०६. Consider the following pairs: 1. Bhartṛhari's determinant factors — apprehension of word meaning 2. Śabda-jñāna — anumāna merely through vyāpti 3. Yaugika-rūḍha word — fixed conventionally irrespective of compound parts 4. Mīmāṃsā emphasis on verb — Vedic injunction and prohibition Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 2, 3, 4
- (C) Only 2, 4
- (D) Only 3

५०७. Consider the following pairs: 1. Jāti-pravṛtti — universal basis of usage 2. Viprayoga — anumāna merely through vyāpti 3. Some water example — meaning depends on intended purpose 4. Pañkaja as example — yogarūḍha Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3, 4
- (C) Only 1, 2, 4
- (D) Only 2

५०८. Consider the following pairs: 1. Kriyā-pravṛtti — action basis of usage 2. Ākṛti — form 3. Śakti — fixed conventionally irrespective of compound parts 4. Morning star as English example — yogarūḍha Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

५०९. Consider the following pairs: 1. Aśvagandhā as example — yaugika-rūḍha 2. Phala — that which is signified 3. Āptavākya as śaktigrahopāya — reliable statement as a means of knowing meaning 4. Jāti-pravṛtti — place as determinant Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 3
- (C) Only 1, 2, 3
- (D) Only 3

५१०. Consider the following pairs: 1. Siddha-pada-sannidhya — yogarūḍha 2. Vyaktivāda — view that word primarily signifies individual 3. Guṇa-pravṛtti — quality basis of usage 4. Deśa — place as determinant Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 4
- (C) Only 1, 3, 4
- (D) Only 1

५११. Consider the following pairs: 1. If word-meaning relation were vyāpti — apprehension of word meaning 2. Chapter II subject — universal basis of usage 3. Kriyā-pravṛtti — action basis of usage 4. Four pravṛttis of words — jāti, guṇa, kriyā and yadṛcchā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1
- (C) Only 3, 4
- (D) Only 1, 3, 4

५१३. Consider the following pairs: 1. Āptavākya as śaktigrahopāya — the word food would fill the mouth 2. Vivṛti — elaboration or explanation 3. Speaker's intention — place as determinant 4. Morning star as English example — yogarūḍha Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 3, 4
- (C) Only 2, 3, 4
- (D) Only 1, 2, 3

५१४. Consider the following pairs: 1. Ajānika saṅketa — primordial or original convention 2. Ākṛti — yogarūḍha 3. Maṇḍana Miśra's view of verb — phala 4. Śakti — meaning of the verbal root Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 2, 4
- (C) Only 2
- (D) Only 3

५१५. Consider the following pairs: 1. Artha-prakaraṇa — context of meaning 2. Śakti — universal basis of usage 3. Vācya — meaning or signified object 4. Speaker's intention — conventional rather than natural Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3
- (C) Only 1, 2, 4
- (D) Only 1, 4

५१६. Consider the following pairs: 1. Svarādayaḥ — meaning of the verbal root 2. Yava example — vivakṣā 3. Śaktigraha — apprehension of word meaning 4. Kāla — time as determinant Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2

५१७. Consider the following pairs: 1. Speaker's intention — vivakṣā 2. Jala as example — rūḍha 3. Pañkaja as example — derivation plus convention 4. Word-meaning relation according to Gautama — conventional rather than natural Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 2
- (C) Only 1, 2, 3, 4
- (D) Only 3, 4

५१८. Consider the following pairs: 1. Kāla — time as determinant 2. Śabda — word or sound-bearing expression 3. Four pravṛttis of words — reliable statement as a means of knowing meaning 4. Some water example — grammar as a means of knowing meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1, 2, 4
- (C) Only 4
- (D) Only 1, 2, 3, 4

५१८. Consider the following pairs: 1. Vyaktivāda — view that word primarily signifies individual 2. Cow-word problem — grammar as a means of knowing meaning 3. Ādhunika saṅketa — modern or later convention 4. Liṅga — sign Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 2, 3

५१९. Consider the following pairs: 1. Honey-moon as English example — yaugika-rūḍha 2. Morning star as English example — vyāpāra 3. Pañkaja as example — yogarūḍha 4. Liṅga — sign Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 1, 2

५२०. Consider the following pairs: 1. Yogarūḍha word — yaugika-rūḍha 2. Buddhists, Jains and Vaiśeṣikas in this discussion — śabda under inference 3. Vyāpāra — process or activity 4. Liṅga — indicatory mark Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3
- (D) Only 2, 3, 4

५२१. Consider the following pairs: 1. Deśa — place as determinant 2. Honey-moon as English example — yaugika-rūḍha 3. Ādhunika saṅketa — modern or later convention 4. Virodha — individual, universal or form Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2, 3

५२२. Consider the following pairs: 1. Vivṛti — derivation plus convention 2. Liṅga — indicatory mark 3. Vyavahāra as śaktigrahopāya — usage or practical behaviour as a means of knowing meaning 4. Jāti — universal Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 4
- (C) Only 1
- (D) Only 2, 3, 4

५२३. Consider the following pairs: 1. Śakti — potency of a word to convey meaning 2. Śaktigraha — apprehension of word meaning 3. Chapter II subject — analysis of word and meaning 4. Deśa — siddha-pada-sannidhya Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 1, 2, 3, 4
- (D) Only 3, 4

५२४. Consider the following pairs: 1. Śaktigraha — apprehension of word meaning 2. Yaugika word — parts such as root and affix 3. Vācaka — yaugika 4. Yogarūḍha word — association Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 2, 4
- (C) Only 1, 2
- (D) Only 1, 2, 3, 4

५२५. Consider the following pairs: 1. Kośa as śaktigrahopāya — elaboration or explanation 2. Mīmāṃsā emphasis on verb — Vedic injunction and prohibition 3. Morning star as English example — yogarūḍha 4. Virodha — opposition Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

५२६. Consider the following statements: 1. Four pravṛttis of words is associated with jāti, guṇa, kriyā and yadṛcchā. 2. Liṅga is associated with sign. 3. Yogarūḍha word is associated with yogarūḍha. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 1, 2
- (D) Only 2

५२७. Consider the following statements: 1. Verb meaning for Vaiyākaraṇas is associated with activity or process denoted by the root. 2. Jāti-pravṛtti is associated with universal basis of usage. 3. Śīlimukha with Arjuna is associated with usage or practical behaviour as a means of knowing meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 1, 2
- (D) Only 2, 3

५२८. Consider the following statements: 1. Some water example is associated with meaning depends on intended purpose. 2. Chapter II subject is associated with analysis of word and meaning. 3. Pañkaja as example is associated with fixed conventionally irrespective of compound parts. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 1
- (D) Only 2

५२९. Consider the following statements: 1. Āptavākya as śaktigrahopāya is associated with reliable statement as a means of knowing meaning. 2. Sahacarya is associated with companionship. 3. Dhātvartha is associated with śabda under inference. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1
- (C) Only 2, 3
- (D) Only 1, 2, 3

५३०. Consider the following statements: 1. Mīmāṃsaka view of verb is associated with vyāpāra. 2. Vyākaraṇa as śaktigrahopāya is associated with grammar as a means of knowing meaning. 3. Liṅga is associated with usage or practical behaviour as a means of knowing meaning. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

५३१. Consider the following statements: 1. Arthavāda is associated with mere statement of fact not directly helping action. 2. Vyākaraṇa as śaktigrahopāya is associated with grammar as a means of knowing meaning. 3. Yaugika word is associated with juxtaposition of a well-known word. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 2, 3

५३२. Consider the following statements: 1. Phala is associated with result or product. 2. Pañkaja as example is associated with yogarūḍha. 3. Saṃyoga is associated with modern or later convention. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 2
- (D) Only 1, 3

५३३. Consider the following statements: 1. Kriyā-pravṛtti is associated with action basis of usage. 2. Phala is associated with result or product. 3. Mīmāṃsaka view of verb is associated with anumāna merely through vyāpti. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 2
- (D) Only 2, 3

५३४. Consider the following statements: 1. Yadr̥cchā-pravṛtti is associated with arbitrary or proper-name usage. 2. Sahacarya is associated with companionship. 3. Ākṛtivāda is associated with mere statement of fact not directly helping action. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 2

५३५. Consider the following statements: 1. Vivṛti is associated with elaboration or explanation. 2. Ajānika saṅketa is associated with primordial or original convention. 3. Sahacarya is associated with reliable statement as a means of knowing meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1
- (D) Only 1, 2, 3

५३६. Consider the following statements: 1. Yava example is associated with vākyaśeṣa determining barley rather than another grain. 2. Jāti is associated with universal. 3. Liṅgī is associated with companionship. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1, 3
- (D) Only 3

५३७. Consider the following statements: 1. Guṇa-pravṛtti is associated with quality basis of usage. 2. Siddha-pada-sannidhya is associated with juxtaposition of a well-known word. 3. Some water example is associated with time as determinant. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2, 3

५३८. Consider the following statements: 1. Viprayoga is associated with disassociation. 2. Buddhists, Jainas and Vaiśeṣikas in this discussion is associated with śabda under inference. 3. Vyakti is associated with quality basis of usage. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2, 3

५३९. Consider the following statements: 1. Dhātvartha is associated with meaning of the verbal root. 2. Vyavahāra as śaktigrahopāya is associated with usage or practical behaviour as a means of knowing meaning. 3. Sahacarya is associated with association. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 2

५४०. Consider the following statements: 1. Ādhunika saṅketa is associated with modern or later convention. 2. If word-meaning relation were vyāpti is associated with the word food would fill the mouth. 3. Kriyā-pravṛtti is associated with activity or process denoted by the root. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 3
- (C) Only 2, 3
- (D) Only 1, 2

५४१. Consider the following statements: 1. Pācaka as example is associated with yaugika. 2. Siddha-pada-sannidhya is associated with juxtaposition of a well-known word. 3. Jāti is associated with apprehension of word meaning. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2, 3

५४२. Consider the following statements: 1. Honey-moon as English example is associated with *yaugika-rūḍha*. 2. *Ajānika saṅketa* is associated with primordial or original convention. 3. *Vivṛti* is associated with juxtaposition of a well-known word. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2

५४३. Consider the following statements: 1. *Yaugika-rūḍha* word is associated with fixed conventionally irrespective of compound parts. 2. *Vyavahāra* as *śaktigrahopāya* is associated with usage or practical behaviour as a means of knowing meaning. 3. *Śabda-jñāna* is associated with view that word primarily signifies individual. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 3

५४४. Consider the following statements: 1. *Ajānika saṅketa* is associated with primordial or original convention. 2. *Kośa* as *śaktigrahopāya* is associated with lexicon as a means of knowing meaning. 3. *Śabda* is associated with analysis of word and meaning. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 2
- (C) Only 1, 3
- (D) Only 1, 2

५४५. Consider the following statements: 1. *Vyavahāra* as *śaktigrahopāya* is associated with usage or practical behaviour as a means of knowing meaning. 2. *Vyaktivāda* is associated with view that word primarily signifies individual. 3. *Mīmāṃsaka* view of verb is associated with quality basis of usage. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 3

५४६. Consider the following statements: 1. *Mīmāṃsā* emphasis on verb is associated with Vedic injunction and prohibition. 2. If word-meaning relation were *vyāpti* is associated with the word food would fill the mouth. 3. *Siddha-pada-sannidhya* is associated with companionship. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1
- (C) Only 1, 2, 3
- (D) Only 1, 2

५४७. Consider the following statements: 1. *Vivṛti* is associated with elaboration or explanation. 2. *Śabda* is associated with word or sound-bearing expression. 3. *Ajānika saṅketa* is associated with quality basis of usage. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 2

५४८. Consider the following statements: 1. Liṅga is associated with indicator mark. 2. Kośa as śaktigrahopāya is associated with lexicon as a means of knowing meaning. 3. Buddhists, Jainas and Vaiśeṣikas in this discussion is associated with that which is signified. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2

५४९. Consider the following pairs: 1. Vivṛti — vivṛti determining the intended Rāma 2. Mīmāṃsā emphasis on verb — reliable statement as a means of knowing meaning 3. Śilimukha with Arjuna — siddha-pada-sannidhya 4. Rūḍha word — convention Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1
- (C) Only 3, 4
- (D) Only 1, 2

५५०. Consider the following statements: 1. Vācaka is associated with word as signifier. 2. Artha-prakaraṇa is associated with context of meaning. 3. Yava example is associated with primordial or original convention. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 3

५५१. Consider the following pairs: 1. Kośa as śaktigrahopāya — lexicon as a means of knowing meaning 2. Upamāna as śaktigrahopāya — view that word primarily signifies form 3. Siddha-pada-sannidhya — juxtaposition of a well-known word 4. Svarādayaḥ — context of meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 3, 4
- (C) Only 1, 3
- (D) Only 1

५५२. Consider the following statements: 1. Deśa is associated with place as determinant. 2. Vākyaśeṣa is associated with end of sentence completing meaning. 3. Vivṛti is associated with lexicon as a means of knowing meaning. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 1, 2

५५३. Consider the following statements: 1. Yadṛcchā-pravṛtti is associated with arbitrary or proper-name usage. 2. Vyakti is associated with individual. 3. Rūḍha word is associated with Vedic injunction and prohibition. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

५५४. Consider the following pairs: 1. Vyakti — individual 2. Word-meaning relation according to Gautama — conventional rather than natural 3. Honey-moon as English example — intonation and similar factors 4. Yava example — universal basis of usage Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2
- (C) Only 4
- (D) Only 1

५५५. Consider the following pairs: 1. Ākṛti — form 2. Word-meaning relation according to Gautama — yogarūḍha 3. Rūḍha word — lexicon as a means of knowing meaning 4. Śakti — potency of a word to convey meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 3
- (C) Only 1, 4
- (D) Only 1, 3, 4

५५६. Consider the following pairs: 1. Āptavākya as śaktigrahopāya — analysis of word and meaning 2. Ādhunika saṅketa — modern or later convention 3. Kriyā-pravṛtti — action basis of usage 4. Sahacarya — companionship Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 3, 4
- (D) Only 1

५५७. Consider the following pairs: 1. Sahacarya — vivṛti determining the intended Rāma 2. Jāti-pravṛtti — universal basis of usage 3. Artha-prakaraṇa — context of meaning 4. Viprayoga — yaugika-rūḍha Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2, 3, 4
- (C) Only 2, 3
- (D) Only 1, 2, 3, 4

५५८. Consider the following pairs: 1. Vācya — yaugika-rūḍha 2. Svarādayaḥ — intonation and similar factors 3. Sahacarya — companionship 4. Yaugika-rūḍha word — parts such as root and affix Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 3

५५९. Consider the following statements: 1. Word-meaning relation according to Gautama is associated with conventional rather than natural. 2. Jātivāda is associated with view that word primarily signifies universal. 3. Mīmāṃsā emphasis on verb is associated with fixed conventionally irrespective of compound parts. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1
- (C) Only 2, 3
- (D) Only 1, 2

५६०. Consider the following pairs: 1. Honey-moon as English example — *yaugika-rūḍha* 2. *Samyoga* — derivation plus convention 3. *Deśa* — place as determinant 4. *Vyaktivāda* — view that word primarily signifies individual Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2, 3, 4
- (C) Only 1, 2
- (D) Only 1, 2, 4

५६१. Consider the following statements: 1. *Jala* as example is associated with *rūḍha*. 2. *Ajānika saṅketa* is associated with primordial or original convention. 3. *Śakti* is associated with *yaugika-rūḍha*. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 1, 3

५६२. Consider the following pairs: 1. *Dhātvartha* — intonation and similar factors 2. *Vyavahāra* as *śaktigrahopāya* — usage or practical behaviour as a means of knowing meaning 3. *Āptavākya* as *śaktigrahopāya* — reliable statement as a means of knowing meaning 4. Honey-moon as English example — *rūḍha* Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 3, 4
- (C) Only 2, 3
- (D) Only 1, 2, 4

उत्तरमाला — अध्याय ४ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (D) **Trends of Linguistic Analysis in Indian Philosophy** — In this context, Title of the book is associated with Trends of Linguistic Analysis in Indian Philosophy .
२. (C) **Title of the book** — The correct association is Title of the book with Trends of Linguistic Analysis in Indian Philosophy .
३. (A) **Prof. Hari Mohan Jha** — In this context, Author is associated with Prof. Hari Mohan Jha .
४. (B) **University Professor and Head of the Department of Philosophy, Patna University** — In this context, Author's former position is associated with University Professor and Head of the Department of Philosophy, Patna University .
५. (C) **Chaukhambha Oriental Research Studies** — In this context, Series is associated with Chaukhambha Oriental Research Studies .
६. (A) **No. 22** — In this context, Series number is associated with No. 22 .
७. (A) **Philosophical Traditions of the World, Vol. I** — In this context, Series context is associated with Philosophical Traditions of the World, Vol. I .
८. (C) **Dr. Sangam Lal Pandey** — In this context, General Editor is associated with Dr. Sangam Lal Pandey .
९. (D) **General Editor** — The correct association is General Editor with Dr. Sangam Lal Pandey .
१०. (B) **Chaukhambha Orientalia** — In this context, Publisher is associated with Chaukhambha Orientalia .
११. (C) **Varanasi with Delhi branch** — In this context, Place of publication is associated with Varanasi with Delhi branch .
१२. (C) **1981** — In this context, First edition is associated with 1981 .

१३. (B) **First edition** — The correct association is First edition with 1981 .
१४. (B) **Rs. 75.00** — In this context, Library edition price is associated with Rs. 75.00 .
१५. (A) **Rs. 60.00** — In this context, Student edition price is associated with Rs. 60.00 .
१६. (D) **Srigokul Mudranalaya, Varanasi** — In this context, Printer is associated with Srigokul Mudranalaya, Varanasi .
१७. (A) **Printer** — The correct association is Printer with Srigokul Mudranalaya, Varanasi .
१८. (D) **S. L. Pandey** — In this context, Editor's Preface signer is associated with S. L. Pandey .
१९. (D) **University of Allahabad** — In this context, Editor's Preface place is associated with University of Allahabad .
२०. (D) **31-3-1981** — In this context, Editor's Preface date is associated with 31-3-1981 .
२१. (D) **Editor's Preface date** — The correct association is Editor's Preface date with 31-3-1981 .
२२. (B) **Philosophical Traditions of the World** — In this context, The book as first volume is associated with Philosophical Traditions of the World .
२३. (D) **word, proposition and meaning** — In this context, Scope mentioned by the editor is associated with word, proposition and meaning .
२४. (D) **Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric** — In this context, Schools named in the Editor's Preface is associated with Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric .
२५. (B) **Schools named in the Editor's Preface** — The correct association is Schools named in the Editor's Preface with Nyāya, Mīmāṃsā, Vedānta, Vyākaraṇa and rhetoric .
२६. (A) **Avacchedakatā** — In this context, Special Navya-Nyāya topic highlighted by the editor is associated with Avacchedakatā .
२७. (B) **Allahabad Session, 1974** — In this context, Indian Philosophical Congress session mentioned is associated with Allahabad Session, 1974 .
२८. (C) **1970** — In this context, Author's retirement year from Patna University service is associated with 1970 .
२९. (B) **Author's retirement year from Patna University service** — The correct association is Author's retirement year from Patna University service with 1970 .
३०. (A) **Dr. D. M. Datta** — In this context, Guru who advised the subject is associated with Dr. D. M. Datta .
३१. (A) **analysis of word, proposition and meaning from Indian perspectives** — In this context, Author's stated meaning of linguistic analysis is associated with analysis of word, proposition and meaning from Indian perspectives .
३२. (B) **Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra** — In this context, Author's range of schools is associated with Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra .
३३. (C) **Author's range of schools** — The correct association is Author's range of schools with Mīmāṃsā, Vedānta, Nyāya, Navya-Nyāya, Vyākaraṇa and Alaṅkāra .
३४. (C) **an eminent Naiyāyika of Mithila** — In this context, Pandit Durgadhara Jha is associated with an eminent Naiyāyika of Mithila .
३५. (C) **ex-Principal of Government Sanskrit College, Patna** — In this context, Pandit Madan Mohan Jha is associated with ex-Principal of Government Sanskrit College, Patna .
३६. (D) **editor of Chaukhambha Orientalia** — In this context, Dr. B. P. Rai is associated with editor of Chaukhambha Orientalia .
३७. (A) **Dr. B. P. Rai** — The correct association is Dr. B. P. Rai with editor of Chaukhambha Orientalia .

- ३८. (B) to help readers not fully used to Devanagari** — In this context, Reason for transliteration marks is associated with to help readers not fully used to Devanagari .
- ३९. (A) style and terminology of the Ācāryas** — In this context, Use of Sanskrit quotations is associated with style and terminology of the Ācāryas .
- ४०. (B) guidelines for further research** — In this context, Footnote references is associated with guidelines for further research .
- ४१. (D) Footnote references** — The correct association is Footnote references with guidelines for further research .
- ४२. (C) rendering Avacchedakatā into English** — In this context, Author's stated challenge is associated with rendering Avacchedakatā into English .
- ४३. (D) to compare Indian and Western approaches where possible** — In this context, Book's comparative aim is associated with to compare Indian and Western approaches where possible .
- ४४. (C) perhaps the first of its kind** — In this context, Editor's estimate of the work is associated with perhaps the first of its kind .
- ४५. (C) Editor's estimate of the work** — The correct association is Editor's estimate of the work with perhaps the first of its kind .
- ४६. (A) scholars of philosophy of language** — In this context, Primary audience is associated with scholars of philosophy of language .
- ४७. (B) close adherence to original Sanskrit texts** — In this context, Textual method is associated with close adherence to original Sanskrit texts .
- ४८. (A) Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy** — In this context, Publication family listed is associated with Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy .
- ४९. (C) Publication family listed** — The correct association is Publication family listed with Chaukhambha Sanskrit Sansthan, Chaukhambha Visvabharati and Chaukhambha Bharati Academy .
- ५०. (D) Chaukhambha Oriental Research Studies** — In this context, Title-page institutional label is associated with Chaukhambha Oriental Research Studies .
- ५१. (B) Allahabad University** — In this context, General editor's academic base is associated with Allahabad University .
- ५२. (C) 25-3-81** — In this context, Author's foreword date is associated with 25-3-81 .
- ५३. (B) Author's foreword date** — The correct association is Author's foreword date with 25-3-81 .
- ५४. (A) Only 1, 2** — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.
- ५५. (D) Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- ५६. (A) Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- ५७. (A) Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- ५८. (B) Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.

٤٩. (A) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥٠. (A) Only 3, 4 — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥١. (C) Only 2, 4 — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥٢. (C) Only 1, 4 — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥٣. (B) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥٤. (C) Only 1, 2, 3 — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
٥٥. (D) Only 1, 2, 3 — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
٥٦. (C) Only 1, 2 — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.
٥٧. (D) Only 1, 4 — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥٨. (B) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٥٩. (D) Only 1, 3, 4 — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٦٠. (C) Only 2, 4 — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٦١. (A) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٦٢. (C) Only 1, 3, 4 — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٦٣. (A) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
٦٤. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٦٥. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٦٦. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٦٧. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٦٨. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٦٩. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٧٠. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٧١. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
٧٢. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.

८३. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
८४. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
८५. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
८६. (B) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
८७. (C) **Library edition price — style and terminology of the Ācāryas** — The incorrect pair joins the first item to a detail belonging elsewhere; the source association is different.
८८. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
८९. (D) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
९०. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
९१. (B) **Only 1, 2, 4** — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
९२. (D) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
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९४. (D) **Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
९५. (B) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
९६. (A) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
९७. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
९८. (C) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
९९. (C) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
१००. (C) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
१०१. (B) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
१०२. (D) **Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
१०३. (A) **Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
१०४. (A) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१०५. (D) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१०६. (C) **Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
१०७. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१०८. (D) **language analysis in Indian thought** — In this context, Phonetic analysis is associated with language analysis in Indian thought .

- १०९. (C) language analysis in Indian thought** — In this context, Etymological analysis is associated with language analysis in Indian thought .
- ११०. (D) language analysis in Indian thought** — In this context, Syntactical analysis is associated with language analysis in Indian thought .
- १११. (D) language analysis in Indian thought** — In this context, Semantic analysis is associated with language analysis in Indian thought .
- ११२. (C) language analysis in Indian thought** — In this context, Logical analysis is associated with language analysis in Indian thought .
- ११३. (D) language analysis in Indian thought** — In this context, Epistemological analysis is associated with language analysis in Indian thought .
- ११४. (B) language analysis in Indian thought** — In this context, Metaphysical analysis is associated with language analysis in Indian thought .
- ११५. (C) Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin** — In this context, Modern Western analytic figures named is associated with Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin .
- ११६. (D) grouping heterogeneous philosophies interested in linguistic or conceptual units** — In this context, Sir Robert Ammerman’s use of analysis is associated with grouping heterogeneous philosophies interested in linguistic or conceptual units .
- ११७. (B) analysis of figurative language** — In this context, I. A. Richards is associated with analysis of figurative language .
- ११८. (A) I. A. Richards** — The correct association is I. A. Richards with analysis of figurative language .
- ११९. (B) to present important trends of linguistic analysis in Indian schools of thought** — In this context, The book’s object is associated with to present important trends of linguistic analysis in Indian schools of thought .
- १२०. (A) philosophy of language and analysis of word and meaning** — In this context, Linguistic analysis in this book is associated with philosophy of language and analysis of word and meaning .
- १२१. (C) Eternal Verbum** — In this context, Vāk is associated with Eternal Verbum .
- १२२. (C) Vāk** — The correct association is Vāk with Eternal Verbum .
- १२३. (D) Word treated as creative divine principle** — In this context, Śabda Brahman is associated with Word treated as creative divine principle .
- १२४. (A) He spoke Earth and Earth came into being** — In this context, Taittirīya Brāhmaṇa example is associated with He spoke Earth and Earth came into being .
- १२५. (C) oldest available specimen of etymological analysis** — In this context, Yāska’s Nirukta is associated with oldest available specimen of etymological analysis .
- १२६. (D) Yāska’s Nirukta** — The correct association is Yāska’s Nirukta with oldest available specimen of etymological analysis .
- १२७. (C) minute grammatical analysis** — In this context, Pāṇini’s Aṣṭādhyāyī is associated with minute grammatical analysis .
- १२८. (D) grammatical analysis** — In this context, Patañjali’s Mahābhāṣya is associated with grammatical analysis .
- १२९. (A) a vast encyclopaedia of linguistic analysis** — In this context, Vyādi’s Saṅgraha is associated with a vast encyclopaedia of linguistic analysis .
- १३०. (B) Vyādi’s Saṅgraha** — The correct association is Vyādi’s Saṅgraha with a vast encyclopaedia of linguistic analysis .
- १३१. (C) varṇa, pada or vākya** — In this context, Ultimate unit question is associated with varṇa, pada or vākya .
- १३२. (B) jāti, vyakti or ākṛti** — In this context, Word-reference question is associated with jāti, vyakti or ākṛti .

१३३. (A) **how verbal cognition arises** — In this context, Śābda-bodha question is associated with how verbal cognition arises .
१३४. (D) **Śābda-bodha question** — The correct association is Śābda-bodha question with how verbal cognition arises .
१३५. (B) **synthesis precedes expression or follows it** — In this context, Anvaya and Abhidhāna problem is associated with synthesis precedes expression or follows it .
१३६. (B) **literal, figurative and implied meanings** — In this context, Meaning distinction problem is associated with literal, figurative and implied meanings .
१३७. (D) **Bhartṛhari's Vākyapadīya** — In this context, Vyākaraṇa Darśana is associated with Bhartṛhari's Vākyapadīya .
१३८. (B) **Vyākaraṇa Darśana** — The correct association is Vyākaraṇa Darśana with Bhartṛhari's Vākyapadīya .
१३९. (B) **Pāṇini Darśana** — In this context, Mādhavācārya's Sarva Darśana Saṅgraha is associated with Pāṇini Darśana .
१४०. (D) **Laghu Mañjūṣā and Sphoṭavāda** — In this context, Nāgeśa Bhaṭṭa is associated with Laghu Mañjūṣā and Sphoṭavāda .
१४१. (B) **Nāgeśa Bhaṭṭa** — The correct association is Nāgeśa Bhaṭṭa with Laghu Mañjūṣā and Sphoṭavāda .
१४२. (A) **Vaiyākaraṇa Bhūṣaṇa Sāra** — In this context, Kauṇḍa Bhaṭṭa is associated with Vaiyākaraṇa Bhūṣaṇa Sāra .
१४३. (A) **Gautama Sūtra and Vātsyāyana Bhāṣya** — In this context, Nyāya sources listed is associated with Gautama Sūtra and Vātsyāyana Bhāṣya .
१४४. (A) **Nyāya Mañjarī** — In this context, Jayanta Bhaṭṭa is associated with Nyāya Mañjarī .
१४५. (A) **Jayanta Bhaṭṭa** — The correct association is Jayanta Bhaṭṭa with Nyāya Mañjarī .
१४६. (D) **Tarka Saṅgraha and Tarka Dīpikā** — In this context, Annaṃbhaṭṭa is associated with Tarka Saṅgraha and Tarka Dīpikā .
१४७. (A) **Bhāṣā Pariccheda and Siddhānta Muktvālī** — In this context, Viśvanātha Pañcānana is associated with Bhāṣā Pariccheda and Siddhānta Muktvālī .
१४८. (A) **Viśvanātha Pañcānana** — The correct association is Viśvanātha Pañcānana with Bhāṣā Pariccheda and Siddhānta Muktvālī .
१४९. (D) **Tarka Bhāṣā** — In this context, Keśava Miśra is associated with Tarka Bhāṣā .
१५०. (C) **Tattva Cintāmaṇi** — In this context, Gaṅgeśa Upādhyāya is associated with Tattva Cintāmaṇi .
१५१. (D) **Tattvāloka** — In this context, Pakṣadhara Miśra is associated with Tattvāloka .
१५२. (C) **Pakṣadhara Miśra** — The correct association is Pakṣadhara Miśra with Tattvāloka .
१५३. (C) **Śaktivāda and Vyutpattivāda** — In this context, Gadādhara is associated with Śaktivāda and Vyutpattivāda .
१५४. (C) **Śabda Śakti Prakāśikā and Avacchedakatva-nirukti** — In this context, Jagadīśa is associated with Śabda Śakti Prakāśikā and Avacchedakatva-nirukti .
१५५. (C) **Mīmāṃsā** — In this context, Jaimini Sūtra is associated with Mīmāṃsā .
१५६. (B) **Mīmāṃsā** — In this context, Śabara Bhāṣya is associated with Mīmāṃsā .
१५७. (A) **Śloka Vārttika** — In this context, Kumārila Bhaṭṭa is associated with Śloka Vārttika .
१५८. (D) **Maṇḍana Miśra** — The correct association is Maṇḍana Miśra with Sphoṭa Siddhi .
१५९. (A) **Bṛhatī Ṭīkā** — In this context, Prabhākara is associated with Bṛhatī Ṭīkā .
१६०. (C) **Prakaraṇa Pañcikā** — In this context, Śālikanātha Miśra is associated with Prakaraṇa Pañcikā .
१६१. (D) **Vedānta** — In this context, Śāṅkara Bhāṣya is associated with Vedānta .
१६२. (A) **Śāṅkara Bhāṣya** — The correct association is Śāṅkara Bhāṣya with Vedānta .

१६३. (B) **Vācaspati Miśra** — In this context, Bhāmatī is associated with Vācaspati Miśra .
१६४. (A) **Vedānta Paribhāṣā** — In this context, Dharmarājādharindira is associated with Vedānta Paribhāṣā .
१६५. (C) **Pramāṇa Samuccaya** — In this context, Dignāga is associated with Pramāṇa Samuccaya .
१६६. (C) **Dignāga** — The correct association is Dignāga with Pramāṇa Samuccaya .
१६७. (D) **Pramāṇa Vārttika** — In this context, Dharmakīrti is associated with Pramāṇa Vārttika .
१६८. (C) **Śabdānuśāsana** — In this context, Hemacandra is associated with Śabdānuśāsana .
१६९. (B) **Syādvāda Mañjarī** — In this context, Mallisena is associated with Syādvāda Mañjarī .
१७०. (C) **Mallisena** — The correct association is Mallisena with Syādvāda Mañjarī .
१७१. (D) **Kāvya Prakāśa** — In this context, Mammaṭa is associated with Kāvya Prakāśa .
१७२. (C) **Dhvanyāloka** — In this context, Ānandavardhana is associated with Dhvanyāloka .
१७३. (C) **Kāvyaadarśa** — In this context, Daṇḍin is associated with Kāvyaadarśa .
१७४. (C) **Daṇḍin** — The correct association is Daṇḍin with Kāvyaadarśa .
१७५. (A) **Kāvyaalankāra** — In this context, Bhamaha is associated with Kāvyaalankāra .
१७६. (D) **Aucitya Vicāra Carcā** — In this context, Kṣemendra is associated with Aucitya Vicāra Carcā .
१७७. (C) **independent development with occasional resemblances** — In this context, Indian-Western comparison in the Introduction is associated with independent development with occasional resemblances .
१७८. (C) **Indian-Western comparison in the Introduction** — The correct association is Indian-Western comparison in the Introduction with independent development with occasional resemblances .
१७९. (B) **Bradley's Theory of Judgment** — In this context, Akhaṇḍa-vākya-vāda comparison is associated with Bradley's Theory of Judgment .
१८०. (D) **Artha-bādha or Ayogyatā** — In this context, Modern incompatibility comparison is associated with Artha-bādha or Ayogyatā .
१८१. (C) **Śābda-bodha** — In this context, Modern linguistic analysis broadly subsumable under is associated with Śābda-bodha .
१८२. (A) **Modern linguistic analysis broadly subsumable under** — The correct association is Modern linguistic analysis broadly subsumable under with Śābda-bodha .
१८३. (B) **Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
१८४. (C) **Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
१८५. (D) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
१८६. (C) **Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
१८७. (A) **Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
१८८. (B) **Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
१८९. (C) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

- १९०. (D) Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- १९१. (C) Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- १९२. (A) Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- १९३. (D) Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- १९४. (B) Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- १९५. (C) Only 1, 2, 4** — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- १९६. (C) Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- १९७. (D) Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- १९८. (D) Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- १९९. (A) Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २००. (C) Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- २०१. (C) Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २०२. (A) Only 1, 2** — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.
- २०३. (C) Only 1, 2** — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.
- २०४. (B) Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- २०५. (A) Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- २०६. (D) Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- २०७. (C) Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २०८. (C) Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २०९. (C) Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

- २४१. (C) Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २४२. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २४३. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २४४. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २४५. (D) Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २४६. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २४७. (A) Only 1, 2, 4** — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २४८. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २४९. (A) Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २५०. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २५१. (A) Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २५२. (C) Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- २५३. (D) Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- २५४. (B) analysis of language in the light of sphoṭavāda** — In this context, Chapter I subject is associated with analysis of language in the light of sphoṭavāda .
- २५५. (D) Chapter I subject** — The correct association is Chapter I subject with analysis of language in the light of sphoṭavāda .
- २५६. (D) Vyākaraṇa Darśana** — In this context, Inner aspect of speech is associated with Vyākaraṇa Darśana .
- २५७. (C) Śabda-Brahman** — In this context, Śabda-tattva is associated with Śabda-Brahman .
- २५८. (D) manifestation of cosmic energy** — In this context, Agama Śāstra view of sound is associated with manifestation of cosmic energy .
- २५९. (B) Agama Śāstra view of sound** — The correct association is Agama Śāstra view of sound with manifestation of cosmic energy .
- २६०. (A) Para Brahman or Paramātmā** — In this context, Nirākāra and niḥśabda principle is associated with Para Brahman or Paramātmā .
- २६१. (A) nāma and rūpa** — In this context, Śabda Brahman manifestation is associated with nāma and rūpa .
- २६२. (D) the contents of mind and objective world** — In this context, Nāma and rūpa is associated with the contents of mind and objective world .
- २६३. (D) Nāma and rūpa** — The correct association is Nāma and rūpa with the contents of mind and objective world .
- २६४. (D) infinite, boundless and difficult to comprehend** — In this context, Bhāgavata Purāṇa description of word-God is associated with infinite, boundless and difficult to comprehend .
- २६५. (C) one versed in Śabda-Brahman attains the Supreme** — In this context, Mahābhārata statement is associated with one versed in Śabda-Brahman attains the Supreme .

२६६. (B) **one properly known and used word can be fruitful** — In this context, Patañjali's Mahābhāṣya observation is associated with one properly known and used word can be fruitful .
२६७. (A) **Patañjali's Mahābhāṣya observation** — The correct association is Patañjali's Mahābhāṣya observation with one properly known and used word can be fruitful .
२६८. (D) **no idea is without word and all knowledge is manifested by word** — In this context, Bhartṛhari's statement is associated with no idea is without word and all knowledge is manifested by word .
२६९. (B) **Vāk beyond Prajāpati** — In this context, Śatapatha Brāhmaṇa view is associated with Vāk beyond Prajāpati .
२७०. (A) **creative sound or nāda** — In this context, Tantric philosophy is associated with creative sound or nāda .
२७१. (A) **Tantric philosophy** — The correct association is Tantric philosophy with creative sound or nāda .
२७२. (D) **sphoṭa** — In this context, Vaiyākaraṇas call the eternal indivisible word-principle is associated with sphoṭa .
२७३. (A) **audible manifest speech** — In this context, Vaikharī is associated with audible manifest speech .
२७४. (A) **inner speech located in the heart** — In this context, Madhyamā is associated with inner speech located in the heart .
२७५. (D) **Madhyamā** — The correct association is Madhyamā with inner speech located in the heart .
२७६. (C) **subtle speech associated with the navel region** — In this context, Paśyantī is associated with subtle speech associated with the navel region .
२७७. (C) **transcendent speech rooted in mūlādhāra** — In this context, Parā is associated with transcendent speech rooted in mūlādhāra .
२७८. (A) **sub-vocal** — In this context, First three levels of speech is associated with sub-vocal .
२७९. (A) **First three levels of speech** — The correct association is First three levels of speech with sub-vocal .
२८०. (C) **Vaikharī** — In this context, Speech called language in the ordinary sense is associated with Vaikharī .
२८१. (A) **Parā vāk** — In this context, Mūlādhāra Cakra is associated with Parā vāk .
२८२. (A) **Paśyantī vāk** — In this context, Svādhiṣṭhāna Cakra is associated with Paśyantī vāk .
२८३. (D) **Svādhiṣṭhāna Cakra** — The correct association is Svādhiṣṭhāna Cakra with Paśyantī vāk .
२८४. (D) **Madhyamā vāk** — In this context, Anāhata Cakra is associated with Madhyamā vāk .
२८५. (B) **Vaikharī vāk** — In this context, Vīśuddha Cakra is associated with Vaikharī vāk .
२८६. (B) **passage of vital air to the cakras** — In this context, Suṣumṇā nāḍī is associated with passage of vital air to the cakras .
२८७. (C) **Suṣumṇā nāḍī** — The correct association is Suṣumṇā nāḍī with passage of vital air to the cakras .
२८८. (A) **gross object** — In this context, Vaikharī as gross word is associated with gross object .
२८९. (C) **buddhi and silent ideational speech** — In this context, Madhyamā is associated with buddhi and silent ideational speech .
२९०. (B) **extraordinary perception** — In this context, Paśyantī is associated with extraordinary perception .
२९१. (B) **Paśyantī** — The correct association is Paśyantī with extraordinary perception .
२९२. (C) **three levels are hidden and the fourth is spoken by men** — In this context, Ṛgvedic fourfold speech verse is associated with three levels are hidden and the fourth is spoken by men .
२९३. (B) **Grammatical School of Philosophy** — In this context, Sphoṭa theory is associated with Grammatical School of Philosophy .
२९४. (D) **Sphoṭa theory** — The correct association is Sphoṭa theory with Grammatical School of Philosophy .

३९५. (C) **Sphoṭāyana Ṛṣi** — In this context, Origin of the term sphoṭa is associated with Sphoṭāyana Ṛṣi .
३९६. (B) **to open, unfold or develop** — In this context, Root sphuṭ is associated with to open, unfold or develop .
३९७. (C) **eternal word-symbol revealed by letters** — In this context, Linguistic sphoṭa is associated with eternal word-symbol revealed by letters .
३९८. (A) **Linguistic sphoṭa** — The correct association is Linguistic sphoṭa with eternal word-symbol revealed by letters .
३९९. (D) **different from letters, manifestable by letters and indicative of meaning** — In this context, Three marks of sphoṭa is associated with different from letters, manifestable by letters and indicative of meaning .
३००. (B) **Nirukta of Yāska** — In this context, Earliest trace of sphoṭa in this sense is associated with Nirukta of Yāska .
३०१. (A) **word-essence rather than mere letters** — In this context, Patañjali's sphoṭa is associated with word-essence rather than mere letters .
३०२. (B) **Patañjali's sphoṭa** — The correct association is Patañjali's sphoṭa with word-essence rather than mere letters .
३०३. (B) **manifestation, not creation** — In this context, Word production in sphoṭa theory is associated with manifestation, not creation .
३०४. (A) **disappearance, not perishing** — In this context, Word destruction in sphoṭa theory is associated with disappearance, not perishing .
३०५. (C) **how fleeting sounds yield a unitary meaning** — In this context, Problem solved by sphoṭa is associated with how fleeting sounds yield a unitary meaning .
३०६. (B) **Problem solved by sphoṭa** — The correct association is Problem solved by sphoṭa with how fleeting sounds yield a unitary meaning .
३०७. (A) **transient sound** — In this context, Dhvani is associated with transient sound .
३०८. (D) **permanent sense-bearing word-symbol** — In this context, Sphoṭa is associated with permanent sense-bearing word-symbol .
३०९. (D) **Vākyapadīya** — In this context, Bhartṛhari's work is associated with Vākyapadīya .
३१०. (C) **Bhartṛhari's work** — The correct association is Bhartṛhari's work with Vākyapadīya .
३११. (B) **Sphoṭavāda** — In this context, Nāgeśa Bhaṭṭa's work is associated with Sphoṭavāda .
३१२. (A) **Śloka Vārttika** — In this context, Kumārila Bhaṭṭa's Mīmāṃsā view is associated with Śloka Vārttika .
३१३. (B) **Nyāya Siddhānta Mañjarī** — In this context, Jayanta Bhaṭṭa's Naiyāyika view is associated with Nyāya Siddhānta Mañjarī .
३१४. (B) **Jayanta Bhaṭṭa's Naiyāyika view** — The correct association is Jayanta Bhaṭṭa's Naiyāyika view with Nyāya Siddhānta Mañjarī .
३१५. (B) **varṇa, pada and vākya** — In this context, Unit of language question is associated with varṇa, pada and vākya .
३१६. (C) **Mīmāṃsakas** — In this context, Varṇavāda is associated with Mīmāṃsakas .
३१७. (A) **Naiyāyikas** — In this context, Padavāda is associated with Naiyāyikas .
३१८. (D) **Padavāda** — The correct association is Padavāda with Naiyāyikas .
३१९. (B) **Vaiyākaraṇas** — In this context, Vākyavāda is associated with Vaiyākaraṇas .
३२०. (A) **gauḥ as combination of letters** — In this context, Śabara Svāmī's example is associated with gauḥ as combination of letters .
३२१. (D) **letter or varṇa** — In this context, Mīmāṃsaka ultimate unit is associated with letter or varṇa .

३२२. (C) **Mīmāṃsaka ultimate unit** — The correct association is Mīmāṃsaka ultimate unit with letter or varṇa .
३२३. (A) **pada or word** — In this context, Naiyāyika unit of meaning is associated with pada or word .
३२४. (A) **word ending in case-ending or conjugational suffix** — In this context, Pada definition is associated with word ending in case-ending or conjugational suffix .
३२५. (D) **sentence or vākya** — In this context, Vaiyākaraṇa unit of language is associated with sentence or vākya .
३२६. (B) **Vaiyākaraṇa unit of language** — The correct association is Vaiyākaraṇa unit of language with sentence or vākya .
३२७. (D) **no separate existence of words or letters apart from sentence** — In this context, Bhartṛhari's sentence view is associated with no separate existence of words or letters apart from sentence .
३२८. (C) **indivisible sentence whole** — In this context, Akhaṇḍa-vākya is associated with indivisible sentence whole .
३२९. (D) **divisible sphoṭa** — In this context, Sakhaṇḍa sphoṭa is associated with divisible sphoṭa .
३३०. (D) **Sakhaṇḍa sphoṭa** — The correct association is Sakhaṇḍa sphoṭa with divisible sphoṭa .
३३१. (C) **indivisible sphoṭa** — In this context, Akhaṇḍa sphoṭa is associated with indivisible sphoṭa .
३३२. (C) **natural sound connected with revelation of sphoṭa** — In this context, Prākṛta dhvani is associated with natural sound connected with revelation of sphoṭa .
३३३. (B) **modified sound connected with variation in speed or duration** — In this context, Vaikṛta dhvani is associated with modified sound connected with variation in speed or duration .
३३४. (D) **Vaikṛta dhvani** — The correct association is Vaikṛta dhvani with modified sound connected with variation in speed or duration .
३३५. (C) **arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas** — In this context, Critical estimate of sphoṭavāda is associated with arguments of Vaiyākaraṇas, Mīmāṃsakas and Naiyāyikas .
३३६. (C) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३३७. (B) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३३८. (A) **Only 1, 2** — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.
३३९. (B) **Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३४०. (C) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
३४१. (A) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३४२. (B) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३४३. (D) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३४४. (D) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
३४५. (C) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

386. (B) Only 1, 2 — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.

389. (C) Only 3, 4 — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

386. (A) Only 2, 3 — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.

389. (A) Only 2, 4 — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

390. (D) Only 1, 3 — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.

399. (A) Only 1, 3, 4 — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

399. (C) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

393. (A) Only 1, 4 — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.

398. (C) Only 1, 3 — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.

394. (C) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

396. (C) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

399. (B) Only 1, 2, 3 — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.

396. (B) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

399. (B) Only 3, 4 — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

390. (B) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

399. (A) Only 3, 4 — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

399. (C) Only 1, 2, 3 — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.

393. (B) Only 1, 3 — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.

398. (D) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

394. (A) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

398. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.

३९७. (C) **Only 1, 2, 4** — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३९८. (B) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
३९९. (D) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
४००. (A) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
४०१. (C) **Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
४०२. (B) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४०३. (C) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४०४. (D) **Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
४०५. (A) **analysis of word and meaning** — In this context, Chapter II subject is associated with analysis of word and meaning .
४०६. (D) **Chapter II subject** — The correct association is Chapter II subject with analysis of word and meaning .
४०७. (B) **word or sound-bearing expression** — In this context, Śabda is associated with word or sound-bearing expression .
४०८. (D) **potency of a word to convey meaning** — In this context, Śakti is associated with potency of a word to convey meaning .
४०९. (D) **primordial or original convention** — In this context, Ajānika saṅketa is associated with primordial or original convention .
४१०. (B) **Ajānika saṅketa** — The correct association is Ajānika saṅketa with primordial or original convention .
४११. (C) **modern or later convention** — In this context, Ādhunika saṅketa is associated with modern or later convention .
४१२. (D) **conventional rather than natural** — In this context, Word-meaning relation according to Gautama is associated with conventional rather than natural .
४१३. (D) **the word food would fill the mouth** — In this context, If word-meaning relation were vyāpti is associated with the word food would fill the mouth .
४१४. (A) **If word-meaning relation were vyāpti** — The correct association is If word-meaning relation were vyāpti with the word food would fill the mouth .
४१५. (C) **anumāna merely through vyāpti** — In this context, Śabda-jñāna is associated with anumāna merely through vyāpti .
४१६. (B) **śabda under inference** — In this context, Buddhists, Jainas and Vaiśeṣikas in this discussion is associated with śabda under inference .
४१७. (B) **word as signifier** — In this context, Vācaka is associated with word as signifier .
४१८. (B) **Vācaka** — The correct association is Vācaka with word as signifier .
४१९. (D) **sign** — In this context, Liṅga is associated with sign .
४२०. (B) **that which is signified** — In this context, Liṅgī is associated with that which is signified .
४२१. (C) **Liṅgī** — The correct association is Liṅgī with that which is signified .
४२२. (A) **individual, universal or form** — In this context, Cow-word problem is associated with individual, universal or form .

४२३. (C) **individual** — In this context, Vyakti is associated with individual .
४२४. (C) **universal** — In this context, Jāti is associated with universal .
४२५. (C) **Jāti** — The correct association is Jāti with universal .
४२६. (A) **form** — In this context, Ākṛti is associated with form .
४२७. (D) **view that word primarily signifies universal** — In this context, Jātivāda is associated with view that word primarily signifies universal .
४२८. (D) **view that word primarily signifies individual** — In this context, Vyaktivāda is associated with view that word primarily signifies individual .
४२९. (D) **Vyaktivāda** — The correct association is Vyaktivāda with view that word primarily signifies individual .
४३०. (B) **view that word primarily signifies form** — In this context, Ākṛtivāda is associated with view that word primarily signifies form .
४३१. (D) **jāti, guṇa, kriyā and yadṛcchā** — In this context, Four pravṛttis of words is associated with jāti, guṇa, kriyā and yadṛcchā .
४३२. (B) **universal basis of usage** — In this context, Jāti-pravṛtti is associated with universal basis of usage .
४३३. (C) **Jāti-pravṛtti** — The correct association is Jāti-pravṛtti with universal basis of usage .
४३४. (D) **quality basis of usage** — In this context, Guṇa-pravṛtti is associated with quality basis of usage .
४३५. (B) **action basis of usage** — In this context, Kriyā-pravṛtti is associated with action basis of usage .
४३६. (D) **arbitrary or proper-name usage** — In this context, Yadṛcchā-pravṛtti is associated with arbitrary or proper-name usage .
४३७. (B) **Yadṛcchā-pravṛtti** — The correct association is Yadṛcchā-pravṛtti with arbitrary or proper-name usage .
४३८. (B) **activity or process denoted by the root** — In this context, Verb meaning for Vaiyākaraṇas is associated with activity or process denoted by the root .
४३९. (B) **meaning of the verbal root** — In this context, Dhātvartha is associated with meaning of the verbal root .
४४०. (B) **process or activity** — In this context, Vyāpāra is associated with process or activity .
४४१. (B) **result or product** — In this context, Phala is associated with result or product .
४४२. (D) **process or activity** — In this context, Older Naiyāyika view of verb is associated with process or activity .
४४३. (D) **vyāpāra** — In this context, Mīmāṃsaka view of verb is associated with vyāpāra .
४४४. (D) **Mīmāṃsaka view of verb** — The correct association is Mīmāṃsaka view of verb with vyāpāra .
४४५. (A) **phala** — In this context, Maṇḍana Miśra's view of verb is associated with phala .
४४६. (D) **Vedic injunction and prohibition** — In this context, Mīmāṃsā emphasis on verb is associated with Vedic injunction and prohibition .
४४७. (A) **mere statement of fact not directly helping action** — In this context, Arthavāda is associated with mere statement of fact not directly helping action .
४४८. (D) **Arthavāda** — The correct association is Arthavāda with mere statement of fact not directly helping action .
४४९. (B) **convention** — In this context, Rūḍha word is associated with convention .
४५०. (C) **parts such as root and affix** — In this context, Yaugika word is associated with parts such as root and affix .
४५१. (B) **derivation plus convention** — In this context, Yogarūḍha word is associated with derivation plus convention .
४५२. (C) **Yogarūḍha word** — The correct association is Yogarūḍha word with derivation plus convention .

४५३. (A) **fixed conventionally irrespective of compound parts** — In this context, Yaugika-rūḍha word is associated with fixed conventionally irrespective of compound parts .
४५४. (A) **rūḍha** — In this context, Jala as example is associated with rūḍha .
४५५. (B) **yaugika** — In this context, Pācaka as example is associated with yaugika .
४५६. (B) **Pācaka as example** — The correct association is Pācaka as example with yaugika .
४५७. (A) **yogarūḍha** — In this context, Pañkaja as example is associated with yogarūḍha .
४५८. (C) **yaugika-rūḍha** — In this context, Aśvagandhā as example is associated with yaugika-rūḍha .
४५९. (A) **yogarūḍha** — In this context, Morning star as English example is associated with yogarūḍha .
४६०. (A) **yaugika-rūḍha** — In this context, Honey-moon as English example is associated with yaugika-rūḍha .
४६१. (A) **apprehension of word meaning** — In this context, Śaktigraha is associated with apprehension of word meaning .
४६२. (B) **grammar as a means of knowing meaning** — In this context, Vyākaraṇa as śaktigrahopāya is associated with grammar as a means of knowing meaning .
४६३. (D) **Vyākaraṇa as śaktigrahopāya** — The correct association is Vyākaraṇa as śaktigrahopāya with grammar as a means of knowing meaning .
४६४. (C) **comparison as a means of knowing meaning** — In this context, Upamāna as śaktigrahopāya is associated with comparison as a means of knowing meaning .
४६५. (C) **lexicon as a means of knowing meaning** — In this context, Kośa as śaktigrahopāya is associated with lexicon as a means of knowing meaning .
४६६. (B) **reliable statement as a means of knowing meaning** — In this context, Āptavākya as śaktigrahopāya is associated with reliable statement as a means of knowing meaning .
४६७. (A) **Āptavākya as śaktigrahopāya** — The correct association is Āptavākya as śaktigrahopāya with reliable statement as a means of knowing meaning .
४६८. (B) **usage or practical behaviour as a means of knowing meaning** — In this context, Vyavahāra as śaktigrahopāya is associated with usage or practical behaviour as a means of knowing meaning .
४६९. (C) **end of sentence completing meaning** — In this context, Vākyaśeṣa is associated with end of sentence completing meaning .
४७०. (B) **elaboration or explanation** — In this context, Vivṛti is associated with elaboration or explanation .
४७१. (D) **Vivṛti** — The correct association is Vivṛti with elaboration or explanation .
४७२. (B) **juxtaposition of a well-known word** — In this context, Siddha-pada-sannidhya is associated with juxtaposition of a well-known word .
४७३. (D) **vākyaśeṣa determining barley rather than another grain** — In this context, Yava example is associated with vākyaśeṣa determining barley rather than another grain .
४७४. (D) **vivṛti determining the intended Rāma** — In this context, Rāma as Daśarathi is associated with vivṛti determining the intended Rāma .
४७५. (B) **Rāma as Daśarathi** — The correct association is Rāma as Daśarathi with vivṛti determining the intended Rāma .
४७६. (C) **siddha-pada-sannidhya** — In this context, Śilimukha with Arjuna is associated with siddha-pada-sannidhya .
४७७. (A) **fourteen** — In this context, Bhartṛhari's determinant factors is associated with fourteen .
४७८. (D) **association** — In this context, Saṃyoga is associated with association .
४७९. (C) **Saṃyoga** — The correct association is Saṃyoga with association .

४८०. (C) **disassociation** — In this context, Viprayoga is associated with disassociation .
४८१. (B) **companionship** — In this context, Sahacarya is associated with companionship .
४८२. (C) **opposition** — In this context, Virodha is associated with opposition .
४८३. (D) **Virodha** — The correct association is Virodha with opposition .
४८४. (C) **context of meaning** — In this context, Artha-prakaraṇa is associated with context of meaning .
४८५. (D) **indicatory mark** — In this context, Liṅga is associated with indicatory mark .
४८६. (C) **place as determinant** — In this context, Deśa is associated with place as determinant .
४८७. (B) **Deśa** — The correct association is Deśa with place as determinant .
४८८. (C) **time as determinant** — In this context, Kāla is associated with time as determinant .
४८९. (B) **intonation and similar factors** — In this context, Svarādayaḥ is associated with intonation and similar factors .
४९०. (A) **vivakṣā** — In this context, Speaker's intention is associated with vivakṣā .
४९१. (A) **Speaker's intention** — The correct association is Speaker's intention with vivakṣā .
४९२. (B) **Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४९३. (D) **Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४९४. (C) **Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४९५. (A) **Only 1, 2, 3** — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४९६. (A) **Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
४९७. (B) **Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
४९८. (B) **Only 3, 4** — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
४९९. (B) **Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
५००. (B) **Only 2, 4** — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.
५०१. (C) **Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.
५०२. (B) **Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
५०३. (A) **Only 1, 3** — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.
५०४. (A) **Only 1, 4** — The correctly matched pairs are 1, 4. The other pair(s) join a real item to an unrelated detail from the same field.

404. (B) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

406. (B) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

409. (B) Only 1, 3, 4 — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

406. (A) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

409. (B) Only 1, 3 — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.

410. (A) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

411. (C) Only 3, 4 — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

412. (A) Only 2, 4 — The correctly matched pairs are 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

413. (A) Only 1, 3 — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.

414. (B) Only 1, 3 — The correctly matched pairs are 1, 3. The other pair(s) join a real item to an unrelated detail from the same field.

415. (B) Only 3, 4 — The correctly matched pairs are 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

416. (A) Only 1, 2, 4 — The correctly matched pairs are 1, 2, 4. The other pair(s) join a real item to an unrelated detail from the same field.

419. (A) Only 1, 2 — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.

420. (C) Only 1, 3, 4 — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

421. (C) Only 1, 3, 4 — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

420. (D) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

421. (D) Only 1, 2, 3 — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.

422. (D) Only 2, 3, 4 — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.

423. (A) Only 1, 2, 3 — The correctly matched pairs are 1, 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.

424. (C) Only 1, 2 — The correctly matched pairs are 1, 2. The other pair(s) join a real item to an unrelated detail from the same field.

- 446. (A) Only 2, 3, 4** — The correctly matched pairs are 2, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- 449. (C) Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- 446. (A) Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.
- 449. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 450. (A) Only 1, 3, 4** — The correctly matched pairs are 1, 3, 4. The other pair(s) join a real item to an unrelated detail from the same field.
- 459. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 462. (C) Only 2, 3** — The correctly matched pairs are 2, 3. The other pair(s) join a real item to an unrelated detail from the same field.