

विदेह VIDEHA

दर्शन — नव्य-न्याय ओ भारतीय दर्शन

Darsana — Navya-Nyaya & Indian Philosophy

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

खण्ड ४ / ४ · Volume 4 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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प्रत्येक अध्यायक प्रश्न-खण्डक बाद ओहि अध्यायक उत्तरमाला (उत्तर ओ व्याख्या) देल गेल अछि।

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

Chapter III: Sentence, Vākyārtha and Śābda-bodha

१. According to the book, Chapter III subject is which of the following?
 - (A) analysis of sentence and its meaning
 - (B) separately expressed meanings are later connected
 - (C) incompatibility or inconsistency
 - (D) sentence interpretation discussion
२. Identify the term or figure associated with analysis of sentence and its meaning .
 - (A) Look here uttered by different people
 - (B) Yogyatā example
 - (C) Chapter III subject
 - (D) Prāmāṇya
३. According to the book, Ākāṅkṣā means which of the following?
 - (A) synthesis or connection
 - (B) expectancy
 - (C) validity
 - (D) verbal cognition
४. According to the book, Āsatti means which of the following?
 - (A) speaker's intention
 - (B) one indivisible verbal unit
 - (C) obstruction or stultification of meaning
 - (D) juxtaposition or contiguity
५. According to the book, Yogyatā means which of the following?
 - (A) fitness or semantic compatibility
 - (B) Anvitābhīdhāna
 - (C) Vedic sentence, action and injunction
 - (D) logic and epistemology
६. Which of the following corresponds to fitness or semantic compatibility ?
 - (A) Yogyatā
 - (B) Ākhyāta-śabda view
 - (C) Eko'navayavaḥ śabdaḥ view
 - (D) Contradiction in sentence meaning
७. According to the book, Tātparya means which of the following?
 - (A) sentence interpretation discussion
 - (B) krama theory
 - (C) purpose or intended purport
 - (D) presence of a verb
८. According to the book, Ākāṅkṣā function is which of the following?
 - (A) Anvitābhīdhānavāda
 - (B) verb-centred sentence theory
 - (C) one word expecting another to complete meaning
 - (D) whole-judgment orientation

१. According to the book, Āsatti function is which of the following?

- (A) ayogyatā or artha-bādhā
- (B) verification or rational support
- (C) synthesis or connection
- (D) uninterrupted proximity of required words

२. Which item is linked with uninterrupted proximity of required words in the book?

- (A) Bhāṭṭa school
- (B) Āsatti function
- (C) Ākhyāta-śabda view
- (D) Order of words

३. According to the book, Yogyatā example is which of the following?

- (A) sentence interpretation discussion
- (B) fire cannot be used to irrigate
- (C) verification or rational support
- (D) collection of words

४. According to the book, Artha-bādhā means which of the following?

- (A) Anvitābhīdhānavāda
- (B) conditions of sentence plus relation of meanings
- (C) sentence-whole orientation
- (D) obstruction or stultification of meaning

५. Choose the correct statement-completion: Tātparya is closely linked to —

- (A) analysis of sentence and its meaning
- (B) logic and epistemology
- (C) validity
- (D) speaker's intention

६. Which of the following corresponds to speaker's intention ?

- (A) Sentence analysis
- (B) Krama view
- (C) Tātparya
- (D) Most important word debate

७. Choose the correct statement-completion: Ākhyāta-śabda view defines sentence through —

- (A) logic and epistemology
- (B) presence of a verb
- (C) uninterrupted proximity of required words
- (D) sentence interpretation discussion

८. Choose the correct statement-completion: Pada-saṅghāta view defines sentence as —

- (A) collection of words
- (B) verification or rational support
- (C) one word expecting another to complete meaning
- (D) validity

१७. Choose the correct statement-completion: Saṅghāta-vartinī-jāti view takes sentence essence as —

- (A) universal in a collection of words
- (B) purpose or intended purport
- (C) Abhihitānvayavāda
- (D) speaker's intention

१८. Identify the term or figure associated with universal in a collection of words .

- (A) Yogyatā example
- (B) Vyāhati
- (C) Saṅghāta-vartinī-jāti view
- (D) Krama view

१९. Choose the correct statement-completion: Eko'navayaḥ śabdaḥ view takes sentence as —

- (A) verification or rational support
- (B) one indivisible verbal unit
- (C) sentence interpretation discussion
- (D) purpose or intended purport

२०. Choose the correct statement-completion: Krama view takes sentence essence as —

- (A) collection of words
- (B) Anvitābhidhānavāda
- (C) order or sequence
- (D) conditions of sentence plus relation of meanings

२१. According to the book, Śabda-bodha means which of the following?

- (A) verbal cognition
- (B) universal in a collection of words
- (C) fitness or semantic compatibility
- (D) Anvitābhidhāna

२२. Which item is linked with verbal cognition in the book?

- (A) Prābhākara school
- (B) Go home by boat
- (C) Śabda-bodha
- (D) Artha-bādha

२३. According to the book, Vākyārtha-bodha means which of the following?

- (A) the verb
- (B) contradiction
- (C) cognition of sentence meaning
- (D) whole-judgment orientation

२४. Choose the correct statement-completion: Vaiyākaraṇa interpretation favours —

- (A) sentence universal or jāti view
- (B) verb-centred sentence theory
- (C) sentence-whole orientation
- (D) one word expecting another to complete meaning

२५. Choose the correct statement-completion: Naiyāyika interpretation favours —

- (A) logic and epistemology
- (B) Abhihitānvaya
- (C) word and relation analysis
- (D) synthesis or connection

२६. Identify the term or figure associated with word and relation analysis .

- (A) Tātparya
- (B) Yogyatā example
- (C) Naiyāyika interpretation
- (D) Artha-bādha

२७. Choose the correct statement-completion: Mīmāṃsaka interpretation is centred on —

- (A) Guru school interpretation
- (B) Abhihitānvayavāda
- (C) Vedic sentence, action and injunction
- (D) cognition of sentence meaning

२८. Choose the correct statement-completion: Most important word debate concerns —

- (A) which word carries central sentence force
- (B) logic and epistemology
- (C) fire cannot be used to irrigate
- (D) cognition of sentence meaning

२९. Choose the correct statement-completion: Mīmāṃsakas in sentence theory emphasize —

- (A) the verb
- (B) Prābhākara position
- (C) juxtaposition or contiguity
- (D) combination of words producing sentence meaning

३०. Which of the following corresponds to the verb ?

- (A) Śābda-bodha
- (B) Kumārila/Bhāṭṭa line
- (C) Look here uttered by different people
- (D) Mīmāṃsakas in sentence theory

३१. According to the book, Anvaya means which of the following?

- (A) synthesis or connection
- (B) word and relation analysis
- (C) speaker's intention
- (D) krama theory

३२. Choose the correct statement-completion: Anvitābhidhānavāda holds that —

- (A) sentence interpretation discussion
- (B) words express already-connected meanings
- (C) whole-judgment orientation
- (D) universal in a collection of words

३३. Choose the correct statement-completion: Abhihitānvayavāda holds that —

- (A) fitness or semantic compatibility
- (B) universal in a collection of words
- (C) separately expressed meanings are later connected
- (D) Prābhākara position

३४. Identify the term or figure associated with separately expressed meanings are later connected .

- (A) Verification discussion
- (B) Bhāṭṭa school
- (C) Guru school
- (D) Abhihitānvayavāda

३५. Choose the correct statement-completion: Guru school advocates —

- (A) Anvitābhīdhānavāda
- (B) whole-judgment orientation
- (C) verification or rational support
- (D) presence of a verb

३६. Which item is the correct association for Prābhākara school ?

- (A) Guru school interpretation
- (B) one word expecting another to complete meaning
- (C) Abhihitānvayavāda
- (D) Vedic sentence, action and injunction

३७. Choose the correct statement-completion: Bhāṭṭa school advocates —

- (A) fitness or semantic compatibility
- (B) krama theory
- (C) Abhihitānvayavāda
- (D) analysis of sentence and its meaning

३८. Which of the following corresponds to Abhihitānvayavāda ?

- (A) Bhāṭṭa school
- (B) Anvaya
- (C) Sentence meaning
- (D) Saṅghāta-vartinī-jāti view

३९. Which item is the correct association for Kumārila/Bhāṭṭa line ?

- (A) validity
- (B) fire cannot be used to irrigate
- (C) obstruction or stultification of meaning
- (D) Abhihitānvaya

४०. Choose the correct statement-completion: Śālikanātha Mīśra elaborates —

- (A) Prābhākara position
- (B) collection of words
- (C) implied subject or context
- (D) Anvitābhīdhāna

४१. Which of the following corresponds to Prābhākara position ?

- (A) Mīmāṃsaka interpretation
- (B) Sentence analysis
- (C) Śālikanātha Miśra
- (D) Āsatti

४२. Choose the correct statement-completion: Vaiyākaraṇa-bhūṣaṇa-sāra is used for —

- (A) separately expressed meanings are later connected
- (B) Abhihitānvayavāda
- (C) combination of words producing sentence meaning
- (D) sentence interpretation discussion

४३. Choose the correct statement-completion: Vyutpattivāda of Gadādhara is used for —

- (A) sentence interpretation discussion
- (B) expectancy
- (C) fire cannot be used to irrigate
- (D) incompatibility or inconsistency

४४. According to the book, Prāmāṇya means which of the following?

- (A) contradiction
- (B) speaker's intention
- (C) validity
- (D) verb-centred sentence theory

४५. Which item is linked with validity in the book?

- (A) Vyutpattivāda of Gadādhara
- (B) Āsatti function
- (C) Prābhākara school
- (D) Prāmāṇya

४६. According to the book, Vyāhāti means which of the following?

- (A) contradiction
- (B) conditions of sentence plus relation of meanings
- (C) Vedic sentence, action and injunction
- (D) verification or rational support

४७. According to the book, Upapatti means which of the following?

- (A) universal in a collection of words
- (B) cognition of sentence meaning
- (C) verification or rational support
- (D) fitness or semantic compatibility

४८. Choose the correct statement-completion: Contradiction in sentence meaning arises from —

- (A) Prābhākara position
- (B) incompatibility or inconsistency
- (C) sentence interpretation discussion
- (D) presence of a verb

४९. Which item is linked with incompatibility or inconsistency in the book?

- (A) Artha-bādhā
- (B) Contradiction in sentence meaning
- (C) Naiyāyika interpretation
- (D) Ākāṅkṣā function

५०. Choose the correct statement-completion: Verification discussion concerns —

- (A) order or sequence
- (B) words express already-connected meanings
- (C) Abhihitānvaya
- (D) testing or confirming statements

५१. Choose the correct statement-completion: Sentence meaning requires —

- (A) conditions of sentence plus relation of meanings
- (B) presence of a verb
- (C) relations among word meanings
- (D) obstruction or stultification of meaning

५२. Choose the correct statement-completion: Single-word sentence example shows —

- (A) collection of words
- (B) uninterrupted proximity of required words
- (C) expectancy
- (D) implied subject or context

५३. Identify the term or figure associated with implied subject or context .

- (A) Single-word sentence example
- (B) Sentence meaning
- (C) Ākhyāta-śabda view
- (D) Prābhākara school

५४. Choose the correct statement-completion: Go home by boat illustrates —

- (A) sentence interpretation discussion
- (B) verbal cognition
- (C) the verb
- (D) verb-centred sentence theory

५५. Choose the correct statement-completion: You go home just now illustrates —

- (A) combination of words producing sentence meaning
- (B) analysis of sentence and its meaning
- (C) purpose or intended purport
- (D) juxtaposition or contiguity

५६. Choose the correct statement-completion: Look here uttered by different people illustrates —

- (A) sentence universal or jāti view
- (B) conditions of sentence plus relation of meanings
- (C) obstruction or stultification of meaning
- (D) Prābhākara position

५७. Which of the following corresponds to sentence universal or jāti view ?

- (A) Single-word sentence example
- (B) Yogyatā example
- (C) Kumārila/Bhāṭṭa line
- (D) Look here uttered by different people

५८. Choose the correct statement-completion: Indivisible sentence theory resembles —

- (A) whole-judgment orientation
- (B) order or sequence
- (C) one word expecting another to complete meaning
- (D) krama theory

५९. Choose the correct statement-completion: Order of words is important in —

- (A) sentence interpretation discussion
- (B) combination of words producing sentence meaning
- (C) sentence universal or jāti view
- (D) krama theory

६०. Choose the correct statement-completion: Verbal cognition arises through —

- (A) conditions of sentence plus relation of meanings
- (B) sentence interpretation discussion
- (C) speaker's intention
- (D) words express already-connected meanings

६१. Which of the following corresponds to conditions of sentence plus relation of meanings ?

- (A) Vyutpattivāda of Gadādhara
- (B) Tātparya
- (C) Anvitābhīdhānavāda
- (D) Verbal cognition

६२. Choose the correct statement-completion: Sentence analysis connects grammar with —

- (A) relations among word meanings
- (B) sentence interpretation discussion
- (C) synthesis or connection
- (D) logic and epistemology

६३. According to the book, Incompatibility as Indian logical category is which of the following?

- (A) ayogyatā or artha-bādhā
- (B) validity
- (C) juxtaposition or contiguity
- (D) expectancy

६४. Consider the following pairs: 1. Krama view — separately expressed meanings are later connected 2. Verbal cognition — separately expressed meanings are later connected 3. Mīmāṃsaka interpretation — Vedic sentence, action and injunction 4. Śālikanātha Miśra — Prābhākara position Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 3, 4
- (C) Only 3
- (D) Only 1

६६. Consider the following pairs: 1. Vākyārtha-bodha — cognition of sentence meaning 2. Eko'navayavaḥ śabdaḥ view — one indivisible verbal unit 3. Ākhyāta-śabda view — analysis of sentence and its meaning 4. Śālikanātha Miśra — sentence interpretation discussion Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 4
- (D) Only 1, 2

६७. Consider the following pairs: 1. Yogyatā — purpose or intended purport 2. Bhāṭṭa school — Abhihitānvayavāda 3. Krama view — order or sequence 4. Prāmāṇya — contradiction Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 2, 3
- (C) Only 2
- (D) Only 1, 2, 4

६८. Consider the following pairs: 1. Artha-bādha — verification or rational support 2. Verbal cognition — conditions of sentence plus relation of meanings 3. Most important word debate — which word carries central sentence force 4. Eko'navayavaḥ śabdaḥ view — juxtaposition or contiguity Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 3, 4
- (C) Only 2, 3
- (D) Only 1, 2, 3, 4

६९. Consider the following pairs: 1. Most important word debate — words express already-connected meanings 2. Āsatti — juxtaposition or contiguity 3. Mīmāṃsakas in sentence theory — the verb 4. Look here uttered by different people — speaker's intention Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 2
- (C) Only 2, 3, 4
- (D) Only 1

७०. Consider the following pairs: 1. Incompatibility as Indian logical category — logic and epistemology 2. Vaiyākaraṇa interpretation — sentence-whole orientation 3. Prābhākara school — Guru school interpretation 4. Vyutpattivāda of Gadādhara — sentence interpretation discussion Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2, 3, 4
- (C) Only 3, 4
- (D) Only 3

७१. Consider the following pairs: 1. Abhihitānvayavāda — separately expressed meanings are later connected 2. Śabda-bodha — logic and epistemology 3. Vaiyākaraṇa-bhūṣaṇa-sāra — sentence interpretation discussion 4. Saṅghāta-vartinī-jāti view — universal in a collection of words Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

७१. Consider the following pairs: 1. Saṅghāta-vartinī-jāti view — universal in a collection of words 2. Anvitābhīdhānavāda — order or sequence 3. Prābhākara school — verbal cognition 4. Krama view — order or sequence Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 4

७२. Consider the following pairs: 1. Prāmāṇya — obstruction or stultification of meaning 2. Incompatibility as Indian logical category — sentence interpretation discussion 3. Naiyāyika interpretation — word and relation analysis 4. Mīmāṃsaka interpretation — Vedic sentence, action and injunction Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1, 2, 3, 4
- (C) Only 3, 4
- (D) Only 1, 3, 4

७३. Consider the following pairs: 1. Śābda-bodha — verbal cognition 2. Go home by boat — cognition of sentence meaning 3. Prābhākara — Anvitābhīdhāna 4. Vaiyākaraṇa-bhūṣaṇa-sāra — sentence interpretation discussion Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1, 3, 4
- (C) Only 1, 2
- (D) Only 1, 3

७४. Consider the following pairs: 1. Chapter III subject — analysis of sentence and its meaning 2. Prāmāṇya — testing or confirming statements 3. Yogyatā — fitness or semantic compatibility 4. You go home just now — combination of words producing sentence meaning Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2

७५. Consider the following pairs: 1. Prāmāṇya — validity 2. Vaiyākaraṇa-bhūṣaṇa-sāra — sentence interpretation discussion 3. Vyutpattivāda of Gadādhara — sentence interpretation discussion 4. Anvaya — juxtaposition or contiguity Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 3
- (C) Only 2
- (D) Only 1, 2, 3

७६. Consider the following pairs: 1. Sentence analysis — logic and epistemology 2. Vyutpattivāda of Gadādhara — sentence-whole orientation 3. Vākyārtha-bodha — cognition of sentence meaning 4. Yogyatā example — fire cannot be used to irrigate Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 2, 3

७७. Consider the following pairs: 1. Ākāṅkṣā — cognition of sentence meaning 2. Saṅghāta-vartinī-jāti view — universal in a collection of words 3. Look here uttered by different people — uninterrupted proximity of required words 4. Contradiction in sentence meaning — incompatibility or inconsistency Which of the above pairs are correctly matched?
- (A) Only 1, 2, 3
(B) Only 1, 2, 3, 4
(C) Only 2
(D) Only 2, 4
७८. Consider the following pairs: 1. Saṅghāta-vartinī-jāti view — separately expressed meanings are later connected 2. Mīmāṃsaka interpretation — presence of a verb 3. Bhāṭṭa school — Abhihitānvayavāda 4. Sentence analysis — logic and epistemology Which of the above pairs are correctly matched?
- (A) Only 4
(B) Only 3, 4
(C) Only 1, 3
(D) Only 1, 2, 3, 4
७९. Consider the following pairs: 1. Upapatti — verification or rational support 2. Krama view — order or sequence 3. Single-word sentence example — implied subject or context 4. Anvitābhidhānavāda — Anvitābhidhānavāda Which of the above pairs are correctly matched?
- (A) Only 1, 2, 3
(B) Only 1, 2, 3, 4
(C) Only 1, 2, 4
(D) Only 1, 3, 4
८०. Consider the following pairs: 1. Āsatti — presence of a verb 2. Verbal cognition — contradiction 3. Prābhākara school — Guru school interpretation 4. Vyutpattivāda of Gadādhara — sentence interpretation discussion 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, 4
८१. Consider the following pairs: 1. Vākyārtha-bodha — cognition of sentence meaning 2. Tātparya — sentence-whole orientation 3. Go home by boat — verb-centred sentence theory 4. Vyāhāti — contradiction 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, 2, 3, 4
८२. Consider the following pairs: 1. Most important word debate — which word carries central sentence force 2. Pada-saṅghāta view — collection of words 3. Indivisible sentence theory — conditions of sentence plus relation of meanings 4. Ākāṅkṣā function — one word expecting another to complete meaning 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

८३. Consider the following pairs: 1. Verbal cognition — validity 2. Śālikanātha Miśra — Prābhākara position 3. Vākyārtha-bodha — cognition of sentence meaning 4. Tātparya — purpose or intended purport Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 1

८४. Consider the following pairs: 1. Tātparya — purpose or intended purport 2. Saṅghāta-vartinī-jāti view — universal in a collection of words 3. Prābhākara school — juxtaposition or contiguity 4. Krama view — order or sequence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3
- (C) Only 2, 3, 4
- (D) Only 1, 2, 4

८५. Consider the following pairs: 1. Upapatti — verification or rational support 2. Ākhyāta-śabda view — sentence interpretation discussion 3. Prābhākara school — Guru school interpretation 4. Contradiction in sentence meaning — incompatibility or inconsistency Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2
- (D) Only 2

८६. Consider the following pairs: 1. Look here uttered by different people — sentence universal or jāti view 2. Bhāṭṭa school — Abhihitānvayavāda 3. Abhihitānvayavāda — separately expressed meanings are later connected 4. Mīmāṃsaka interpretation — verb-centred sentence theory Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1
- (C) Only 2, 3
- (D) Only 1, 2, 3

८७. Consider the following pairs: 1. Indivisible sentence theory — sentence universal or jāti view 2. Eko'navayavaḥ śabdaḥ view — verification or rational support 3. Look here uttered by different people — sentence universal or jāti view 4. Upapatti — verification or rational support Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 3, 4
- (D) Only 2, 3, 4

८८. Consider the following statements: 1. Vyutpattivāda of Gadādhara is associated with sentence interpretation discussion. 2. Most important word debate is associated with which word carries central sentence force. 3. Look here uttered by different people is associated with analysis of sentence and its meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 1, 3

८९. Consider the following statements: 1. Krama view is associated with order or sequence. 2. Vyutpattivāda of Gadādhara is associated with sentence interpretation discussion. 3. Verification discussion is associated with juxtaposition or contiguity. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2

९०. Consider the following statements: 1. You go home just now is associated with combination of words producing sentence meaning. 2. Krama view is associated with order or sequence. 3. Śālikanātha Miśra is associated with conditions of sentence plus relation of meanings. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1

९१. Consider the following statements: 1. You go home just now is associated with combination of words producing sentence meaning. 2. Tātparya is associated with speaker's intention. 3. Verification discussion is associated with fire cannot be used to irrigate. 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

९२. Consider the following statements: 1. Vyāhati is associated with contradiction. 2. Śālikanātha Miśra is associated with Prābhākara position. 3. Vākyārtha-bodha is associated with one indivisible verbal unit. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1, 3
- (D) Only 1, 2, 3

९३. Consider the following statements: 1. Eko'navayavaḥ śabdaḥ view is associated with one indivisible verbal unit. 2. Chapter III subject is associated with analysis of sentence and its meaning. 3. Tātparya is associated with Abhihitānvayavāda. 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

९४. Consider the following statements: 1. Vyutpattivāda of Gadādhara is associated with sentence interpretation discussion. 2. Anvitābhīdhānavāda is associated with words express already-connected meanings. 3. Krama view is associated with relations among word meanings. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 2
- (D) Only 1, 2

१५. Consider the following statements: 1. Vyutpattivāda of Gadādhara is associated with sentence interpretation discussion. 2. Tātparya is associated with purpose or intended purport. 3. Prābhākara school is associated with words express already-connected meanings. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 1

१६. Consider the following statements: 1. Ākāṅkṣā is associated with expectancy. 2. Most important word debate is associated with which word carries central sentence force. 3. Sentence meaning is associated with verbal cognition. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 3
- (D) Only 1, 2

१७. Consider the following statements: 1. Go home by boat is associated with verb-centred sentence theory. 2. Incompatibility as Indian logical category is associated with ayogyatā or artha-bādhā. 3. Verbal cognition is associated with separately expressed meanings are later connected. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 2, 3
- (D) Only 3

१८. Consider the following statements: 1. Order of words is associated with krama theory. 2. Krama view is associated with order or sequence. 3. Yogyatā is associated with Prābhākara position. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 1, 3

१९. Consider the following statements: 1. Saṅghāta-vartinī-jāti view is associated with universal in a collection of words. 2. Āsatti function is associated with uninterrupted proximity of required words. 3. Sentence analysis is associated with fitness or semantic compatibility. 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

१००. Consider the following statements: 1. Chapter III subject is associated with analysis of sentence and its meaning. 2. Āsatti is associated with juxtaposition or contiguity. 3. Sentence analysis is associated with words express already-connected meanings. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 1, 2, 3

१०१. Consider the following statements: 1. Tātparya is associated with speaker's intention. 2. Pada-saṅghāta view is associated with collection of words. 3. Prabhākara is associated with synthesis or connection. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 1

१०२. Consider the following statements: 1. Krama view is associated with order or sequence. 2. Look here uttered by different people is associated with sentence universal or jāti view. 3. Sentence meaning is associated with expectancy. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 1, 2

१०३. Consider the following statements: 1. Yogyatā is associated with fitness or semantic compatibility. 2. Single-word sentence example is associated with implied subject or context. 3. Āsatti function is associated with cognition of sentence meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 2, 3
- (D) Only 1, 2, 3

१०४. Consider the following pairs: 1. Prābhākara school — verb-centred sentence theory 2. Chapter III subject — relations among word meanings 3. Yogyatā example — fire cannot be used to irrigate 4. Abhihitānvayavāda — separately expressed meanings are later connected Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 3

१०५. Consider the following pairs: 1. Single-word sentence example — implied subject or context 2. Mīmāṃsakas in sentence theory — combination of words producing sentence meaning 3. Vaiyākaraṇa-bhūṣaṇa-sāra — Guru school interpretation 4. Krama view — order or sequence Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 4
- (C) Only 2, 3, 4
- (D) Only 3

१०६. Consider the following pairs: 1. Vaiyākaraṇa-bhūṣaṇa-sāra — sentence interpretation discussion 2. Prabhākara — Anvitābhīdhāna 3. Vākyārtha-bodha — cognition of sentence meaning 4. Ākāṅkṣā — logic and epistemology Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 3, 4
- (C) Only 1, 4
- (D) Only 1, 2, 3, 4

१०७. Consider the following statements: 1. Ākāṅkṣā function is associated with one word expecting another to complete meaning. 2. You go home just now is associated with combination of words producing sentence meaning. 3. Vyāhāti is associated with sentence universal or jāti view. 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

१०८. Consider the following statements: 1. Tātparya is associated with speaker's intention. 2. Yogyatā example is associated with fire cannot be used to irrigate. 3. Śābda-bodha is associated with Abhihitānvaya. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1
- (C) Only 1, 3
- (D) Only 1, 2

१०९. Consider the following statements: 1. Anvaya is associated with synthesis or connection. 2. Mīmāṃsakas in sentence theory is associated with the verb. 3. Look here uttered by different people is associated with which word carries central sentence force. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 2, 3

११०. Consider the following statements: 1. Āsatti function is associated with uninterrupted proximity of required words. 2. Āsatti is associated with juxtaposition or contiguity. 3. Anvaya is associated with speaker's intention. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2, 3

१११. Consider the following pairs: 1. Yogyatā example — sentence interpretation discussion 2. Look here uttered by different people — Prābhākara position 3. Mīmāṃsaka interpretation — Vedic sentence, action and injunction 4. Ākhyāta-śabda view — presence of a verb Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 3
- (C) Only 3, 4
- (D) Only 1, 2, 3, 4

११२. Consider the following pairs: 1. Krama view — order or sequence 2. Incompatibility as Indian logical category — fire cannot be used to irrigate 3. Mīmāṃsakas in sentence theory — the verb 4. Verbal cognition — collection of words Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 3
- (C) Only 1, 2, 3, 4
- (D) Only 1

११३. Consider the following statements: 1. Eko'navayavaḥ śabdaḥ view is associated with one indivisible verbal unit. 2. Bhāṭṭa school is associated with Abhihitānvayavāda. 3. Tātparya is associated with Guru school interpretation. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 2

११४. Consider the following pairs: 1. Most important word debate — which word carries central sentence force 2. Mīmāṃsaka in sentence theory — whole-judgment orientation 3. Saṅghāta-vartinī-jāti view — universal in a collection of words 4. Chapter III subject — analysis of sentence and its meaning Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2
- (C) Only 1, 3, 4
- (D) Only 1, 2, 3, 4

११५. Consider the following pairs: 1. Śabda-bodha — verbal cognition 2. Ākāṅkṣā — verbal cognition 3. You go home just now — fitness or semantic compatibility 4. Anvitābhidhānavāda — words express already-connected meanings Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2, 3, 4
- (C) Only 1, 4
- (D) Only 1, 2, 3, 4

११६. Consider the following statements: 1. Mīmāṃsaka interpretation is associated with Vedic sentence, action and injunction. 2. Sentence meaning is associated with relations among word meanings. 3. Guru school is associated with Abhihitānvaya. 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

११७. Consider the following pairs: 1. Verification discussion — testing or confirming statements 2. Prāmāṇya — validity 3. Naiyāyika interpretation — word and relation analysis 4. Guru school — sentence interpretation discussion Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 4
- (C) Only 1, 3, 4
- (D) Only 1, 2

११८. Consider the following statements: 1. You go home just now is associated with combination of words producing sentence meaning. 2. Āsatti is associated with juxtaposition or contiguity. 3. Vaiyākaraṇa-bhūṣaṇa-sāra is associated with cognition of sentence meaning. 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

११९. Consider the following statements: 1. Śābda-bodha is associated with verbal cognition. 2. Vākyārtha-bodha is associated with cognition of sentence meaning. 3. Ākhyāta-śabda view is associated with one indivisible verbal unit. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

१२०. Consider the following pairs: 1. Go home by boat — verb-centred sentence theory 2. Tātparya — speaker's intention 3. Kumārila/Bhāṭṭa line — one indivisible verbal unit 4. Tātparya — purpose or intended purport Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1, 3

१२१. Consider the following statements: 1. Order of words is associated with krama theory. 2. Āsatti function is associated with uninterrupted proximity of required words. 3. Anvaya is associated with krama theory. 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

१२२. Consider the following pairs: 1. Vaiyākaraṇa-bhūṣaṇa-sāra — sentence interpretation discussion 2. Contradiction in sentence meaning — incompatibility or inconsistency 3. Āsatti — sentence-whole orientation 4. Abhihitānvayavāda — separately expressed meanings are later connected Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2
- (D) Only 1, 2, 4

१२३. Consider the following statements: 1. Artha-bādhā is associated with obstruction or stultification of meaning. 2. Vyutpattivāda of Gadādhara is associated with sentence interpretation discussion. 3. Prabhākara is associated with testing or confirming statements. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 1, 2

१२४. Consider the following pairs: 1. Incompatibility as Indian logical category — ayogyatā or artha-bādhā 2. Anvaya — words express already-connected meanings 3. Sentence analysis — logic and epistemology 4. Ākhyāta-śabda view — speaker's intention Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1
- (C) Only 1, 3
- (D) Only 2, 4

१२५. Consider the following statements: 1. Kumārila/Bhāṭṭa line is associated with Abhihitānvaya. 2. Āsatti function is associated with uninterrupted proximity of required words. 3. Vyutpattivāda of Gadādhara is associated with expectancy. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 2
- (D) Only 1, 2, 3

१२६. Consider the following pairs: 1. Order of words — synthesis or connection 2. Vākyārtha-bodha — cognition of sentence meaning 3. Anvaya — synthesis or connection 4. Śabda-bodha — cognition of sentence meaning 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

१२७. Consider the following pairs: 1. Look here uttered by different people — Abhihitānvayavāda 2. Vaiyākaraṇa-bhūṣaṇa-sāra — sentence interpretation discussion 3. Eko'navayavaḥ śabdaḥ view — one indivisible verbal unit 4. Kumārila/Bhāṭṭa line — words express already-connected meanings Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 3, 4
- (C) Only 2, 3
- (D) Only 1, 2, 3, 4

Chapter IV: Rhetoric Language, Lakṣaṇā and Vyañjanā

१२८. According to the book, Chapter IV subject is which of the following?

- (A) analysis of rhetoric language
- (B) style or diction
- (C) suggestion
- (D) place as determinant

१२९. Which item is linked with analysis of rhetoric language in the book?

- (A) Kāku
- (B) Chapter IV subject
- (C) Mammaṭa
- (D) Arthī-vyañjanā

१३०. According to the book, Vācyārtha means which of the following?

- (A) secondary or figurative signification
- (B) oblique expression
- (C) literal meaning
- (D) poetics and philosophy of language

१३१. According to the book, Lakṣyārtha means which of the following?

- (A) figurative indicated meaning
- (B) intonation
- (C) literal meaning
- (D) literal denotation

१३२. According to the book, Vyaṅgyārtha means which of the following?

- (A) I shall not eat now
- (B) aesthetic relish
- (C) suggested or implied meaning
- (D) leave the jungle now

१३३. Which item is linked with suggested or implied meaning in the book?

- (A) Rhetoric analysis
- (B) Daṇḍin
- (C) Poetic language
- (D) Vyaṅgyārtha

१३४. According to the book, Lakṣaṇā is which of the following?

- (A) I shall not eat now
- (B) analysis of rhetoric language
- (C) secondary or figurative signification
- (D) Rasa Gaṅgādhara

१३५. According to the book, Vyañjanā is which of the following?

- (A) suggestive function of language
- (B) Dhvanyāloka
- (C) burn the lamp now
- (D) suggestion

१३६. Choose the correct statement-completion: Poetic language is analysed through —

- (A) suggestive function of language
- (B) Sāhitya Darpaṇa
- (C) Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra
- (D) you should go out now

१३७. Identify the term or figure associated with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra .

- (A) Vyañjanā differs from lakṣaṇā
- (B) Deśa in implication
- (C) Poetic language
- (D) Figurative meaning

१३८. Choose the correct statement-completion: Rasa school emphasizes —

- (A) propriety
- (B) aesthetic relish
- (C) Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra
- (D) special nature of the speaker

१३९. Choose the correct statement-completion: Rīti school emphasizes —

- (A) Dhvanyāloka
- (B) style or diction
- (C) suggestion may arise without shifting the primary meaning
- (D) literal denotation

१४०. Choose the correct statement-completion: Vakrokti school emphasizes —

- (A) Kāvyaālankāra
- (B) I shall not eat now
- (C) proximity of another sentence
- (D) oblique expression

१४१. Which item is linked with oblique expression in the book?

- (A) Vakṛ-vaiśiṣṭya
- (B) Night-blind person hearing sunset sentence
- (C) Vakrokti school
- (D) Suggested meaning

१४२. Choose the correct statement-completion: Dhvani school emphasizes —

- (A) enter the thick jungle
- (B) Aucitya Vicāra Carcā
- (C) suggestion
- (D) you should not go out now

१४३. Choose the correct statement-completion: Aucitya school emphasizes —

- (A) Kāvyaadarśa
- (B) propriety
- (C) place as determinant
- (D) you should go out now

१४४. Choose the correct statement-completion: Alankāra school emphasizes —

- (A) suggestion
- (B) figures of speech
- (C) context and speaker intention
- (D) burn the lamp now

१४५. Which item is linked with figures of speech in the book?

- (A) Bhamaha
- (B) Suggested meaning
- (C) Alankāra school
- (D) Poetic language

१४६. Which item is the correct association for Viśvanātha ?

- (A) Sāhitya Darpaṇa
- (B) analysis of rhetoric language
- (C) Kāvya Prakāśa
- (D) enter the thick jungle

१४७. Which item is the correct association for Jagannātha ?

- (A) special nature of the speaker
- (B) oblique expression
- (C) burn the lamp now
- (D) Rasa Gaṅgādhara

१४८. Which item is linked with Rasa Gaṅgādhara in the book?

- (A) Lakṣyārtha
- (B) Evening walker hearing sunset sentence
- (C) Jagannātha
- (D) Rīti school

१४९. Identify the term or figure associated with Kāvyaśaṅkara .

- (A) Deśa in implication
- (B) Bhamaha
- (C) Figurative meaning
- (D) Boddhavya-vaiśiṣṭya

१५०. Choose the correct statement-completion: Sentence “The sun has set” illustrates —

- (A) suggestion
- (B) literal denotation
- (C) context-dependent suggested meanings
- (D) figurative indicated meaning

१५१. Choose the correct statement-completion: Devout Jaina hearing sunset sentence may infer —

- (A) suggestive function of language
- (B) suggestion
- (C) I shall not eat now
- (D) figurative indicated meaning

१५२. Identify the term or figure associated with I shall not eat now .

- (A) Boddhavya-vaiśiṣṭya
- (B) Dhvani school
- (C) Devout Jaina hearing sunset sentence
- (D) Deśa in implication

१५३. Choose the correct statement-completion: Evening walker hearing sunset sentence may infer —

- (A) literal meaning
- (B) Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra
- (C) you should go out now
- (D) Kāvyaśaṅkara

१५४. Choose the correct statement-completion: Night-blind person hearing sunset sentence may infer —

- (A) propriety
- (B) you should not go out now
- (C) figurative indicated meaning
- (D) literal denotation

१५५. Choose the correct statement-completion: Housewife in village context hearing sunset sentence may infer —

- (A) burn the lamp now
- (B) Rasa Gaṅgādhara
- (C) Sāhitya Darpaṇa
- (D) Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra

१५६. Which of the following corresponds to burn the lamp now ?

- (A) Viśvanātha
- (B) Vakṭṛ-vaiśiṣṭya
- (C) Housewife in village context hearing sunset sentence
- (D) Chapter IV subject

१५७. Choose the correct statement-completion: Temple context of sunset sentence may imply —

- (A) prepare for evening worship
- (B) Kāvyaadarśa
- (C) aesthetic relish
- (D) you should not go out now

१५८. Choose the correct statement-completion: Thieves' den context of sunset sentence may imply —

- (A) prepare for nocturnal adventure
- (B) figures of speech
- (C) time as determinant
- (D) Aucitya Vicāra Carcā

१५९. Choose the correct statement-completion: Forest woodcutters' context may imply —

- (A) leave the jungle now
- (B) place as determinant
- (C) aesthetic relish
- (D) you should not go out now

१६०. Which of the following corresponds to leave the jungle now ?

- (A) Poetic language
- (B) Dhvani school
- (C) Chapter IV subject
- (D) Forest woodcutters' context

१६१. Choose the correct statement-completion: Hunting party context may imply —

- (A) secondary or figurative signification
- (B) alaṅkāra varieties
- (C) enter the thick jungle
- (D) Sāhitya Darpaṇa

१६२. According to the book, Vakṭṛ-vaiśiṣṭya means which of the following?

- (A) place as determinant
- (B) aesthetic relish
- (C) special nature of the speaker
- (D) Sāhitya Darpaṇa

१६३. According to the book, Boddhavya-vaiśiṣṭya means which of the following?

- (A) special nature of the hearer or addressee
- (B) you should not go out now
- (C) gesture
- (D) I shall not eat now

१६४. Which of the following corresponds to special nature of the hearer or addressee ?

- (A) Evening walker hearing sunset sentence
- (B) Forest woodcutters' context
- (C) Vakrokti school
- (D) Boddhavya-vaiśiṣṭya

१६५. According to the book, Anya-vākya-sannidhi means which of the following?

- (A) alaṅkāra varieties
- (B) proximity of another sentence
- (C) context and speaker intention
- (D) prepare for nocturnal adventure

१६६. According to the book, Deśa in implication means which of the following?

- (A) place as determinant
- (B) proximity of another sentence
- (C) Aucitya Vicāra Carcā
- (D) figurative indicated meaning

१६७. According to the book, Kāla in implication means which of the following?

- (A) Aucitya Vicāra Carcā
- (B) time as determinant
- (C) context-dependent suggested meanings
- (D) Kāvyaṅkāra

१६८. Which of the following corresponds to time as determinant ?

- (A) Figurative meaning
- (B) Ceṣṭā
- (C) Suggested meaning
- (D) Kāla in implication

१६९. According to the book, Kāku means which of the following?

- (A) intonation
- (B) time as determinant
- (C) gesture
- (D) Sāhitya Darpaṇa

१७०. According to the book, Ceṣṭā means which of the following?

- (A) prepare for nocturnal adventure
- (B) gesture
- (C) literal denotation
- (D) Sāhitya Darpaṇa

१७१. According to the book, Arthī-vyañjanā means which of the following?

- (A) Rasa Gaṅgādhara
- (B) prepare for evening worship
- (C) suggestion carried by the meaning of sentence
- (D) Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra

१७२. Which of the following corresponds to suggestion carried by the meaning of sentence ?

- (A) Forest woodcutters' context
- (B) Arthī-vyañjanā
- (C) Vyañjanā
- (D) Suggested meaning

१७३. Choose the correct statement-completion: Vyañjanā differs from lakṣaṇā because —

- (A) propriety
- (B) suggestion may arise without shifting the primary meaning
- (C) enter the thick jungle
- (D) figures of speech

१७४. Choose the correct statement-completion: Rhetoric analysis connects —

- (A) poetics and philosophy of language
- (B) oblique expression
- (C) context and speaker intention
- (D) style or diction

१७५. Choose the correct statement-completion: Figurative meaning is not identical with —

- (A) literal denotation
- (B) intonation
- (C) I shall not eat now
- (D) Dhvanyāloka

१७६. Which of the following corresponds to literal denotation ?

- (A) Kāla in implication
- (B) Figurative meaning
- (C) Viśvanātha
- (D) Temple context of sunset sentence

१७७. Choose the correct statement-completion: Suggested meaning depends heavily on —

- (A) place as determinant
- (B) Kāvyaśālikāra
- (C) alaṅkāra varieties
- (D) context and speaker intention

१७८. Choose the correct statement-completion: Ornamental expressions in English are used to illustrate —

- (A) alaṅkāra varieties
- (B) poetics and philosophy of language
- (C) literal meaning
- (D) suggestion

१७९. Consider the following pairs: 1. Kāla in implication — time as determinant 2. Ānandavardhana — Dhvanyāloka 3. Deśa in implication — place as determinant 4. Alaṅkāra school — suggestion carried by the meaning of sentence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 3
- (C) Only 1
- (D) Only 1, 2, 3

१८०. Consider the following pairs: 1. Vakrokti school — figurative indicated meaning 2. Lakṣaṇā — secondary or figurative signification 3. Rhetoric analysis — proximity of another sentence 4. Evening walker hearing sunset sentence — you should go out now Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3
- (C) Only 2, 4
- (D) Only 2, 3, 4

१८१. Consider the following pairs: 1. Vakrokti school — figurative indicated meaning 2. Vācyārtha — literal meaning 3. Anya-vākya-sannidhi — proximity of another sentence 4. Arthī-vyañjanā — suggestion carried by the meaning of sentence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 4
- (C) Only 2, 3
- (D) Only 2, 3, 4

१८२. Consider the following pairs: 1. Alaṅkāra school — figurative indicated meaning 2. Chapter IV subject — suggestive function of language 3. Suggested meaning — context and speaker intention 4. Rīti school — style or diction Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1

१८३. Consider the following pairs: 1. Ānandavardhana — Dhvanyāloka 2. Suggested meaning — aesthetic relish 3. Kāku — intonation 4. Dhvani school — suggestion Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2, 3
- (C) Only 4
- (D) Only 2, 4

१८४. Consider the following pairs: 1. Forest woodcutters' context — leave the jungle now 2. Deśa in implication — place as determinant 3. Sentence "The sun has set" — context-dependent suggested meanings 4. Ānandavardhana — suggestion Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2, 3, 4
- (C) Only 3, 4
- (D) Only 1, 2, 3

१८५. Consider the following pairs: 1. Vyaṅgyārtha — suggested or implied meaning 2. Kṣemendra — Aucitya Vicāra Carcā 3. Figurative meaning — literal denotation 4. Vyañjanā differs from lakṣaṇā — style or diction 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 1, 2

૧૮૬. Consider the following pairs: 1. Ānandavardhana — I shall not eat now 2. Temple context of sunset sentence — prepare for evening worship 3. Anya-vākya-sannidhi — proximity of another sentence 4. Devout Jaina hearing sunset sentence — I shall not eat now Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 2, 3, 4
- (C) Only 3
- (D) Only 2, 3, 4

૧૮૭. Consider the following pairs: 1. Poetic language — aesthetic relish 2. Dhvani school — suggestion 3. Jagannātha — Rasa Gaṅgādhara 4. Arthī-vyañjanā — suggestion carried by the meaning of sentence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 2, 3, 4
- (D) Only 1, 2, 3, 4

૧૮૮. Consider the following pairs: 1. Lakṣyārtha — Sāhitya Darpaṇa 2. Vācyārtha — literal meaning 3. Thieves' den context of sunset sentence — gesture 4. Figurative meaning — literal denotation Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 4
- (C) Only 2, 4
- (D) Only 1, 2, 3, 4

૧૮૯. Consider the following pairs: 1. Vakrokti school — Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra 2. Vācyārtha — literal meaning 3. Lakṣyārtha — figurative indicated meaning 4. Hunting party context — figures of speech Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1
- (C) Only 2, 3, 4
- (D) Only 2, 3

૧૯૦. Consider the following pairs: 1. Vyaṅgyārtha — suggested or implied meaning 2. Lakṣyārtha — figurative indicated meaning 3. Vyañjanā — you should not go out now 4. Vācyārtha — suggestive function of language 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

૧૯૧. Consider the following pairs: 1. Mammaṭa — Kāvya Prakāśa 2. Sentence “The sun has set” — literal meaning 3. Thieves' den context of sunset sentence — prepare for nocturnal adventure 4. Alaṅkāra school — figures of speech Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 4

११२. Consider the following pairs: 1. Daṇḍin — Kāvyaḍarśa 2. Vakṛ-vaiśiṣṭya — suggested or implied meaning 3. Lakṣyārtha — figurative indicated meaning 4. Arthī-vyañjanā — suggestion carried by the meaning of sentence Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 4

११३. Consider the following pairs: 1. Bhamaha — Kāvyaālaṅkāra 2. Night-blind person hearing sunset sentence — you should not go out now 3. Boddhavya-vaiśiṣṭya — gesture 4. Mammaṭa — Kāvya Prakāśa Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1, 3, 4

११४. Consider the following pairs: 1. Vyañjanā differs from lakṣaṇā — suggestion may arise without shifting the primary meaning 2. Vyañjanā — suggestive function of language 3. Ceṣṭā — gesture 4. Lakṣaṇā — alaṅkāra varieties Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2

११५. Consider the following pairs: 1. Vyaṅgyārtha — suggested or implied meaning 2. Bhamaha — leave the jungle now 3. Vācyārtha — analysis of rhetoric language 4. Viśvanātha — Sāhitya Darpaṇa Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

११६. Consider the following pairs: 1. Vyaṅgyārtha — alaṅkāra varieties 2. Jagannātha — Rasa Gaṅgādhara 3. Figurative meaning — special nature of the speaker 4. Vakrokti school — oblique expression Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2, 3, 4
- (C) Only 2, 4
- (D) Only 1, 2, 3

११७. Consider the following pairs: 1. Suggested meaning — context and speaker intention 2. Hunting party context — context-dependent suggested meanings 3. Alaṅkāra school — special nature of the speaker 4. Night-blind person hearing sunset sentence — you should not go out now Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 4
- (C) Only 2, 4
- (D) Only 2, 3

१९८. Consider the following pairs: 1. Anya-vākya-sannidhi — proximity of another sentence 2. Lakṣaṇā — secondary or figurative signification 3. Rasa school — you should go out now 4. Hunting party context — enter the thick jungle

Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 4
- (C) Only 3
- (D) Only 1, 3

१९९. Consider the following pairs: 1. Vyañjanā — suggestive function of language 2. Vyaṅgyārtha — Sāhitya Darpaṇa 3. Viśvanātha — Sāhitya Darpaṇa 4. Alaṅkāra school — Kāvya Prakāśa Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 3
- (C) Only 3, 4
- (D) Only 2, 3, 4

२००. Consider the following statements: 1. Hunting party context is associated with enter the thick jungle. 2. Sentence “The sun has set” is associated with context-dependent suggested meanings. 3. Devout Jaina hearing sunset sentence is associated with suggestion may arise without shifting the primary meaning. 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

२०१. Consider the following statements: 1. Vyañjanā differs from lakṣaṇā is associated with suggestion may arise without shifting the primary meaning. 2. Anya-vākya-sannidhi is associated with proximity of another sentence. 3. Jagannātha is associated with enter the thick jungle. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 3
- (D) Only 1, 2, 3

२०२. Consider the following statements: 1. Chapter IV subject is associated with analysis of rhetoric language. 2. Viśvanātha is associated with Sāhitya Darpaṇa. 3. Sentence “The sun has set” is associated with intonation. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 3

२०३. Consider the following statements: 1. Lakṣyārtha is associated with figurative indicated meaning. 2. Evening walker hearing sunset sentence is associated with you should go out now. 3. Devout Jaina hearing sunset sentence is associated with Kāvyaadarśa. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 2

૨૦૪. Consider the following statements: 1. Poetic language is associated with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra. 2. Rīti school is associated with style or diction. 3. Anya-vākya-sannidhi is associated with secondary or figurative signification. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 1

૨૦૫. Consider the following statements: 1. Arthī-vyañjanā is associated with suggestion carried by the meaning of sentence. 2. Rhetoric analysis is associated with poetics and philosophy of language. 3. Forest woodcutters' context is associated with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2

૨૦૬. Consider the following statements: 1. Rīti school is associated with style or diction. 2. Rasa school is associated with aesthetic relish. 3. Kṣemendra is associated with propriety. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 2, 3

૨૦૭. Consider the following statements: 1. Forest woodcutters' context is associated with leave the jungle now. 2. Alaṅkāra school is associated with figures of speech. 3. Rīti school is associated with Kāvyaālaṅkāra. 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

૨૦૮. Consider the following statements: 1. Figurative meaning is associated with literal denotation. 2. Evening walker hearing sunset sentence is associated with you should go out now. 3. Rasa school is associated with place as determinant. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2, 3
- (C) Only 1, 3
- (D) Only 1, 2

૨૦૯. Consider the following statements: 1. Kṣemendra is associated with Aucitya Vicāra Carcā. 2. Vyaṅgyārtha is associated with suggested or implied meaning. 3. Figurative meaning is associated with suggestive function of language. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 3

२१०. Consider the following statements: 1. Figurative meaning is associated with literal denotation. 2. Alaṅkāra school is associated with figures of speech. 3. Ceṣṭā is associated with proximity of another sentence. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 2

२११. Consider the following statements: 1. Rhetoric analysis is associated with poetics and philosophy of language. 2. Poetic language is associated with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra. 3. Kāla in implication is associated with analysis of rhetoric language. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1
- (C) Only 1, 2
- (D) Only 1, 3

२१२. Consider the following statements: 1. Vyaṅgyārtha is associated with suggested or implied meaning. 2. Dhvani school is associated with suggestion. 3. Kāku is associated with figurative indicated meaning. 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

२१३. Consider the following statements: 1. Ornamental expressions in English is associated with alaṅkāra varieties. 2. Dhvani school is associated with suggestion. 3. Arthī-vyañjanā is associated with figurative indicated meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1
- (D) Only 2

२१४. Consider the following pairs: 1. Aucitya school — propriety 2. Vyañjanā — suggestive function of language 3. Kāku — literal meaning 4. Kāla in implication — aesthetic relish Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 1, 2, 3, 4

२१५. Consider the following statements: 1. Lakṣyārtha is associated with figurative indicated meaning. 2. Deśa in implication is associated with place as determinant. 3. Housewife in village context hearing sunset sentence is associated with you should not go out now. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 2
- (D) Only 3

२१६. Consider the following statements: 1. Sentence “The sun has set” is associated with context-dependent suggested meanings. 2. Kāla in implication is associated with time as determinant. 3. Evening walker hearing sunset sentence is associated with oblique expression. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 3
- (D) Only 1, 2

२१७. Consider the following pairs: 1. Bhamaha — Kāvyaḷaṅkāra 2. Ornamental expressions in English — prepare for nocturnal adventure 3. Ānandavardhana — Dhvanyāloka 4. Dhvani school — suggestion Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 3, 4
- (C) Only 1, 3
- (D) Only 1, 2, 3, 4

२१८. Consider the following pairs: 1. Dhvani school — suggestion 2. Ānandavardhana — Dhvanyāloka 3. Deśa in implication — place as determinant 4. Vācyārtha — Sāhitya Darpaṇa Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 2, 3, 4
- (C) Only 2, 4
- (D) Only 1, 2, 3

२१९. Consider the following pairs: 1. Deśa in implication — place as determinant 2. Lakṣyārtha — figurative indicated meaning 3. Mammaṭa — figures of speech 4. Evening walker hearing sunset sentence — you should go out now 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 1, 3, 4

२२०. Consider the following statements: 1. Dhvani school is associated with suggestion. 2. Forest woodcutters’ context is associated with leave the jungle now. 3. Viśvanātha is associated with Kāvyaḷaṅkāra. 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

२२१. Consider the following pairs: 1. Bhamaha — I shall not eat now 2. Dhvani school — suggestion 3. Hunting party context — place as determinant 4. Forest woodcutters’ context — leave the jungle now Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 4
- (C) Only 1, 3, 4
- (D) Only 1

२२२. Consider the following pairs: 1. Arthī-vyañjanā — suggestion carried by the meaning of sentence 2. Vyañgyārtha — suggested or implied meaning 3. Mammaṭa — alaṅkāra varieties 4. Rhetoric analysis — poetics and philosophy of language Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 4
- (C) Only 3, 4
- (D) Only 4

२२३. Consider the following statements: 1. Poetic language is associated with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra. 2. Chapter IV subject is associated with analysis of rhetoric language. 3. Lakṣaṇā is associated with time as determinant. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 3

२२४. Consider the following statements: 1. Jagannātha is associated with Rasa Gaṅgādhara. 2. Ceṣṭā is associated with gesture. 3. Dhvani school is associated with Kāvyaālaṅkāra. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 3
- (C) Only 2
- (D) Only 1, 2

२२५. Consider the following pairs: 1. Poetic language — Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra 2. Dhvani school — suggestion 3. Bhamaha — alaṅkāra varieties 4. Thieves' den context of sunset sentence — prepare for nocturnal adventure Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 2
- (C) Only 3, 4
- (D) Only 1, 2, 4

२२६. Consider the following pairs: 1. Alaṅkāra school — figures of speech 2. Viśvanātha — Sāhitya Darpaṇa 3. Ceṣṭā — suggestive function of language 4. Forest woodcutters' context — propriety Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1

२२७. Consider the following statements: 1. Rasa school is associated with aesthetic relish. 2. Vācyārtha is associated with literal meaning. 3. Thieves' den context of sunset sentence is associated with you should go out now. 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

२२८. Consider the following pairs: 1. Poetic language — you should not go out now 2. Figurative meaning — literal denotation 3. Aucitya school — propriety 4. Anya-vākya-sannidhi — figures of speech Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 2, 3
- (D) Only 1

२२९. Consider the following pairs: 1. Devout Jaina hearing sunset sentence — I shall not eat now 2. Vācyārtha — aesthetic relish 3. Rhetoric analysis — suggested or implied meaning 4. Aucitya school — propriety Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2
- (C) Only 1, 4
- (D) Only 1, 3

२३०. Consider the following pairs: 1. Bhamaha — Kāvyaḷaṅkāra 2. Suggested meaning — context and speaker intention 3. Vakrokti school — suggestion may arise without shifting the primary meaning 4. Lakṣyārtha — figurative indicated meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 2, 3, 4
- (C) Only 3
- (D) Only 2

२३१. Consider the following statements: 1. Temple context of sunset sentence is associated with prepare for evening worship. 2. Lakṣaṇā is associated with secondary or figurative signification. 3. Vyaṅjanā is associated with Kāvyaḷaṅkāra. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 1, 2, 3

२३२. Consider the following pairs: 1. Sentence “The sun has set” — you should go out now 2. Kṣemendra — time as determinant 3. Temple context of sunset sentence — prepare for evening worship 4. Aucitya school — propriety Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 3
- (C) Only 3, 4
- (D) Only 3

२३३. Consider the following statements: 1. Temple context of sunset sentence is associated with prepare for evening worship. 2. Dhvani school is associated with suggestion. 3. Deśa in implication is associated with prepare for nocturnal adventure. 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

२३४. Consider the following pairs: 1. Sentence “The sun has set” — figures of speech 2. Lakṣyārtha — figurative indicated meaning 3. Vakṛt-vaiśiṣṭya — special nature of the speaker 4. Vyañjanā differs from lakṣaṇā — suggestion may arise without shifting the primary meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2, 3, 4
- (C) Only 3, 4
- (D) Only 4

२३५. Consider the following pairs: 1. Temple context of sunset sentence — prepare for evening worship 2. Vyañjanā differs from lakṣaṇā — suggestion may arise without shifting the primary meaning 3. Ceṣṭā — Kāvyaālankāra 4. Housewife in village context hearing sunset sentence — suggestive function of language Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 2
- (D) Only 1, 2, 3, 4

२३६. Consider the following statements: 1. Alankāra school is associated with figures of speech. 2. Boddhavya-vaiśiṣṭya is associated with special nature of the hearer or addressee. 3. Vakṛt-vaiśiṣṭya is associated with gesture. 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

Chapter V: Navya-Nyāya Analysis of Proposition

२३७. According to the book, Chapter V subject is which of the following?

- (A) substantivity or qualificandness
- (B) Navya-Nyāya specification
- (C) counterpositive relation
- (D) Navya-Nyāya analysis of proposition

२३८. Identify the term or figure associated with Navya-Nyāya analysis of proposition .

- (A) Daṇḍī puruṣa example
- (B) Avayava-avayavī-sambandha
- (C) Saṃyoga
- (D) Chapter V subject

२३९. According to the book, Avacchedakatā means which of the following?

- (A) object-subject relation
- (B) part-whole relation
- (C) instrument of specification of meaning in context
- (D) delimitorhood or specification-function

२४०. According to the book, Avacchedaka is which of the following?

- (A) instrument of specification of meaning in context
- (B) class-character in a cognition
- (C) analysis of pot as qualified by blueness
- (D) relation between pot and ground

२४१. According to the book, Prakāratā means which of the following?

- (A) relationship
- (B) qualifier
- (C) qualifier in relation to “this”
- (D) qualifierhood or adjectivity

२४२. Which item is linked with qualifierhood or adjectivity in the book?

- (A) Viśeṣaṇatā
- (B) Samavāya
- (C) Opposite propositions
- (D) Prakāratā

२४३. According to the book, Viśayatā means which of the following?

- (A) substantivity located in pot
- (B) qualificand in relation to “blue”
- (C) contact
- (D) contentness

२४४. According to the book, Viśeṣyatā means which of the following?

- (A) ambiguous propositions
- (B) substantivity or qualificandness
- (C) ordinary adjective in grammar
- (D) quality-aspect in a cognition

२४५. According to the book, Viśeṣaṇatā means which of the following?

- (A) ownership
- (B) class-character in a cognition
- (C) qualifierhood
- (D) inherence

२४६. Which item is linked with qualifierhood in the book?

- (A) Saṃsargatā
- (B) Viśeṣaṇatā
- (C) The pot is on the ground
- (D) Prakāratā

२४७. According to the book, Saṃsargatā means which of the following?

- (A) Navya-Nyāya specification
- (B) analysis of pot as qualified by blueness
- (C) relationship
- (D) potness

२४८. Choose the correct statement-completion: Viśayatā analysis is into —

- (A) viśeṣyatā, viśeṣaṇatā and saṃsargatā
- (B) contentness
- (C) blueness
- (D) ownership

२४९. According to the book, Viśeṣaṇa or prakāra means which of the following?

- (A) ambiguous propositions
- (B) qualifier
- (C) qualificand in relation to “blue”
- (D) Russell’s Introduction to Mathematical Philosophy

२५०. Which item is linked with qualifier in the book?

- (A) Avacchedaka
- (B) Svāmitva-sambandha
- (C) The pot is on the ground
- (D) Viśeṣaṇa or prakāra

२५१. According to the book, Viśeṣya means which of the following?

- (A) qualificand or substantive
- (B) relation connecting qualificand and qualifier
- (C) Russell’s stock example
- (D) inherence

२५२. Choose the correct statement-completion: Viśeṣaṇa in Navya-Nyāya is wider than —

- (A) aboutness or subject-object relation
- (B) exact specification of relation
- (C) qualificand or substantive
- (D) ordinary adjective in grammar

२५३. Choose the correct statement-completion: Daṇḍī puruṣa example shows —

- (A) substantivity or qualificandness
- (B) part-whole relation
- (C) counterpositive relation
- (D) stick as qualifier of man

२५४. Identify the term or figure associated with stick as qualifier of man .

- (A) Daṇḍī puruṣa example
- (B) Saṃsarga
- (C) Guṇa as qualifier
- (D) The pot is blue

२५५. Choose the correct statement-completion: Nīlaḥ ghaṭaḥ example shows —

- (A) qualifierhood or adjectivity
- (B) blue distinguishing the pot
- (C) substantive-adjective relation
- (D) ownership

२५६. Choose the correct statement-completion: Pot in “This is a pot” functions as —

- (A) qualifierhood
- (B) part-whole relation
- (C) qualificand or substantive
- (D) qualifier in relation to “this”

२५७. Choose the correct statement-completion: Pot in “blue pot” functions as —

- (A) qualifierhood
- (B) relationship
- (C) qualificand in relation to “blue”
- (D) action-aspect in a cognition

२५८. Which of the following corresponds to qualificand in relation to “blue” ?

- (A) Specific avacchedaka
- (B) Of Hari in “wisdom of Hari”
- (C) Pot in “blue pot”
- (D) Navya-Nyāya technique

२५९. Choose the correct statement-completion: Determinate knowledge has —

- (A) contentness
- (B) contact
- (C) to avoid ambiguity by delimiting the relevant property or relation
- (D) substantive-adjective relation

२६०. Choose the correct statement-completion: Pot-knowledge analysis reveals —

- (A) thisness, potness and their relation
- (B) pot as substantive and potness as qualifier
- (C) ordinary adjective in grammar
- (D) qualifier

२६१. Choose the correct statement-completion: This is a pot is analysed through —

- (A) relation connecting qualificand and qualifier
- (B) thisness, potness and their relation
- (C) viśeṣyatā, viśeṣaṇatā and saṃsargatā
- (D) stick as qualifier of man

२६२. Which of the following corresponds to thisness, potness and their relation ?

- (A) Of Hari in “son of Hari”
- (B) Specific avacchedaka
- (C) Viśeṣaṇatā
- (D) This is a pot

२६३. Choose the correct statement-completion: The pot is blue requires —

- (A) relation connecting qualificand and qualifier
- (B) analysis of pot as qualified by blueness
- (C) relationship
- (D) substantivity located in pot

२६४. Choose the correct statement-completion: The pot is on the ground requires —

- (A) qualificand or substantive
- (B) relation between pot and ground
- (C) inherence
- (D) qualifier or qualificand

२६५. Choose the correct statement-completion: Scott is the author of the Waverley is borrowed from —

- (A) exact specification of relation
- (B) Russell’s Introduction to Mathematical Philosophy
- (C) stick as qualifier of man
- (D) mistaking one absence for another

२६६. Which item is linked with Russell’s Introduction to Mathematical Philosophy in the book?

- (A) Scott is the author of the Waverley
- (B) Viṣayatā
- (C) Of Hari in “hand of Hari”
- (D) Pot in “blue pot”

२६७. Choose the correct statement-completion: Navya-Nyāya technique is applied to —

- (A) to avoid ambiguity by delimiting the relevant property or relation
- (B) stick as qualifier of man
- (C) Russell’s stock example
- (D) produced-producer relation

२६८. Choose the correct statement-completion: Modern proposition analysis comparison is with —

- (A) Navya-Nyāya specification
- (B) Russell’s stock example
- (C) thisness, potness and their relation
- (D) object-subject relation

२६९. According to the book, Avacchedaka’s role is which of the following?

- (A) Navya-Nyāya specification
- (B) qualificand in relation to “blue”
- (C) surface grammar
- (D) to avoid ambiguity by delimiting the relevant property or relation

२७०. Identify the term or figure associated with to avoid ambiguity by delimiting the relevant property or relation .

- (A) Daṇḍī puruṣa example
- (B) Avacchedaka’s role
- (C) Guṇa as qualifier
- (D) Ghaṭa-niṣṭha viśeṣyatā

२७१. Choose the correct statement-completion: Jāti as avacchedaka can delimit —

- (A) substantive-adjective relation
- (B) class-character in a cognition
- (C) aboutness or subject-object relation
- (D) blue distinguishing the pot

२७२. Choose the correct statement-completion: Guṇa as qualifier can delimit —

- (A) inherence
- (B) substantive-adjective relation
- (C) quality-aspect in a cognition
- (D) adjectivity located in potness

२७३. Choose the correct statement-completion: Kriyā as qualifier can delimit —

- (A) qualifier in relation to “this”
- (B) thisness, potness and their relation
- (C) qualificand or substantive
- (D) action-aspect in a cognition

२७४. Identify the term or figure associated with action-aspect in a cognition .

- (A) Viśeṣyatā
- (B) Ghaṭatva
- (C) Kriyā as qualifier
- (D) Ghaṭa-niṣṭha viśeṣyatā

२७५. According to the book, Saṃsarga means which of the following?

- (A) delimitorhood or specification-function
- (B) substantive-adjective relation
- (C) relation connecting qualificand and qualifier
- (D) substantivity located in pot

२७६. According to the book, Samavāya means which of the following?

- (A) to avoid ambiguity by delimiting the relevant property or relation
- (B) inherence
- (C) relationship
- (D) blueness

२७७. According to the book, Svāmitva-sambandha means which of the following?

- (A) substantivity or qualificandness
- (B) inherence
- (C) ownership relation
- (D) counterpositive relation

२७८. According to the book, Avayava-avayavī-sambandha means which of the following?

- (A) qualificand in relation to “blue”
- (B) part-whole relation
- (C) qualifierhood or adjectivity
- (D) producer-produced relation

२७९. According to the book, Janya-janaka-sambandha means which of the following?

- (A) produced-producer relation
- (B) Navya-Nyāya analysis of proposition
- (C) substantive-adjective relation
- (D) inherence

२८०. Which item is linked with produced-producer relation in the book?

- (A) The pot is blue
- (B) Janya-janaka-sambandha
- (C) Of Hari in “wisdom of Hari”
- (D) Qualifier and qualificand

२८१. According to the book, Viṣaya-viṣayī-bhāva means which of the following?

- (A) part-whole relation
- (B) aboutness or subject-object relation
- (C) blue distinguishing the pot
- (D) object-subject relation

२८२. Choose the correct statement-completion: Pratiyogī relation appears in —

- (A) analysis of absence
- (B) to avoid ambiguity by delimiting the relevant property or relation
- (C) produced-producer relation
- (D) ownership relation

२८३. Choose the correct statement-completion: Of Hari in “cow of Hari” indicates —

- (A) Russell’s stock example
- (B) to avoid ambiguity by delimiting the relevant property or relation
- (C) ownership
- (D) relation between pot and ground

२८४. Which of the following corresponds to ownership ?

- (A) Kriyā as qualifier
- (B) Of Hari in “cow of Hari”
- (C) Ghaṭatva
- (D) Of Hari in “news of Hari”

२८५. Choose the correct statement-completion: Of Hari in “hand of Hari” indicates —

- (A) part-whole relation
- (B) contact
- (C) exact specification of relation
- (D) analysis of pot as qualified by blueness

२८६. Choose the correct statement-completion: Of Hari in “son of Hari” indicates —

- (A) producer-produced relation
- (B) counterpositive relation
- (C) produced-producer relation
- (D) viśeṣyatā, viśeṣaṇatā and saṃsargatā

२८७. Choose the correct statement-completion: Of Hari in “wisdom of Hari” indicates —

- (A) inherence
- (B) Avacchedakatā
- (C) counterpositive relation
- (D) analysis of pot as qualified by blueness

२८८. Choose the correct statement-completion: Of Hari in “touch of Hari” indicates —

- (A) ordinary adjective in grammar
- (B) contact
- (C) Russell’s stock example
- (D) action-aspect in a cognition

२८९. Choose the correct statement-completion: Of Hari in “news of Hari” indicates —

- (A) Navya-Nyāya analysis of proposition
- (B) qualifier or qualificand
- (C) aboutness or subject-object relation
- (D) mistaking one absence for another

२९०. Choose the correct statement-completion: Of Hari in “absence of Hari” indicates —

- (A) part-whole relation
- (B) counterpositive relation
- (C) watertight compartments
- (D) qualifierhood or adjectivity

२९१. Identify the term or figure associated with counterpositive relation .

- (A) Of Hari in “absence of Hari”
- (B) Kriyā as qualifier
- (C) Avacchedaka
- (D) Of Hari in “touch of Hari”

२९२. Choose the correct statement-completion: Navya-Nyāya analysis insists on —

- (A) qualificand in relation to “blue”
- (B) blueness
- (C) exact specification of relation
- (D) instrument of specification of meaning in context

२९३. Choose the correct statement-completion: Opposite propositions can be reconciled by —

- (A) blueness
- (B) object-subject relation
- (C) relation connecting qualificand and qualifier
- (D) Avacchedakatā

२९४. Choose the correct statement-completion: Specific avacchedaka prevents —

- (A) mistaking one absence for another
- (B) qualifierhood or adjectivity
- (C) relation between pot and ground
- (D) counterpositive relation

२९५. Which of the following corresponds to mistaking one absence for another ?

- (A) Saṃyoga
- (B) Guṇa as qualifier
- (C) Specific avacchedaka
- (D) Navya-Nyāya precision

२९६. Choose the correct statement-completion: Proposition analysis moves beyond —

- (A) surface grammar
- (B) to avoid ambiguity by delimiting the relevant property or relation
- (C) analysis of absence
- (D) part-whole relation

३९७. Choose the correct statement-completion: Qualifier and qualificand are not —

- (A) watertight compartments
- (B) viśeṣyatā, viśeṣaṇatā and saṃsargatā
- (C) mistaking one absence for another
- (D) ownership

३९८. Choose the correct statement-completion: Same term in different contexts may function as —

- (A) qualifier or qualificand
- (B) part-whole relation
- (C) relation between pot and ground
- (D) contact

३९९. Identify the term or figure associated with qualifier or qualificand .

- (A) Same term in different contexts
- (B) Opposite propositions
- (C) Avacchedaka's role
- (D) Viśayatā

३००. According to the book, Nīlatva means which of the following?

- (A) class-character in a cognition
- (B) blueness
- (C) qualificand or substantive
- (D) part-whole relation

३०१. According to the book, Ghaṭatva means which of the following?

- (A) relation between pot and ground
- (B) potness
- (C) produced-producer relation
- (D) substantivity or qualificandness

३०२. According to the book, Ghaṭa-niṣṭha viśeṣyatā means which of the following?

- (A) produced-producer relation
- (B) substantivity located in pot
- (C) qualifier in relation to “this”
- (D) adjectivity located in potness

३०३. Which of the following corresponds to substantivity located in pot ?

- (A) Daṇḍī puruṣa example
- (B) Navya-Nyāya technique
- (C) Pratiyogī relation
- (D) Ghaṭa-niṣṭha viśeṣyatā

३०४. According to the book, Ghaṭatva-niṣṭha prakāratā means which of the following?

- (A) Navya-Nyāya specification
- (B) relation connecting qualificand and qualifier
- (C) adjectivity located in potness
- (D) inherence

३०५. Choose the correct statement-completion: Navya-Nyāya precision is especially needed for —

- (A) adjectivity located in potness
- (B) blue distinguishing the pot
- (C) ambiguous propositions
- (D) aboutness or subject-object relation

३०६. Consider the following pairs: 1. Of Hari in “hand of Hari” — part-whole relation 2. Viśayatā — contentness 3. Nīlatva — to avoid ambiguity by delimiting the relevant property or relation 4. This is a pot — thisness, potness and their relation 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, 2, 3

३०७. Consider the following pairs: 1. Nīlaḥ ghaṭaḥ example — blue distinguishing the pot 2. Saṃsargatā — relationship 3. Nīlatva — contact 4. The pot is on the ground — watertight compartments Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2, 3, 4

३०८. Consider the following pairs: 1. Pot-knowledge analysis — pot as substantive and potness as qualifier 2. Saṃsargatā — relationship 3. Of Hari in “cow of Hari” — qualifier in relation to “this” 4. Avacchedaka’s role — to avoid ambiguity by delimiting the relevant property or relation Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 4
- (C) Only 1, 2, 4
- (D) Only 1, 3, 4

३०९. Consider the following pairs: 1. Of Hari in “touch of Hari” — contact 2. Modern proposition analysis comparison — Navya-Nyāya specification 3. Viśeṣaṇa in Navya-Nyāya — ordinary adjective in grammar 4. Janya-janaka-sambandha — adjectivity located in potness Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 2, 3
- (D) Only 2, 4

३१०. Consider the following pairs: 1. Samavāya — inherence 2. Of Hari in “touch of Hari” — to avoid ambiguity by delimiting the relevant property or relation 3. Same term in different contexts — exact specification of relation 4. Viśeṣaṇa in Navya-Nyāya — ordinary adjective in grammar Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 4
- (D) Only 1, 2, 3, 4

३११. Consider the following pairs: 1. Pot in “This is a pot” — contentness 2. Chapter V subject — Navya-Nyāya analysis of proposition 3. Viśaya-viśayī-bhāva — object-subject relation 4. Nīlatva — substantive-adjective relation Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 3, 4
- (C) Only 2, 3
- (D) Only 1, 2, 3, 4

३१२. Consider the following pairs: 1. Daṇḍī puruṣa example — contact 2. Qualifier and qualificand — watertight compartments 3. Viśeṣya — substantivity located in pot 4. Of Hari in “son of Hari” — producer-produced relation Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 3, 4
- (C) Only 2, 4
- (D) Only 4

३१३. Consider the following pairs: 1. Of Hari in “hand of Hari” — producer-produced relation 2. The pot is blue — analysis of pot as qualified by blueness 3. Viśeṣyatā — substantivity or qualificandness 4. Viśaya-viśayī-bhāva — object-subject relation Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 2
- (C) Only 2, 3, 4
- (D) Only 1

३१४. Consider the following pairs: 1. Avacchedaka’s role — qualifier in relation to “this” 2. Pot in “blue pot” — watertight compartments 3. Janya-janaka-sambandha — produced-producer relation 4. Of Hari in “absence of Hari” — counterpositive relation Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 3, 4
- (D) Only 3

३१५. Consider the following pairs: 1. Viśayatā analysis — viśeṣyatā, viśeṣaṇatā and saṃsargatā 2. Avacchedaka — instrument of specification of meaning in context 3. Samavāya — action-aspect in a cognition 4. Nīlatva — pot as substantive and potness as qualifier Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 1, 2, 3, 4
- (C) Only 1
- (D) Only 1, 3

३१६. Consider the following pairs: 1. Viśeṣaṇatā — qualifierhood 2. Ghaṭatva-niṣṭha prakāratā — qualifierhood or adjectivity 3. Viśayatā analysis — viśeṣyatā, viśeṣaṇatā and saṃsargatā 4. The pot is blue — analysis of pot as qualified by blueness Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 3, 4
- (C) Only 2
- (D) Only 1, 2, 3

३१७. Consider the following pairs: 1. Determinate knowledge — substantive-adjective relation 2. Of Hari in “son of Hari” — surface grammar 3. Opposite propositions — Avacchedakatā 4. Avacchedakatā — delimitorhood or specification-function Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 3
- (C) Only 1, 3
- (D) Only 1, 2, 3, 4

३१८. Consider the following pairs: 1. Ghaṭatva — potness 2. Pot in “This is a pot” — qualifierhood 3. Nīlaḥ ghaṭaḥ example — blue distinguishing the pot 4. Pratiyogī relation — analysis of absence Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 1, 2, 4

३१९. Consider the following pairs: 1. Same term in different contexts — qualifier or qualificand 2. The pot is blue — analysis of pot as qualified by blueness 3. Ghaṭa-niṣṭha viśeṣyatā — thisness, potness and their relation 4. Viśeṣaṇatā — ordinary adjective in grammar Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 2, 4
- (C) Only 1, 2
- (D) Only 1, 2, 3, 4

३२०. Consider the following pairs: 1. Of Hari in “hand of Hari” — substantivity located in pot 2. Ghaṭatva — potness 3. Viśayatā — contentness 4. Pot in “This is a pot” — adjectivity located in potness Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 1

३२१. Consider the following pairs: 1. Navya-Nyāya analysis — class-character in a cognition 2. Proposition analysis — surface grammar 3. Of Hari in “wisdom of Hari” — inherence 4. Opposite propositions — Avacchedakatā Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 3
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

३२२. Consider the following pairs: 1. Of Hari in “cow of Hari” — pot as substantive and potness as qualifier 2. Of Hari in “news of Hari” — instrument of specification of meaning in context 3. Viśaya-viśayī-bhāva — object-subject relation 4. Viśeṣaṇatā — qualifierhood Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 3, 4
- (C) Only 1, 4
- (D) Only 1, 2, 3, 4

३२३. Consider the following pairs: 1. Samavāya — qualifier 2. Viśeṣaṇa or prakāra — qualifier 3. Navya-Nyāya analysis — exact specification of relation 4. Navya-Nyāya precision — qualifier Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 3
- (C) Only 1, 4
- (D) Only 2, 3

३२४. Consider the following pairs: 1. Pot in “blue pot” — ownership relation 2. The pot is blue — analysis of pot as qualified by blueness 3. Determinate knowledge — substantive-adjective relation 4. Navya-Nyāya precision — potness Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 3
- (C) Only 2, 3
- (D) Only 1, 4

३२५. Consider the following pairs: 1. Pot in “This is a pot” — qualifier in relation to “this” 2. Viśeṣaṇatā — qualificand or substantive 3. Nīlaḥ ghaṭaḥ example — blue distinguishing the pot 4. Ghaṭa-niṣṭha viśeṣyatā — inference Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3
- (C) Only 2, 3, 4
- (D) Only 2, 3

३२६. Consider the following pairs: 1. Prakāratā — qualifierhood or adjectivity 2. Of Hari in “cow of Hari” — ownership 3. Guṇa as qualifier — contentness 4. Of Hari in “news of Hari” — ambiguous propositions Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 2, 3, 4
- (C) Only 1, 2
- (D) Only 1, 2, 4

३२७. Consider the following pairs: 1. Viśaya-viśayī-bhāva — object-subject relation 2. Viśayatā — exact specification of relation 3. Ghaṭatva-niṣṭha prakāratā — inference 4. Of Hari in “wisdom of Hari” — inference Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 4
- (C) Only 1, 3, 4
- (D) Only 1, 4

३२८. Consider the following pairs: 1. Viśeṣyatā — contentness 2. This is a pot — thisness, potness and their relation 3. Avacchedaka’s role — to avoid ambiguity by delimiting the relevant property or relation 4. Chapter V subject — Navya-Nyāya analysis of proposition Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 2, 3
- (C) Only 2, 3, 4
- (D) Only 1, 2, 4

३२९. Consider the following pairs: 1. Daṇḍī puruṣa example — stick as qualifier of man 2. Navya-Nyāya precision — blueness 3. Scott is the author of the Waverley — Russell’s Introduction to Mathematical Philosophy 4. Janya-janaka-sambandha — surface grammar Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 3, 4

३३०. Consider the following pairs: 1. Pot in “blue pot” — thisness, potness and their relation 2. Proposition analysis — surface grammar 3. Nīlatva — blueness 4. Of Hari in “absence of Hari” — counterpositive relation Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 3

३३१. Consider the following pairs: 1. Modern proposition analysis comparison — Navya-Nyāya specification 2. Viśeṣya — blue distinguishing the pot 3. Avacchedaka’s role — to avoid ambiguity by delimiting the relevant property or relation 4. Svāmitva-sambandha — potness Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1, 3, 4
- (C) Only 1, 3
- (D) Only 2

३३२. Consider the following pairs: 1. Avacchedaka — analysis of pot as qualified by blueness 2. Proposition analysis — surface grammar 3. Viśeṣaṇatā — part-whole relation 4. Determinate knowledge — substantive-adjective relation Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 2, 4
- (C) Only 1, 2
- (D) Only 2

३३३. Consider the following statements: 1. Pot-knowledge analysis is associated with pot as substantive and potness as qualifier. 2. Viśayatā analysis is associated with viśeṣyatā, viśeṣaṇatā and saṃsargatā. 3. Viśeṣyatā is associated with substantivity located in pot. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 3
- (D) Only 1, 2

३३४. Consider the following statements: 1. Chapter V subject is associated with Navya-Nyāya analysis of proposition. 2. Same term in different contexts is associated with qualifier or qualificand. 3. Kriyā as qualifier is associated with ambiguous propositions. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 2, 3
- (D) Only 1, 2, 3

३३५. Consider the following statements: 1. Viṣayatā is associated with contentness. 2. Determinate knowledge is associated with substantive-adjective relation. 3. Pot in “blue pot” is associated with delimitorhood or specification-function. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 2
- (D) Only 1, 2

३३६. Consider the following statements: 1. Pot in “This is a pot” is associated with qualifier in relation to “this”. 2. Nīlaḥ ghaṭaḥ example is associated with blue distinguishing the pot. 3. This is a pot is associated with analysis of pot as qualified by blueness. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 2

३३७. Consider the following statements: 1. Specific avacchedaka is associated with mistaking one absence for another. 2. Viśeṣya is associated with qualificand or substantive. 3. Avacchedaka is associated with inference. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 3

३३८. Consider the following statements: 1. Avayava-avayavī-sambandha is associated with part-whole relation. 2. Proposition analysis is associated with surface grammar. 3. Of Hari in “hand of Hari” is associated with adjectivity located in potness. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 1, 2
- (D) Only 2, 3

३३९. Consider the following statements: 1. Determinate knowledge is associated with substantive-adjective relation. 2. Daṇḍī puruṣa example is associated with stick as qualifier of man. 3. Qualifier and qualificand is associated with ownership relation. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 3
- (C) Only 2, 3
- (D) Only 1, 2

३४०. Consider the following statements: 1. Nīlatva is associated with blueness. 2. Of Hari in “news of Hari” is associated with aboutness or subject-object relation. 3. Saṃsargatā is associated with viśeṣyatā, viśeṣaṇatā and saṃsargatā. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 2

३४१. Consider the following statements: 1. Pratiyogī relation is associated with analysis of absence. 2. Ghaṭa-niṣṭha viśeṣyatā is associated with substantivity located in pot. 3. Saṃsarga is associated with Navya-Nyāya analysis of proposition. 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

३४२. Consider the following statements: 1. Of Hari in “cow of Hari” is associated with ownership. 2. Daṇḍī puruṣa example is associated with stick as qualifier of man. 3. Pot in “This is a pot” is associated with qualifier or qualificand. 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

३४३. Consider the following statements: 1. Samavāya is associated with inherence. 2. Qualifier and qualificand is associated with watertight compartments. 3. Of Hari in “son of Hari” is associated with produced-producer relation. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2, 3
- (C) Only 2
- (D) Only 1, 2

३४४. Consider the following statements: 1. Nīlaḥ ghaṭaḥ example is associated with blue distinguishing the pot. 2. Viśeṣanātā is associated with qualifierhood. 3. Viśeṣaṇa or prakāra is associated with inherence. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 3
- (D) Only 1, 2, 3

३४५. Consider the following statements: 1. Of Hari in “wisdom of Hari” is associated with inherence. 2. Prakāratā is associated with qualifierhood or adjectivity. 3. Same term in different contexts is associated with Avacchedakatā. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1

३४६. Consider the following statements: 1. Proposition analysis is associated with surface grammar. 2. Of Hari in “cow of Hari” is associated with ownership. 3. Qualifier and qualificand is associated with ownership. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 3
- (C) Only 2
- (D) Only 1, 2

३४७. Consider the following statements: 1. Ghaṭa-niṣṭha viśeṣyatā is associated with substantivity located in pot. 2. Avayava-avayavī-sambandha is associated with part-whole relation. 3. Pot in “This is a pot” is associated with quality-aspect in a cognition. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 3
- (C) Only 2
- (D) Only 1, 2

३४८. Consider the following statements: 1. Ghaṭatva is associated with potness. 2. Specific avacchedaka is associated with mistaking one absence for another. 3. Daṇḍī puruṣa example is associated with aboutness or subject-object relation. 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

३४९. Consider the following statements: 1. Saṃsarga is associated with relation connecting qualificand and qualifier. 2. Viśayatā analysis is associated with viśeṣyatā, viśeṣaṇatā and saṃsargatā. 3. Of Hari in “absence of Hari” is associated with contentness. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 3

३५०. Consider the following statements: 1. Jāti as avacchedaka is associated with class-character in a cognition. 2. Svāmitva-sambandha is associated with ownership relation. 3. Guṇa as qualifier is associated with watertight compartments. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 3
- (C) Only 1, 2
- (D) Only 1, 2, 3

३५१. Consider the following statements: 1. Navya-Nyāya precision is associated with ambiguous propositions. 2. Svāmitva-sambandha is associated with ownership relation. 3. Pot in “This is a pot” is associated with qualificand in relation to “blue”. 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

३५२. Consider the following statements: 1. Of Hari in “hand of Hari” is associated with part-whole relation. 2. Prakāratā is associated with qualifierhood or adjectivity. 3. Of Hari in “son of Hari” is associated with to avoid ambiguity by delimiting the relevant property or relation. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 1, 2

३५३. Consider the following pairs: 1. Daṇḍī puruṣa example — stick as qualifier of man 2. Kriyā as qualifier — action-aspect in a cognition 3. Of Hari in “hand of Hari” — ownership relation 4. Janya-janaka-sambandha — to avoid ambiguity by delimiting the relevant property or relation Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1, 2
- (C) Only 1
- (D) Only 1, 3, 4

३५४. Consider the following statements: 1. Daṇḍī puruṣa example is associated with stick as qualifier of man. 2. Of Hari in “absence of Hari” is associated with counterpositive relation. 3. Of Hari in “wisdom of Hari” is associated with qualificand in relation to “blue”. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1, 2, 3
- (D) Only 1, 3

३५५. Consider the following statements: 1. Chapter V subject is associated with Navya-Nyāya analysis of proposition. 2. Guṇa as qualifier is associated with quality-aspect in a cognition. 3. Pot in “This is a pot” is associated with ambiguous propositions. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 3

३५६. Consider the following pairs: 1. Nīlatva — blueness 2. Daṇḍī puruṣa example — analysis of absence 3. Determinate knowledge — contentness 4. Chapter V subject — Navya-Nyāya analysis of proposition Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 4
- (C) Only 1, 3
- (D) Only 3

३५७. Consider the following statements: 1. Scott is the author of the Waverley is associated with Russell’s Introduction to Mathematical Philosophy. 2. The pot is blue is associated with analysis of pot as qualified by blueness. 3. Of Hari in “cow of Hari” is associated with pot as substantive and potness as qualifier. 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

३५८. Consider the following statements: 1. Of Hari in “son of Hari” is associated with producer-produced relation. 2. The pot is on the ground is associated with relation between pot and ground. 3. Modern proposition analysis comparison is associated with Russell’s stock example. 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

३५९. Consider the following pairs: 1. Saṃyoga — contact 2. This is a pot — contact 3. Daṇḍī puruṣa example — stick as qualifier of man 4. Qualifier and qualificand — watertight compartments Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2
- (C) Only 1, 3
- (D) Only 1, 2, 3, 4

३६०. Consider the following pairs: 1. Pratiyogī relation — analysis of absence 2. The pot is blue — inference 3. Modern proposition analysis comparison — contact 4. Janya-janaka-sambandha — produced-producer relation Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 2, 3, 4
- (D) Only 1, 4

३६१. Consider the following statements: 1. Viśeṣaṇa or prakāra is associated with qualifier. 2. This is a pot is associated with thisness, potness and their relation. 3. Pratiyogī relation is associated with qualifier or qualificand. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1

३६२. Consider the following statements: 1. Kriyā as qualifier is associated with action-aspect in a cognition. 2. Avayava-avayavī-sambandha is associated with part-whole relation. 3. Navya-Nyāya precision is associated with produced-producer relation. Which of the statements given above is/are correct?

- (A) Only 2
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 3

३६३. Consider the following pairs: 1. Modern proposition analysis comparison — Navya-Nyāya specification 2. Guṇa as qualifier — Avacchedakatā 3. Viśayatā analysis — viśeṣyatā, viśeṣaṇatā and saṃsargatā 4. Navya-Nyāya precision — ambiguous propositions Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 3
- (C) Only 2, 3
- (D) Only 3, 4

३६४. Consider the following pairs: 1. Ghaṭa-niṣṭha viśeṣyatā — substantivity located in pot 2. Ghaṭatva-niṣṭha prakāratā — adjectivity located in potness 3. Determinate knowledge — mistaking one absence for another 4. Viśaya-viśayī-bhāva — object-subject relation Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1
- (C) Only 1, 2, 4
- (D) Only 1, 2, 3, 4

३६५. Consider the following statements: 1. Ghaṭatva is associated with potness. 2. Svāmitva-sambandha is associated with ownership relation. 3. Samavāya is associated with relation connecting qualificand and qualifier. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2

३६६. Consider the following statements: 1. Of Hari in “touch of Hari” is associated with contact. 2. Jāti as avacchedaka is associated with class-character in a cognition. 3. Viśeṣaṇa or prakāra is associated with relation connecting qualificand and qualifier. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

३६७. Consider the following statements: 1. Navya-Nyāya analysis is associated with exact specification of relation. 2. Nīlaḥ ghaṭaḥ example is associated with blue distinguishing the pot. 3. Nīlatva is associated with part-whole relation. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1

३६८. Consider the following pairs: 1. Of Hari in “absence of Hari” — surface grammar 2. Of Hari in “hand of Hari” — part-whole relation 3. Specific avacchedaka — substantivity or qualificandness 4. Viśeṣyatā — substantivity or qualificandness Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2, 4
- (C) Only 1, 3, 4
- (D) Only 1, 2, 4

३६९. Consider the following pairs: 1. Of Hari in “hand of Hari” — part-whole relation 2. Avayava-avayavī-sambandha — relation connecting qualificand and qualifier 3. Modern proposition analysis comparison — Navya-Nyāya specification 4. The pot is blue — qualifierhood or adjectivity Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 4
- (C) Only 2
- (D) Only 1, 2, 4

३७०. Consider the following statements: 1. Avayava-avayavī-sambandha is associated with part-whole relation. 2. Viśeṣaṇatā is associated with qualifierhood. 3. Modern proposition analysis comparison is associated with thisness, potness and their relation. 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

३७१. Consider the following pairs: 1. Samavāya — inherence 2. Viśayatā — contentness 3. Navya-Nyāya precision — ordinary adjective in grammar 4. Pot-knowledge analysis — blue distinguishing the pot Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 1, 3, 4

३७२. Consider the following statements: 1. Ghaṭa-niṣṭha viśeṣyatā is associated with substantivity located in pot. 2. Viśaya-viśayī-bhāva is associated with object-subject relation. 3. This is a pot is associated with aboutness or subject-object relation. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 3
- (C) Only 1, 2, 3
- (D) Only 3

३७३. Consider the following pairs: 1. Svāmitva-sambandha — ownership relation 2. Daṇḍī puruṣa example — stick as qualifier of man 3. Guṇa as qualifier — Navya-Nyāya specification 4. Scott is the author of the Waverley — Russell's Introduction to Mathematical Philosophy Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 1, 2, 3

Chapter VI: Negation, Abhāva and Apoha

३७४. According to the book, Chapter VI subject is which of the following?

- (A) honey would reside in pot by contact, not inherence
- (B) analysis of negation or abhāva
- (C) sweetness resides by inherence
- (D) pot

३७५. Which of the following corresponds to analysis of negation or abhāva ?

- (A) Absence of pot on the ground
- (B) Chapter VI subject
- (C) Anyatarābhāva
- (D) Nilaghaṭābhāva

३७६. According to the book, Niṣedha means which of the following?

- (A) absence of blue pot
- (B) negation
- (C) ground possessing absence of pot
- (D) locusness

३७७. According to the book, Abhāva means which of the following?

- (A) non-existence of both
- (B) general non-existence
- (C) non-existence or absence
- (D) bibliography, transliteration marks and index

३७८. According to the book, Anuyogitā means which of the following?

- (A) locusness
- (B) honey would reside in pot by contact, not inherence
- (C) pot
- (D) anyonyābhāva

३७९. Which item is linked with locusness in the book?

- (A) Niṣedha
- (B) Anuyogitā
- (C) Reconciliation of opposite propositions
- (D) Ghaṭābhāva

३८०. According to the book, Pratiyogitā means which of the following?

- (A) absence of pot as pot
- (B) negation
- (C) counter-positiveness
- (D) bibliography, transliteration marks and index

३८१. According to the book, Pratiyogitāvacchedaka-dharma means which of the following?

- (A) absence in a different locus
- (B) saṃsargābhāva
- (C) property delimiting the counterpositive
- (D) absence of blue pot

३८२. According to the book, Negative proposition analysed is which of the following?

- (A) posterior non-existence or destructional absence
- (B) The pot is not on the ground
- (C) exceptive or implicative negation
- (D) perceptible locus

३८३. Which of the following corresponds to The pot is not on the ground ?

- (A) Dravya
- (B) Negative proposition analysed
- (C) Absence of God on the ground
- (D) Ubhayābhāva

३८४. Choose the correct statement-completion: One negative proposition may yield as many as —

- (A) eight different meanings
- (B) a particular relation such as contact or inherence
- (C) general non-existence
- (D) exclusion theory associated with meaning/negation

३८५. According to the book, Prāgabhāva means which of the following?

- (A) sāmāyika abhāva
- (B) general non-existence
- (C) perceptible counterpositive
- (D) prior non-existence

३८६. According to the book, Pradhvaṃsābhāva means which of the following?

- (A) exclusion theory associated with meaning/negation
- (B) negation of negation
- (C) ground possessing pot
- (D) posterior non-existence or destructional absence

३८७. Which of the following corresponds to posterior non-existence or destructional absence ?

- (A) Absence of pot on the ground
- (B) Absence of God on the ground
- (C) Pradhvaṃsābhāva
- (D) Nilaghaṭābhāva

३८८. According to the book, Atyantābhāva means which of the following?

- (A) non-existence of both
- (B) ground possessing pot
- (C) relation by which one thing may reside in another
- (D) absolute non-existence

३८९. According to the book, Saṃsargābhāva means which of the following?

- (A) relational non-existence
- (B) analysis of negation or abhāva
- (C) relation by which one thing may reside in another
- (D) non-existence or absence

३९०. According to the book, Anyonyābhāva means which of the following?

- (A) inherence relation
- (B) general non-existence
- (C) absolute or direct negation
- (D) mutual non-existence or difference

३९१. Which of the following corresponds to mutual non-existence or difference ?

- (A) Abhāva-jñāna
- (B) General existence
- (C) Vyadhikaraṇa abhāva
- (D) Anyonyābhāva

३९२. Choose the correct statement-completion: Pot is not cloth illustrates —

- (A) specific non-existence
- (B) saṃsargābhāva
- (C) inherence relation
- (D) anyonyābhāva

३९३. Choose the correct statement-completion: Pot is not in the cloth illustrates —

- (A) perceptible locus
- (B) same avacchedaka
- (C) saṃsargābhāva
- (D) blueness plus potness

३९४. Choose the correct statement-completion: There is honey in the pot involves —

- (A) inherence relation
- (B) same avacchedaka
- (C) substantiveness
- (D) contact relation

३९५. Identify the term or figure associated with contact relation .

- (A) Atyantābhāva
- (B) There is honey in the pot
- (C) Abhāva-jñāna
- (D) Atyantābhāva

३९६. Choose the correct statement-completion: There is sweetness in honey involves —

- (A) inherence relation
- (B) honey would reside in pot by contact, not inherence
- (C) non-existence or absence
- (D) non-existence of both

३९७. According to the book, Sāmāyika abhāva means which of the following?

- (A) temporary non-existence
- (B) God is not perceptible
- (C) specific non-existence
- (D) substance

३९८. Choose the correct statement-completion: Pot not in the house now illustrates —

- (A) bibliography, transliteration marks and index
- (B) exceptive or implicative negation
- (C) sāmāyika abhāva
- (D) negation

३९९. Identify the term or figure associated with sāmāyika abhāva .

- (A) Ghaṭatva
- (B) Reconciliation of opposite propositions
- (C) Atyantābhāva
- (D) Pot not in the house now

४००. According to the book, Apoha is which of the following?

- (A) cognition of non-existence
- (B) relation by which one thing may reside in another
- (C) exclusion theory associated with meaning/negation
- (D) absolute non-existence

४०१. According to the book, Paryudāsa is which of the following?

- (A) specific non-existence
- (B) general non-existence
- (C) exceptive or implicative negation
- (D) perceptible locus

४०२. According to the book, Prasajya-pratiṣedha is which of the following?

- (A) eight different meanings
- (B) analysis of negation or abhāva
- (C) absolute or direct negation
- (D) a particular relation such as contact or inherence

४०३. Identify the term or figure associated with absolute or direct negation .

- (A) Prasajya-pratiṣedha
- (B) Dravya
- (C) Anyonyābhāva
- (D) Reconciliation of opposite propositions

४०४. According to the book, Abhāva-jñāna means which of the following?

- (A) cognition of non-existence
- (B) honey would reside in pot by contact, not inherence
- (C) a particular relation such as contact or inherence
- (D) non-existence or absence

४०५. According to the book, Abhāvābhāva means which of the following?

- (A) negation of negation
- (B) absence of blue pot
- (C) general non-existence
- (D) substantiveness

४०६. According to the book, Vyadhikaraṇa abhāva means which of the following?

- (A) God is not perceptible
- (B) perceptible locus
- (C) absence of pot as pot
- (D) absence in a different locus

४०७. Which item is linked with absence in a different locus in the book?

- (A) Honey not in pot by inherence
- (B) Vyadhikaraṇa abhāva
- (C) Absence of God on the ground
- (D) Specific non-existence

४०८. According to the book, Sāmānya abhāva means which of the following?

- (A) pot is perceptible
- (B) general non-existence
- (C) temporary non-existence
- (D) substantiveness

४०९. According to the book, Viśeṣa abhāva means which of the following?

- (A) absence of pot as pot
- (B) substance
- (C) pot
- (D) specific non-existence

४१०. According to the book, Ubhayābhāva means which of the following?

- (A) ground possessing absence of pot
- (B) contact relation
- (C) property delimiting the counterpositive
- (D) non-existence of both

४११. Which of the following corresponds to non-existence of both ?

- (A) Negative proposition analysed
- (B) Nilaghaṭābhāva
- (C) Abhāva
- (D) Ubhayābhāva

४१२. According to the book, Anyatarābhāva means which of the following?

- (A) non-existence of either one
- (B) exclusion theory associated with meaning/negation
- (C) property delimiting the counterpositive
- (D) same avacchedaka

४१३. According to the book, Ghaṭābhāva means which of the following?

- (A) prior non-existence
- (B) absence in a different locus
- (C) absence of pot
- (D) pot is perceptible

४१४. Choose the correct statement-completion: Ghaṭatva delimits —

- (A) potness as counterpositive property
- (B) counter-positiveness
- (C) pot is perceptible
- (D) negation

४१५. Which of the following corresponds to potness as counterpositive property ?

- (A) One negative proposition may yield
- (B) Complex non-existence varieties
- (C) Chapter VI subject
- (D) Ghaṭatva

४१६. Choose the correct statement-completion: Blue pot absence is delimited by —

- (A) substantiveness
- (B) absence of pot as pot
- (C) absolute non-existence
- (D) blueness plus potness

४१७. Choose the correct statement-completion: General existence is contradicted by —

- (A) pot
- (B) general non-existence
- (C) eight different meanings
- (D) non-existence or absence

४१८. Choose the correct statement-completion: Specific non-existence does not necessarily contradict —

- (A) honey would reside in pot by contact, not inherence
- (B) The pot is not on the ground
- (C) cognition of non-existence
- (D) general existence

४१९. Which of the following corresponds to general existence ?

- (A) Pratiyogī in pot-absence
- (B) Honey not in pot by inherence
- (C) Specific non-existence
- (D) Atyantābhāva

४२०. Choose the correct statement-completion: Ground possessing absence of pot is contradicted by —

- (A) non-existence of both
- (B) ground possessing pot
- (C) absence of blue pot
- (D) locusness

४२१. Choose the correct statement-completion: Ground possessing substance does not directly contradict —

- (A) the same delimiting capacity
- (B) a particular relation such as contact or inherence
- (C) ground possessing absence of pot
- (D) God as locus is not perceptible

४२२. According to the book, Pratiyogī in pot-absence is which of the following?

- (A) pot
- (B) absolute or direct negation
- (C) absolute non-existence
- (D) analysis of negation or abhāva

४२३. Identify the term or figure associated with pot .

- (A) Ghaṭatva
- (B) Pratiyogī in pot-absence
- (C) Anyonyābhāva
- (D) Blue pot absence

४२४. Choose the correct statement-completion: Samsargābhāva cognition requires —

- (A) absence in a different locus
- (B) anyonyābhāva
- (C) perceptible counterpositive
- (D) contact relation

४२५. Choose the correct statement-completion: Absence of pot on the ground is knowable because —

- (A) non-existence of both
- (B) negation of negation
- (C) anyonyābhāva
- (D) pot is perceptible

४२६. Choose the correct statement-completion: Absence of God on the ground is not similarly cognised because —

- (A) sāmāyika abhāva
- (B) God is not perceptible
- (C) temporary non-existence
- (D) substance

४२७. Which item is linked with God is not perceptible in the book?

- (A) Abhāva
- (B) Ubhayābhāva
- (C) Absence of God on the ground
- (D) God is not ākāśa

४२८. Choose the correct statement-completion: Anyonyābhāva cognition requires —

- (A) cognition of non-existence
- (B) blueness plus potness
- (C) absolute non-existence
- (D) perceptible locus

४२९. Choose the correct statement-completion: God is not ākāśa is problematic because —

- (A) God as locus is not perceptible
- (B) ground possessing pot
- (C) honey would reside in pot by contact, not inherence
- (D) blueness plus potness

४३०. Choose the correct statement-completion: Abhāva analysis uses —

- (A) Navya-Nyāya technical apparatus
- (B) God is not perceptible
- (C) symbolic logic
- (D) pot

४३१. Which of the following corresponds to Navya-Nyāya technical apparatus ?

- (A) Anyonyābhāva
- (B) God is not ākāśa
- (C) Abhāva analysis
- (D) Sāmānya abhāva

४३२. Choose the correct statement-completion: Complex non-existence varieties are represented through —

- (A) analysis of negation or abhāva
- (B) sāmāyika abhāva
- (C) symbolic logic
- (D) pot

४३३. Choose the correct statement-completion: Reconciliation of opposite propositions depends on —

- (A) substanceness
- (B) non-existence of both
- (C) perceptible locus
- (D) same avacchedaka

४३४. According to the book, Nilaghaṭābhāva means which of the following?

- (A) absence of blue pot
- (B) perceptible locus
- (C) absolute or direct negation
- (D) analysis of negation or abhāva

४३५. Identify the term or figure associated with absence of blue pot .

- (A) Ground possessing substance
- (B) Complex non-existence varieties
- (C) Nilaghaṭābhāva
- (D) Vyadhikaraṇa abhāva

४३६. According to the book, Dravya means which of the following?

- (A) perceptible locus
- (B) substance
- (C) God is not perceptible
- (D) posterior non-existence or destructional absence

४३७. According to the book, Dravyatva means which of the following?

- (A) general existence
- (B) substantiveness
- (C) same avacchedaka
- (D) negation of negation

४३८. Which of the following corresponds to substantiveness ?

- (A) Dravyatva
- (B) Nilaghaṭābhāva
- (C) Viśeṣa abhāva
- (D) Pradhvaṃsābhāva

४३९. Choose the correct statement-completion: Same absence must be negated in requires —

- (A) analysis of negation or abhāva
- (B) the same delimiting capacity
- (C) mutual non-existence or difference
- (D) absence of pot as pot

४४०. Choose the correct statement-completion: Atyantābhāva is predicated of locus by —

- (A) exclusion theory associated with meaning/negation
- (B) absence of pot as pot
- (C) relation by which one thing may reside in another
- (D) a particular relation such as contact or inherence

४४१. Choose the correct statement-completion: Relational absence depends on —

- (A) relation by which one thing may reside in another
- (B) sweetness resides by inherence
- (C) substance
- (D) perceptible counterpositive

४४२. Which item is linked with relation by which one thing may reside in another in the book?

- (A) Ghaṭābhāva
- (B) Samsargābhāva cognition
- (C) Ubhayābhāva
- (D) Relational absence

४४३. Choose the correct statement-completion: Honey not in pot by inherence is meaningful because —

- (A) general non-existence
- (B) negation of negation
- (C) honey would reside in pot by contact, not inherence
- (D) non-existence of both

४४४. Choose the correct statement-completion: Sweetness not in honey by contact is meaningful because —

- (A) prior non-existence
- (B) sweetness resides by inherence
- (C) pot
- (D) non-existence of either one

४४५. Which set is included under Negation chapter endpoint in the book?

- (A) general non-existence
- (B) bibliography, transliteration marks and index
- (C) counter-positiveness
- (D) specific non-existence

४४६. Which item is linked with bibliography, transliteration marks and index in the book?

- (A) Blue pot absence
- (B) Negation chapter endpoint
- (C) Niṣedha
- (D) Prasajya-pratiṣedha

४४७. Consider the following pairs: 1. Sāmāyika abhāva — temporary non-existence 2. Abhāvābhāva — negation of negation 3. Ground possessing absence of pot — blueness plus potness 4. Absence of God on the ground — ground possessing pot Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1
- (C) Only 1, 2
- (D) Only 2, 3, 4

४४८. Consider the following pairs: 1. Prasajya-pratiṣedha — absolute or direct negation 2. General existence — general non-existence 3. Ghaṭatva — potness as counterpositive property 4. Pratiyogitāvacchedaka-dharma — Navya-Nyāya technical apparatus Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 1, 2, 4
- (D) Only 1, 2, 3, 4

४४९. Consider the following pairs: 1. Pradhvaṃsābhāva — posterior non-existence or destructional absence 2.

Ubhayābhāva — perceptible locus 3. Anyonyābhāva cognition — perceptible locus 4. Ghaṭābhāva — pot is perceptible

Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 3
- (C) Only 3, 4
- (D) Only 4

४५०. Consider the following pairs: 1. Pradhvaṃsābhāva — posterior non-existence or destructional absence 2. Absence of God on the ground — God is not perceptible 3. Anyonyābhāva cognition — relation by which one thing may reside in another 4. Abhāva — non-existence or absence Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 2, 3, 4
- (C) Only 3, 4
- (D) Only 1, 2, 4

४५१. Consider the following pairs: 1. Ground possessing substance — absence of pot as pot 2. Blue pot absence — prior non-existence 3. Dravyatva — substanceness 4. General existence — general non-existence Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1
- (C) Only 4
- (D) Only 1, 3, 4

४५२. Consider the following pairs: 1. Abhāva-jñāna — cognition of non-existence 2. Abhāvābhāva — negation of negation 3. Pot not in the house now — absence in a different locus 4. There is sweetness in honey — inference relation Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2, 4
- (D) Only 4

४५३. Consider the following pairs: 1. Sāmāyika abhāva — temporary non-existence 2. Viśeṣa abhāva — same avacchedaka 3. General existence — general non-existence 4. Negative proposition analysed — property delimiting the counterpositive Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 1, 2, 3, 4

४५४. Consider the following pairs: 1. Chapter VI subject — general non-existence 2. Apoha — absolute or direct negation 3. Pratiyogitāvacchedaka-dharma — property delimiting the counterpositive 4. Paryudāsa — exceptive or implicative negation Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2
- (C) Only 1, 2
- (D) Only 3, 4

४५५. Consider the following pairs: 1. Dravyatva — substanceness 2. Pot is not in the cloth — saṃsargābhāva 3. Same absence must be negated in — perceptible locus 4. Negative proposition analysed — The pot is not on the ground Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 4
- (C) Only 2
- (D) Only 1, 2, 3, 4

४५६. Consider the following pairs: 1. Ubhayābhāva — non-existence of both 2. Nilaghaṭābhāva — absence of blue pot 3. Atyantābhāva — absolute non-existence 4. Atyantābhāva — God is not perceptible Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 4

४५७. Consider the following pairs: 1. Ground possessing absence of pot — ground possessing pot 2. Ground possessing substance — ground possessing absence of pot 3. Sāmāyika abhāva — temporary non-existence 4. Abhāva-jñāna — honey would reside in pot by contact, not inherence Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 2, 3, 4
- (C) Only 3, 4
- (D) Only 1, 2, 3

४५८. Consider the following pairs: 1. Same absence must be negated in — absence in a different locus 2. Negative proposition analysed — The pot is not on the ground 3. Pot not in the house now — sāmāyika abhāva 4. Anyatarābhāva — general non-existence Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 4
- (C) Only 2, 4
- (D) Only 1, 2, 3, 4

४५९. Consider the following pairs: 1. Reconciliation of opposite propositions — same avacchedaka 2. Prāgabhāva — prior non-existence 3. Dravya — substance 4. Ground possessing substance — bibliography, transliteration marks and index Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 1, 2, 4

४६०. Consider the following pairs: 1. Ground possessing substance — ground possessing absence of pot 2. Absence of pot on the ground — sweetness resides by inherence 3. Anuyogitā — locusness 4. Ground possessing absence of pot — ground possessing pot 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

४६१. Consider the following pairs: 1. Absence of God on the ground — God is not perceptible 2. Prāgabhāva — prior non-existence 3. Complex non-existence varieties — absence of blue pot 4. There is sweetness in honey — inherence relation Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 2
- (C) Only 1, 2, 3
- (D) Only 1, 2

४६२. Consider the following pairs: 1. Ground possessing substance — sāmāyika abhāva 2. Anyonyābhāva — mutual non-existence or difference 3. Prasajya-pratiṣedha — exceptive or implicative negation 4. Negative proposition analysed — The pot is not on the ground Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 2, 3
- (C) Only 2, 4
- (D) Only 1, 2, 3, 4

४६३. Consider the following pairs: 1. One negative proposition may yield — specific non-existence 2. Sāmānya abhāva — general non-existence 3. Ghaṭābhāva — absence of pot 4. Viśeṣa abhāva — specific non-existence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 3

४६४. Consider the following pairs: 1. There is honey in the pot — contact relation 2. Absence of pot on the ground — counter-positiveness 3. Specific non-existence — locusness 4. Pot not in the house now — sāmāyika abhāva Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 4
- (C) Only 3
- (D) Only 2

४६५. Consider the following pairs: 1. Paryudāsa — The pot is not on the ground 2. Sāmānya abhāva — general non-existence 3. One negative proposition may yield — eight different meanings 4. Ghaṭābhāva — prior non-existence Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 1, 3
- (C) Only 1, 2
- (D) Only 2, 3

४६६. Consider the following pairs: 1. Honey not in pot by inherence — negation of negation 2. Saṃsargābhāva — relational non-existence 3. Abhāva analysis — Navya-Nyāya technical apparatus 4. Ubhayābhāva — non-existence of both Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 2, 3, 4
- (C) Only 2, 4
- (D) Only 1, 2, 3

४६७. Consider the following pairs: 1. Prasajya-pratiṣedha — absolute or direct negation 2. One negative proposition may yield — eight different meanings 3. Apoha — pot 4. Ghaṭābhāva — God is not perceptible Which of the above pairs are correctly matched?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2, 3

४६८. Consider the following pairs: 1. General existence — general non-existence 2. Niṣedha — negation 3. Pratiyogitāvachchedaka-dharma — the same delimiting capacity 4. Relational absence — relation by which one thing may reside in another Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 3, 4
- (C) Only 1
- (D) Only 3

४६९. Consider the following pairs: 1. Samsargābhāva — relational non-existence 2. Specific non-existence — general existence 3. Ground possessing absence of pot — God is not perceptible 4. Pradhvaṃsābhāva — posterior non-existence or destructional absence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 3
- (C) Only 1
- (D) Only 1, 2, 4

४७०. Consider the following pairs: 1. Absence of God on the ground — absence of blue pot 2. Anyonyābhāva — mutual non-existence or difference 3. Blue pot absence — blueness plus potness 4. Sāmānya abhāva — general non-existence Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 1, 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

४७१. Consider the following pairs: 1. Prasajya-pratiṣedha — contact relation 2. God is not ākāśa — God as locus is not perceptible 3. There is sweetness in honey — inherence relation 4. Anuyogitā — locusness Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 1, 2, 3, 4
- (C) Only 2, 3, 4
- (D) Only 2, 3

४७२. Consider the following pairs: 1. Ghaṭābhāva — posterior non-existence or destructional absence 2. Abhāvābhāva — substance 3. Atyantābhāva — a particular relation such as contact or inherence 4. Sweetness not in honey by contact — sweetness resides by inherence Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 1
- (C) Only 3, 4
- (D) Only 2, 3

४७३. Consider the following pairs: 1. Niṣedha — prior non-existence 2. Same absence must be negated in — the same delimiting capacity 3. Ubhayābhāva — temporary non-existence 4. Reconciliation of opposite propositions — same avacchedaka Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 4
- (C) Only 1, 3
- (D) Only 3, 4

४७४. Consider the following statements: 1. Reconciliation of opposite propositions is associated with same avacchedaka. 2. Abhāva-jñāna is associated with cognition of non-existence. 3. Pratiyogī in pot-absence is associated with honey would reside in pot by contact, not inference. 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

४७५. Consider the following statements: 1. Ground possessing substance is associated with ground possessing absence of pot. 2. Ghaṭatva is associated with potness as counterpositive property. 3. General existence is associated with The pot is not on the ground. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 3
- (C) Only 1, 2
- (D) Only 2, 3

४७६. Consider the following statements: 1. Chapter VI subject is associated with analysis of negation or abhāva. 2. Niṣedha is associated with negation. 3. Viśeṣa abhāva is associated with a particular relation such as contact or inference. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1

४७७. Consider the following statements: 1. Nilaghaṭābhāva is associated with absence of blue pot. 2. Dravya is associated with substance. 3. There is sweetness in honey is associated with the same delimiting capacity. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 1, 2, 3

४७८. Consider the following statements: 1. Ground possessing substance is associated with ground possessing absence of pot. 2. Paryudāsa is associated with exceptive or implicative negation. 3. Negative proposition analysed is associated with exceptive or implicative negation. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 3
- (D) Only 1, 2

४७९. Consider the following statements: 1. Viśeṣa abhāva is associated with specific non-existence. 2. Atyantābhāva is associated with a particular relation such as contact or inherence. 3. Sweetness not in honey by contact is associated with temporary non-existence. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 2
- (D) Only 1, 2, 3

४८०. Consider the following statements: 1. Ghaṭābhāva is associated with absence of pot as pot. 2. Pradhvaṃsābhāva is associated with posterior non-existence or destructional absence. 3. Negative proposition analysed is associated with non-existence or absence. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 3

४८१. Consider the following statements: 1. Pot not in the house now is associated with sāmāyika abhāva. 2. Anuyogitā is associated with locusness. 3. Relational absence is associated with non-existence of either one. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 2
- (D) Only 2, 3

४८२. Consider the following statements: 1. General existence is associated with general non-existence. 2. There is sweetness in honey is associated with inherence relation. 3. Pot is not cloth is associated with analysis of negation or abhāva. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 2, 3
- (D) Only 1, 2, 3

४८३. Consider the following statements: 1. Dravya is associated with substance. 2. Prāgabdhāva is associated with prior non-existence. 3. Sweetness not in honey by contact is associated with saṃsargābhāva. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 2

४८४. Consider the following statements: 1. Ghaṭābhāva is associated with absence of pot. 2. Dravya is associated with substance. 3. Honey not in pot by inherence is associated with potness as counterpositive property. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1
- (C) Only 1, 3
- (D) Only 1, 2

४८५. Consider the following statements: 1. Abhāvābhāva is associated with negation of negation. 2. Anuyogitā is associated with locusness. 3. Vyadhikaraṇa abhāva is associated with anyonyābhāva. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2, 3
- (C) Only 1, 2, 3
- (D) Only 1, 2

४८६. Consider the following statements: 1. Abhāva analysis is associated with Navya-Nyāya technical apparatus. 2. Niṣedha is associated with negation. 3. Pratiyogī in pot-absence is associated with general non-existence. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 2

४८७. Consider the following statements: 1. Abhāva is associated with non-existence or absence. 2. Ghaṭābhāva is associated with absence of pot as pot. 3. Blue pot absence is associated with sweetness resides by inherence. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1, 2, 3
- (D) Only 3

४८८. Consider the following statements: 1. Anyatarābhāva is associated with non-existence of either one. 2. Chapter VI subject is associated with analysis of negation or abhāva. 3. Abhāvābhāva is associated with substance. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2

४८९. Consider the following statements: 1. God is not ākāśa is associated with God as locus is not perceptible. 2. Nilaghaṭābhāva is associated with absence of blue pot. 3. Pot is not in the cloth is associated with eight different meanings. 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

४९०. Consider the following statements: 1. Prāgabdhāva is associated with prior non-existence. 2. Blue pot absence is associated with blueness plus potness. 3. Ghaṭābhāva is associated with honey would reside in pot by contact, not inherence. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 3
- (C) Only 3
- (D) Only 1, 2

४९१. Consider the following statements: 1. Abhāvābhāva is associated with negation of negation. 2. Pratiyogī in pot-absence is associated with pot. 3. Negation chapter endpoint is associated with negation of negation. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1

४९२. Consider the following pairs: 1. Sāmānya abhāva — general non-existence 2. Dravyatva — substanceness 3. Relational absence — relation by which one thing may reside in another 4. Chapter VI subject — relational non-existence Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3, 4

४९३. Consider the following statements: 1. One negative proposition may yield is associated with eight different meanings. 2. Pratiyogitāvacchedaka-dharma is associated with property delimiting the counterpositive. 3. Viśeṣa abhāva is associated with ground possessing pot. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 3
- (D) Only 1, 2, 3

४९४. Consider the following pairs: 1. Relational absence — general non-existence 2. Niṣedha — negation 3. Pratiyogitāvacchedaka-dharma — property delimiting the counterpositive 4. Pradhvaṃsābhāva — posterior non-existence or destructional absence Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 2, 3
- (C) Only 2, 3, 4
- (D) Only 2, 3

४९५. Consider the following statements: 1. Sāmānya abhāva is associated with general non-existence. 2. Anyonyābhāva cognition is associated with perceptible locus. 3. Specific non-existence is associated with God as locus is not perceptible. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 1, 3

४९६. Consider the following pairs: 1. Nilaghaṭābhāva — absence of blue pot 2. Abhāva-jñāna — substanceness 3. Saṃsargābhāva — relational non-existence 4. Anuyogitā — pot Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 3
- (C) Only 1
- (D) Only 1, 3, 4

४९७. Consider the following statements: 1. Pradhvaṃsābhāva is associated with posterior non-existence or destructional absence. 2. Ground possessing absence of pot is associated with ground possessing pot. 3. Negative proposition analysed is associated with ground possessing pot. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 2, 3
- (C) Only 2
- (D) Only 1, 2

४९८. Consider the following pairs: 1. Dravyatva — non-existence or absence 2. Pradhvaṃsābhāva — posterior non-existence or destructional absence 3. General existence — general non-existence 4. Prasajya-pratiṣedha — absence in a different locus Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 3, 4
- (C) Only 2, 3
- (D) Only 2, 4

४९९. Consider the following statements: 1. Apoha is associated with exclusion theory associated with meaning/negation. 2. Pot is not cloth is associated with anyonyābhāva. 3. General existence is associated with property delimiting the counterpositive. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1
- (D) Only 2

५००. Consider the following pairs: 1. Absence of God on the ground — God is not perceptible 2. Anuyogitā — absence of pot 3. Apoha — exclusion theory associated with meaning/negation 4. Abhāvābhāva — eight different meanings Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 2, 3, 4
- (C) Only 2, 4
- (D) Only 1, 3

५०१. Consider the following pairs: 1. Sweetness not in honey by contact — sweetness resides by inherence 2. Abhāva — absence of blue pot 3. Complex non-existence varieties — symbolic logic 4. Anyonyābhāva cognition — general existence Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 2, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1, 3

५०२. Consider the following statements: 1. Abhāva analysis is associated with Navya-Nyāya technical apparatus. 2. Saṃsargābhāva is associated with relational non-existence. 3. Absence of God on the ground is associated with negation of negation. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 2, 3

५०३. Consider the following pairs: 1. Prasajya-pratiṣedha — substance 2. Abhāva-jñāna — cognition of non-existence 3. Honey not in pot by inherence — honey would reside in pot by contact, not inherence 4. Absence of pot on the ground — symbolic logic Which of the above pairs are correctly matched?

- (A) Only 2
- (B) Only 2, 3
- (C) Only 1, 2, 3, 4
- (D) Only 4

५०४. Consider the following statements: 1. Sāmānya abhāva is associated with general non-existence. 2. Dravya is associated with substance. 3. One negative proposition may yield is associated with inherence relation. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

५०५. Consider the following statements: 1. God is not ākāśa is associated with God as locus is not perceptible. 2. Niṣedha is associated with negation. 3. Atyantābhāva is associated with a particular relation such as contact or inherence. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 2
- (D) Only 1, 2

५०६. Consider the following pairs: 1. Specific non-existence — general existence 2. Sweetness not in honey by contact — sweetness resides by inherence 3. Anuyogitā — locusness 4. Atyantābhāva — absence of pot as pot Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 3
- (C) Only 2, 3
- (D) Only 1, 2, 3, 4

५०७. Consider the following pairs: 1. General existence — general non-existence 2. Honey not in pot by inherence — sāmāyika abhāva 3. Atyantābhāva — a particular relation such as contact or inherence 4. Anyonyābhāva cognition — perceptible locus Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 3
- (C) Only 1, 4
- (D) Only 1

५०८. Consider the following statements: 1. Samsargābhāva cognition is associated with perceptible counterpositive. 2. Absence of pot on the ground is associated with pot is perceptible. 3. Anyonyābhāva is associated with negation of negation. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 2

५०९. Consider the following statements: 1. God is not ākāśa is associated with God as locus is not perceptible. 2. Pot is not cloth is associated with anyonyābhāva. 3. Prasajya-pratiṣedha is associated with exclusion theory associated with meaning/negation. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 1, 2, 3
- (D) Only 1, 3

५१०. Consider the following pairs: 1. Sweetness not in honey by contact — sweetness resides by inherence 2. There is honey in the pot — mutual non-existence or difference 3. Sāmānya abhāva — mutual non-existence or difference 4. Nilaghaṭābhāva — absence of blue pot Which of the above pairs are correctly matched?

- (A) Only 1, 4
- (B) Only 2
- (C) Only 1, 2, 3, 4
- (D) Only 2, 3

५११. Consider the following pairs: 1. Sweetness not in honey by contact — sweetness resides by inherence 2. Chapter VI subject — ground possessing absence of pot 3. Apoha — exclusion theory associated with meaning/negation 4. Blue pot absence — blueness plus potness Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 1, 2, 3

५१२. Consider the following pairs: 1. Anyatarābhāva — non-existence of either one 2. Relational absence — the same delimiting capacity 3. Vyadhikaraṇa abhāva — absence in a different locus 4. Reconciliation of opposite propositions — negation of negation Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 1, 3
- (D) Only 1, 2, 3

५१३. Consider the following statements: 1. Sweetness not in honey by contact is associated with sweetness resides by inherence. 2. Absence of God on the ground is associated with God is not perceptible. 3. Anuyogitā is associated with general non-existence. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 3

५१४. Consider the following statements: 1. Samsargābhāva is associated with relational non-existence. 2. Paryudāsa is associated with exceptive or implicative negation. 3. Blue pot absence is associated with same avacchedaka. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2, 3

५१५. Consider the following statements: 1. Anyatarābhāva is associated with non-existence of either one. 2. Viśeṣa abhāva is associated with specific non-existence. 3. Dravya is associated with honey would reside in pot by contact, not inherence. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 2
- (C) Only 1, 2, 3
- (D) Only 2

५१६. Consider the following pairs: 1. Ground possessing substance — ground possessing absence of pot 2. Negation chapter endpoint — bibliography, transliteration marks and index 3. Prāgabhāva — prior non-existence 4. Apoha — non-existence of both Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 1, 2, 3, 4
- (C) Only 1, 2
- (D) Only 2, 4

Bibliography, Cross-School Links and Technical Map

५१७. According to the book, Vyākaraṇa school core text is which of the following?

- (A) relation of word and meaning
- (B) literal, figurative and suggested meaning
- (C) Vākyapadīya
- (D) Bibliography, transliteration marks and index

५१८. Identify the term or figure associated with Vākyapadīya .

- (A) Western comparison in the book
- (B) Mīmāṃsā foundational text
- (C) Central rhetoric problem
- (D) Vyākaraṇa school core text

५१९. According to the book, Mīmāṃsā foundational text is which of the following?

- (A) how words synthesize into sentence meaning
- (B) Jaimini Sūtra
- (C) literal, figurative and suggested meaning
- (D) tangential resemblance

५२०. According to the book, Nyāya foundational text is which of the following?

- (A) tangential resemblance
- (B) Gautama Sūtra
- (C) Nirukta to Navya-Nyāya
- (D) transliteration marks

५२१. According to the book, Navya-Nyāya pioneer text is which of the following?

- (A) Tattva Cintāmaṇi
- (B) Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā
- (C) Pramāṇa Vārttika of Dharmakīrti
- (D) Jaimini Sūtra

५२२. Which item is linked with Tattva Cintāmaṇi in the book?

- (A) Transliteration marks
- (B) Central rhetoric problem
- (C) Poetics source for rasa and figures
- (D) Navya-Nyāya pioneer text

५२३. Which set is included under Vedānta linguistic sources in the book?

- (A) relation of word and meaning
- (B) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā
- (C) exact specification of content and relation
- (D) Ṣaṭcakra-nirūpaṇa

५२४. According to the book, Buddhist linguistic source is which of the following?

- (A) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā
- (B) Gautama Sūtra
- (C) Pramāṇa Samuccaya of Dignāga
- (D) exact specification of content and relation

५२५. According to the book, Buddhist epistemological source is which of the following?

- (A) relation of word and meaning
- (B) Dhvanyāloka
- (C) Pramāṇa Vārttika of Dharmakīrti
- (D) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā

५२६. Identify the term or figure associated with Pramāṇa Vārttika of Dharmakīrti .

- (A) Tantra/Yoga example
- (B) Buddhist epistemological source
- (C) Mīmāṃsā foundational text
- (D) Transliteration marks

५२७. According to the book, Jaina linguistic source is which of the following?

- (A) sources of linguistic philosophy
- (B) bibliography with abbreviations
- (C) literal, figurative and suggested meaning
- (D) Śabdānuśāsana of Hemacandra

५२८. According to the book, Jaina philosophical source is which of the following?

- (A) modern Western analysis
- (B) Kāvya Prakāśa
- (C) Śabdānuśāsana of Hemacandra
- (D) Syādvāda Mañjarī of Mallisena

५२९. According to the book, Poetics source for rasa and figures is which of the following?

- (A) transliteration marks
- (B) bibliography with abbreviations
- (C) Nirukta to Navya-Nyāya
- (D) Kāvya Prakāśa

५३०. Which item is linked with Kāvya Prakāśa in the book?

- (A) Transliteration marks
- (B) Poetics source for rasa and figures
- (C) Navya-Nyāya pioneer text
- (D) Index

५३१. According to the book, Poetics source for dhvani is which of the following?

- (A) literal, figurative and suggested meaning
- (B) Dhvanyāloka
- (C) Syādvāda Mañjarī of Mallisena
- (D) Vākyapadīya

५३२. According to the book, Tantra/Yoga example is which of the following?

- (A) Pramāṇa Samuccaya of Dignāga
- (B) Ṣaṭcakra-nirūpaṇa
- (C) Vākyapadīya
- (D) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā

५३३. According to the book, Yoga source named is which of the following?

- (A) bibliography with abbreviations
- (B) modern Western analysis
- (C) Haṭha-yoga-pradīpikā
- (D) exact specification of content and relation

५३४. Identify the term or figure associated with Haṭha-yoga-pradīpikā .

- (A) Common ground between traditions
- (B) Vedānta linguistic sources
- (C) Buddhist linguistic source
- (D) Yoga source named

५३५. Choose the correct statement-completion: Mahābhārata and Purāṇas are noted as —

- (A) sources of linguistic philosophy
- (B) Herculean to render into English
- (C) Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā
- (D) how absence is delimited and cognized

५३६. According to the book, Central Indian problem of language is which of the following?

- (A) relation of word and meaning
- (B) how words synthesize into sentence meaning
- (C) Bibliography, transliteration marks and index
- (D) English equivalents as far as possible

५३७. According to the book, Central sentence problem is which of the following?

- (A) Nirukta to Navya-Nyāya
- (B) literal, figurative and suggested meaning
- (C) how words synthesize into sentence meaning
- (D) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā

५३८. Identify the term or figure associated with how words synthesize into sentence meaning .

- (A) Transliteration marks
- (B) Buddhist epistemological source
- (C) Yoga source named
- (D) Central sentence problem

५३९. According to the book, Central Navya-Nyāya problem is which of the following?

- (A) Kāvya Prakāśa
- (B) literal, figurative and suggested meaning
- (C) Herculean to render into English
- (D) exact specification of content and relation

५४०. According to the book, Central rhetoric problem is which of the following?

- (A) Herculean to render into English
- (B) literal, figurative and suggested meaning
- (C) exact specification of content and relation
- (D) Śaṭcakra-nirūpaṇa

५४१. According to the book, Central negation problem is which of the following?

- (A) how absence is delimited and cognized
- (B) Śaṭcakra-nirūpaṇa
- (C) Pramāṇa Samuccaya of Dignāga
- (D) modern Western analysis

५४२. Which of the following corresponds to how absence is delimited and cognized ?

- (A) Vyākaraṇa school core text
- (B) Concepts with no exact English equivalents
- (C) Nyāya foundational text
- (D) Central negation problem

५४३. According to the book, Western comparison in the book is which of the following?

- (A) selective and analogical, not identity of systems
- (B) Vākyapadīya
- (C) Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā
- (D) transliteration marks

५४४. Which set is included under Concepts with no exact English equivalents in the book?

- (A) Jaimini Sūtra
- (B) Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā
- (C) Gautama Sūtra
- (D) how absence is delimited and cognized

५४५. Which set is included under Research apparatus in the book?

- (A) Herculean to render into English
- (B) independently
- (C) transliteration marks
- (D) bibliography with abbreviations

५४६. Choose the correct statement-completion: Transliteration marks appear after —

- (A) bibliography with abbreviations
- (B) Vākyapadīya
- (C) sources of linguistic philosophy
- (D) Bibliography, transliteration marks and index

५४७. Choose the correct statement-completion: Index appears after —

- (A) Nirukta to Navya-Nyāya
- (B) Herculean to render into English
- (C) Tattva Cintāmaṇi
- (D) transliteration marks

५४८. Choose the correct statement-completion: Book's final reference sections are —

- (A) how words synthesize into sentence meaning
- (B) Syādvāda Mañjarī of Mallisena
- (C) Bibliography, transliteration marks and index
- (D) Vākyapadīya

५४९. Which of the following corresponds to Bibliography, transliteration marks and index ?

- (A) Western comparison in the book
- (B) Book's final reference sections
- (C) Research apparatus
- (D) Indian and Western traditions

५५०. Choose the correct statement-completion: Long scholarly range runs from —

- (A) Nirukta to Navya-Nyāya
- (B) Tattva Cintāmaṇi
- (C) Ṣaṭcakra-nirūpaṇa
- (D) Pramāṇa Vārttika of Dharmakīrti

५५१. Choose the correct statement-completion: Indian philosophy of language is not identical with —

- (A) Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā
- (B) modern Western analysis
- (C) relation of word and meaning
- (D) Śabdānuśāsana of Hemacandra

५५२. Choose the correct statement-completion: Indian and Western traditions developed —

- (A) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā
- (B) Vākyapadīya
- (C) independently
- (D) English equivalents as far as possible

५५३. Which of the following corresponds to independently ?

- (A) Indian and Western traditions
- (B) Mīmāṃsā foundational text
- (C) Central Navya-Nyāya problem
- (D) Poetics source for rasa and figures

५५४. Choose the correct statement-completion: Common ground between traditions is described as —

- (A) tangential resemblance
- (B) Nirukta to Navya-Nyāya
- (C) how words synthesize into sentence meaning
- (D) selective and analogical, not identity of systems

५५५. Choose the correct statement-completion: Avacchedakatā language is described as —

- (A) how words synthesize into sentence meaning
- (B) Tattva Cintāmaṇi
- (C) Herculean to render into English
- (D) sources of linguistic philosophy

५५६. Choose the correct statement-completion: Sanskrit technical terms are given with —

- (A) English equivalents as far as possible
- (B) Vākyapadīya
- (C) Herculean to render into English
- (D) independently

५५७. Which item is linked with English equivalents as far as possible in the book?

- (A) Central negation problem
- (B) Indian philosophy of language
- (C) Transliteration marks
- (D) Sanskrit technical terms

५५८. Consider the following pairs: 1. Vedānta linguistic sources — Śāṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā 2. Nyāya foundational text — Gautama Sūtra 3. Central Indian problem of language — transliteration marks 4. Mīmāṃsā foundational text — Jaimini Sūtra 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

५५९. Consider the following pairs: 1. Central negation problem — how absence is delimited and cognized 2. Long scholarly range — Syādvāda Mañjarī of Mallisena 3. Buddhist epistemological source — Pramāṇa Vārttika of Dharmakīrti 4. Research apparatus — Bibliography, transliteration marks and index Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 1, 2, 3, 4
- (C) Only 2
- (D) Only 4

५६०. Consider the following pairs: 1. Jaina philosophical source — Syādvāda Mañjarī of Mallisena 2. Concepts with no exact English equivalents — Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā 3. Mīmāṃsā foundational text — Gautama Sūtra 4. Central Navya-Nyāya problem — exact specification of content and relation Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 4
- (C) Only 1, 3
- (D) Only 1, 3, 4

५६१. Consider the following pairs: 1. Concepts with no exact English equivalents — Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā 2. Tantra/Yoga example — Śaṭcakra-nirūpaṇa 3. Long scholarly range — Nirukta to Navya-Nyāya 4. Central Indian problem of language — how absence is delimited and cognized Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2, 3
- (C) Only 2, 3, 4
- (D) Only 1

५६२. Consider the following pairs: 1. Indian philosophy of language — modern Western analysis 2. Yoga source named — how absence is delimited and cognized 3. Buddhist epistemological source — Pramāṇa Vārttika of Dharmakīrti 4. Central Indian problem of language — Dhvanyāloka Which of the above pairs are correctly matched?

- (A) Only 1
- (B) Only 1, 3
- (C) Only 2, 3, 4
- (D) Only 1, 2, 3, 4

५६३. Consider the following pairs: 1. Poetics source for rasa and figures — Kāvya Prakāśa 2. Mahābhārata and Purāṇas — Nirukta to Navya-Nyāya 3. Tantra/Yoga example — Śaṭcakra-nirūpaṇa 4. Mīmāṃsā foundational text — Jaimini Sūtra Which of the above pairs are correctly matched?

- (A) Only 1, 2, 4
- (B) Only 2, 3, 4
- (C) Only 1, 3, 4
- (D) Only 1, 4

५६४. Consider the following pairs: 1. Indian philosophy of language — modern Western analysis 2. Buddhist epistemological source — Pramāṇa Vārttika of Dharmakīrti 3. Buddhist linguistic source — Pramāṇa Samuccaya of Dignāga 4. Central negation problem — Dhvanyāloka Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 2, 3, 4
- (C) Only 4
- (D) Only 1, 2, 3

५६५. Consider the following pairs: 1. Mīmāṃsā foundational text — Jaimini Sūtra 2. Central negation problem — how absence is delimited and cognized 3. Vyākaraṇa school core text — how words synthesize into sentence meaning 4. Central rhetoric problem — literal, figurative and suggested meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 3, 4
- (C) Only 1, 4
- (D) Only 1, 2, 4

५६६. Consider the following pairs: 1. Poetics source for rasa and figures — Kāvya Prakāśa 2. Vyākaraṇa school core text — tangential resemblance 3. Buddhist linguistic source — sources of linguistic philosophy 4. Buddhist epistemological source — Pramāṇa Vārttika of Dharmakīrti Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 1, 2
- (C) Only 1, 4
- (D) Only 2, 4

५६७. Consider the following pairs: 1. Transliteration marks — bibliography with abbreviations 2. Nyāya foundational text — English equivalents as far as possible 3. Mahābhārata and Purāṇas — Śaṭcakra-nirūpaṇa 4. Indian philosophy of language — modern Western analysis Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 1, 3
- (C) Only 1, 4
- (D) Only 1, 2, 3, 4

५६८. Consider the following pairs: 1. Transliteration marks — exact specification of content and relation 2. Avacchedakatā language — Herculean to render into English 3. Buddhist linguistic source — Pramāṇa Samuccaya of Dignāga 4. Concepts with no exact English equivalents — Sphoṭa, Apoha, Anvitābhidhāna and Avacchedakatā Which of the above pairs are correctly matched?

- (A) Only 1, 3, 4
- (B) Only 2, 3, 4
- (C) Only 1, 2, 3
- (D) Only 1, 2

५६९. Consider the following pairs: 1. Central Navya-Nyāya problem — exact specification of content and relation 2. Western comparison in the book — Bibliography, transliteration marks and index 3. Yoga source named — Haṭha-yoga-pradīpikā 4. Transliteration marks — bibliography with abbreviations 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, 3, 4

५७०. Consider the following pairs: 1. Tantra/Yoga example — Śaṭcakra-nirūpaṇa 2. Common ground between traditions — modern Western analysis 3. Nyāya foundational text — Gautama Sūtra 4. Avacchedakatā language — exact specification of content and relation Which of the above pairs are correctly matched?

- (A) Only 4
- (B) Only 2, 4
- (C) Only 3
- (D) Only 1, 3

५७१. Consider the following pairs: 1. Western comparison in the book — selective and analogical, not identity of systems 2. Indian philosophy of language — modern Western analysis 3. Mīmāṃsā foundational text — English equivalents as far as possible 4. Avacchedakatā language — sources of linguistic philosophy 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

५७२. Consider the following pairs: 1. Vyākaraṇa school core text — Kāvya Prakāśa 2. Nyāya foundational text — Gautama Sūtra 3. Central Navya-Nyāya problem — exact specification of content and relation 4. Jaina linguistic source — Śabdānuśāsana of Hemacandra Which of the above pairs are correctly matched?

- (A) Only 2, 4
- (B) Only 1, 3, 4
- (C) Only 2, 3, 4
- (D) Only 1, 2, 4

૧૭૩. Consider the following statements: 1. Central Indian problem of language is associated with relation of word and meaning. 2. Central rhetoric problem is associated with literal, figurative and suggested meaning. 3. Transliteration marks is associated with transliteration marks. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 1, 2, 3
- (D) Only 1

૧૭૪. Consider the following statements: 1. Avacchedakatā language is associated with Herculean to render into English. 2. Indian and Western traditions is associated with independently. 3. Nyāya foundational text is associated with selective and analogical, not identity of systems. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 1
- (D) Only 3

૧૭૫. Consider the following statements: 1. Buddhist linguistic source is associated with Pramāṇa Samuccaya of Dignāga. 2. Vedānta linguistic sources is associated with Śāṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā. 3. Research apparatus is associated with Herculean to render into English. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2, 3

૧૭૬. Consider the following statements: 1. Jaina philosophical source is associated with Syādvāda Mañjarī of Mallisena. 2. Buddhist linguistic source is associated with Pramāṇa Samuccaya of Dignāga. 3. Indian and Western traditions is associated with tangential resemblance. Which of the statements given above is/are correct?

- (A) Only 2, 3
- (B) Only 1, 3
- (C) Only 1, 2, 3
- (D) Only 1, 2

૧૭૭. Consider the following statements: 1. Western comparison in the book is associated with selective and analogical, not identity of systems. 2. Concepts with no exact English equivalents is associated with Sphoṭa, Apoha, Anvitābhidhāna and Avacchedakatā. 3. Mahābhārata and Purāṇas is associated with modern Western analysis. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 3
- (C) Only 1
- (D) Only 1, 2, 3

૧૭૮. Consider the following statements: 1. Research apparatus is associated with bibliography with abbreviations. 2. Jaina philosophical source is associated with Syādvāda Mañjarī of Mallisena. 3. Western comparison in the book is associated with bibliography with abbreviations. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1, 2, 3
- (C) Only 3
- (D) Only 2

५७९. Consider the following statements: 1. Transliteration marks is associated with bibliography with abbreviations. 2. Buddhist linguistic source is associated with Pramāṇa Samuccaya of Dignāga. 3. Tantra/Yoga example is associated with literal, figurative and suggested meaning. Which of the statements given above is/are correct?

- (A) Only 1
- (B) Only 1, 2
- (C) Only 3
- (D) Only 2

५८०. Consider the following statements: 1. Navya-Nyāya pioneer text is associated with Tattva Cintāmaṇi. 2. Central negation problem is associated with how absence is delimited and cognized. 3. Buddhist epistemological source is associated with English equivalents as far as possible. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2
- (C) Only 2, 3
- (D) Only 1

५८१. Consider the following statements: 1. Concepts with no exact English equivalents is associated with Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā. 2. Buddhist epistemological source is associated with Pramāṇa Vārttika of Dharmakīrti. 3. Jaina linguistic source is associated with relation of word and meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 2, 3
- (C) Only 1, 3
- (D) Only 1, 2, 3

५८२. Consider the following statements: 1. Buddhist linguistic source is associated with Pramāṇa Samuccaya of Dignāga. 2. Tantra/Yoga example is associated with Śaṭcakra-nirūpaṇa. 3. Central Indian problem of language is associated with Kāvya Prakāśa. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 2
- (C) Only 1, 2
- (D) Only 1, 3

५८३. Consider the following pairs: 1. Central Navya-Nyāya problem — Śabdānuśāsana of Hemacandra 2. Common ground between traditions — exact specification of content and relation 3. Central negation problem — how absence is delimited and cognized 4. Tantra/Yoga example — Śaṭcakra-nirūpaṇa Which of the above pairs are correctly matched?

- (A) Only 3, 4
- (B) Only 1, 3, 4
- (C) Only 1, 3
- (D) Only 1, 2, 3, 4

५८४. Consider the following pairs: 1. Central Navya-Nyāya problem — Haṭha-yoga-pradīpikā 2. Tantra/Yoga example — Śaṭcakra-nirūpaṇa 3. Indian and Western traditions — independently 4. Central rhetoric problem — Bibliography, transliteration marks and index Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 2, 3
- (C) Only 3
- (D) Only 1, 4

५८५. Consider the following statements: 1. Yoga source named is associated with Haṭha-yoga-pradīpikā. 2. Poetics source for dhvani is associated with Dhvanyāloka. 3. Central sentence problem is associated with transliteration marks. 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

५८६. Consider the following statements: 1. Central negation problem is associated with how absence is delimited and cognized. 2. Indian philosophy of language is associated with modern Western analysis. 3. Yoga source named is associated with how words synthesize into sentence meaning. Which of the statements given above is/are correct?

- (A) Only 1, 2
- (B) Only 1
- (C) Only 1, 2, 3
- (D) Only 3

५८७. Consider the following pairs: 1. Nyāya foundational text — Gautama Sūtra 2. Navya-Nyāya pioneer text — literal, figurative and suggested meaning 3. Sanskrit technical terms — Śabdānuśāsana of Hemacandra 4. Book's final reference sections — Bibliography, transliteration marks and index Which of the above pairs are correctly matched?

- (A) Only 3
- (B) Only 1, 4
- (C) Only 1, 3
- (D) Only 1, 2, 3, 4

५८८. Consider the following statements: 1. Mīmāṃsā foundational text is associated with Jaimini Sūtra. 2. Research apparatus is associated with bibliography with abbreviations. 3. Sanskrit technical terms is associated with bibliography with abbreviations. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 1, 3
- (D) Only 1

५८९. Consider the following statements: 1. Vedānta linguistic sources is associated with Śaṅkara Bhāṣya, Bhāmātī and Vedānta Paribhāṣā. 2. Concepts with no exact English equivalents is associated with Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā. 3. Buddhist linguistic source is associated with bibliography with abbreviations. Which of the statements given above is/are correct?

- (A) Only 1, 3
- (B) Only 1, 2
- (C) Only 3
- (D) Only 1, 2, 3

५९०. Consider the following pairs: 1. Yoga source named — Haṭha-yoga-pradīpikā 2. Jaina philosophical source — Vākyapadīya 3. Central rhetoric problem — literal, figurative and suggested meaning 4. Index — Vākyapadīya Which of the above pairs are correctly matched?

- (A) Only 1, 3
- (B) Only 2, 3, 4
- (C) Only 1, 2, 3, 4
- (D) Only 3

५९१. Consider the following pairs: 1. Index — English equivalents as far as possible 2. Avacchedakatā language — Herculean to render into English 3. Yoga source named — how absence is delimited and cognized 4. Indian philosophy of language — modern Western analysis Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 4
- (C) Only 2, 4
- (D) Only 2, 3, 4

५९२. Consider the following pairs: 1. Mahābhārata and Purāṇas — Tattva Cintāmaṇi 2. Concepts with no exact English equivalents — Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā 3. Central rhetoric problem — literal, figurative and suggested meaning 4. Common ground between traditions — Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3, 4
- (B) Only 4
- (C) Only 1, 2, 4
- (D) Only 2, 3

५९३. Consider the following pairs: 1. Long scholarly range — how words synthesize into sentence meaning 2. Poetics source for rasa and figures — Kāvya Prakāśa 3. Central Indian problem of language — relation of word and meaning 4. Buddhist linguistic source — Pramāṇa Samuccaya of Dignāga Which of the above pairs are correctly matched?

- (A) Only 2, 3, 4
- (B) Only 1, 3
- (C) Only 1, 2, 3
- (D) Only 1, 2, 4

५९४. Consider the following pairs: 1. Jaina philosophical source — sources of linguistic philosophy 2. Sanskrit technical terms — English equivalents as far as possible 3. Jaina linguistic source — Jaimini Sūtra 4. Central sentence problem — how words synthesize into sentence meaning Which of the above pairs are correctly matched?

- (A) Only 1, 2, 3
- (B) Only 2, 4
- (C) Only 2, 3
- (D) Only 1, 3, 4

५९५. Consider the following pairs: 1. Indian and Western traditions — literal, figurative and suggested meaning 2. Central negation problem — how absence is delimited and cognized 3. Central rhetoric problem — literal, figurative and suggested meaning 4. Nyāya foundational text — Gautama Sūtra Which of the above pairs are correctly matched?

- (A) Only 2, 3
- (B) Only 1, 2, 3
- (C) Only 1, 3, 4
- (D) Only 2, 3, 4

५९६. Consider the following statements: 1. Nyāya foundational text is associated with Gautama Sūtra. 2. Indian and Western traditions is associated with independently. 3. Central rhetoric problem is associated with Bibliography, transliteration marks and index. 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

५९७. Consider the following statements: 1. Central Indian problem of language is associated with relation of word and meaning. 2. Book's final reference sections is associated with Bibliography, transliteration marks and index. 3. Navya-Nyāya pioneer text is associated with modern Western analysis. Which of the statements given above is/are correct?

- (A) Only 1, 2, 3
- (B) Only 1, 2
- (C) Only 3
- (D) Only 1

५९८. Consider the following statements: 1. Avacchedakatā language is associated with Herculean to render into English. 2. Sanskrit technical terms is associated with English equivalents as far as possible. 3. Central rhetoric problem is associated with English equivalents as far as possible. Which of the statements given above is/are correct?

- (A) Only 3
- (B) Only 1, 2, 3
- (C) Only 1, 2
- (D) Only 1, 3

Advanced Cross-Reading

५९९. Which sequence most accurately reflects the book's movement from older linguistic reflection to technical proposition-analysis?

- (A) Vāk and Sphoṭa → Word and Meaning → Sentence and Verbal Cognition → Rhetoric Meaning → Navya-Nyāya Proposition → Negation
- (B) Negation → Rhetoric Meaning → Vāk and Sphoṭa → Word and Meaning → Sentence → Navya-Nyāya Proposition
- (C) Word and Meaning → Negation → Rhetoric Meaning → Sphoṭa → Sentence → Bibliography
- (D) Rhetoric Meaning → Vāk and Sphoṭa → Negation → Word and Meaning → Sentence → Proposition

६००. Which option best captures why Avacchedakatā becomes crucial in the later chapters?

- (A) It allows the exact delimitation of property, relation and locus in propositions and negations.
- (B) It replaces all earlier theories of word-meaning with poetic suggestion.
- (C) It proves that words have no connection with meaning.
- (D) It reduces every philosophical question to phonetics.

६०१. In the book's architecture, which topic provides the closest bridge between grammar and metaphysics?

- (A) Sphoṭa as the permanent word-symbol and Śabda-Brahman
- (B) Retail trade and commercial exchange
- (C) Agricultural productivity
- (D) Political sovereignty

६०२. Which contrast is central to the discussion of dhvani and sphoṭa?

- (A) Dhvani is transient sound, while sphoṭa is the stable meaning-bearing symbol.
- (B) Dhvani is a kind of agricultural land, while sphoṭa is a social class.
- (C) Dhvani is the same as grammatical case-ending, while sphoṭa is the same as inference.
- (D) Dhvani is the western theory, while sphoṭa is the Buddhist theory only.

६०३. Which option correctly combines a school with its preferred unit of language as presented in Chapter I?

- (A) Mīmāṃsā — varṇa; Nyāya — pada; Vyākaraṇa — vākya
- (B) Mīmāṃsā — vākya; Nyāya — varṇa; Vyākaraṇa — pada
- (C) Mīmāṃsā — pada; Nyāya — vākya; Vyākaraṇa — varṇa
- (D) Mīmāṃsā — dhvani; Nyāya — rasa; Vyākaraṇa — apoha

६०४. Which option correctly distinguishes Anvitābhīdhānavāda from Abhihitānvayavāda?

- (A) The former treats words as expressing already connected meanings; the latter treats separately expressed meanings as later connected.
- (B) The former denies sentence meaning; the latter denies word meaning.
- (C) The former belongs to rhetoric; the latter belongs to poetics alone.
- (D) The former is the theory of non-existence; the latter is the theory of the four cakras.

६०५. Which proposition is explicitly used as a modern analytic comparison in the Navya-Nyāya chapter?

- (A) Scott is the author of the Waverley.
- (B) The king of France is bald.
- (C) All men are mortal.
- (D) The present emperor is absent.

६०६. Which option best explains why “There is no pot on the ground” can yield several meanings?

- (A) The absence can be delimited by different relations, loci and counterpositive properties.
- (B) The sentence contains no subject and therefore has no meaning.
- (C) The word “pot” is always figurative.
- (D) All negative sentences are treated as poetic suggestion.

६०७. Which option correctly classifies “The pot is not cloth” and “The pot is not in the cloth”?

- (A) The first is anyonyābhāva; the second is saṃsargābhāva.
- (B) The first is prāgabdhāva; the second is pradhvaṃsābhāva.
- (C) Both are only examples of yaugika-rūḍha words.
- (D) Both are cases of śaktigrahopāya.

६०८. Which determinant most directly explains why “some water” can mean a glass, a bucket or a few drops?

- (A) The speaker’s intention and context
- (B) The absence of all relation between word and meaning
- (C) The numerical order of the letters only
- (D) The doctrine that all words are proper names

६०९. Which expression is a clear example of yaugika-rūḍha as explained in Chapter II?

- (A) Honey-moon
- (B) Jala
- (C) Pācaka
- (D) Ghaṭa

६१०. Which expression is a clear example of yogarūḍha as explained in Chapter II?

- (A) Morning star
- (B) Jala
- (C) Aśvagandhā
- (D) Pure sound without meaning

६११. Which example is used to illustrate yogyatā through incompatibility?

- (A) He irrigates with fire.
- (B) The pot is blue.
- (C) This is a pot.
- (D) The pot is not cloth.

६१२. Which of the following is not one of the four sentence-conditions discussed in Chapter III?

- (A) Apoha
- (B) Ākāṅkṣā
- (C) Āsatti
- (D) Yogyatā

६१३. Which of the following is not one of the four levels of speech in Chapter I?

- (A) Śakti
- (B) Parā
- (C) Paśyantī
- (D) Vaikharī

६१४. Which of the following is not one of the three theories of the unit of language?

- (A) Rasavāda
- (B) Varṇavāda
- (C) Padavāda
- (D) Vākyavāda

६१५. Which concept best connects rhetoric with philosophy of language in Chapter IV?

- (A) Vyañjanā as suggested meaning dependent on context
- (B) Dravyatva as substantiveness
- (C) Mūlādhāra as cakras
- (D) Pratiyogitā as counterpositiveness

६१६. Which statement best distinguishes lakṣaṇā from vyañjanā?

- (A) Lakṣaṇā involves secondary indication; vyañjanā involves suggestion.
- (B) Lakṣaṇā means universal; vyañjanā means individual.
- (C) Lakṣaṇā is only a type of negation; vyañjanā is only a type of absence.
- (D) Both are names of cakras.

६१७. Which set contains only concepts especially emphasized in Navya-Nyāya proposition-analysis?

- (A) Avacchedakatā, Prakāratā, Viśayatā, Viśeṣyatā
- (B) Rasa, Rīti, Vakrokti, Dhvani
- (C) Parā, Paśyantī, Madhyamā, Vaikharī
- (D) Rūḍha, Yaugika, Yogarūḍha, Yaugika-rūḍha

६१८. Which set contains only non-existence concepts discussed in Chapter VI?

- (A) Prāgabdhāva, Pradhvaṃsābhāva, Atyantābhāva, Saṃsargābhāva
- (B) Jāti, Guṇa, Kriyā, Yadṛcchā
- (C) Ākāṅkṣā, Āsatti, Yogyatā, Tātparya
- (D) Rūḍha, Yaugika, Yogarūḍha, Yaugika-rūḍha

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

१. (A) analysis of sentence and its meaning — In this context, Chapter III subject is associated with analysis of sentence and its meaning .

२. (C) Chapter III subject — The correct association is Chapter III subject with analysis of sentence and its meaning .

३. (B) expectancy — In this context, Ākāṅkṣā is associated with expectancy .

४. (D) juxtaposition or contiguity — In this context, Āsatti is associated with juxtaposition or contiguity .

५. (A) **fitness or semantic compatibility** — In this context, Yogyatā is associated with fitness or semantic compatibility .
६. (A) **Yogyatā** — The correct association is Yogyatā with fitness or semantic compatibility .
७. (C) **purpose or intended purport** — In this context, Tātparya is associated with purpose or intended purport .
८. (C) **one word expecting another to complete meaning** — In this context, Ākāṅkṣā function is associated with one word expecting another to complete meaning .
९. (D) **uninterrupted proximity of required words** — In this context, Āsatti function is associated with uninterrupted proximity of required words .
१०. (B) **Āsatti function** — The correct association is Āsatti function with uninterrupted proximity of required words .
११. (B) **fire cannot be used to irrigate** — In this context, Yogyatā example is associated with fire cannot be used to irrigate .
१२. (D) **obstruction or stultification of meaning** — In this context, Artha-bādha is associated with obstruction or stultification of meaning .
१३. (D) **speaker's intention** — In this context, Tātparya is associated with speaker's intention .
१४. (C) **Tātparya** — The correct association is Tātparya with speaker's intention .
१५. (B) **presence of a verb** — In this context, Ākhyāta-śabda view is associated with presence of a verb .
१६. (A) **collection of words** — In this context, Pada-saṅghāta view is associated with collection of words .
१७. (A) **universal in a collection of words** — In this context, Saṅghāta-vartinī-jāti view is associated with universal in a collection of words .
१८. (C) **Saṅghāta-vartinī-jāti view** — The correct association is Saṅghāta-vartinī-jāti view with universal in a collection of words .
१९. (B) **one indivisible verbal unit** — In this context, Eko'navayavaḥ śabdaḥ view is associated with one indivisible verbal unit .
२०. (C) **order or sequence** — In this context, Krama view is associated with order or sequence .
२१. (A) **verbal cognition** — In this context, Śābda-bodha is associated with verbal cognition .
२२. (C) **Śābda-bodha** — The correct association is Śābda-bodha with verbal cognition .
२३. (C) **cognition of sentence meaning** — In this context, Vākyārtha-bodha is associated with cognition of sentence meaning .
२४. (C) **sentence-whole orientation** — In this context, Vaiyākaraṇa interpretation is associated with sentence-whole orientation .
२५. (C) **word and relation analysis** — In this context, Naiyāyika interpretation is associated with word and relation analysis .
२६. (C) **Naiyāyika interpretation** — The correct association is Naiyāyika interpretation with word and relation analysis .
२७. (C) **Vedic sentence, action and injunction** — In this context, Mīmāṃsaka interpretation is associated with Vedic sentence, action and injunction .
२८. (A) **which word carries central sentence force** — In this context, Most important word debate is associated with which word carries central sentence force .
२९. (A) **the verb** — In this context, Mīmāṃsakas in sentence theory is associated with the verb .
३०. (D) **Mīmāṃsakas in sentence theory** — The correct association is Mīmāṃsakas in sentence theory with the verb .
३१. (A) **synthesis or connection** — In this context, Anvaya is associated with synthesis or connection .
३२. (B) **words express already-connected meanings** — In this context, Anvitābhidhānavāda is associated with words express already-connected meanings .

३३. (C) **separately expressed meanings are later connected** — In this context, Abhihitānvayavāda is associated with separately expressed meanings are later connected .
३४. (D) **Abhihitānvayavāda** — The correct association is Abhihitānvayavāda with separately expressed meanings are later connected .
३५. (A) **Anvitābhīdhānavāda** — In this context, Guru school is associated with Anvitābhīdhānavāda .
३६. (A) **Guru school interpretation** — In this context, Prābhākara school is associated with Guru school interpretation .
३७. (C) **Abhihitānvayavāda** — In this context, Bhāṭṭa school is associated with Abhihitānvayavāda .
३८. (A) **Bhāṭṭa school** — The correct association is Bhāṭṭa school with Abhihitānvayavāda .
३९. (D) **Abhihitānvaya** — In this context, Kumārila/Bhāṭṭa line is associated with Abhihitānvaya .
४०. (A) **Prābhākara position** — In this context, Śālikanātha Miśra is associated with Prābhākara position .
४१. (C) **Śālikanātha Miśra** — The correct association is Śālikanātha Miśra with Prābhākara position .
४२. (D) **sentence interpretation discussion** — In this context, Vaiyākaraṇa-bhūṣaṇa-sāra is associated with sentence interpretation discussion .
४३. (A) **sentence interpretation discussion** — In this context, Vyutpattivāda of Gadādhara is associated with sentence interpretation discussion .
४४. (C) **validity** — In this context, Prāmāṇya is associated with validity .
४५. (D) **Prāmāṇya** — The correct association is Prāmāṇya with validity .
४६. (A) **contradiction** — In this context, Vyāhāti is associated with contradiction .
४७. (C) **verification or rational support** — In this context, Upapatti is associated with verification or rational support .
४८. (B) **incompatibility or inconsistency** — In this context, Contradiction in sentence meaning is associated with incompatibility or inconsistency .
४९. (B) **Contradiction in sentence meaning** — The correct association is Contradiction in sentence meaning with incompatibility or inconsistency .
५०. (D) **testing or confirming statements** — In this context, Verification discussion is associated with testing or confirming statements .
५१. (C) **relations among word meanings** — In this context, Sentence meaning is associated with relations among word meanings .
५२. (D) **implied subject or context** — In this context, Single-word sentence example is associated with implied subject or context .
५३. (A) **Single-word sentence example** — The correct association is Single-word sentence example with implied subject or context .
५४. (D) **verb-centred sentence theory** — In this context, Go home by boat is associated with verb-centred sentence theory .
५५. (A) **combination of words producing sentence meaning** — In this context, You go home just now is associated with combination of words producing sentence meaning .
५६. (A) **sentence universal or jāti view** — In this context, Look here uttered by different people is associated with sentence universal or jāti view .
५७. (D) **Look here uttered by different people** — The correct association is Look here uttered by different people with sentence universal or jāti view .

५८. (A) **whole-judgment orientation** — In this context, Indivisible sentence theory is associated with whole-judgment orientation .

५९. (D) **krama theory** — In this context, Order of words is associated with krama theory .

६०. (A) **conditions of sentence plus relation of meanings** — In this context, Verbal cognition is associated with conditions of sentence plus relation of meanings .

६१. (D) **Verbal cognition** — The correct association is Verbal cognition with conditions of sentence plus relation of meanings .

६२. (D) **logic and epistemology** — In this context, Sentence analysis is associated with logic and epistemology .

६३. (A) **ayogyatā or artha-bādhā** — In this context, Incompatibility as Indian logical category is associated with ayogyatā or artha-bādhā .

६४. (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.

६५. (D) **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.

६६. (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.

६७. (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.

६८. (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.

६९. (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.

७०. (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.

७१. (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.

७२. (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.

७३. (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.

७४. (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.

७५. (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.

७६. (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.

७७. (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.

७८. (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.

- ٧٩. (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.
- ٨٠. (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.
- ٨١. (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.
- ٨٢. (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.
- ٨٣. (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.
- ٨٤. (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.
- ٨٥. (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.
- ٨٦. (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.
- ٨٧. (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.
- ٨٨. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٨٩. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٠. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩١. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٢. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٣. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٤. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٥. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٦. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٧. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٨. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ٩٩. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ١٠٠. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ١٠١. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ١٠٢. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ١٠٣. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- ١٠٤. (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.
- ١٠٥. (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.

१०६. (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.
१०७. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१०८. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१०९. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
११०. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१११. (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.
११२. (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.
११३. (A) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
११४. (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.
११५. (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.
११६. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
११७. (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.
११८. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
११९. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१२०. (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.
१२१. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१२२. (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.
१२३. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१२४. (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.
१२५. (A) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
१२६. (D) 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.
१२७. (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.
१२८. (A) analysis of rhetoric language — In this context, Chapter IV subject is associated with analysis of rhetoric language .
१२९. (B) Chapter IV subject — The correct association is Chapter IV subject with analysis of rhetoric language .
१३०. (C) literal meaning — In this context, Vācyārtha is associated with literal meaning .
१३१. (A) figurative indicated meaning — In this context, Lakṣyārtha is associated with figurative indicated meaning .
१३२. (C) suggested or implied meaning — In this context, Vyāṅgyārtha is associated with suggested or implied meaning .

१३३. (D) **Vyaṅgyārtha** — The correct association is Vyaṅgyārtha with suggested or implied meaning .
१३४. (C) **secondary or figurative signification** — In this context, Lakṣaṇā is associated with secondary or figurative signification .
१३५. (A) **suggestive function of language** — In this context, Vyañjanā is associated with suggestive function of language .
१३६. (C) **Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra** — In this context, Poetic language is associated with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra .
१३७. (C) **Poetic language** — The correct association is Poetic language with Rasa, Rīti, Vakrokti, Dhvani, Aucitya and Alaṅkāra .
१३८. (B) **aesthetic relish** — In this context, Rasa school is associated with aesthetic relish .
१३९. (B) **style or diction** — In this context, Rīti school is associated with style or diction .
१४०. (D) **oblique expression** — In this context, Vakrokti school is associated with oblique expression .
१४१. (C) **Vakrokti school** — The correct association is Vakrokti school with oblique expression .
१४२. (C) **suggestion** — In this context, Dhvani school is associated with suggestion .
१४३. (B) **propriety** — In this context, Aucitya school is associated with propriety .
१४४. (B) **figures of speech** — In this context, Alaṅkāra school is associated with figures of speech .
१४५. (C) **Alaṅkāra school** — The correct association is Alaṅkāra school with figures of speech .
१४६. (A) **Sāhitya Darpaṇa** — In this context, Viśvanātha is associated with Sāhitya Darpaṇa .
१४७. (D) **Rasa Gaṅgādhara** — In this context, Jagannātha is associated with Rasa Gaṅgādhara .
१४८. (C) **Jagannātha** — The correct association is Jagannātha with Rasa Gaṅgādhara .
१४९. (B) **Bhamaha** — The correct association is Bhamaha with Kāvyaṅkāra .
१५०. (C) **context-dependent suggested meanings** — In this context, Sentence “The sun has set” is associated with context-dependent suggested meanings .
१५१. (C) **I shall not eat now** — In this context, Devout Jaina hearing sunset sentence is associated with I shall not eat now .
१५२. (C) **Devout Jaina hearing sunset sentence** — The correct association is Devout Jaina hearing sunset sentence with I shall not eat now .
१५३. (C) **you should go out now** — In this context, Evening walker hearing sunset sentence is associated with you should go out now .
१५४. (B) **you should not go out now** — In this context, Night-blind person hearing sunset sentence is associated with you should not go out now .
१५५. (A) **burn the lamp now** — In this context, Housewife in village context hearing sunset sentence is associated with burn the lamp now .
१५६. (C) **Housewife in village context hearing sunset sentence** — The correct association is Housewife in village context hearing sunset sentence with burn the lamp now .
१५७. (A) **prepare for evening worship** — In this context, Temple context of sunset sentence is associated with prepare for evening worship .
१५८. (A) **prepare for nocturnal adventure** — In this context, Thieves’ den context of sunset sentence is associated with prepare for nocturnal adventure .
१५९. (A) **leave the jungle now** — In this context, Forest woodcutters’ context is associated with leave the jungle now .

१६०. (D) **Forest woodcutters' context** — The correct association is Forest woodcutters' context with leave the jungle now .
१६१. (C) **enter the thick jungle** — In this context, Hunting party context is associated with enter the thick jungle .
१६२. (C) **special nature of the speaker** — In this context, Vaktṛ-vaiśiṣṭya is associated with special nature of the speaker .
१६३. (A) **special nature of the hearer or addressee** — In this context, Boddhavya-vaiśiṣṭya is associated with special nature of the hearer or addressee .
१६४. (D) **Boddhavya-vaiśiṣṭya** — The correct association is Boddhavya-vaiśiṣṭya with special nature of the hearer or addressee .
१६५. (B) **proximity of another sentence** — In this context, Anya-vākya-sannidhi is associated with proximity of another sentence .
१६६. (A) **place as determinant** — In this context, Deśa in implication is associated with place as determinant .
१६७. (B) **time as determinant** — In this context, Kāla in implication is associated with time as determinant .
१६८. (D) **Kāla in implication** — The correct association is Kāla in implication with time as determinant .
१६९. (A) **intonation** — In this context, Kāku is associated with intonation .
१७०. (B) **gesture** — In this context, Ceṣṭā is associated with gesture .
१७१. (C) **suggestion carried by the meaning of sentence** — In this context, Arthī-vyañjanā is associated with suggestion carried by the meaning of sentence .
१७२. (B) **Arthī-vyañjanā** — The correct association is Arthī-vyañjanā with suggestion carried by the meaning of sentence .
१७३. (B) **suggestion may arise without shifting the primary meaning** — In this context, Vyañjanā differs from lakṣaṇā is associated with suggestion may arise without shifting the primary meaning .
१७४. (A) **poetics and philosophy of language** — In this context, Rhetoric analysis is associated with poetics and philosophy of language .
१७५. (A) **literal denotation** — In this context, Figurative meaning is associated with literal denotation .
१७६. (B) **Figurative meaning** — The correct association is Figurative meaning with literal denotation .
१७७. (D) **context and speaker intention** — In this context, Suggested meaning is associated with context and speaker intention .
१७८. (A) **alaṅkāra varieties** — In this context, Ornamental expressions in English is associated with alaṅkāra varieties .
१७९. (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.
१८०. (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.
१८१. (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.
१८२. (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.
१८३. (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.
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- १८९. (D) 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.
- १९०. (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.
- १९१. (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.
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- १९३. (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.
- १९४. (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.
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- १९६. (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.
- १९७. (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.
- १९८. (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.
- १९९. (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.
- २००. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०१. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०२. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०३. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०४. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०५. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०६. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०७. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०८. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २०९. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २१०. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.

- २११. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २१२. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २१३. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २१४. (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.
- २१५. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २१६. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २१७. (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.
- २१८. (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.
- २१९. (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.
- २२०. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २२१. (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.
- २२२. (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.
- २२३. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २२४. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २२५. (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.
- २२६. (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.
- २२७. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २२८. (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.
- २२९. (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.
- २३०. (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.
- २३१. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २३२. (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.
- २३३. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- २३४. (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.
- २३५. (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.

२३६. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
२३७. (D) **Navya-Nyāya analysis of proposition** — In this context, Chapter V subject is associated with Navya-Nyāya analysis of proposition .
२३८. (D) **Chapter V subject** — The correct association is Chapter V subject with Navya-Nyāya analysis of proposition .
२३९. (D) **delimitorhood or specification-function** — In this context, Avacchedakatā is associated with delimitorhood or specification-function .
२४०. (A) **instrument of specification of meaning in context** — In this context, Avacchedaka is associated with instrument of specification of meaning in context .
२४१. (D) **qualifierhood or adjectivity** — In this context, Prakāratā is associated with qualifierhood or adjectivity .
२४२. (D) **Prakāratā** — The correct association is Prakāratā with qualifierhood or adjectivity .
२४३. (D) **contentness** — In this context, Viśayatā is associated with contentness .
२४४. (B) **substantivity or qualificandness** — In this context, Viśeṣyatā is associated with substantivity or qualificandness .
२४५. (C) **qualifierhood** — In this context, Viśeṣaṇatā is associated with qualifierhood .
२४६. (B) **Viśeṣaṇatā** — The correct association is Viśeṣaṇatā with qualifierhood .
२४७. (C) **relationship** — In this context, Saṃsargatā is associated with relationship .
२४८. (A) **viśeṣyatā, viśeṣaṇatā and saṃsargatā** — In this context, Viśayatā analysis is associated with viśeṣyatā, viśeṣaṇatā and saṃsargatā .
२४९. (B) **qualifier** — In this context, Viśeṣaṇa or prakāra is associated with qualifier .
२५०. (D) **Viśeṣaṇa or prakāra** — The correct association is Viśeṣaṇa or prakāra with qualifier .
२५१. (A) **qualificand or substantive** — In this context, Viśeṣya is associated with qualificand or substantive .
२५२. (D) **ordinary adjective in grammar** — In this context, Viśeṣaṇa in Navya-Nyāya is associated with ordinary adjective in grammar .
२५३. (D) **stick as qualifier of man** — In this context, Daṇḍī puruṣa example is associated with stick as qualifier of man .
२५४. (A) **Daṇḍī puruṣa example** — The correct association is Daṇḍī puruṣa example with stick as qualifier of man .
२५५. (B) **blue distinguishing the pot** — In this context, Nīlaḥ ghaṭaḥ example is associated with blue distinguishing the pot .
२५६. (D) **qualifier in relation to “this”** — In this context, Pot in “This is a pot” is associated with qualifier in relation to “this” .
२५७. (C) **qualificand in relation to “blue”** — In this context, Pot in “blue pot” is associated with qualificand in relation to “blue” .
२५८. (C) **Pot in “blue pot”** — The correct association is Pot in “blue pot” with qualificand in relation to “blue” .
२५९. (D) **substantive-adjective relation** — In this context, Determinate knowledge is associated with substantive-adjective relation .
२६०. (B) **pot as substantive and potness as qualifier** — In this context, Pot-knowledge analysis is associated with pot as substantive and potness as qualifier .
२६१. (B) **thisness, potness and their relation** — In this context, This is a pot is associated with thisness, potness and their relation .
२६२. (D) **This is a pot** — The correct association is This is a pot with thisness, potness and their relation .

२६३. (B) **analysis of pot as qualified by blueness** — In this context, The pot is blue is associated with analysis of pot as qualified by blueness .
२६४. (B) **relation between pot and ground** — In this context, The pot is on the ground is associated with relation between pot and ground .
२६५. (B) **Russell’s Introduction to Mathematical Philosophy** — In this context, Scott is the author of the Waverley is associated with Russell’s Introduction to Mathematical Philosophy .
२६६. (A) **Scott is the author of the Waverley** — The correct association is Scott is the author of the Waverley with Russell’s Introduction to Mathematical Philosophy .
२६७. (C) **Russell’s stock example** — In this context, Navya-Nyāya technique is associated with Russell’s stock example .
२६८. (A) **Navya-Nyāya specification** — In this context, Modern proposition analysis comparison is associated with Navya-Nyāya specification .
२६९. (D) **to avoid ambiguity by delimiting the relevant property or relation** — In this context, Avacchedaka’s role is associated with to avoid ambiguity by delimiting the relevant property or relation .
२७०. (B) **Avacchedaka’s role** — The correct association is Avacchedaka’s role with to avoid ambiguity by delimiting the relevant property or relation .
२७१. (B) **class-character in a cognition** — In this context, Jāti as avacchedaka is associated with class-character in a cognition .
२७२. (C) **quality-aspect in a cognition** — In this context, Guṇa as qualifier is associated with quality-aspect in a cognition .
२७३. (D) **action-aspect in a cognition** — In this context, Kriyā as qualifier is associated with action-aspect in a cognition .
२७४. (C) **Kriyā as qualifier** — The correct association is Kriyā as qualifier with action-aspect in a cognition .
२७५. (C) **relation connecting qualificand and qualifier** — In this context, Saṃsarga is associated with relation connecting qualificand and qualifier .
२७६. (B) **inherence** — In this context, Samavāya is associated with inherence .
२७७. (C) **ownership relation** — In this context, Svāmītvā-sambandha is associated with ownership relation .
२७८. (B) **part-whole relation** — In this context, Avayava-avayavī-sambandha is associated with part-whole relation .
२७९. (A) **produced-producer relation** — In this context, Janya-janaka-sambandha is associated with produced-producer relation .
२८०. (B) **Janya-janaka-sambandha** — The correct association is Janya-janaka-sambandha with produced-producer relation .
२८१. (D) **object-subject relation** — In this context, Viśaya-viśayī-bhāva is associated with object-subject relation .
२८२. (A) **analysis of absence** — In this context, Pratiyogī relation is associated with analysis of absence .
२८३. (C) **ownership** — In this context, Of Hari in “cow of Hari” is associated with ownership .
२८४. (B) **Of Hari in “cow of Hari”** — The correct association is Of Hari in “cow of Hari” with ownership .
२८५. (A) **part-whole relation** — In this context, Of Hari in “hand of Hari” is associated with part-whole relation .
२८६. (A) **producer-produced relation** — In this context, Of Hari in “son of Hari” is associated with producer-produced relation .
२८७. (A) **inherence** — In this context, Of Hari in “wisdom of Hari” is associated with inherence .
२८८. (B) **contact** — In this context, Of Hari in “touch of Hari” is associated with contact .
२८९. (C) **aboutness or subject-object relation** — In this context, Of Hari in “news of Hari” is associated with aboutness or subject-object relation .

- २९०. (B) counterpositive relation** — In this context, Of Hari in “absence of Hari” is associated with counterpositive relation .
- २९१. (A) Of Hari in “absence of Hari”** — The correct association is Of Hari in “absence of Hari” with counterpositive relation .
- २९२. (C) exact specification of relation** — In this context, Navya-Nyāya analysis is associated with exact specification of relation .
- २९३. (D) Avacchedakatā** — In this context, Opposite propositions is associated with Avacchedakatā .
- २९४. (A) mistaking one absence for another** — In this context, Specific avacchedaka is associated with mistaking one absence for another .
- २९५. (C) Specific avacchedaka** — The correct association is Specific avacchedaka with mistaking one absence for another .
- २९६. (A) surface grammar** — In this context, Proposition analysis is associated with surface grammar .
- २९७. (A) watertight compartments** — In this context, Qualifier and qualificand is associated with watertight compartments .
- २९८. (A) qualifier or qualificand** — In this context, Same term in different contexts is associated with qualifier or qualificand .
- २९९. (A) Same term in different contexts** — The correct association is Same term in different contexts with qualifier or qualificand .
- ३००. (B) blueness** — In this context, Nīlatva is associated with blueness .
- ३०१. (B) potness** — In this context, Ghaṭatva is associated with potness .
- ३०२. (B) substantivity located in pot** — In this context, Ghaṭa-niṣṭha viśeṣyatā is associated with substantivity located in pot .
- ३०३. (D) Ghaṭa-niṣṭha viśeṣyatā** — The correct association is Ghaṭa-niṣṭha viśeṣyatā with substantivity located in pot .
- ३०४. (C) adjectivity located in potness** — In this context, Ghaṭatva-niṣṭha prakāratā is associated with adjectivity located in potness .
- ३०५. (C) ambiguous propositions** — In this context, Navya-Nyāya precision is associated with ambiguous propositions .
- ३०६. (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.
- ३०७. (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.
- ३०८. (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.
- ३०९. (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.
- ३१०. (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.
- ३११. (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.
- ३१२. (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.
- ३१३. (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.
- ३१४. (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.

- 384. (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.
- 385. (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.
- 389. (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.
- 390. (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.
- 391. (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.
- 392. (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.
- 393. (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.
- 394. (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.
- 395. (D) 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.
- 396. (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.
- 397. (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. (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.
- 399. (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.
- 400. (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.
- 401. (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.
- 402. (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.
- 403. (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.
- 404. (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.
- 405. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 406. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 407. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 408. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.

३६८. (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.
३६९. (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.
३७०. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
३७१. (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.
३७२. (A) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
३७३. (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.
३७४. (B) **analysis of negation or abhāva** — In this context, Chapter VI subject is associated with analysis of negation or abhāva .
३७५. (B) **Chapter VI subject** — The correct association is Chapter VI subject with analysis of negation or abhāva .
३७६. (B) **negation** — In this context, Niṣedha is associated with negation .
३७७. (C) **non-existence or absence** — In this context, Abhāva is associated with non-existence or absence .
३७८. (A) **locusness** — In this context, Anuyogitā is associated with locusness .
३७९. (B) **Anuyogitā** — The correct association is Anuyogitā with locusness .
३८०. (C) **counter-positiveness** — In this context, Pratiyogitā is associated with counter-positiveness .
३८१. (C) **property delimiting the counterpositive** — In this context, Pratiyogitāvacchedaka-dharma is associated with property delimiting the counterpositive .
३८२. (B) **The pot is not on the ground** — In this context, Negative proposition analysed is associated with The pot is not on the ground .
३८३. (B) **Negative proposition analysed** — The correct association is Negative proposition analysed with The pot is not on the ground .
३८४. (A) **eight different meanings** — In this context, One negative proposition may yield is associated with eight different meanings .
३८५. (D) **prior non-existence** — In this context, Prāgabhāva is associated with prior non-existence .
३८६. (D) **posterior non-existence or destructional absence** — In this context, Pradhvaṃsābhāva is associated with posterior non-existence or destructional absence .
३८७. (C) **Pradhvaṃsābhāva** — The correct association is Pradhvaṃsābhāva with posterior non-existence or destructional absence .
३८८. (D) **absolute non-existence** — In this context, Atyantābhāva is associated with absolute non-existence .
३८९. (A) **relational non-existence** — In this context, Saṃsargābhāva is associated with relational non-existence .
३९०. (D) **mutual non-existence or difference** — In this context, Anyonyābhāva is associated with mutual non-existence or difference .
३९१. (D) **Anyonyābhāva** — The correct association is Anyonyābhāva with mutual non-existence or difference .
३९२. (D) **anyonyābhāva** — In this context, Pot is not cloth is associated with anyonyābhāva .
३९३. (C) **saṃsargābhāva** — In this context, Pot is not in the cloth is associated with saṃsargābhāva .
३९४. (D) **contact relation** — In this context, There is honey in the pot is associated with contact relation .

३९५. (B) **There is honey in the pot** — The correct association is There is honey in the pot with contact relation .
३९६. (A) **inherence relation** — In this context, There is sweetness in honey is associated with inherence relation .
३९७. (A) **temporary non-existence** — In this context, Sāmāyika abhāva is associated with temporary non-existence .
३९८. (C) **sāmāyika abhāva** — In this context, Pot not in the house now is associated with sāmāyika abhāva .
३९९. (D) **Pot not in the house now** — The correct association is Pot not in the house now with sāmāyika abhāva .
४००. (C) **exclusion theory associated with meaning/negation** — In this context, Apoha is associated with exclusion theory associated with meaning/negation .
४०१. (C) **exceptive or implicative negation** — In this context, Paryudāsa is associated with exceptive or implicative negation .
४०२. (C) **absolute or direct negation** — In this context, Prasajya-pratiṣedha is associated with absolute or direct negation .
४०३. (A) **Prasajya-pratiṣedha** — The correct association is Prasajya-pratiṣedha with absolute or direct negation .
४०४. (A) **cognition of non-existence** — In this context, Abhāva-jñāna is associated with cognition of non-existence .
४०५. (A) **negation of negation** — In this context, Abhāvābhāva is associated with negation of negation .
४०६. (D) **absence in a different locus** — In this context, Vyadhikaraṇa abhāva is associated with absence in a different locus .
४०७. (B) **Vyadhikaraṇa abhāva** — The correct association is Vyadhikaraṇa abhāva with absence in a different locus .
४०८. (B) **general non-existence** — In this context, Sāmānya abhāva is associated with general non-existence .
४०९. (D) **specific non-existence** — In this context, Viśeṣa abhāva is associated with specific non-existence .
४१०. (D) **non-existence of both** — In this context, Ubhayābhāva is associated with non-existence of both .
४११. (D) **Ubhayābhāva** — The correct association is Ubhayābhāva with non-existence of both .
४१२. (A) **non-existence of either one** — In this context, Anyatarābhāva is associated with non-existence of either one .
४१३. (C) **absence of pot** — In this context, Ghaṭābhāva is associated with absence of pot .
४१४. (A) **potness as counterpositive property** — In this context, Ghaṭatva is associated with potness as counterpositive property .
४१५. (D) **Ghaṭatva** — The correct association is Ghaṭatva with potness as counterpositive property .
४१६. (D) **blueness plus potness** — In this context, Blue pot absence is associated with blueness plus potness .
४१७. (B) **general non-existence** — In this context, General existence is associated with general non-existence .
४१८. (D) **general existence** — In this context, Specific non-existence is associated with general existence .
४१९. (C) **Specific non-existence** — The correct association is Specific non-existence with general existence .
४२०. (B) **ground possessing pot** — In this context, Ground possessing absence of pot is associated with ground possessing pot .
४२१. (C) **ground possessing absence of pot** — In this context, Ground possessing substance is associated with ground possessing absence of pot .
४२२. (A) **pot** — In this context, Pratiyogī in pot-absence is associated with pot .
४२३. (B) **Pratiyogī in pot-absence** — The correct association is Pratiyogī in pot-absence with pot .
४२४. (C) **perceptible counterpositive** — In this context, Samsargābhāva cognition is associated with perceptible counterpositive .
४२५. (D) **pot is perceptible** — In this context, Absence of pot on the ground is associated with pot is perceptible .
४२६. (B) **God is not perceptible** — In this context, Absence of God on the ground is associated with God is not perceptible .

४३७. (C) **Absence of God on the ground** — The correct association is Absence of God on the ground with God is not perceptible .
४३८. (D) **perceptible locus** — In this context, Anyonyābhāva cognition is associated with perceptible locus .
४३९. (A) **God as locus is not perceptible** — In this context, God is not ākāśa is associated with God as locus is not perceptible .
४३०. (A) **Navya-Nyāya technical apparatus** — In this context, Abhāva analysis is associated with Navya-Nyāya technical apparatus .
४३१. (C) **Abhāva analysis** — The correct association is Abhāva analysis with Navya-Nyāya technical apparatus .
४३२. (C) **symbolic logic** — In this context, Complex non-existence varieties is associated with symbolic logic .
४३३. (D) **same avacchedaka** — In this context, Reconciliation of opposite propositions is associated with same avacchedaka .
४३४. (A) **absence of blue pot** — In this context, Nilaghaṭābhāva is associated with absence of blue pot .
४३५. (C) **Nilaghaṭābhāva** — The correct association is Nilaghaṭābhāva with absence of blue pot .
४३६. (B) **substance** — In this context, Dravya is associated with substance .
४३७. (B) **substanceness** — In this context, Dravyatva is associated with substanceness .
४३८. (A) **Dravyatva** — The correct association is Dravyatva with substanceness .
४३९. (B) **the same delimiting capacity** — In this context, Same absence must be negated in is associated with the same delimiting capacity .
४४०. (D) **a particular relation such as contact or inherence** — In this context, Atyantābhāva is associated with a particular relation such as contact or inherence .
४४१. (A) **relation by which one thing may reside in another** — In this context, Relational absence is associated with relation by which one thing may reside in another .
४४२. (D) **Relational absence** — The correct association is Relational absence with relation by which one thing may reside in another .
४४३. (C) **honey would reside in pot by contact, not inherence** — In this context, Honey not in pot by inherence is associated with honey would reside in pot by contact, not inherence .
४४४. (B) **sweetness resides by inherence** — In this context, Sweetness not in honey by contact is associated with sweetness resides by inherence .
४४५. (B) **bibliography, transliteration marks and index** — In this context, Negation chapter endpoint is associated with bibliography, transliteration marks and index .
४४६. (B) **Negation chapter endpoint** — The correct association is Negation chapter endpoint with bibliography, transliteration marks and index .
४४७. (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.
४४८. (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.
४४९. (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.
४५०. (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.

- 848. (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.
- 849. (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.
- 849. (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.
- 848. (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.
- 844. (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.
- 846. (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.
- 849. (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.
- 846. (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.
- 849. (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.
- 850. (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.
- 848. (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.
- 849. (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.
- 849. (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.
- 848. (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.
- 844. (D) 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.
- 846. (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.
- 849. (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.
- 846. (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.
- 848. (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.
- 850. (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.

५०१. (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.
५०२. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५०३. (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.
५०४. (C) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५०५. (D) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५०६. (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.
५०७. (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.
५०८. (A) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५०९. (A) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५१०. (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.
५११. (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.
५१२. (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.
५१३. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५१४. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५१५. (B) Only 1, 2 — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
५१६. (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.
५१७. (C) Vākyapadīya — In this context, Vyākaraṇa school core text is associated with Vākyapadīya .
५१८. (D) Vyākaraṇa school core text — The correct association is Vyākaraṇa school core text with Vākyapadīya .
५१९. (B) Jaimini Sūtra — In this context, Mīmāṃsā foundational text is associated with Jaimini Sūtra .
५२०. (B) Gautama Sūtra — In this context, Nyāya foundational text is associated with Gautama Sūtra .
५२१. (A) Tattva Cintāmaṇi — In this context, Navya-Nyāya pioneer text is associated with Tattva Cintāmaṇi .
५२२. (D) Navya-Nyāya pioneer text — The correct association is Navya-Nyāya pioneer text with Tattva Cintāmaṇi .
५२३. (B) Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā — In this context, Vedānta linguistic sources is associated with Śaṅkara Bhāṣya, Bhāmatī and Vedānta Paribhāṣā .
५२४. (C) Pramāṇa Samuccaya of Dignāga — In this context, Buddhist linguistic source is associated with Pramāṇa Samuccaya of Dignāga .
५२५. (C) Pramāṇa Vārttika of Dharmakīrti — In this context, Buddhist epistemological source is associated with Pramāṇa Vārttika of Dharmakīrti .
५२६. (B) Buddhist epistemological source — The correct association is Buddhist epistemological source with Pramāṇa Vārttika of Dharmakīrti .

૫૨૭. (D) **Śabdānuśāsana of Hemacandra** — In this context, Jaina linguistic source is associated with Śabdānuśāsana of Hemacandra .
૫૨૮. (D) **Syādvāda Mañjarī of Mallisena** — In this context, Jaina philosophical source is associated with Syādvāda Mañjarī of Mallisena .
૫૨૯. (D) **Kāvya Prakāśa** — In this context, Poetics source for rasa and figures is associated with Kāvya Prakāśa .
૫૩૦. (B) **Poetics source for rasa and figures** — The correct association is Poetics source for rasa and figures with Kāvya Prakāśa .
૫૩૧. (B) **Dhvanyāloka** — In this context, Poetics source for dhvani is associated with Dhvanyāloka .
૫૩૨. (B) **Śaṭcakra-nirūpaṇa** — In this context, Tantra/Yoga example is associated with Śaṭcakra-nirūpaṇa .
૫૩૩. (C) **Haṭha-yoga-pradīpikā** — In this context, Yoga source named is associated with Haṭha-yoga-pradīpikā .
૫૩૪. (D) **Yoga source named** — The correct association is Yoga source named with Haṭha-yoga-pradīpikā .
૫૩૫. (A) **sources of linguistic philosophy** — In this context, Mahābhārata and Purāṇas is associated with sources of linguistic philosophy .
૫૩૬. (A) **relation of word and meaning** — In this context, Central Indian problem of language is associated with relation of word and meaning .
૫૩૭. (C) **how words synthesize into sentence meaning** — In this context, Central sentence problem is associated with how words synthesize into sentence meaning .
૫૩૮. (D) **Central sentence problem** — The correct association is Central sentence problem with how words synthesize into sentence meaning .
૫૩૯. (D) **exact specification of content and relation** — In this context, Central Navya-Nyāya problem is associated with exact specification of content and relation .
૫૪૦. (B) **literal, figurative and suggested meaning** — In this context, Central rhetoric problem is associated with literal, figurative and suggested meaning .
૫૪૧. (A) **how absence is delimited and cognized** — In this context, Central negation problem is associated with how absence is delimited and cognized .
૫૪૨. (D) **Central negation problem** — The correct association is Central negation problem with how absence is delimited and cognized .
૫૪૩. (A) **selective and analogical, not identity of systems** — In this context, Western comparison in the book is associated with selective and analogical, not identity of systems .
૫૪૪. (B) **Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā** — In this context, Concepts with no exact English equivalents is associated with Sphoṭa, Apoha, Anvitābhīdhāna and Avacchedakatā .
૫૪૫. (D) **bibliography with abbreviations** — In this context, Research apparatus is associated with bibliography with abbreviations .
૫૪૬. (A) **bibliography with abbreviations** — In this context, Transliteration marks is associated with bibliography with abbreviations .
૫૪૭. (D) **transliteration marks** — In this context, Index is associated with transliteration marks .
૫૪૮. (C) **Bibliography, transliteration marks and index** — In this context, Book's final reference sections is associated with Bibliography, transliteration marks and index .
૫૪૯. (B) **Book's final reference sections** — The correct association is Book's final reference sections with Bibliography, transliteration marks and index .

५५०. (A) **Nirukta to Navya-Nyāya** — In this context, Long scholarly range is associated with Nirukta to Navya-Nyāya .
५५१. (B) **modern Western analysis** — In this context, Indian philosophy of language is associated with modern Western analysis .
५५२. (C) **independently** — In this context, Indian and Western traditions is associated with independently .
५५३. (A) **Indian and Western traditions** — The correct association is Indian and Western traditions with independently .
५५४. (A) **tangential resemblance** — In this context, Common ground between traditions is associated with tangential resemblance .
५५५. (C) **Herculean to render into English** — In this context, Avacchedakatā language is associated with Herculean to render into English .
५५६. (A) **English equivalents as far as possible** — In this context, Sanskrit technical terms is associated with English equivalents as far as possible .
५५७. (D) **Sanskrit technical terms** — The correct association is Sanskrit technical terms with English equivalents as far as possible .
५५८. (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.
५५९. (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.
५६०. (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.
५६१. (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.
५६२. (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.
५६३. (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.
५६४. (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.
५६५. (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.
५६६. (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.
५६७. (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.
५६८. (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.
५६९. (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.
५७०. (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.

- 498. (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.
- 499. (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.
- 500. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 501. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 502. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 503. (D) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 504. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 505. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 506. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 507. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 508. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 509. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 510. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 511. (C) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 512. (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.
- 513. (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.
- 514. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 515. (A) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 516. (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.
- 517. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 518. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 519. (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.
- 520. (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.
- 521. (D) 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.
- 522. (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.
- 523. (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.
- 524. (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.
- 525. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.
- 526. (B) Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.

५९८. (C) **Only 1, 2** — Statements 1, 2 preserve the source association. The remaining statement substitutes an unrelated detail.

५९९. (A) **Vāk and Sphoṭa → Word and Meaning → Sentence and Verbal Cognition → Rhetoric Meaning → Navya-Nyāya Proposition → Negation** — The contents move from sphoṭavāda to word-meaning, sentence meaning, rhetoric, Navya-Nyāya proposition-analysis and finally negation.

६००. (A) **It allows the exact delimitation of property, relation and locus in propositions and negations.** — Avacchedakatā is used for specification: what property, relation or counterpositive is operative in a given proposition or absence.

६०१. (A) **Sphoṭa as the permanent word-symbol and Śabda-Brahman** — Sphoṭa is treated both linguistically and metaphysically, linking word-symbol, meaning and the ultimate word-principle.

६०२. (A) **Dhvani is transient sound, while sphoṭa is the stable meaning-bearing symbol.** — The grammatical account distinguishes fleeting audible sound from the stable symbol revealed through sound.

६०३. (A) **Mīmāṃsā — varṇa; Nyāya — pada; Vyākaraṇa — vākya** — Chapter I contrasts varṇavāda of Mīmāṃsakas, padavāda of Naiyāyikas and vākyavāda of Vaiyākaraṇas.

६०४. (A) **The former treats words as expressing already connected meanings; the latter treats separately expressed meanings as later connected.** — The two theories differ over whether connected meaning is primary or whether independently expressed meanings are synthetically connected afterwards.

६०५. (A) **Scott is the author of the Waverley.** — The book applies Navya-Nyāya technique to Russell's stock example "Scott is the author of the Waverley".

६०६. (A) **The absence can be delimited by different relations, loci and counterpositive properties.** — Navya-Nyāya analysis distinguishes locus, counterpositive, relation and delimiting property, producing different readings.

६०७. (A) **The first is anyonyābhāva; the second is saṃsargābhāva.** — "The pot is not cloth" states mutual non-existence/difference; "The pot is not in the cloth" denies a relational connection.

६०८. (A) **The speaker's intention and context** — The text uses such examples to show that intended meaning depends on purpose, context and speaker intention.

६०९. (A) **Honey-moon** — "Honey-moon" is treated as conventionally fixed despite being a compound of meaningful parts.

६१०. (A) **Morning star** — "Morning star" retains some derivational force but is restricted to a particular conventional referent.

६११. (A) **He irrigates with fire.** — The sentence "He irrigates with fire" fails because fire lacks fitness for irrigation.

६१२. (A) **Apoha** — Apoha belongs to exclusion/negation discussions, not to the four sentence-conditions.

६१३. (A) **Śakti** — Śakti is word-potency; Parā, Paśyantī, Madhyamā and Vaikharī are the four levels of speech.

६१४. (A) **Rasavāda** — The three views in Chapter I are letter, word and sentence theories.

६१५. (A) **Vyañjanā as suggested meaning dependent on context** — Vyañjanā shows how a sentence carries suggested meaning beyond literal and figurative usage.

६१६. (A) **Lakṣaṇā involves secondary indication; vyañjanā involves suggestion.** — The rhetoric chapter separates secondary/figurative indication from suggested or implied meaning.

६१७. (A) **Avacchedakatā, Prakāratā, Viśayatā, Viśeṣyatā** — The first set belongs to Navya-Nyāya content and proposition analysis; the other sets belong to poetics, speech-levels or word classification.

६१८. (A) **Prāgabdhāva, Pradhvaṃsābhāva, Atyantābhāva, Saṃsargābhāva** — Chapter VI discusses distinctions of non-existence including prior, posterior, absolute and relational absence.

अध्याय २ : Trends of Linguistic Analysis in Indian Philosophy — Videha

Standard UPSC Prelims Quiz

१. Which of the following pairs is correctly matched?

- (A) Vakrokti — one form of secondary indication discussed in poetics
- (B) Vakrokti — oblique or striking expression
- (C) Vakrokti — suggestion, often called the soul of poetry
- (D) Vakrokti — superimpositional form of secondary indication

२. Which of the following belongs to the source-list of four levels of speech?

- (A) Madhyama
- (B) Guna
- (C) Manipura
- (D) Tadracha

३. In the book, which item is associated with: Nama and Rupa?

- (A) Two modes of manifestation
- (B) Vyakti
- (C) Yogyata
- (D) Oldest available specimen of etymological analysis

४. In the book, which item is associated with: articulate sound produced by vocal organs?

- (A) Vyakarana Darshana
- (B) Sentence-analysis topic on verbal cognition
- (C) Varnatmaka sabda
- (D) Paryudasa

५. In the book, which item is associated with: primary denotative potency of a word?

- (A) Theory of Sphota
- (B) Oldest available specimen of etymological analysis
- (C) Sakti or Abhidha
- (D) Contents of mind and objective world

६. Which one of the following is NOT a topic listed under Chapter Two — Word and Meaning?

- (A) Vyakti/Jati/Akrti
- (B) Yogyata
- (C) potency of word
- (D) fourteen determinant factors of meaning

७. In the book, which item is associated with: one skilled in determining the validity of words and propositions?

- (A) Vrtti
- (B) First edition
- (C) Kumarila on word-meaning relation
- (D) Specialist called Pada-Vakya-Pramanajna

८. Why does Gautama reject treating word-meaning relation as vyapti?

- (A) Because he accepts only poetic suggestion
- (B) Because words like 'food' or 'fire' do not produce the object or effect merely by being uttered
- (C) Because he treats all words as meaningless sounds
- (D) Because he rejects all testimony

१. Which of the following pairs is correctly matched?

- (A) Sabdabodha — verbal cognition
- (B) Sabdabodha — test relevant to the status of statements
- (C) Sabdabodha — not a sentence
- (D) Sabdabodha — view that connected meanings themselves are expressed

१०. Which of the following pairs is correctly matched?

- (A) Word-analysis topic on import — whether a word signifies Vyakti, Jati or Akrti
- (B) Word-analysis topic on import — Vacyartha, Laksyartha and Vyangyārtha
- (C) Word-analysis topic on import — There is no pot on the ground
- (D) Word-analysis topic on import — Analysis of Sentence (Vākya) and its meaning

११. Which of the following is correctly associated with Saropa Laksana in Prof. Hari Mohan Jha's book?

- (A) that from which meaning bursts forth or is manifested
- (B) Analysis of language in the light of Sphotavada
- (C) superimpositional form of secondary indication
- (D) Sloka Varttika

१२. Which of the following pairs is correctly matched?

- (A) Rhetoric-analysis topic — Laksana and Vyanjana
- (B) Rhetoric-analysis topic — Varnavada, Padavada and Vakyavada
- (C) Rhetoric-analysis topic — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava
- (D) Rhetoric-analysis topic — Anvitabhidhana and Abhihitānvaya

१३. Which of the following is correctly associated with Vākya in Prof. Hari Mohan Jha's book?

- (A) sentence or combination of words producing a specific sense
- (B) one mode of negative expression
- (C) Madhyama
- (D) source associated with the dhvani theory

१४. Which of the following pairs is correctly matched?

- (A) Pasyanti location — navel region
- (B) Pasyanti location — infinite and boundless like an ocean
- (C) Pasyanti location — Vaikhari, the vocal stage
- (D) Pasyanti location — Susumna nadi

१५. In the book, which item is associated with: oblique or striking expression?

- (A) Visaya
- (B) Paribhasa
- (C) Jayanta Bhatta source
- (D) Vakrokti

१६. Consider the following statements: 1. Unrelated jumble of words is associated with not a sentence. 2. Unrelated jumble of words is associated with whether cognition of sound and sense is identical. Which of the statements given above is/are correct?

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

१७. Which of the following pairs is correctly matched?

- (A) Gangayam ghosah — stock example for figurative indication involving Ganga
- (B) Gangayam ghosah — figurative meaning
- (C) Gangayam ghosah — tertiary potency and implied meaning
- (D) Gangayam ghosah — figurative identification by absorption

१८. Which one of the following is NOT a topic listed under Chapter Three — Sentence?

- (A) Vyahati
- (B) fourfold classification of words
- (C) Anvitabhidhana
- (D) validity of statements

१९. Consider the following statements: 1. Prabhakara on word potency is associated with the signifier or denoter. 2. Prabhakara on word potency is associated with Anubhavika and Smarika. Which of the statements given above is/are correct?

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

२०. Consider the following statements: 1. Kavya-sastra masters is associated with Srigokul Mudranalaya, Varanasi. 2. Kavya-sastra masters is associated with Mammata, Visvanatha and others. Which of the statements given above is/are correct?

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

२१. Which of the following pairs is correctly matched?

- (A) Negative proposition example — posterior non-existence after destruction
- (B) Negative proposition example — to bring out vakyartha clearly and precisely
- (C) Negative proposition example — direct or absolute negation
- (D) Negative proposition example — There is no pot on the ground

२२. Which of the following pairs is correctly matched?

- (A) Rasa — aesthetic relish produced through poetic factors
- (B) Rasa — implied meaning
- (C) Rasa — tertiary potency and implied meaning
- (D) Rasa — suggestion, often called the soul of poetry

२३. Which of the following is correctly associated with Kesava Misra source in Prof. Hari Mohan Jha's book?

- (A) one lakh slokas and a reputed encyclopaedia of linguistic analysis
- (B) analysis of language: word, proposition, meaning and allied issues
- (C) test relevant to the status of statements
- (D) Tarka Bhasa

२४. Consider the following statements: 1. Seat of Pasyanti-vak in Woodroffe summary is associated with Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai. 2. Seat of Pasyanti-vak in Woodroffe summary is associated with Svadhisthana Cakra. Which of the statements given above is/are correct?

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

२५. In the book, which item is associated with: Tarka Sangraha with Tarka Dipika?

- (A) Yaugika-rudha
- (B) Question under Sphota
- (C) Annam Bhatta source
- (D) Bhagavata Purana on word-God

२६. Which of the following belongs to the source-list of six cakras named in the discussion?

- (A) Navya Nyaya
- (B) Ajna
- (C) Visayata
- (D) Alankara

२७. Which of the following is correctly associated with Title in Prof. Hari Mohan Jha's book?

- (A) Trends of Linguistic Analysis in Indian Philosophy
- (B) phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical
- (C) Nyaya Kusumanjali
- (D) meaningful word, such as ghata

२८. Which of the following is correctly associated with Formless and soundless quid in Prof. Hari Mohan Jha's book?

- (A) Didhiti
- (B) Dr. D. M. Datta
- (C) Pandit Durgadhara Jha
- (D) Para Brahman or Paramatman

२९. In the book, which item is associated with: Kavya Prakasa, Sahitya Darpana, Rasa Gangadhara, Dhvanyaloka, Kavyadarsa and Kavyalankara?

- (A) Paribhasa
- (B) Poetic/rhetoric sources
- (C) Validity of statements
- (D) Asatti

३०. In the book, which item is associated with: technical or stipulated modern convention?

- (A) Vyakarana Darshana
- (B) Paribhasa
- (C) Jagadisa works
- (D) Vyangyārtha

३१. Which of the following is correctly associated with Visayi in Prof. Hari Mohan Jha's book?

- (A) possessor of content
- (B) infinite and boundless like an ocean
- (C) 25. 3. 81
- (D) Sabda and Artha

३२. In the book, which item is associated with: absence of both?

- (A) Author
- (B) Upadana Laksana
- (C) Sabda-tattva in Bhartrhari
- (D) Ubhayabhava

३३. Consider the following statements: 1. Pada is associated with a meaningful combination of letters with denotative capacity. 2. Pada is associated with mutual non-existence or difference. Which of the statements given above is/are correct?

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

३४. Which of the following pairs is correctly matched?

- (A) Ideational silent speech — consciousness manifesting as vibrations
- (B) Ideational silent speech — Madhyama
- (C) Ideational silent speech — Svadhisthana Cakra
- (D) Ideational silent speech — Anahata Cakra

३५. In the book, which item is associated with: the signifier or denoter?

- (A) Nirarthaka
- (B) Two modes of manifestation
- (C) Abhidha
- (D) Vacaka

३६. Which of the following pairs is correctly matched?

- (A) Paksadhara Misra commentary — Tattvaloka
- (B) Paksadhara Misra commentary — Sankara Bhasya, Bhamati and Vedanta Paribhasa
- (C) Paksadhara Misra commentary — Bhartrhari's Vakyapadiya and its commentators Punyraj and Helaraja
- (D) Paksadhara Misra commentary — Jaimini Sutra, Sabara Bhasya and Sloka Varttika

३७. Which of the following pairs is correctly matched?

- (A) Samanya Abhava — author associated with Apohasiddhi
- (B) Samanya Abhava — pot-knowledge
- (C) Samanya Abhava — general absence
- (D) Samanya Abhava — Buddhist exclusion theory

३८. In which chapter/section does the topic 'Vacya-vacaka-bhava' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter Three — Sentence
- (C) Chapter Four — Rhetoric Language
- (D) Chapter One — Sphotavada

३९. Consider the following statements: 1. Akanksa is associated with Sphota is meaning-bearer; dhvani is the audible revealer. 2. Akanksa is associated with expectancy among words. Which of the statements given above is/are correct?

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

४०. Which of the following belongs to the source-list of six cakras named in the discussion?

- (A) Yaugika-rudha
- (B) Muladhara
- (C) Wisdom
- (D) Russell

४१. Consider the following statements: 1. Speech stage called language is associated with Vaikhari, the vocal stage. 2. Speech stage called language is associated with In the beginning was the Word. Which of the statements given above is/are correct?

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

४२. Consider the following statements: 1. Outer audible speech is associated with Vaikhari. 2. Outer audible speech is associated with Tarka Prakasa. Which of the statements given above is/are correct?

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

४३. In which chapter/section does the topic 'Vakrokti' chiefly belong according to the book's plan?

- (A) Chapter Five — Navya Nyaya Proposition
- (B) Chapter Three — Sentence
- (C) Chapter Four — Rhetoric Language
- (D) Chapter Two — Word and Meaning

४४. Consider the following statements: 1. Sphota contrasted with dhvani is associated with Sphota is meaning-bearer; dhvani is the audible revealer. 2. Sphota contrasted with dhvani is associated with form or figure. Which of the statements given above is/are correct?

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

४५. In which chapter/section does the topic 'Abhava' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Five — Navya Nyaya Proposition
- (C) Chapter Two — Word and Meaning
- (D) Chapter Four — Rhetoric Language

४६. Consider the following statements: 1. Patanjali's Mahabhasya observation is associated with Pandit Durgadhara Jha. 2. Patanjali's Mahabhasya observation is associated with even one word properly known and used can be fruitful. Which of the statements given above is/are correct?

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

४७. Which of the following is correctly associated with Introduction's aspects of language in Prof. Hari Mohan Jha's book?

- (A) Mahabharata and the Puranas
- (B) phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical
- (C) Muladhara region
- (D) Language of avacchedakata

४८. Which of the following pairs is correctly matched?

- (A) Varna Sphota — how sense emerges from sound
- (B) Varna Sphota — sphota at the level of words
- (C) Varna Sphota — sphota at the level of letters
- (D) Varna Sphota — primary/natural sound revealing sphota

४९. Which of the following is correctly associated with Bhartrhari on knowledge in Prof. Hari Mohan Jha's book?

- (A) suggestion arising from the word
- (B) no idea is without word and all knowledge is manifested by word
- (C) delimiting or specifying function used for precision
- (D) Bhasa Pariccheda with Siddhanta Muktaavali

५०. Which of the following pairs is correctly matched?

- (A) Sphotavada topic — There is no pot on the ground
- (B) Sphotavada topic — four levels of speech: Para, Pasyanti, Madhyama and Vaikhari
- (C) Sphotavada topic — Akanksa, Asatti, Yogyata and Tatparya
- (D) Sphotavada topic — Vacyartha, Lakshyartha and Vyangyārtha

५१. In the book, which item is associated with: meaning fixed by someone at some time?

- (A) Two modes of manifestation
- (B) Anyatarabhava
- (C) Adhunikā Sanketa
- (D) Paryudasa

५२. Which of the following pairs is correctly matched?

- (A) Kumarila on word-meaning relation — meaningful word, such as ghata
- (B) Kumarila on word-meaning relation — Apoha or exclusion
- (C) Kumarila on word-meaning relation — identity-in-difference or bhedabheda
- (D) Kumarila on word-meaning relation — a meaningful combination of letters with denotative capacity

५३. In the book, which item is associated with: classification combining derivation and convention?

- (A) Taittiriya Brahmana parallel
- (B) Yaugika-rudha
- (C) Anvaya
- (D) Avacchedakata

५४. In the book, which item is associated with: Jati, Guna, Kriya and Tadrcca?

- (A) Fourfold Pravrittis
- (B) Old Naiyayikas on word-meaning relation
- (C) Prakarata
- (D) Yaugika-rudha

५५. In the book, which item is associated with: Muladhara region?

- (A) Non-existence topic
- (B) Visayata
- (C) Para location
- (D) Udayanacarya source

५६. Which of the following is correctly associated with Series in Prof. Hari Mohan Jha's book?

- (A) classification combining derivation and convention
- (B) Chaukhambha Oriental Research Studies No. 22
- (C) Rudha, Yaugika, Yogarudha and Yaugika-rudha
- (D) primary meaning is blocked or unsuitable

५७. In the book, which item is associated with: test relevant to the status of statements?

- (A) Srikantha source
- (B) Jahatsvartha Laksana
- (C) Vedanta sources
- (D) Verification

५८. Which of the following pairs is correctly matched?

- (A) Vacaka — Apoha or exclusion
- (B) Vacaka — the signifier or denoter
- (C) Vacaka — a spoken word (pada) signifying something
- (D) Vacaka — a meaningful combination of letters with denotative capacity

५९. Which of the following is correctly associated with Vacyartha in Prof. Hari Mohan Jha's book?

- (A) literal meaning
- (B) Jaimini Sutra, Sabara Bhasya and Sloka Varttika
- (C) Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya
- (D) Madhyama

६०. Which one of the following is NOT a topic listed under Chapter Three — Sentence?

- (A) Anvaya
- (B) Vyangyārtha
- (C) verification
- (D) Tatparya

६१. Which of the following pairs is correctly matched?

- (A) Padavada — propounded mainly by the Grammatical School of Philosophy
- (B) Padavada — the word is treated as the unit of language
- (C) Padavada — that from which meaning bursts forth or is manifested
- (D) Padavada — class or universal sphota

६२. Which of the following is correctly associated with Purpose of Navya Nyaya proposition analysis in Prof. Hari Mohan Jha's book?

- (A) to bring out vakyartha clearly and precisely
- (B) direct or absolute negation
- (C) Astadhyayi, Mahabhasya and Varttikas
- (D) contentness of knowledge

६३. In the book, which item is associated with: figurative identification by absorption?

- (A) Rhetoric-analysis topic on poetic language
- (B) Aucitya
- (C) Sadhyavasana Laksana
- (D) Laksana

६४. Which of the following pairs is correctly matched?

- (A) Vyadhikarana Abhava — absolute non-existence
- (B) Vyadhikarana Abhava — absence with a differently located delimiting factor
- (C) Vyadhikarana Abhava — delimiting property
- (D) Vyadhikarana Abhava — mutual non-existence or difference

६५. Consider the following statements: 1. Aucitya is associated with propriety or appropriateness in poetry. 2. Aucitya is associated with Sphota Siddhi. Which of the statements given above is/are correct?

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

६६. Which of the following is correctly associated with Author's U.G.C. context in Prof. Hari Mohan Jha's book?

- (A) juxtaposition or proximity of words
- (B) There is no pot on the ground
- (C) Utilisation of Retired Teachers project
- (D) Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin

६७. Which of the following belongs to the source-list of poetic-language approaches?

- (A) Visayata
- (B) Svadhisthana
- (C) Yaugika-rudha
- (D) Alankara

६८. Which of the following is correctly associated with Vyadi's Sangraha in Prof. Hari Mohan Jha's book?

- (A) adjectivity or qualificativeness
- (B) sentence meaning and verbal injunctions
- (C) one lakh slokas and a reputed encyclopaedia of linguistic analysis
- (D) Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra

६९. Which of the following pairs is correctly matched?

- (A) Yaugika — the signifier or denoter
- (B) Yaugika — word understood from its constituent parts
- (C) Yaugika — meaningless sound-form, such as tagha
- (D) Yaugika — universal or class-character

७०. Which of the following pairs is correctly matched?

- (A) Visayi — possessor of content
- (B) Visayi — counter-positive of an absence
- (C) Visayi — splitting content into visesyata, prakarata and samsargata
- (D) Visayi — delimiting property

- ७१. Which of the following is correctly associated with Seat of Para-vak in Woodroffe summary in Prof. Hari Mohan Jha's book?**
- (A) meaningful word, such as ghata
 - (B) Laghu Manjusa and Sphotavada
 - (C) sphota at the level of words
 - (D) Muladhara Cakra
- ७२. In the book, which item is associated with: Apoha or exclusion?**
- (A) Rhetoric-analysis topic on meaning
 - (B) Sabda-tattva in Bhartrhari
 - (C) Buddhist logicians on word meaning
 - (D) Abhidha
- ७३. Which of the following is correctly associated with Sphotavada topic in Prof. Hari Mohan Jha's book?**
- (A) verbal cognition
 - (B) four levels of speech: Para, Pasyanti, Madhyama and Vaikhari
 - (C) sound (dhvani) perceived by the auditory sense-organ
 - (D) sentence of a reliable person, apta-vakya
- ७४. In which chapter/section does the topic 'Adhunik Sanketa' chiefly belong according to the book's plan?**
- (A) Chapter Two — Word and Meaning
 - (B) Chapter Four — Rhetoric Language
 - (C) Chapter Five — Navya Nyaya Proposition
 - (D) Chapter Three — Sentence
- ७५. Which one of the following is NOT a topic listed under Chapter Four — Rhetoric Language?**
- (A) Akanksa
 - (B) Vyanjana
 - (C) Riti
 - (D) Lakshyartha
- ७६. Consider the following statements: 1. Vakyartha-bodha is associated with absence of both. 2. Vakyartha-bodha is associated with cognition or interpretation of sentence meaning. Which of the statements given above is/are correct?**
- (A) 1 only
 - (B) Neither 1 nor 2
 - (C) Both 1 and 2
 - (D) 2 only
- ७७. Consider the following statements: 1. Bhagavata Purana on word-God is associated with infinite and boundless like an ocean. 2. Bhagavata Purana on word-God is associated with Tarka Sangraha with Tarka Dipika. Which of the statements given above is/are correct?**
- (A) Neither 1 nor 2
 - (B) Both 1 and 2
 - (C) 1 only
 - (D) 2 only
- ७८. Which of the following is correctly associated with Nyaya-type concern in Prof. Hari Mohan Jha's book?**
- (A) classification combining derivation and convention
 - (B) conditions and analysis of verbal cognition
 - (C) sphota at the level of words
 - (D) primary meaning is blocked or unsuitable

७९. Which one of the following is NOT a topic listed under Chapter Two — Word and Meaning?

- (A) theory of sphota
- (B) fourfold classification of words
- (C) Adhunikā Sanketa
- (D) role of the verb

८०. In which chapter/section does the topic 'Dhvani' chiefly belong according to the book's plan?

- (A) Chapter Four — Rhetoric Language
- (B) Chapter Two — Word and Meaning
- (C) Chapter One — Sphotavada
- (D) Chapter Five — Navya Nyaya Proposition

८१. In which chapter/section does the topic 'fourfold Pravrittis' chiefly belong according to the book's plan?

- (A) Chapter One — Sphotavada
- (B) Chapter Two — Word and Meaning
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Three — Sentence

८२. Consider the following statements: 1. Sadhyavasana Laksana is associated with substantivity. 2. Sadhyavasana Laksana is associated with figurative identification by absorption. Which of the statements given above is/are correct?

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

८३. Which of the following pairs is correctly matched?

- (A) Friend thanked as an eminent Naiyayika of Mithila — Pandit Durgadhara Jha
- (B) Friend thanked as an eminent Naiyayika of Mithila — Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai
- (C) Friend thanked as an eminent Naiyayika of Mithila — Prof. Hari Mohan Jha
- (D) Friend thanked as an eminent Naiyayika of Mithila — Trends of Linguistic Analysis in Indian Philosophy

८४. Which of the following pairs is correctly matched?

- (A) Upadana Laksana — one form of secondary indication discussed in poetics
- (B) Upadana Laksana — aesthetic relish produced through poetic factors
- (C) Upadana Laksana — literal meaning
- (D) Upadana Laksana — oblique or striking expression

८५. Which of the following is correctly associated with Varadacarya source in Prof. Hari Mohan Jha's book?

- (A) Mammata, Visvanatha and others
- (B) Tarkika Raksa
- (C) Dr. Sangam Lal Pandey
- (D) sentence or combination of words producing a specific sense

८६. Which of the following is correctly associated with Nirarthaka in Prof. Hari Mohan Jha's book?

- (A) the signifier or denoter
- (B) Tarka Prakasa
- (C) the letter is treated as the unit of language
- (D) meaningless sound-form, such as tagha

८७. Consider the following statements: 1. Ratnakirti is associated with author associated with Apohasiddhi. 2.

Ratnakirti is associated with oblique or striking expression. Which of the statements given above is/are correct?

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

८८. Which of the following pairs is correctly matched?

- (A) Madhavacarya's Sarva Darshana Sangraha — Sphota Siddhi
- (B) Madhavacarya's Sarva Darshana Sangraha — Pramana Samuccaya of Dignaga and Pramana Varttika of Dharmakirti
- (C) Madhavacarya's Sarva Darshana Sangraha — explains the grammatical school in the chapter on Panini Darsana
- (D) Madhavacarya's Sarva Darshana Sangraha — Sankara Bhasya, Bhamati and Vedanta Paribhasa

८९. In which chapter/section does the topic 'Navya Nyaya technique' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Two — Word and Meaning
- (C) Chapter One — Sphotavada
- (D) Chapter Five — Navya Nyaya Proposition

९०. Which of the following does NOT belong to the source-list of poetic-language approaches?

- (A) Dhvani
- (B) Alankara
- (C) Vacyartha
- (D) Rasa

९१. In the book, which item is associated with: semantic compatibility or fitness?

- (A) Yogyata
- (B) Bhartrhari on knowledge
- (C) Editor's Preface on coverage
- (D) Nirarthaka

९२. In which chapter/section does the topic 'Tatparya' chiefly belong according to the book's plan?

- (A) Chapter Four — Rhetoric Language
- (B) Chapter Three — Sentence
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter One — Sphotavada

९३. Which of the following does NOT belong to the source-list of schools included in the range of the book?

- (A) Alankara Shastra
- (B) Vedanta
- (C) Aucitya
- (D) Vyakarana Darshana

९४. Consider the following statements: 1. Yogarudha is associated with Chaukhambha Orientalia. 2. Yogarudha is associated with word with both derivative and conventional force. Which of the statements given above is/are correct?

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

१५. Which of the following is correctly associated with Annam Bhatta source in Prof. Hari Mohan Jha's book?

- (A) Nyaya Manjari
- (B) Jaimini Sutra, Sabara Bhasya and Sloka Varttika
- (C) Tarka Sangraha with Tarka Dipika
- (D) figurative identification by absorption

१६. Consider the following statements: 1. Padartha is associated with Vaikhari, the vocal stage. 2. Padartha is associated with the object or meaning denoted by the word. Which of the statements given above is/are correct?

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

१७. In the book, which item is associated with: word understood from its constituent parts?

- (A) Yaugika
- (B) General Editor
- (C) Abhavabhava
- (D) Verification

१८. In the book, which item is associated with: Analysis of Rhetoric Language?

- (A) Chapter Four
- (B) Vyakti
- (C) Nirarthaka
- (D) Vacyartha

१९. Consider the following statements: 1. Nirarthaka is associated with secondary or figurative potency of a word. 2. Nirarthaka is associated with meaningless sound-form, such as tagha. Which of the statements given above is/are correct?

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

१००. Consider the following statements: 1. Avacchedaka dharma is associated with Nyaya Ratna Mala and Sastra Dipika. 2. Avacchedaka dharma is associated with delimiting property. Which of the statements given above is/are correct?

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

१०१. Which of the following pairs is correctly matched?

- (A) Unrelated jumble of words — sentence or combination of words producing a specific sense
- (B) Unrelated jumble of words — conditions and analysis of verbal cognition
- (C) Unrelated jumble of words — not a sentence
- (D) Unrelated jumble of words — cognition or interpretation of sentence meaning

१०२. Which of the following does NOT belong to the source-list of six cakras named in the discussion?

- (A) Ajna
- (B) Muladhara
- (C) Svadhisthana
- (D) Vaikhari

१०३. Which of the following is correctly associated with Satapatha Brahmana's claim in Prof. Hari Mohan Jha's book?

- (A) Ultimate Reality beyond Prajapati is Vak
- (B) contentness located in the pot
- (C) technical or stipulated modern convention
- (D) Varanasi

१०४. In which chapter/section does the topic 'relation between word and meaning' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Two — Word and Meaning
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Four — Rhetoric Language

१०५. Which of the following is correctly associated with Deepest subtle level of speech in Prof. Hari Mohan Jha's book?

- (A) Tarka Sangraha with Tarka Dipika
- (B) Analysis of Rhetoric Language
- (C) synthesis or mutual connection of word meanings
- (D) Para

१०६. Which one of the following is NOT a topic listed under Chapter Three — Sentence?

- (A) Vakyartha-bodha
- (B) validity of statements
- (C) necessary conditions of sentence
- (D) four levels of speech

१०७. Consider the following statements: 1. Abhavabhava is associated with consciousness manifesting as vibrations. 2. Abhavabhava is associated with negation of negation. Which of the statements given above is/are correct?

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

१०८. Which of the following is correctly associated with Old Naiyayikas on word-meaning relation in Prof. Hari Mohan Jha's book?

- (A) Chaukhambha Orientalia
- (B) even one word properly known and used can be fruitful
- (C) absolute non-existence
- (D) dependence on the will of God

१०९. Which of the following pairs is correctly matched?

- (A) Ajanika Sanketa — beginningless traditional/conventional meaning
- (B) Ajanika Sanketa — technical or stipulated modern convention
- (C) Ajanika Sanketa — a meaningful combination of letters with denotative capacity
- (D) Ajanika Sanketa — form or figure

११०. Which of the following pairs is correctly matched?

- (A) Vaiyakaranas on word-meaning relation — vacaka-vacya relation determined by sakti
- (B) Vaiyakaranas on word-meaning relation — Apoha or exclusion
- (C) Vaiyakaranas on word-meaning relation — a spoken word (pada) signifying something
- (D) Vaiyakaranas on word-meaning relation — meaningful word, such as ghata

१११. Which of the following is correctly associated with Friend thanked as an eminent Naiyayika of Mithila in Prof. Hari Mohan Jha's book?

- (A) Pandit Durgadhara Jha
- (B) Varanasi
- (C) Bring a cow
- (D) 1981

११२. In the book, which item is associated with: Sphota Siddhi?

- (A) Sakti or Abhidha
- (B) Ratnakirti
- (C) Mandana Misra work
- (D) Patanjali on word-meaning relation

११३. In which chapter/section does the topic 'Vakyavada' chiefly belong according to the book's plan?

- (A) Chapter Five — Navya Nyaya Proposition
- (B) Chapter One — Sphotavada
- (C) Chapter Four — Rhetoric Language
- (D) Chapter Three — Sentence

११४. Which of the following is correctly associated with Tatparya in Prof. Hari Mohan Jha's book?

- (A) relationality
- (B) Sphota Siddhi
- (C) Brhati Tika
- (D) speaker's intention or purpose

११५. Which of the following pairs is correctly matched?

- (A) Ghatanistha visayata — author associated with Apohasiddhi
- (B) Ghatanistha visayata — contentness located in the pot
- (C) Ghatanistha visayata — temporary absence
- (D) Ghatanistha visayata — posterior non-existence after destruction

११६. Which of the following pairs is correctly matched?

- (A) Specialist called Pada-Vakya-Pramanajna — analysis of figurative language
- (B) Specialist called Pada-Vakya-Pramanajna — standpoints of different schools of Indian Philosophy
- (C) Specialist called Pada-Vakya-Pramanajna — Nirukta of Yaska
- (D) Specialist called Pada-Vakya-Pramanajna — one skilled in determining the validity of words and propositions

११७. Which of the following pairs is correctly matched?

- (A) Publisher's city — 1981
- (B) Publisher's city — University Professor and Head of the Department of Philosophy, Patna University
- (C) Publisher's city — Varanasi
- (D) Publisher's city — Dr. Sangam Lal Pandey

११८. Which of the following is correctly associated with Gauni Laksana in Prof. Hari Mohan Jha's book?

- (A) delimiting property
- (B) Tarka Sangraha with Tarka Dipika
- (C) In the beginning was the Word
- (D) figurative use based on similarity or quality

११९. Which of the following is correctly associated with First edition in Prof. Hari Mohan Jha's book?

- (A) vibhava, anubhava and vyabhicari combine for rasa
- (B) Vaikhari
- (C) ornament of poetry
- (D) 1981

१२०. Which of the following is correctly associated with Kumarila on word-meaning relation in Prof. Hari Mohan Jha's book?

- (A) identity-in-difference or bhedabheda
- (B) particular absence
- (C) sentence of a reliable person, apta-vakya
- (D) analysis in terms of Avacchedakata

१२१. Which of the following pairs is correctly matched?

- (A) Vrtti — meaning fixed by someone at some time
- (B) Vrtti — the word-meaning relation that gives rise to verbal cognition
- (C) Vrtti — the thing signified or denoted
- (D) Vrtti — relation of signification between word and meaning

१२२. Consider the following statements: 1. Contents of mind and objective world is associated with Tattva Cintamani of Gangesa Upadhyaya. 2. Contents of mind and objective world is associated with Sabda and Artha. 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. Which of the following is correctly associated with Chapter Five in Prof. Hari Mohan Jha's book?

- (A) whether cognition of sound and sense is identical
- (B) discussion of authoritative and meaningful verbal cognition
- (C) Srigokul Mudranalaya, Varanasi
- (D) Navya Nyaya analysis of proposition

१२४. Which of the following does NOT belong to the source-list of four levels of speech?

- (A) Rasa
- (B) Vaikhari
- (C) Para
- (D) Pasyanti

१२५. In the book, which item is associated with: sphota at the level of words?

- (A) Pada Sphota
- (B) Patanjali on word-meaning relation
- (C) Technical style demonstrated in that presidential address
- (D) Atharva Veda's claim

११६. In the book, which item is associated with: aesthetic relish produced through poetic factors?

- (A) Sir Robert Ammerman's cited view of analysis
- (B) Dhvani
- (C) Rasa
- (D) Word-analysis topic on import

११७. Which of the following does NOT belong to the source-list of fourfold word tendencies?

- (A) Kriya
- (B) Tadrcha
- (C) Guna
- (D) Vyangyārtha

११८. Which of the following is correctly associated with Pratiyogi in Prof. Hari Mohan Jha's book?

- (A) counter-positive of an absence
- (B) Srigokul Mudranalaya, Varanasi
- (C) word based on convention or established usage
- (D) Sankara Bhasya, Bhamati and Vedanta Paribhasa

११९. In the book, which item is associated with: primary potency and literal meaning?

- (A) Subtle speech originating near the navel
- (B) Abhidha
- (C) Nadi most closely associated with speech in the account
- (D) Laksana

१२०. In the book, which item is associated with: Sabda Sakti Prakasika and Avacchedakatva-nirukti?

- (A) Ghatanistha visayata
- (B) Dhvani
- (C) Jagadisa works
- (D) Vakrokti

१२१. Which one of the following is NOT a topic listed under Chapter One — Sphotavada?

- (A) four levels of speech
- (B) Sphota and Dhvani
- (C) metaphysical nature of speech
- (D) Asatti

१२२. In the book, which item is associated with: Pasyanti?

- (A) Subtle speech originating near the navel
- (B) Yogyata
- (C) Srikantha source
- (D) Jati Sphota

१२३. Which one of the following is NOT a topic listed under Chapter Two — Word and Meaning?

- (A) fourfold classification of words
- (B) relation between word and meaning
- (C) meaning of sabda
- (D) Padavada

१३४. Which of the following is correctly associated with Visaya in Prof. Hari Mohan Jha's book?

- (A) Vaikhari
- (B) whether cognition of sound and sense is identical
- (C) technical or stipulated modern convention
- (D) content or object of knowledge

१३५. Which of the following pairs is correctly matched?

- (A) Padajnana — sentence or combination of words producing a specific sense
- (B) Padajnana — knowledge of words as a cause in verbal cognition
- (C) Padajnana — sentence meaning and verbal injunctions
- (D) Padajnana — discussion of authoritative and meaningful verbal cognition

१३६. Which of the following pairs is correctly matched?

- (A) Dhvanyatmaka sabda — Apoha or exclusion
- (B) Dhvanyatmaka sabda — identity-in-difference or bhedabheda
- (C) Dhvanyatmaka sabda — inarticulate sound such as drum or bell
- (D) Dhvanyatmaka sabda — sound (dhvani) perceived by the auditory sense-organ

१३७. Which of the following is correctly associated with Rasa-sutra in Prof. Hari Mohan Jha's book?

- (A) individual
- (B) implied meaning
- (C) primary denotative potency of a word
- (D) vibhava, anubhava and vyabhicari combine for rasa

१३८. In the book, which item is associated with: Anahata Cakra?

- (A) Publisher's city
- (B) Old Naiyayikas on word-meaning relation
- (C) Seat of Madhyama-vak in Woodroffe summary
- (D) Laksana

१३९. In the book, which item is associated with: pot-knowledge?

- (A) Ghata-jnana
- (B) Word as creative principle
- (C) Sarthaka
- (D) Seat of Para-vak in Woodroffe summary

१४०. Which of the following is correctly associated with Mahabharata on Sabda Brahman in Prof. Hari Mohan Jha's book?

- (A) prior non-existence
- (B) a way of grouping heterogeneous philosophies interested in linguistic or conceptual units
- (C) one well-versed in it can attain the Supreme
- (D) Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin

१४१. Which of the following is correctly associated with Press/editor thanked for transliteration marks in Prof. Hari Mohan Jha's book?

- (A) conditions and analysis of verbal cognition
- (B) negation of negation
- (C) Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai
- (D) form or figure

१४२. Which one of the following is NOT a topic listed under Chapter Three — Sentence?

- (A) Pradhvamsabhava
- (B) Vakyartha-bodha
- (C) Anvaya
- (D) Tatparya

१४३. Which of the following is correctly associated with Jati in Prof. Hari Mohan Jha's book?

- (A) universal or class-character
- (B) analysis of word, proposition and meaning in Indian schools
- (C) Madhyama
- (D) primary potency and literal meaning

१४४. Which of the following is correctly associated with Vyanjana in Prof. Hari Mohan Jha's book?

- (A) Saktivada and Vyutpattivada
- (B) propriety or appropriateness in poetry
- (C) tertiary potency and implied meaning
- (D) relation of signification between word and meaning

१४५. Which of the following pairs is correctly matched?

- (A) Contents of mind and objective world — Nama and Rupa
- (B) Contents of mind and objective world — Sabda-Brahman, beginningless and endless
- (C) Contents of mind and objective world — Visuddha Cakra
- (D) Contents of mind and objective world — Sabda and Artha

१४६. Which of the following is correctly associated with Prabhakara work in Prof. Hari Mohan Jha's book?

- (A) knowledge
- (B) suggestion arising from the word
- (C) Sat Cakra Nirupana and Hatha Yoga Pradipika
- (D) Brhati Tika

१४७. In the book, which item is associated with: beginningless traditional/conventional meaning?

- (A) Padavada
- (B) Atharva Veda's claim
- (C) Schools included in the range
- (D) Ajanika Sanketa

१४८. Which of the following does NOT belong to the source-list of three unit-of-language views?

- (A) Padavada
- (B) Vakyavada
- (C) Moore
- (D) Varnavada

१४९. Which of the following belongs to the source-list of fourfold word tendencies?

- (A) Jati
- (B) Akrti
- (C) Abhidha
- (D) Yaugika-rudha

१५०. Which of the following pairs is correctly matched?

- (A) Kumarila Bhatta work — Tattvaloka
- (B) Kumarila Bhatta work — Tarka Prakasa
- (C) Kumarila Bhatta work — Sat Cakra Nirupana and Hatha Yoga Pradipika
- (D) Kumarila Bhatta work — Sloka Varttika

१५१. Consider the following statements: 1. Pada Sphota is associated with sphota at the level of words. 2. Pada Sphota is associated with absolute non-existence. 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. Which of the following pairs is correctly matched?

- (A) Varnavada — divisible or partite sphota
- (B) Varnavada — primary/natural sound revealing sphota
- (C) Varnavada — whether cognition of sound and sense is identical
- (D) Varnavada — the letter is treated as the unit of language

१५३. Which of the following is correctly associated with Prabhakara on word potency in Prof. Hari Mohan Jha's book?

- (A) Para
- (B) Anubhavika and Smarika
- (C) Vaikhari
- (D) delimiting property

१५४. Which of the following is correctly associated with Abhava-jnana in Prof. Hari Mohan Jha's book?

- (A) cognition of non-existence
- (B) sentence or combination of words producing a specific sense
- (C) Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota
- (D) cognition or interpretation of sentence meaning

१५५. Which of the following is correctly associated with Vakrokti in Prof. Hari Mohan Jha's book?

- (A) oblique or striking expression
- (B) absence of either
- (C) Bhartrhari's Vakyapadiya and its commentators Punyraj and Helaraja
- (D) standpoints of different schools of Indian Philosophy

१५६. Which of the following pairs is correctly matched?

- (A) Anvaya — synthesis or mutual connection of word meanings
- (B) Anvaya — cognition or interpretation of sentence meaning
- (C) Anvaya — sentence meaning and verbal injunctions
- (D) Anvaya — view that connected meanings themselves are expressed

१५७. Which of the following does NOT belong to the source-list of word classes by convention?

- (A) Yogarudha
- (B) Mimamsa
- (C) Yaugika-rudha
- (D) Yaugika

१५८. Which of the following is correctly associated with Sphota contrasted with dhvani in Prof. Hari Mohan Jha's book?

- (A) dependence on the will of God
- (B) secondary potency and figurative meaning
- (C) Sphota is meaning-bearer; dhvani is the audible revealer
- (D) prior non-existence

१५९. In which chapter/section does the topic 'Sabdabodha' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Five — Navya Nyaya Proposition
- (C) Chapter Four — Rhetoric Language
- (D) Chapter Two — Word and Meaning

१६०. Which of the following is correctly associated with Foreword date in Prof. Hari Mohan Jha's book?

- (A) Bhartrhari's Vakyapadiya and its commentators Punyraj and Helaraja
- (B) Tarka Bhasa
- (C) 25. 3. 81
- (D) speaker's intention or purpose

१६१. Which of the following belongs to the source-list of schools included in the range of the book?

- (A) Navya Nyaya
- (B) Anahata
- (C) Visesyata
- (D) Para

१६२. Which of the following is correctly associated with Guru who advised the subject in Prof. Hari Mohan Jha's book?

- (A) figurative use based on similarity or quality
- (B) the sentence is treated as the unit of language
- (C) class or universal sphota
- (D) Dr. D. M. Datta

१६३. Why is Vaikhari called language in the source?

- (A) It is speech in its vocal, audible stage
- (B) It is the Buddhist theory of exclusion
- (C) It is entirely beyond experience
- (D) It is located at the navel and accessible only to yogins

१६४. Which of the following is correctly associated with Mandana Misra work in Prof. Hari Mohan Jha's book?

- (A) Sphota Siddhi
- (B) sphota at the level of words
- (C) suggestion arising from meaning/context
- (D) splitting content into visesyata, prakarata and samsargata

१६५. Which of the following is correctly associated with Salikanatha Misra work in Prof. Hari Mohan Jha's book?

- (A) Anahata Cakra
- (B) inarticulate sound such as drum or bell
- (C) visayata, visesyata, prakarata and samsargata
- (D) Prakarana Pancika

१६६. Which of the following is correctly associated with Srikantha source in Prof. Hari Mohan Jha's book?

- (A) Tarka Prakasa
- (B) word based on convention or established usage
- (C) beginningless traditional/conventional meaning
- (D) Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra

१६७. Which of the following is correctly associated with Sarthaka in Prof. Hari Mohan Jha's book?

- (A) suggestion arising from the word
- (B) cognition of non-existence
- (C) Anahata Cakra
- (D) meaningful word, such as ghata

१६८. Which of the following is correctly associated with Prof. Jha's 1974 role in Prof. Hari Mohan Jha's book?

- (A) analysis of figurative language
- (B) President of the Allahabad Session of Indian Philosophical Congress
- (C) meaningful word, such as ghata
- (D) content or object of knowledge

१६९. Which of the following is correctly associated with Abhihitanyaya in Prof. Hari Mohan Jha's book?

- (A) view that separately expressed meanings are later connected
- (B) Madhyama
- (C) the word-meaning relation that gives rise to verbal cognition
- (D) Tarkika Raksa

१७०. Which of the following is correctly associated with Example of a meaningful sentence in Prof. Hari Mohan Jha's book?

- (A) Bring a cow
- (B) divisible or partite sphota
- (C) sound (dhvani) perceived by the auditory sense-organ
- (D) classification combining derivation and convention

१७१. In the book, which item is associated with: Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika?

- (A) Yogarudha
- (B) Nyaya sources
- (C) Varnatmaka sabda
- (D) Madhavacarya's Sarva Darshana Sangraha

१७२. Which of the following pairs is correctly matched?

- (A) Seat of Para-vak in Woodroffe summary — Muladhara Cakra
- (B) Seat of Para-vak in Woodroffe summary — Ultimate Reality beyond Prajapati is Vak
- (C) Seat of Para-vak in Woodroffe summary — Anahata Cakra
- (D) Seat of Para-vak in Woodroffe summary — Nama and Rupa

१७३. Which of the following is correctly associated with Editor's Preface on Navya Nyaya in Prof. Hari Mohan Jha's book?

- (A) primary potency and literal meaning
- (B) Vacyartha, Lakshyartha and Vyangyartha
- (C) synthesis or mutual connection of word meanings
- (D) analysis in terms of Avacchedakata

१७४. Consider the following statements: 1. Kumarila on word-meaning relation is associated with one form of secondary indication discussed in poetics. 2. Kumarila on word-meaning relation is associated with identity-in-difference or bhedabheda. Which of the statements given above is/are correct?

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

१७५. Which of the following pairs is correctly matched?

- (A) Riti — special arrangement/style of words
- (B) Riti — ornament of poetry
- (C) Riti — figurative meaning
- (D) Riti — propriety or appropriateness in poetry

१७६. In the book, which item is associated with: source associated with the dhvani theory?

- (A) Jaina sources
- (B) Book's stated object
- (C) Akrti
- (D) Dhvanyaloka

१७७. Which of the following is correctly associated with Jayanta Bhatta source in Prof. Hari Mohan Jha's book?

- (A) Nyaya Manjari
- (B) gods and beings live by speech
- (C) Sat Cakra Nirupana and Hatha Yoga Pradipika
- (D) four levels of speech: Para, Pasyanti, Madhyama and Vaikhari

१७८. Which of the following pairs is correctly matched?

- (A) Visesyata — content or object of knowledge
- (B) Visesyata — non-existence or absence
- (C) Visesyata — substantivity
- (D) Visesyata — one mode of negative expression

१७९. Which of the following does NOT belong to the source-list of distinctions of non-existence?

- (A) Samsargabhava
- (B) Pragabhava
- (C) Pradhvamsabhava
- (D) Yogarudha

१८०. Which one of the following is NOT a topic listed under Chapter One — Sphotavada?

- (A) centres of energy
- (B) Asatti
- (C) Varnavada
- (D) metaphysical nature of speech

१८१. Which of the following is correctly associated with Sir Robert Ammerman's cited view of analysis in Prof. Hari Mohan Jha's book?

- (A) test relevant to the status of statements
- (B) a way of grouping heterogeneous philosophies interested in linguistic or conceptual units
- (C) Navya Nyaya analysis of proposition
- (D) figurative identification by absorption

१८२. Which of the following belongs to the source-list of three unit-of-language views?

- (A) Vedanta
- (B) Varnavada
- (C) Madhyama
- (D) Visayata

१८३. Which of the following is correctly associated with Motionless undifferentiated sabda in Prof. Hari Mohan Jha's book?

- (A) propriety or appropriateness in poetry
- (B) contentness of knowledge
- (C) Sphota Siddhi
- (D) Para

१८४. Which of the following is correctly associated with Nyaya sources in Prof. Hari Mohan Jha's book?

- (A) Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika
- (B) figurative meaning
- (C) Muladhara Cakra
- (D) Prakarana Pancika

१८५. Consider the following statements: 1. Example of a meaningful sentence is associated with Bring a cow. 2. Example of a meaningful sentence is associated with non-existence or absence. Which of the statements given above is/are correct?

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

१८६. In the book, which item is associated with: sound or nada is a manifestation of cosmic energy?

- (A) Navya Nyaya analysis
- (B) Para location
- (C) Agama Sastra on sound
- (D) Riti

१८७. In which chapter/section does the topic 'Visayata' chiefly belong according to the book's plan?

- (A) Chapter Five — Navya Nyaya Proposition
- (B) Chapter Three — Sentence
- (C) Chapter One — Sphotavada
- (D) Chapter Two — Word and Meaning

१८८. In the book, which item is associated with: no idea is without word and all knowledge is manifested by word?

- (A) Bhartrhari on knowledge
- (B) Pada
- (C) Non-existence topic
- (D) Author

१८९. Which of the following pairs is correctly matched?

- (A) Epic and Purana sources — Laghu Manjusa and Sphotavada
- (B) Epic and Purana sources — Nyaya Ratna Mala and Sastra Dipika
- (C) Epic and Purana sources — Mahabharata and the Puranas
- (D) Epic and Purana sources — Prakarana Pancika

११०. In the book, which item is associated with: the object or meaning denoted by the word?

- (A) Aucitya
- (B) Sphotavada unit-of-language topic
- (C) Padartha
- (D) Bhartrhari on knowledge

१११. Which of the following pairs is correctly matched?

- (A) Jnana — mutual non-existence or difference
- (B) Jnana — relational absence
- (C) Jnana — contentness located in the pot
- (D) Jnana — knowledge

११२. Consider the following statements: 1. Title is associated with Trends of Linguistic Analysis in Indian Philosophy. 2. Title is associated with word with both derivative and conventional force. Which of the statements given above is/are correct?

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

११३. In the book, which item is associated with: Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya?

- (A) Seat of Madhyama-vak in Woodroffe summary
- (B) Pragabhava
- (C) Rhetoric-analysis topic on poetic language
- (D) Ajanika Sanketa

११४. Which of the following is correctly associated with Jahatsvartha Laksana in Prof. Hari Mohan Jha's book?

- (A) phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical
- (B) meaningless sound-form, such as tagha
- (C) the primary meaning is given up
- (D) analysis of word, proposition and meaning in Indian schools

११५. In which chapter/section does the topic 'fourteen determinant factors of meaning' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter Three — Sentence
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter One — Sphotavada

११६. Consider the following statements: 1. Pratiyogi is associated with sentence or combination of words producing a specific sense. 2. Pratiyogi is associated with counter-positive of an absence. Which of the statements given above is/are correct?

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

१९७. Which of the following pairs is correctly matched?

- (A) Nirarthaka — meaningless sound-form, such as tagha
- (B) Nirarthaka — word based on convention or established usage
- (C) Nirarthaka — articulate sound produced by vocal organs
- (D) Nirarthaka — sound (dhvani) perceived by the auditory sense-organ

१९८. Which of the following pairs is correctly matched?

- (A) First edition — Dr. Sangam Lal Pandey
- (B) First edition — Trends of Linguistic Analysis in Indian Philosophy
- (C) First edition — Srigokul Mudranalaya, Varanasi
- (D) First edition — 1981

१९९. Which of the following belongs to the source-list of schools included in the range of the book?

- (A) Aucitya
- (B) Yogarudha
- (C) Nyaya
- (D) Akrti

२००. In the book, which item is associated with: 1981?

- (A) Rhetoric-analysis topic
- (B) Examples of minute grammatical analysis
- (C) First edition
- (D) Rudha

२०१. In the book, which item is associated with: the word is treated as the unit of language?

- (A) Vaikhari location
- (B) Padavada
- (C) Unrelated jumble of words
- (D) Sarthaka

२०२. Which of the following pairs is correctly matched?

- (A) Atyantabhava — splitting content into visesyata, prakarata and samsargata
- (B) Atyantabhava — contentness of knowledge
- (C) Atyantabhava — non-existence or absence
- (D) Atyantabhava — absolute non-existence

२०३. Which of the following pairs is correctly matched?

- (A) Jati — the thing signified or denoted
- (B) Jati — form or figure
- (C) Jati — universal or class-character
- (D) Jati — inarticulate sound such as drum or bell

२०४. Consider the following statements: 1. Word-analysis topic on convention is associated with Rudha, Yaugika, Yogarudha and Yaugika-rudha. 2. Word-analysis topic on convention is associated with a way of grouping heterogeneous philosophies interested in linguistic or conceptual units. Which of the statements given above is/are correct?

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

२०५. Which of the following belongs to the source-list of Western analytic philosophers named in the Introduction?

- (A) Pasyanti
- (B) Strawson
- (C) Asatti
- (D) Yogarudha

२०६. Which of the following is correctly associated with Vrtti in Prof. Hari Mohan Jha's book?

- (A) Pasyanti
- (B) Sabda Brahman
- (C) primary potency and literal meaning
- (D) the word-meaning relation that gives rise to verbal cognition

२०७. Which of the following pairs is correctly matched?

- (A) Pada Sphota — divisible or partite sphota
- (B) Pada Sphota — Sphota is meaning-bearer; dhvani is the audible revealer
- (C) Pada Sphota — sphota at the level of words
- (D) Pada Sphota — how sense emerges from sound

२०८. Which of the following pairs is correctly matched?

- (A) Jahatsvartha Laksana — the primary meaning is given up
- (B) Jahatsvartha Laksana — primary potency and literal meaning
- (C) Jahatsvartha Laksana — oblique or striking expression
- (D) Jahatsvartha Laksana — implied meaning

२०९. In the book, which item is associated with: verbal cognition?

- (A) Dhvanyatmaka sabda
- (B) Example of a meaningful sentence
- (C) Padavada
- (D) Sabdabodha

२१०. Consider the following statements: 1. Two modes of manifestation is associated with absolute non-existence. 2. Two modes of manifestation is associated with Nama and Rupa. Which of the statements given above is/are correct?

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

२११. Which of the following is correctly associated with Asatti in Prof. Hari Mohan Jha's book?

- (A) juxtaposition or proximity of words
- (B) one skilled in determining the validity of words and propositions
- (C) gods and beings live by speech
- (D) In the beginning was the Word

२१२. Consider the following statements: 1. Technical style demonstrated in that presidential address is associated with Language of avacchedakata. 2. Technical style demonstrated in that presidential address is associated with This is a pot. Which of the statements given above is/are correct?

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

२१३. Which of the following is correctly associated with Rhetoric-analysis topic in Prof. Hari Mohan Jha's book?

- (A) Laksana and Vyanjana
- (B) Dr. Sangam Lal Pandey
- (C) Tattvaloka
- (D) Sphota Siddhi

२१४. Which of the following pairs is correctly matched?

- (A) Madhyama location — Pasyanti
- (B) Madhyama location — heart
- (C) Madhyama location — Nama and Rupa
- (D) Madhyama location — Muladhara region

२१५. Which of the following is correctly associated with Navya Nyaya example in Prof. Hari Mohan Jha's book?

- (A) Ayam Ghatah — This is a pot
- (B) vibhava, anubhava and vyabhicari combine for rasa
- (C) mutual non-existence or difference
- (D) Kavya Prakasa, Sahitya Darpana, Rasa Gangadhara, Dhvanyaloka, Kavyadarsa and Kavyalankara

२१६. Which of the following pairs is correctly matched?

- (A) Laksyartha — stock example for figurative indication involving Ganga
- (B) Laksyartha — the primary meaning is not wholly abandoned
- (C) Laksyartha — the primary meaning is given up
- (D) Laksyartha — figurative meaning

२१७. Which of the following is correctly associated with Upadana Laksana in Prof. Hari Mohan Jha's book?

- (A) one form of secondary indication discussed in poetics
- (B) discussion of authoritative and meaningful verbal cognition
- (C) There is no pot on the ground
- (D) Laksana and Vyanjana

२१८. Which one of the following is NOT a topic listed under Chapter Five — Navya Nyaya Proposition?

- (A) Ayam Ghatah
- (B) theory of sphota
- (C) Navya Nyaya technique
- (D) Apoha

२१९. Which of the following pairs is correctly matched?

- (A) Sentence-analysis topic on theories — Varnavada, Padavada and Vakyavada
- (B) Sentence-analysis topic on theories — There is no pot on the ground
- (C) Sentence-analysis topic on theories — Anvitabhidhana and Abhihitanvaya
- (D) Sentence-analysis topic on theories — visayata, visesyata, prakarata and samsargata

२२०. Which of the following pairs is correctly matched?

- (A) Rudha — the word-meaning relation that gives rise to verbal cognition
- (B) Rudha — word based on convention or established usage
- (C) Rudha — identity or tadatmya
- (D) Rudha — technical or stipulated modern convention

- २२१. Consider the following statements: 1. Sakhandā Sphota is associated with divisible or partite sphota. 2. Sakhandā Sphota is associated with Muladhara region. Which of the statements given above is/are correct?**
- (A) 2 only
(B) 1 only
(C) Both 1 and 2
(D) Neither 1 nor 2
- २२२. Which of the following is correctly associated with Jati Sphota in Prof. Hari Mohan Jha's book?**
- (A) class or universal sphota
(B) Anvitābhīdhana and Abhihitānvaya
(C) Jaimini Sūtra, Sābara Bhasya and Śloka Vārttika
(D) the word-meaning relation that gives rise to verbal cognition
- २२३. Which of the following pairs is correctly matched?**
- (A) Vakyavada — the letter is treated as the unit of language
(B) Vakyavada — the sentence is treated as the unit of language
(C) Vakyavada — divisible or partite sphota
(D) Vakyavada — propounded mainly by the Grammatical School of Philosophy
- २२४. In the book, which item is associated with: discussion of authoritative and meaningful verbal cognition?**
- (A) Konda Bhatta work named
(B) Neo-Naiyāyikas on word-meaning relation
(C) Ratnakīrti
(D) Validity of statements
- २२५. Consider the following statements: 1. Apoha is associated with Buddhist exclusion theory. 2. Apoha is associated with Tarka Bhasa. Which of the statements given above is/are correct?**
- (A) Both 1 and 2
(B) Neither 1 nor 2
(C) 1 only
(D) 2 only
- २२६. Consider the following statements: 1. Sphotavada topic is associated with Susumna nadi. 2. Sphotavada topic is associated with four levels of speech: Para, Pasyanti, Madhyama and Vaikhari. Which of the statements given above is/are correct?**
- (A) Neither 1 nor 2
(B) Both 1 and 2
(C) 1 only
(D) 2 only
- २२७. Which of the following is correctly associated with Taittiriya Brahmana parallel in Prof. Hari Mohan Jha's book?**
- (A) the thing signified or denoted
(B) the object or meaning denoted by the word
(C) He spoke 'Earth' and the Earth came into being
(D) Bhārtrhari's Vakyapadīya and its commentators Puṇyāja and Helarāja
- २२८. Which of the following is correctly associated with Pradhvamsabhava in Prof. Hari Mohan Jha's book?**
- (A) navel region
(B) posterior non-existence after destruction
(C) Sphota Siddhi
(D) There is no pot on the ground

२२९. In which chapter/section does the topic 'necessary conditions of sentence' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Two — Word and Meaning
- (C) Chapter One — Sphotavada
- (D) Chapter Five — Navya Nyaya Proposition

२३०. Which of the following belongs to the source-list of word-import alternatives?

- (A) Yogyata
- (B) Akrti
- (C) Manipura
- (D) Visesyata

२३१. Which one of the following is NOT a topic listed under Chapter One — Sphotavada?

- (A) four levels of speech
- (B) Visayata
- (C) Sphota and Dhvani
- (D) Vakyavada

२३२. Which of the following pairs is correctly matched?

- (A) Mimamsa-type concern — verbal cognition
- (B) Mimamsa-type concern — discussion of authoritative and meaningful verbal cognition
- (C) Mimamsa-type concern — sentence meaning and verbal injunctions
- (D) Mimamsa-type concern — view that connected meanings themselves are expressed

२३३. In the book, which item is associated with: delimiting property?

- (A) First edition
- (B) Avacchedaka dharma
- (C) Akhanda Sphota
- (D) Editor's Preface on coverage

२३४. Which of the following pairs is correctly matched?

- (A) Deepest subtle level of speech — Para Brahman or Paramatman
- (B) Deepest subtle level of speech — Para
- (C) Deepest subtle level of speech — no idea is without word and all knowledge is manifested by word
- (D) Deepest subtle level of speech — consciousness manifesting as vibrations

२३५. Consider the following statements: 1. Vaiyakaranas on word-meaning relation is associated with contradiction. 2. Vaiyakaranas on word-meaning relation is associated with vacaka-vacya relation determined by sakti. Which of the statements given above is/are correct?

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

२३६. Which of the following does NOT belong to the source-list of Navya Nyaya analysis components?

- (A) Samsargata
- (B) Padavada
- (C) Visayata
- (D) Visesyata

२३७. Which of the following is correctly associated with Dhvani in Prof. Hari Mohan Jha's book?

- (A) Nyaya Ratna Mala and Sastra Dipika
- (B) Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena
- (C) explains the grammatical school in the chapter on Panini Darsana
- (D) suggestion, often called the soul of poetry

२३८. In the book, which item is associated with: vibhava, anubhava and vyabhicari combine for rasa?

- (A) Anvitabhidhana
- (B) Madhavacarya's Sarva Darshana Sangraha
- (C) Laksana
- (D) Rasa-sutra

२३९. Which of the following is correctly associated with Jagadisa works in Prof. Hari Mohan Jha's book?

- (A) Sabda Sakti Prakasika and Avacchedakatva-nirukti
- (B) view that separately expressed meanings are later connected
- (C) suggestion arising from meaning/context
- (D) technical or stipulated modern convention

२४०. Which of the following pairs is correctly matched?

- (A) General Editor — Retired from Patna University service in 1970
- (B) General Editor — Varanasi
- (C) General Editor — Chaukhambha Orientalia
- (D) General Editor — Dr. Sangam Lal Pandey

२४१. Consider the following statements: 1. Patanjali on word-meaning relation is associated with individual. 2. Patanjali on word-meaning relation is associated with identity or tadatmya. Which of the statements given above is/are correct?

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

२४२. Which of the following is correctly associated with Akrti in Prof. Hari Mohan Jha's book?

- (A) form or figure
- (B) sentence meaning and verbal injunctions
- (C) vacaka-vacya relation determined by sakti
- (D) sphota at the level of words

२४३. In the book, which item is associated with: Buddhist exclusion theory?

- (A) Unrelated jumble of words
- (B) Apoha
- (C) Present-day Western analytic figures named
- (D) Varnatmaka sabda

२४४. Which of the following is correctly associated with Konda Bhatta work named in Prof. Hari Mohan Jha's book?

- (A) the primary meaning is not wholly abandoned
- (B) Vyakarana Bhusana Sara
- (C) whether cognition of sound and sense is identical
- (D) Tattva Cintamani of Gangesa Upadhyaya

२४५. Which of the following pairs is correctly matched?

- (A) Buddhist logicians on word meaning — the signifier or denoter
- (B) Buddhist logicians on word meaning — Apoha or exclusion
- (C) Buddhist logicians on word meaning — Jati, Guna, Kriya and Tadrccha
- (D) Buddhist logicians on word meaning — inarticulate sound such as drum or bell

२४६. In the book, which item is associated with: Laksana and Vyanjana?

- (A) Laksyartha
- (B) Rhetoric-analysis topic
- (C) Deepest subtle level of speech
- (D) Publisher's city

२४७. In the book, which item is associated with: individual?

- (A) Vyahati
- (B) Oldest available specimen of etymological analysis
- (C) Sir Robert Ammerman's cited view of analysis
- (D) Vyakti

२४८. Which of the following pairs is correctly matched?

- (A) Sabda in the most restricted testimonial sense — vacaka-vacya relation determined by sakti
- (B) Sabda in the most restricted testimonial sense — Apoha or exclusion
- (C) Sabda in the most restricted testimonial sense — sentence of a reliable person, apta-vakya
- (D) Sabda in the most restricted testimonial sense — tertiary potency recognised by rhetoricians

२४९. In the book, which item is associated with: explains the grammatical school in the chapter on Panini Darsana?

- (A) Mahabharata on Sabda Brahman
- (B) Sakhandas Sphota
- (C) Madhavacarya's Sarva Darshana Sangraha
- (D) Rhetoric-analysis topic on meaning

२५०. Which of the following is correctly associated with Visesyata in Prof. Hari Mohan Jha's book?

- (A) propounded mainly by the Grammatical School of Philosophy
- (B) that from which meaning bursts forth or is manifested
- (C) source associated with the dhvani theory
- (D) substantivity

२५१. Which of the following pairs is correctly matched?

- (A) Padartha — dependence on mere will
- (B) Padartha — identity or tadatmya
- (C) Padartha — the object or meaning denoted by the word
- (D) Padartha — the thing signified or denoted

२५२. Which of the following is correctly associated with Editor's Preface on coverage in Prof. Hari Mohan Jha's book?

- (A) Vyakarana Bhusana Sara
- (B) analysis of word, proposition and meaning in Indian schools
- (C) the letter is treated as the unit of language
- (D) secondary or figurative potency of a word

२५३. In the book, which item is associated with: Utilisation of Retired Teachers project?

- (A) Author's U.G.C. context
- (B) Gross word
- (C) Jati
- (D) Examples of minute grammatical analysis

२५४. In the book, which item is associated with: Brhati Tika?

- (A) Prasajya Pratishedha
- (B) Speech stage called language
- (C) Prabhakara work
- (D) Vyahati

२५५. In the book, which item is associated with: universal or class-character?

- (A) Jati
- (B) Avacchedaka dharma
- (C) Seat of Madhyama-vak in Woodroffe summary
- (D) Visayi

२५६. In the book, which item is associated with: knowledge?

- (A) Padavada
- (B) Kavya-sastra masters
- (C) Jnana
- (D) Outer audible speech

२५७. Which of the following pairs is correctly matched?

- (A) Raghunatha Siromani commentary — Didhiti
- (B) Raghunatha Siromani commentary — Tarkika Raksa
- (C) Raghunatha Siromani commentary — explains the grammatical school in the chapter on Panini Darsana
- (D) Raghunatha Siromani commentary — Tarka Sangraha with Tarka Dipika

२५८. In the book, which item is associated with: Jaimini Sutra, Sabara Bhasya and Sloka Varttika?

- (A) Varnatmaka sabda
- (B) Mimamsa core sources
- (C) Sphota in Panini-derived sense
- (D) Raghunatha Siromani commentary

२५९. Which of the following pairs is correctly matched?

- (A) Laksana — the primary meaning is given up
- (B) Laksana — one form of secondary indication discussed in poetics
- (C) Laksana — suggestion, often called the soul of poetry
- (D) Laksana — secondary potency and figurative meaning

२६०. Which one of the following is NOT a topic listed under Chapter One — Sphotavada?

- (A) unit of language
- (B) Vyakti/Jati/Akrti
- (C) critical estimate of Sphotavada
- (D) Sphota and Dhvani

२६१. In the book, which item is associated with: Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena?

- (A) Jaina sources
- (B) Vacyartha
- (C) Mahabharata on Sabda Brahman
- (D) Buddhist logicians on word meaning

२६२. In which chapter/section does the topic 'Laksana' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Four — Rhetoric Language
- (C) Chapter One — Sphotavada
- (D) Chapter Five — Navya Nyaya Proposition

२६३. Which of the following is correctly associated with Navya Nyaya topic in Prof. Hari Mohan Jha's book?

- (A) Nyaya Ratna Mala and Sastra Dipika
- (B) 31-3-1981
- (C) one skilled in determining the validity of words and propositions
- (D) visayata, visesyata, prakarata and samsargata

२६४. Which of the following does NOT belong to the source-list of four levels of speech?

- (A) Padavada
- (B) Para
- (C) Madhyama
- (D) Vaikhari

२६५. In the book, which item is associated with: speaker's intention or purpose?

- (A) Vrtti
- (B) Sakhandasphota
- (C) Sabda in the most restricted testimonial sense
- (D) Tatparya

२६६. Which of the following is correctly associated with Samsargata in Prof. Hari Mohan Jha's book?

- (A) Dr. Sangam Lal Pandey
- (B) juxtaposition or proximity of words
- (C) relationality
- (D) Chaukhambha Orientalia

२६७. In the book, which item is associated with: even one word properly known and used can be fruitful?

- (A) Navya Nyaya analysis
- (B) Example of a meaningful sentence
- (C) Asatti
- (D) Patanjali's Mahabhasya observation

२६८. Which one of the following is NOT a topic listed under Chapter One — Sphotavada?

- (A) Navya Nyaya technique
- (B) Padavada
- (C) unit of language
- (D) Varnavada

२६१. Which of the following belongs to the source-list of threefold vrittis in rhetoric?

- (A) Guna
- (B) Austin
- (C) Vyanjana
- (D) Mimamsa

२७०. Which of the following is correctly associated with Subtle speech originating near the navel in Prof. Hari Mohan Jha's book?

- (A) There is no pot on the ground
- (B) the sentence is treated as the unit of language
- (C) He spoke 'Earth' and the Earth came into being
- (D) Pasyanti

२७१. Which of the following is correctly associated with Condition for Laksana in Prof. Hari Mohan Jha's book?

- (A) knowledge
- (B) primary meaning is blocked or unsuitable
- (C) Nyaya Ratna Mala and Sastra Dipika
- (D) figurative meaning

२७२. In which chapter/section does the topic 'Abhihitavaya' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Two — Word and Meaning
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Four — Rhetoric Language

२७३. Which of the following is correctly associated with Sphotavada classification topic in Prof. Hari Mohan Jha's book?

- (A) to bring out vakyartha clearly and precisely
- (B) superimpositional form of secondary indication
- (C) Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota
- (D) Pandit Madan Mohan Jha

२७४. In the book, which item is associated with: prior non-existence?

- (A) Alankara
- (B) Kumarila Bhatta work
- (C) Jayanta Bhatta source
- (D) Pragabhava

२७५. Which of the following is correctly associated with Fourfold Pravrittis in Prof. Hari Mohan Jha's book?

- (A) Analysis of language in the light of Sphotavada
- (B) Jati, Guna, Kriya and Tadrccha
- (C) absence of either
- (D) primary potency and literal meaning

२७६. In the book, which item is associated with: secondary potency and figurative meaning?

- (A) Rhetoric-analysis topic on meaning
- (B) Laksana
- (C) Pada Sphota
- (D) Atharva Veda's claim

२७७. Which of the following belongs to the source-list of four conditions of a sentence?

- (A) Padavada
- (B) Atyantabhava
- (C) Nyaya
- (D) Tatparya

२७८. Consider the following statements: 1. Subtle speech originating near the navel is associated with Pasyanti. 2. Subtle speech originating near the navel is associated with suggestion arising from the word. Which of the statements given above is/are correct?

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

२७९. In the book, which item is associated with: the primary meaning is given up?

- (A) Jahatsvartha Laksana
- (B) Abhavabhava
- (C) Condition for Laksana
- (D) Padavada

२८०. Which of the following pairs is correctly matched?

- (A) Sentence-analysis topic on verbal cognition — the process of Sabdabodha
- (B) Sentence-analysis topic on verbal cognition — Vacyartha, Laksyartha and Vyangyarthartha
- (C) Sentence-analysis topic on verbal cognition — Rudha, Yaugika, Yogarudha and Yaugika-rudha
- (D) Sentence-analysis topic on verbal cognition — Analysis of Rhetoric Language

२८१. In which chapter/section does the topic 'theory of sphota' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter One — Sphotavada
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Four — Rhetoric Language

२८२. Which of the following does NOT belong to the source-list of word classes by convention?

- (A) Yogarudha
- (B) Tadrcccha
- (C) Rudha
- (D) Yaugika-rudha

२८३. Which of the following pairs is correctly matched?

- (A) Non-existence topic — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava
- (B) Non-existence topic — Varnavada, Padavada and Vakyavada
- (C) Non-existence topic — the process of Sabdabodha
- (D) Non-existence topic — whether a word signifies Vyakti, Jati or Akrti

२८४. In the book, which item is associated with: Vyakti/Jati, Varna/Pada, and Sakhandartha/Akhandartha Sphota?

- (A) Specialist called Pada-Vakya-Pramanajna
- (B) Riti
- (C) Sphotavada classification topic
- (D) Title

२८५. Which of the following pairs is correctly matched?

- (A) Visvanatha Pancanana source — Bhasa Pariccheda with Siddhanta Muktavali
- (B) Visvanatha Pancanana source — Tarka Prakasa
- (C) Visvanatha Pancanana source — Nyaya Manjari
- (D) Visvanatha Pancanana source — Prakarana Pancika

२८६. Which of the following pairs is correctly matched?

- (A) Wide sense of Linguistic Analysis in the Introduction — standpoints of different schools of Indian Philosophy
- (B) Wide sense of Linguistic Analysis in the Introduction — philosophy of language plus analysis of word and meaning from different perspectives
- (C) Wide sense of Linguistic Analysis in the Introduction — analysis of word, proposition and meaning in Indian schools
- (D) Wide sense of Linguistic Analysis in the Introduction — Sabda Brahman

२८७. Which one of the following is NOT a topic listed under Chapter Five — Navya Nyaya Proposition?

- (A) Abhava
- (B) Prakarata
- (C) Sphota and Dhvani
- (D) Ayam Ghatah

२८८. In which chapter/section does the topic 'Anvaya' chiefly belong according to the book's plan?

- (A) Chapter Five — Navya Nyaya Proposition
- (B) Chapter Three — Sentence
- (C) Chapter Two — Word and Meaning
- (D) Chapter Four — Rhetoric Language

२८९. In the book, which item is associated with: mutual non-existence or difference?

- (A) Anyonyabhava
- (B) Avacchedakata
- (C) Prasajya Pratishedha
- (D) Prakrta Dhvani

२९०. Which of the following pairs is correctly matched?

- (A) Vaikhari location — Nama and Rupa
- (B) Vaikhari location — throat
- (C) Vaikhari location — Madhyama
- (D) Vaikhari location — one well-versed in it can attain the Supreme

२९१. In the book, which item is associated with: stock example for figurative indication involving Ganga?

- (A) Vyakti
- (B) Avacchedaka dharma
- (C) Sphotavada classification topic
- (D) Gangayam ghosah

२९२. Which of the following pairs is correctly matched?

- (A) Author's retirement reference — President of the Allahabad Session of Indian Philosophical Congress
- (B) Author's retirement reference — Dr. Sangam Lal Pandey
- (C) Author's retirement reference — Retired from Patna University service in 1970
- (D) Author's retirement reference — Chaukhambha Oriental Research Studies No. 22

२९३. Which of the following pairs is correctly matched?

- (A) Avacchedakata — delimiting or specifying function used for precision
- (B) Avacchedakata — to bring out vakyartha clearly and precisely
- (C) Avacchedakata — author associated with Apohasiddhi
- (D) Avacchedakata — absolute non-existence

२९४. Which of the following pairs is correctly matched?

- (A) Prabhakara on word potency — primary denotative potency of a word
- (B) Prabhakara on word potency — word understood from its constituent parts
- (C) Prabhakara on word potency — meaningful word, such as ghata
- (D) Prabhakara on word potency — Anubhavika and Smarika

२९५. Which of the following is correctly associated with Chapter Two in Prof. Hari Mohan Jha's book?

- (A) Analysis of Word (Sabda) and Meaning (Artha)
- (B) Ayam Ghatah — This is a pot
- (C) Tarka Bhasa
- (D) secondary or figurative potency of a word

२९६. Which of the following does NOT belong to the source-list of word-import alternatives?

- (A) Jati
- (B) Ryle
- (C) Akrti
- (D) Vyakti

२९७. In the book, which item is associated with: adjectivity or qualificativeness?

- (A) Anuyogi
- (B) Editor's Preface on Navya Nyaya
- (C) Samayika Abhava
- (D) Prakarata

२९८. Which of the following pairs is correctly matched?

- (A) Yaugika-rudha — classification combining derivation and convention
- (B) Yaugika-rudha — secondary or figurative potency of a word
- (C) Yaugika-rudha — universal or class-character
- (D) Yaugika-rudha — meaningful word, such as ghata

२९९. Which of the following is correctly associated with Laksyarthā in Prof. Hari Mohan Jha's book?

- (A) figurative meaning
- (B) meaningless sound-form, such as tagha
- (C) Jaimini Sutra, Sabara Bhasya and Sloka Varttika
- (D) test relevant to the status of statements

३००. Which of the following is correctly associated with Padārtha in Prof. Hari Mohan Jha's book?

- (A) content or object of knowledge
- (B) the object or meaning denoted by the word
- (C) non-existence or absence
- (D) 31-3-1981

३०१. Which of the following is correctly associated with Vaiyakaranas on word-meaning relation in Prof. Hari Mohan Jha's book?

- (A) In the beginning was the Word
- (B) Rudha, Yaugika, Yogarudha and Yaugika-rudha
- (C) vacaka-vacya relation determined by sakti
- (D) view that separately expressed meanings are later connected

३०२. Which of the following is correctly associated with Sentence-analysis topic on verbal cognition in Prof. Hari Mohan Jha's book?

- (A) the process of Sabdabodha
- (B) suggestion, often called the soul of poetry
- (C) special arrangement/style of words
- (D) There is no pot on the ground

३०३. Which of the following pairs is correctly matched?

- (A) Vakya — sentence or combination of words producing a specific sense
- (B) Vakya — expectancy among words
- (C) Vakya — knowledge of words as a cause in verbal cognition
- (D) Vakya — Bring a cow

३०४. Which of the following is correctly associated with Jaina sources in Prof. Hari Mohan Jha's book?

- (A) prior non-existence
- (B) content or object of knowledge
- (C) explains the grammatical school in the chapter on Panini Darsana
- (D) Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena

३०५. In which chapter/section does the topic 'Ajanika Sanketa' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter Four — Rhetoric Language
- (C) Chapter Three — Sentence
- (D) Chapter Five — Navya Nyaya Proposition

३०६. Which of the following is correctly associated with Neo-Naiyayikas on word-meaning relation in Prof. Hari Mohan Jha's book?

- (A) classification combining derivation and convention
- (B) dependence on mere will
- (C) Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota
- (D) sentence or combination of words producing a specific sense

३०७. Which of the following is correctly associated with Sabda in the wide sense in Prof. Hari Mohan Jha's book?

- (A) sound (dhvani) perceived by the auditory sense-organ
- (B) the thing signified or denoted
- (C) Dr. Sangam Lal Pandey
- (D) universal or class-character

३०८. Which of the following pairs is correctly matched?

- (A) Varadacarya source — Nyaya Manjari
- (B) Varadacarya source — Tarka Prakasa
- (C) Varadacarya source — Tarkika Raksa
- (D) Varadacarya source — Nyaya Kusumanjali

३०९. Which of the following pairs is correctly matched?

- (A) Seat of Vaikhari-vak in Woodroffe summary — Visuddha Cakra
- (B) Seat of Vaikhari-vak in Woodroffe summary — Sabda and Artha
- (C) Seat of Vaikhari-vak in Woodroffe summary — one well-versed in it can attain the Supreme
- (D) Seat of Vaikhari-vak in Woodroffe summary — Ultimate Reality beyond Prajapati is Vak

३१०. Why does the word 'cow' raise the vyakti-jati-akrti problem?

- (A) Because it is only a Navya Nyaya negative proposition
- (B) Because it is a meaningless tagha-type sound
- (C) Because it may be taken to refer to individual, universal or form
- (D) Because it is listed as a chakra

३११. Which of the following pairs is correctly matched?

- (A) Prof. Jha's 1974 role — Dr. Sangam Lal Pandey
- (B) Prof. Jha's 1974 role — Retired from Patna University service in 1970
- (C) Prof. Jha's 1974 role — Philosophical Traditions of the World, Vol. I
- (D) Prof. Jha's 1974 role — President of the Allahabad Session of Indian Philosophical Congress

३१२. Consider the following statements: 1. Oldest available specimen of etymological analysis is associated with sound or nada is a manifestation of cosmic energy. 2. Oldest available specimen of etymological analysis is associated with Nirukta of Yaska. Which of the statements given above is/are correct?

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

३१३. Which of the following is correctly associated with Mimamsa-type concern in Prof. Hari Mohan Jha's book?

- (A) Varnavada, Padavada and Vakyavada
- (B) primary denotative potency of a word
- (C) sentence meaning and verbal injunctions
- (D) knowledge of words as a cause in verbal cognition

३१४. In the book, which item is associated with: There is no pot on the ground?

- (A) Editor's Preface date
- (B) Negative proposition example
- (C) Vyadhikarana Abhava
- (D) Seat of Madhyama-vak in Woodroffe summary

३१५. Which of the following is correctly associated with Negative proposition example in Prof. Hari Mohan Jha's book?

- (A) even one word properly known and used can be fruitful
- (B) Para
- (C) There is no pot on the ground
- (D) Mahabharata and the Puranas

३१६. Which of the following is correctly associated with Ubhayabhava in Prof. Hari Mohan Jha's book?

- (A) Brhati Tika
- (B) Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai
- (C) absence of both
- (D) content or object of knowledge

३१७. Consider the following statements: 1. Word-analysis topic on import is associated with suggestion arising from meaning/context. 2. Word-analysis topic on import is associated with whether a word signifies Vyakti, Jati or Akrti. Which of the statements given above is/are correct?

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

३१८. In the book, which item is associated with: Vaikhari?

- (A) Rasa-sutra
- (B) Poetic/rhetoric sources
- (C) Gross word
- (D) Kavya-sastra masters

३१९. Which of the following belongs to the source-list of Navya Nyaya analysis components?

- (A) Muladhara
- (B) Visesyata
- (C) Vyangyārtha
- (D) Yogyata

३२०. Which of the following pairs is correctly matched?

- (A) Sphotavada unit-of-language topic — There is no pot on the ground
- (B) Sphotavada unit-of-language topic — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava
- (C) Sphotavada unit-of-language topic — Laksana and Vyanjana
- (D) Sphotavada unit-of-language topic — Varnavada, Padavada and Vakyavada

३२१. Which of the following pairs is correctly matched?

- (A) Sir Robert Ammerman's cited view of analysis — a way of grouping heterogeneous philosophies interested in linguistic or conceptual units
- (B) Sir Robert Ammerman's cited view of analysis — Sabda Brahman
- (C) Sir Robert Ammerman's cited view of analysis — intuitive flashes about Vak or Eternal Verbum
- (D) Sir Robert Ammerman's cited view of analysis — to present important trends of linguistic analysis in schools of Indian thought including grammar and rhetorics

३२२. In the book, which item is associated with: Philosophical Traditions of the World, Vol. I?

- (A) Nadi most closely associated with speech in the account
- (B) Series auspices
- (C) Samsargata
- (D) Purpose of Navya Nyaya proposition analysis

३२३. Which of the following pairs is correctly matched?

- (A) Sabda in the wide sense — inarticulate sound such as drum or bell
- (B) Sabda in the wide sense — identity or tadatmya
- (C) Sabda in the wide sense — sound (dhvani) perceived by the auditory sense-organ
- (D) Sabda in the wide sense — secondary or figurative potency of a word

३२४. In the book, which item is associated with: Prof. Hari Mohan Jha?

- (A) Author
- (B) Pratiyogi
- (C) Vedanta sources
- (D) Kavya-sastra masters

- ३२५. Consider the following statements: 1. Sakti or Abhidha is associated with primary denotative potency of a word. 2. Sakti or Abhidha is associated with Svadhisthana Cakra. Which of the statements given above is/are correct?**
- (A) 2 only
(B) 1 only
(C) Both 1 and 2
(D) Neither 1 nor 2
- ३२६. Consider the following statements: 1. Rasa is associated with aesthetic relish produced through poetic factors. 2. Rasa is associated with Bring a cow. Which of the statements given above is/are correct?**
- (A) 1 only
(B) Neither 1 nor 2
(C) Both 1 and 2
(D) 2 only
- ३२७. Why is 'Bring a cow' treated as a sentence?**
- (A) Because it names the four levels of speech
(B) Because it proves Apoha
(C) Because it is an example of Jahatsvartha Laksana
(D) Because the combination of words gives a specific sense
- ३२८. Which of the following pairs is correctly matched?**
- (A) Author's former position — Srīgokul Mudranalaya, Varanasi
(B) Author's former position — Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai
(C) Author's former position — University Professor and Head of the Department of Philosophy, Patna University
(D) Author's former position — Language of avacchedakata
- ३२९. In the book, which item is associated with: form or figure?**
- (A) Rasa-sutra
(B) Akrti
(C) Chapter Four
(D) Gauni Laksana
- ३३०. In the book, which item is associated with: analysis of language: word, proposition, meaning and allied issues?**
- (A) Linguistic Analysis in this book
(B) Kumarila Bhatta work
(C) Vakrokti
(D) Jati
- ३३१. Consider the following statements: 1. Vacya is associated with Jaimini Sutra, Sabara Bhasya and Sloka Varttika. 2. Vacya is associated with the thing signified or denoted. Which of the statements given above is/are correct?**
- (A) 1 only
(B) Neither 1 nor 2
(C) 2 only
(D) Both 1 and 2
- ३३२. Which of the following pairs is correctly matched?**
- (A) Verification — view that connected meanings themselves are expressed
(B) Verification — test relevant to the status of statements
(C) Verification — juxtaposition or proximity of words
(D) Verification — knowledge of words as a cause in verbal cognition

३३३. In the book, which item is associated with: synthesis or mutual connection of word meanings?

- (A) Anvaya
- (B) Verification
- (C) Arthi Vyanjana
- (D) Ubhayabhava

३३४. Which of the following pairs is correctly matched?

- (A) Vyakti — individual
- (B) Vyakti — word understood from its constituent parts
- (C) Vyakti — word based on convention or established usage
- (D) Vyakti — inarticulate sound such as drum or bell

३३५. Which of the following pairs is correctly matched?

- (A) Examples of minute grammatical analysis — standpoints of different schools of Indian Philosophy
- (B) Examples of minute grammatical analysis — He spoke 'Earth' and the Earth came into being
- (C) Examples of minute grammatical analysis — Astadhyayi, Mahabhasya and Varttikas
- (D) Examples of minute grammatical analysis — one lakh slokas and a reputed encyclopaedia of linguistic analysis

३३६. Which of the following does NOT belong to the source-list of word classes by convention?

- (A) Yaugika-rudha
- (B) Abhidha
- (C) Yaugika
- (D) Rudha

३३७. Which of the following pairs is correctly matched?

- (A) Saropa Laksana — superimpositional form of secondary indication
- (B) Saropa Laksana — oblique or striking expression
- (C) Saropa Laksana — special arrangement/style of words
- (D) Saropa Laksana — figurative identification by absorption

३३८. In the book, which item is associated with: absence of either?

- (A) Anyatarabhava
- (B) Introduction's aspects of language
- (C) Samsargabhava
- (D) Patanjali's Mahabhasya observation

३३९. Which of the following pairs is correctly matched?

- (A) Rhetoric-analysis topic on poetic language — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava
- (B) Rhetoric-analysis topic on poetic language — Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya
- (C) Rhetoric-analysis topic on poetic language — Akanksa, Asatti, Yogyata and Tatparya
- (D) Rhetoric-analysis topic on poetic language — Ayam Ghatah — This is a pot

३४०. In the book, which item is associated with: suggestion arising from the word?

- (A) Tantra/Yoga sources
- (B) Jaina sources
- (C) Editor's Preface date
- (D) Sabdi Vyanjana

- ३४१. Which of the following does NOT belong to the source-list of three kinds of meaning in rhetoric?**
- (A) Vyangyārtha
 - (B) Vacyārtha
 - (C) Kriya
 - (D) Lakṣyārtha
- ३४२. Which of the following is correctly associated with Prasajya Pratishedha in Prof. Hari Mohan Jha's book?**
- (A) meaning fixed by someone at some time
 - (B) direct or absolute negation
 - (C) oblique or striking expression
 - (D) Pramāṇa Samuccaya of Dignāga and Pramāṇa Vārttika of Dharmakīrti
- ३४३. Which of the following is correctly associated with Ideational silent speech in Prof. Hari Mohan Jha's book?**
- (A) absence of both
 - (B) Madhyama
 - (C) Ajanika and Adhūnika Sanketa
 - (D) the process of Sabdabodha
- ३४४. In the book, which item is associated with: Laghu Manjusa and Sphotavada?**
- (A) Lakṣaṇa
 - (B) Nagesa Bhaṭṭa works named
 - (C) Vyādīkaraṇa Abhava
 - (D) Speech stage called language
- ३४५. Which of the following is correctly associated with Anvaya in Prof. Hari Mohan Jha's book?**
- (A) individual sphota
 - (B) University Professor and Head of the Department of Philosophy, Patna University
 - (C) synthesis or mutual connection of word meanings
 - (D) whether a word signifies Vyakti, Jati or Akṛti
- ३४६. Which of the following pairs is correctly matched?**
- (A) Navya Nyāya analysis — splitting content into viśeṣyata, prakāraṭa and samsargata
 - (B) Navya Nyāya analysis — general absence
 - (C) Navya Nyāya analysis — This is a pot
 - (D) Navya Nyāya analysis — one mode of negative expression
- ३४७. Consider the following statements: 1. Para location is associated with Muladhara region. 2. Para location is associated with There is no pot on the ground. Which of the statements given above is/are correct?**
- (A) Neither 1 nor 2
 - (B) Both 1 and 2
 - (C) 2 only
 - (D) 1 only
- ३४८. Which one of the following is NOT a topic listed under Chapter Three — Sentence?**
- (A) Akāṅkṣa
 - (B) Abhihitānvaya
 - (C) relation between word and meaning
 - (D) necessary conditions of sentence

३४९. Which of the following pairs is correctly matched?

- (A) Speech stage called language — throat
- (B) Speech stage called language — gods and beings live by speech
- (C) Speech stage called language — Pasyanti
- (D) Speech stage called language — Vaikhari, the vocal stage

३५०. Which of the following is correctly associated with Navya Nyaya negative-proposition topic in Prof. Hari Mohan Jha's book?

- (A) absence of either
- (B) Vacyartha, Laksyarthartha and Vyangyarthartha
- (C) primary/natural sound revealing sphota
- (D) There is no pot on the ground

३५१. Which of the following pairs is correctly matched?

- (A) Author — Prof. Hari Mohan Jha
- (B) Author — Retired from Patna University service in 1970
- (C) Author — Dr. Sangam Lal Pandey
- (D) Author — Srīgokul Mudranalaya, Varanasi

३५२. Which of the following pairs is correctly matched?

- (A) Vyanjana — one form of secondary indication discussed in poetics
- (B) Vyanjana — tertiary potency and implied meaning
- (C) Vyanjana — propriety or appropriateness in poetry
- (D) Vyanjana — suggestion arising from meaning/context

३५३. Consider the following statements: 1. Samsargata is associated with relationality. 2. Samsargata is associated with analysis of word, proposition and meaning in Indian schools. Which of the statements given above is/are correct?

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

३५४. Which of the following is correctly associated with Agama Sastra on sound in Prof. Hari Mohan Jha's book?

- (A) Brhati Tika
- (B) sound or nada is a manifestation of cosmic energy
- (C) navel region
- (D) Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena

३५५. In which chapter/section does the topic 'Aucitya' chiefly belong according to the book's plan?

- (A) Chapter Four — Rhetoric Language
- (B) Chapter Five — Navya Nyaya Proposition
- (C) Chapter Two — Word and Meaning
- (D) Chapter Three — Sentence

३५६. Which of the following pairs is correctly matched?

- (A) Yogyata — view that connected meanings themselves are expressed
- (B) Yogyata — speaker's intention or purpose
- (C) Yogyata — semantic compatibility or fitness
- (D) Yogyata — synthesis or mutual connection of word meanings

३५७. Which of the following belongs to the source-list of poetic-language approaches?

- (A) Anahata
- (B) Vakrokti
- (C) Vyakti
- (D) Vedanta

३५८. Which of the following pairs is correctly matched?

- (A) Introduction's aspects of language — intuitive flashes about Vak or Eternal Verbum
- (B) Introduction's aspects of language — standpoints of different schools of Indian Philosophy
- (C) Introduction's aspects of language — analysis of figurative language
- (D) Introduction's aspects of language — phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical

३५९. Which of the following is correctly associated with Pioneer Navya Nyaya work in Prof. Hari Mohan Jha's book?

- (A) sphota at the level of words
- (B) test relevant to the status of statements
- (C) Tattva Cintamani of Gangesa Upadhyaya
- (D) philosophy of language plus analysis of word and meaning from different perspectives

३६०. In which chapter/section does the topic 'fourfold classification of words' chiefly belong according to the book's plan?

- (A) Chapter Five — Navya Nyaya Proposition
- (B) Chapter Two — Word and Meaning
- (C) Chapter Three — Sentence
- (D) Chapter One — Sphotavada

३६१. In the book, which item is associated with: absence with a differently located delimiting factor?

- (A) Visesa Abhava
- (B) Vyanjana
- (C) Prasajya Pratishedha
- (D) Vyadhikarana Abhava

३६२. In the book, which item is associated with: Sabda-Brahman, beginningless and endless?

- (A) Sabda-tattva in Bhartrhari
- (B) Foreword date
- (C) Author
- (D) Sabdabodha

३६३. Which of the following pairs is correctly matched?

- (A) Abhihitavaya — contradiction
- (B) Abhihitavaya — Bring a cow
- (C) Abhihitavaya — view that separately expressed meanings are later connected
- (D) Abhihitavaya — sentence or combination of words producing a specific sense

३६४. In the book, which item is associated with: propounded mainly by the Grammatical School of Philosophy?

- (A) Sphotavada topic
- (B) Vacya
- (C) Satapatha Brahmana's claim
- (D) Theory of Sphota

३६५. In the book, which item is associated with: general absence?

- (A) Guru who advised the subject
- (B) Kumarila Bhatta work
- (C) Vyadi's Sangraha
- (D) Samanya Abhava

३६६. In which chapter/section does the topic 'Arthi Vyanjana' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter One — Sphotavada
- (C) Chapter Four — Rhetoric Language
- (D) Chapter Two — Word and Meaning

३६७. In the book, which item is associated with: posterior non-existence after destruction?

- (A) Ubhayabhava
- (B) Vakyavada
- (C) Pradhvamsabhava
- (D) Abhava

३६८. Which of the following is correctly associated with Word as creative principle in Prof. Hari Mohan Jha's book?

- (A) Sabda Brahman
- (B) absence of both
- (C) sound or nada is a manifestation of cosmic energy
- (D) Dr. Sangam Lal Pandey

३६९. In which chapter/section does the topic 'Varnavada' chiefly belong according to the book's plan?

- (A) Chapter Five — Navya Nyaya Proposition
- (B) Chapter One — Sphotavada
- (C) Chapter Two — Word and Meaning
- (D) Chapter Three — Sentence

३७०. Consider the following statements: 1. Adhunka Sanketa is associated with Akanksa, Asatti, Yogyata and Tatparya.

2. Adhunka Sanketa is associated with meaning fixed by someone at some time. Which of the statements given above is/are correct?

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

३७१. Which of the following is correctly associated with Vakyartha-bodha in Prof. Hari Mohan Jha's book?

- (A) Para Brahman or Paramatman
- (B) Analysis of language in the light of Sphotavada
- (C) cognition or interpretation of sentence meaning
- (D) Pandit Madan Mohan Jha

३७२. In the book, which item is associated with: Tattva Cintamani of Gangesa Upadhyaya?

- (A) Pioneer Navya Nyaya work
- (B) Internal speech below Vaikhari
- (C) Publisher
- (D) Abhava-jnana

३७३. In which chapter/section does the topic 'Samsargata' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Four — Rhetoric Language
- (C) Chapter One — Sphotavada
- (D) Chapter Five — Navya Nyaya Proposition

३७४. In the book, which item is associated with: possessor of content?

- (A) Vyanjana
- (B) Word-analysis topic
- (C) Visayi
- (D) Pioneer Navya Nyaya work

३७५. Which of the following does NOT belong to the source-list of six cakras named in the discussion?

- (A) Anahata
- (B) Visuddha
- (C) Wittgenstein
- (D) Svadhisthana

३७६. Which of the following pairs is correctly matched?

- (A) Sakhandā Sphota — whether cognition of sound and sense is identical
- (B) Sakhandā Sphota — divisible or partite sphota
- (C) Sakhandā Sphota — that from which meaning bursts forth or is manifested
- (D) Sakhandā Sphota — individual sphota

३७७. Which of the following is correctly associated with Paribhasa in Prof. Hari Mohan Jha's book?

- (A) contradiction
- (B) technical or stipulated modern convention
- (C) sound (dhvani) perceived by the auditory sense-organ
- (D) navel region

३७८. Which of the following pairs is correctly matched?

- (A) Adhūnika Sanketa — beginningless traditional/conventional meaning
- (B) Adhūnika Sanketa — inarticulate sound such as drum or bell
- (C) Adhūnika Sanketa — word based on convention or established usage
- (D) Adhūnika Sanketa — meaning fixed by someone at some time

३७९. Which of the following belongs to the source-list of fourfold word tendencies?

- (A) Laksana
- (B) Visesyata
- (C) Wittgenstein
- (D) Kriya

३८०. Which of the following belongs to the source-list of distinctions of non-existence?

- (A) Nyaya
- (B) Alankara
- (C) Atyantabhava
- (D) Yaugika-rudha

३८१. Which of the following pairs is correctly matched?

- (A) Schools included in the range — Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra
- (B) Schools included in the range — intuitive flashes about Vak or Eternal Verbum
- (C) Schools included in the range — analysis of word, proposition and meaning in Indian schools
- (D) Schools included in the range — Nirukta of Yaska

३८२. Which of the following belongs to the source-list of four conditions of a sentence?

- (A) Ajna
- (B) Austin
- (C) Yaugika-rudha
- (D) Akanksa

३८३. Which of the following is correctly associated with Ghatanistha visayata in Prof. Hari Mohan Jha's book?

- (A) beginningless traditional/conventional meaning
- (B) contentness located in the pot
- (C) Chaukhambha Oriental Research Studies No. 22
- (D) class or universal sphota

३८४. Which of the following is correctly associated with Patanjali's Mahabhasya observation in Prof. Hari Mohan Jha's book?

- (A) prior non-existence
- (B) vacaka-vacya relation determined by sakti
- (C) the sentence is treated as the unit of language
- (D) even one word properly known and used can be fruitful

३८५. In the book, which item is associated with: Pasyanti?

- (A) Author's U.G.C. context
- (B) Sakti or Abhidha
- (C) Patanjali on word-meaning relation
- (D) Subtle sabda in vibration

३८६. Which of the following is correctly associated with Person thanked for proof-reading during the author's illness in Prof. Hari Mohan Jha's book?

- (A) Trends of Linguistic Analysis in Indian Philosophy
- (B) the object or meaning denoted by the word
- (C) Dr. Sangam Lal Pandey
- (D) Sloka Varttika

३८७. Which of the following pairs is correctly matched?

- (A) Indian perspective in the Foreword — analysis of word, proposition and meaning in Indian schools
- (B) Indian perspective in the Foreword — Nirukta of Yaska
- (C) Indian perspective in the Foreword — phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical
- (D) Indian perspective in the Foreword — standpoints of different schools of Indian Philosophy

३८८. Which of the following pairs is correctly matched?

- (A) Tantra/Yoga sources — Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika
- (B) Tantra/Yoga sources — Tarka Bhasa
- (C) Tantra/Yoga sources — Sat Cakra Nirupana and Hatha Yoga Pradipika
- (D) Tantra/Yoga sources — Sabda Sakti Prakasika and Avacchedakatva-nirukti

३८९. Which of the following pairs is correctly matched?

- (A) Poetic/rhetoric sources — Tattvaloka
- (B) Poetic/rhetoric sources — explains the grammatical school in the chapter on Panini Darsana
- (C) Poetic/rhetoric sources — Laghu Manjusa and Sphotavada
- (D) Poetic/rhetoric sources — Kavya Prakasa, Sahitya Darpana, Rasa Gangadhara, Dhvanyaloka, Kavyadarsa and Kavyalankara

३९०. In the book, which item is associated with: relationality?

- (A) Samsargata
- (B) Abhihitanvaya
- (C) Oldest available specimen of etymological analysis
- (D) Rasa

३९१. In the book, which item is associated with: Sankara Bhasya, Bhamati and Vedanta Paribhasa?

- (A) Mimamsa-type concern
- (B) Yaugika-rudha
- (C) Pradhvamsabhava
- (D) Vedanta sources

३९२. Which of the following does NOT belong to the source-list of Western analytic philosophers named in the Introduction?

- (A) Austin
- (B) Ryle
- (C) Rasa
- (D) Ayer

३९३. Which of the following pairs is correctly matched?

- (A) Chapter Five — Navya Nyaya analysis of proposition
- (B) Chapter Five — whether a word signifies Vyakti, Jati or Akrti
- (C) Chapter Five — Akanksa, Asatti, Yogyata and Tatparya
- (D) Chapter Five — Ajanika and Adhunikasanketa

३९४. In the book, which item is associated with: Sat Cakra Nirupana and Hatha Yoga Pradipika?

- (A) Chapter One
- (B) Motionless undifferentiated sabda
- (C) Tantra/Yoga sources
- (D) Rhetoric-analysis topic on meaning

३९५. Which of the following is correctly associated with Publisher's city in Prof. Hari Mohan Jha's book?

- (A) Analysis of Rhetoric Language
- (B) Varanasi
- (C) form or figure
- (D) primary denotative potency of a word

३९६. Which of the following is correctly associated with Vyakti Sphota in Prof. Hari Mohan Jha's book?

- (A) individual sphota
- (B) non-existence or absence
- (C) Tattva Cintamani of Gangesa Upadhyaya
- (D) Pasyanti

३९७. Which of the following is correctly associated with Vyanjana in Prof. Hari Mohan Jha's book?

- (A) tertiary potency and implied meaning
- (B) Vaikhari
- (C) tertiary potency recognised by rhetoricians
- (D) word understood from its constituent parts

३९८. Which of the following pairs is correctly matched?

- (A) Atharva Veda's claim — gods and beings live by speech
- (B) Atharva Veda's claim — navel region
- (C) Atharva Veda's claim — Sabda and Artha
- (D) Atharva Veda's claim — Svadhisthana Cakra

३९९. Consider the following statements: 1. Laksana is associated with Svadhisthana Cakra. 2. Laksana is associated with secondary or figurative potency of a word. Which of the statements given above is/are correct?

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

४००. In which chapter/section does the topic 'potency of word' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Four — Rhetoric Language
- (C) Chapter One — Sphotavada
- (D) Chapter Two — Word and Meaning

४०१. Which of the following pairs is correctly matched?

- (A) Aucitya — stock example for figurative indication involving Ganga
- (B) Aucitya — literal meaning
- (C) Aucitya — ornament of poetry
- (D) Aucitya — propriety or appropriateness in poetry

४०२. Which of the following pairs is correctly matched?

- (A) Chapter Three — Analysis of Word (Sabda) and Meaning (Artha)
- (B) Chapter Three — Analysis of Sentence (Vakya) and its meaning
- (C) Chapter Three — Ayam Ghatah — This is a pot
- (D) Chapter Three — four levels of speech: Para, Pasyanti, Madhyama and Vaikhari

४०३. Which of the following pairs is correctly matched?

- (A) Akanksa — sentence or combination of words producing a specific sense
- (B) Akanksa — expectancy among words
- (C) Akanksa — cognition or interpretation of sentence meaning
- (D) Akanksa — discussion of authoritative and meaningful verbal cognition

४०४. Which of the following pairs is correctly matched?

- (A) Person thanked for proof-reading during the author's illness — Philosophical Traditions of the World, Vol. I
- (B) Person thanked for proof-reading during the author's illness — Pandit Durgadhara Jha
- (C) Person thanked for proof-reading during the author's illness — Varanasi
- (D) Person thanked for proof-reading during the author's illness — Dr. Sangam Lal Pandey

४०५. Which of the following belongs to the source-list of three unit-of-language views?

- (A) Pasyanti
- (B) Prakarata
- (C) Padavada
- (D) Vyakarana Darshana

४०६. Which of the following pairs is correctly matched?

- (A) Srikantha source — Tarka Prakasa
- (B) Srikantha source — Brhati Tika
- (C) Srikantha source — Tarka Sangraha with Tarka Dipika
- (D) Srikantha source — Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena

४०७. Which of the following pairs is correctly matched?

- (A) Ratnakirti — counter-positive of an absence
- (B) Ratnakirti — relational absence
- (C) Ratnakirti — pot-knowledge
- (D) Ratnakirti — author associated with Apohasiddhi

४०८. Which of the following belongs to the source-list of Western analytic philosophers named in the Introduction?

- (A) Laksana
- (B) Wittgenstein
- (C) Pasyanti
- (D) Manipura

४०९. Which one of the following is NOT a topic listed under Chapter Four — Rhetoric Language?

- (A) Laksyartha
- (B) verification
- (C) Alankara
- (D) Dhvani

४१०. In which chapter/section does the topic 'role of the verb' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter Four — Rhetoric Language
- (C) Chapter One — Sphotavada
- (D) Chapter Five — Navya Nyaya Proposition

४११. Which of the following is correctly associated with Vyangyārtha in Prof. Hari Mohan Jha's book?

- (A) to present important trends of linguistic analysis in schools of Indian thought including grammar and rhetorics
- (B) implied meaning
- (C) figurative use based on similarity or quality
- (D) source associated with the dhvani theory

४१२. Which of the following is correctly associated with Bhagavata Purana on word-God in Prof. Hari Mohan Jha's book?

- (A) delimiting or specifying function used for precision
- (B) Sat Cakra Nirupana and Hatha Yoga Pradipika
- (C) infinite and boundless like an ocean
- (D) view that connected meanings themselves are expressed

४१३. Consider the following statements: 1. Upadana Laksana is associated with Analysis of Sentence (Vakya) and its meaning. 2. Upadana Laksana is associated with one form of secondary indication discussed in poetics. Which of the statements given above is/are correct?

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

४१४. Which of the following is correctly associated with Ayam Ghatah in Prof. Hari Mohan Jha's book?

- (A) Pasyanti
- (B) This is a pot
- (C) one mode of negative expression
- (D) Dr. Sangam Lal Pandey

४१५. Which of the following pairs is correctly matched?

- (A) Mahabharata on Sabda Brahman — Susumna nadi
- (B) Mahabharata on Sabda Brahman — one well-versed in it can attain the Supreme
- (C) Mahabharata on Sabda Brahman — Svadhisthana Cakra
- (D) Mahabharata on Sabda Brahman — even one word properly known and used can be fruitful

४१६. In the book, which item is associated with: Sabda and Artha?

- (A) Contents of mind and objective world
- (B) Vakrokti
- (C) Publisher's city
- (D) Akrti

४१७. Which of the following belongs to the source-list of Navya Nyaya analysis components?

- (A) Rudha
- (B) Prakarata
- (C) Dhvani
- (D) Yogarudha

४१८. Which of the following pairs is correctly matched?

- (A) Samsargata — relationality
- (B) Samsargata — knowledge
- (C) Samsargata — adjectivity or qualificativeness
- (D) Samsargata — non-existence or absence

४१९. Which of the following belongs to the source-list of fourfold word tendencies?

- (A) Tadrcccha
- (B) Wisdom
- (C) Abhidha
- (D) Laksyartha

४२०. Which of the following pairs is correctly matched?

- (A) Navya Nyaya example — Ayam Ghatah — This is a pot
- (B) Navya Nyaya example — Rudha, Yaugika, Yogarudha and Yaugika-rudha
- (C) Navya Nyaya example — visayata, visesyata, prakarata and samsargata
- (D) Navya Nyaya example — Analysis of Sentence (Vakya) and its meaning

४२१. Which of the following is correctly associated with Sabda in a restricted sense in Prof. Hari Mohan Jha's book?

- (A) a spoken word (pada) signifying something
- (B) four levels of speech: Para, Pasyanti, Madhyama and Vaikhari
- (C) Tarkika Raksa
- (D) standpoints of different schools of Indian Philosophy

४२२. Which of the following pairs is correctly matched?

- (A) Partha Sarathi Misra works — Pramana Samuccaya of Dignaga and Pramana Varttika of Dharmakirti
- (B) Partha Sarathi Misra works — Nyaya Ratna Mala and Sastra Dipika
- (C) Partha Sarathi Misra works — Sankara Bhasya, Bhamati and Vedanta Paribhasa
- (D) Partha Sarathi Misra works — Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena

४२३. Consider the following statements: 1. Non-existence topic is associated with Sankara Bhasya, Bhamati and Vedanta Paribhasa. 2. Non-existence topic is associated with Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava. Which of the statements given above is/are correct?

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

४२४. In which chapter/section does the topic 'verification' chiefly belong according to the book's plan?

- (A) Chapter One — Sphotavada
- (B) Chapter Four — Rhetoric Language
- (C) Chapter Three — Sentence
- (D) Chapter Two — Word and Meaning

४२५. Which of the following pairs is correctly matched?

- (A) Ayam Ghatah — absolute non-existence
- (B) Ayam Ghatah — to bring out vakyartha clearly and precisely
- (C) Ayam Ghatah — This is a pot
- (D) Ayam Ghatah — adjectivity or qualificativeness

४२६. Which of the following is correctly associated with Question under Sphota in Prof. Hari Mohan Jha's book?

- (A) Analysis of Rhetoric Language
- (B) how sense emerges from sound
- (C) Pasyanti
- (D) the word-meaning relation that gives rise to verbal cognition

४२७. In the book, which item is associated with: Chaukhambha Orientalia?

- (A) Series
- (B) Atharva Veda's claim
- (C) Publisher
- (D) Vakyavada

४२८. In the book, which item is associated with: Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra?

- (A) Speech stage called language
- (B) Schools included in the range
- (C) Upadana Laksana
- (D) Biblical parallel invoked

४३९. In the book, which item is associated with: Analysis of Word (Sabda) and Meaning (Artha)?

- (A) Rhetoric-analysis topic on poetic language
- (B) Chapter Two
- (C) Technical style demonstrated in that presidential address
- (D) Arthi Vyanjana

४३०. Consider the following statements: 1. Bhartrhari on knowledge is associated with no idea is without word and all knowledge is manifested by word. 2. Bhartrhari on knowledge is associated with Astadhyayi, Mahabhasya and Varttikas. Which of the statements given above is/are correct?

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

४३१. Which of the following belongs to the source-list of Western analytic philosophers named in the Introduction?

- (A) Austin
- (B) Vyangyārtha
- (C) Vacyārtha
- (D) Nyaya

४३२. In the book, which item is associated with: the letter is treated as the unit of language?

- (A) Varnavada
- (B) Abhava
- (C) Madhavacarya's Sarva Darshana Sangraha
- (D) Title

४३३. Which of the following pairs is correctly matched?

- (A) Anyonyabhava — There is no pot on the ground
- (B) Anyonyabhava — pot-knowledge
- (C) Anyonyabhava — relational absence
- (D) Anyonyabhava — mutual non-existence or difference

४३४. Which of the following pairs is correctly matched?

- (A) Annam Bhatta source — Tattvaloka
- (B) Annam Bhatta source — Pramana Samuccaya of Dignaga and Pramana Varttika of Dharmakirti
- (C) Annam Bhatta source — Tarka Sangraha with Tarka Dipika
- (D) Annam Bhatta source — Vyakarana Bhusana Sara

४३५. Which one of the following is NOT a topic listed under Chapter Two — Word and Meaning?

- (A) critical estimate of Sphotavada
- (B) Ajanika Sanketa
- (C) fourteen determinant factors of meaning
- (D) fourfold classification of words

४३६. Which of the following is correctly associated with Rasa in Prof. Hari Mohan Jha's book?

- (A) vibhava, anubhava and vyabhicari combine for rasa
- (B) dependence on the will of God
- (C) one mode of negative expression
- (D) aesthetic relish produced through poetic factors

४३७. Which of the following does NOT belong to the source-list of Western analytic philosophers named in the Introduction?

- (A) Moore
- (B) Wittgenstein
- (C) Strawson
- (D) Anyonyabhava

४३८. Which of the following pairs is correctly matched?

- (A) Series auspices — 25. 3. 81
- (B) Series auspices — Srigokul Mudranalaya, Varanasi
- (C) Series auspices — Trends of Linguistic Analysis in Indian Philosophy
- (D) Series auspices — Philosophical Traditions of the World, Vol. I

४३९. In which chapter/section does the topic 'metaphysical nature of speech' chiefly belong according to the book's plan?

- (A) Chapter Three — Sentence
- (B) Chapter Four — Rhetoric Language
- (C) Chapter Two — Word and Meaning
- (D) Chapter One — Sphotavada

४४०. Which of the following pairs is correctly matched?

- (A) Example of a meaningful sentence — sentence or combination of words producing a specific sense
- (B) Example of a meaningful sentence — cognition or interpretation of sentence meaning
- (C) Example of a meaningful sentence — Bring a cow
- (D) Example of a meaningful sentence — view that separately expressed meanings are later connected

४४१. Which of the following pairs is correctly matched?

- (A) Kavya-sastra masters — the primary meaning is not wholly abandoned
- (B) Kavya-sastra masters — primary potency and literal meaning
- (C) Kavya-sastra masters — Mammata, Visvanatha and others
- (D) Kavya-sastra masters — propriety or appropriateness in poetry

४४२. In which chapter/section does the topic 'Avacchedaka Dharma' chiefly belong according to the book's plan?

- (A) Chapter Four — Rhetoric Language
- (B) Chapter Three — Sentence
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter One — Sphotavada

४४३. Which of the following is correctly associated with Tantra/Yoga sources in Prof. Hari Mohan Jha's book?

- (A) Nama and Rupa
- (B) Sat Cakra Nirupana and Hatha Yoga Pradipika
- (C) Pandit Madan Mohan Jha
- (D) stock example for figurative indication involving Ganga

४४४. Which of the following is correctly associated with Vyahati in Prof. Hari Mohan Jha's book?

- (A) gods and beings live by speech
- (B) contradiction
- (C) a spoken word (pada) signifying something
- (D) analysis of figurative language

- ४४५. Which of the following is correctly associated with Friend thanked as ex-Principal of Govt. Sanskrit College, Patna in Prof. Hari Mohan Jha's book?**
- (A) Pandit Madan Mohan Jha
 - (B) class or universal sphota
 - (C) not a sentence
 - (D) philosophy of language plus analysis of word and meaning from different perspectives
- ४४६. Which of the following is correctly associated with Riti in Prof. Hari Mohan Jha's book?**
- (A) There is no pot on the ground
 - (B) Bhartrhari's Vakyapadiya and its commentators Punyraj and Helaraja
 - (C) class or universal sphota
 - (D) special arrangement/style of words
- ४४७. Which of the following pairs is correctly matched?**
- (A) Vedic and Upanishadic focus — standpoints of different schools of Indian Philosophy
 - (B) Vedic and Upanishadic focus — a way of grouping heterogeneous philosophies interested in linguistic or conceptual units
 - (C) Vedic and Upanishadic focus — intuitive flashes about Vak or Eternal Verbum
 - (D) Vedic and Upanishadic focus — Nirukta of Yaska
- ४४८. Which of the following is correctly associated with Dhvanyatmaka sabda in Prof. Hari Mohan Jha's book?**
- (A) meaningful word, such as ghata
 - (B) Pasyanti
 - (C) inarticulate sound such as drum or bell
 - (D) Madhyama
- ४४९. Which of the following is correctly associated with Visesa Abhava in Prof. Hari Mohan Jha's book?**
- (A) particular absence
 - (B) Sphota is meaning-bearer; dhvani is the audible revealer
 - (C) standpoints of different schools of Indian Philosophy
 - (D) suggestion, often called the soul of poetry
- ४५०. Which of the following is correctly associated with Schools included in the range in Prof. Hari Mohan Jha's book?**
- (A) suggestion, often called the soul of poetry
 - (B) Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra
 - (C) This is a pot
 - (D) Jati, Guna, Kriya and Tadrcccha
- ४५१. In which chapter/section does the topic 'Vakyartha-bodha' chiefly belong according to the book's plan?**
- (A) Chapter Three — Sentence
 - (B) Chapter Four — Rhetoric Language
 - (C) Chapter Two — Word and Meaning
 - (D) Chapter One — Sphotavada
- ४५२. Which of the following is correctly associated with Sphota in Panini-derived sense in Prof. Hari Mohan Jha's book?**
- (A) that from which meaning bursts forth or is manifested
 - (B) Svadhisthana Cakra
 - (C) adjectivity or qualificativeness
 - (D) to present important trends of linguistic analysis in schools of Indian thought including grammar and rhetorics

४५३. Which of the following pairs is correctly matched?

- (A) Condition for Laksana — suggestion, often called the soul of poetry
- (B) Condition for Laksana — primary potency and literal meaning
- (C) Condition for Laksana — primary meaning is blocked or unsuitable
- (D) Condition for Laksana — special arrangement/style of words

४५४. Which of the following is correctly associated with Kumarila Bhatta work in Prof. Hari Mohan Jha's book?

- (A) Vaikhari
- (B) Sloka Varttika
- (C) ornament of poetry
- (D) figurative use based on similarity or quality

४५५. Consider the following statements: 1. Rhetoric-analysis topic on meaning is associated with Vacyartha, Laksyartha and Vyangyārtha. 2. Rhetoric-analysis topic on meaning is associated with classification combining derivation and convention. Which of the statements given above is/are correct?

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

४५६. Which of the following belongs to the source-list of four levels of speech?

- (A) Samsargabhava
- (B) Laksyartha
- (C) Mimamsa
- (D) Para

४५७. Which of the following is correctly associated with Apoha in Prof. Hari Mohan Jha's book?

- (A) Pasyanti
- (B) Philosophical Traditions of the World, Vol. I
- (C) Sphota is meaning-bearer; dhvani is the audible revealer
- (D) Buddhist exclusion theory

४५८. Which of the following is correctly associated with Gadadhara works in Prof. Hari Mohan Jha's book?

- (A) Ajanika and Adhunika Sanketa
- (B) There is no pot on the ground
- (C) indivisible or non-partite sphota
- (D) Saktivada and Vyutpattivada

४५९. Which of the following does NOT belong to the source-list of word classes by convention?

- (A) Laksana
- (B) Yogarudha
- (C) Yaugika
- (D) Yaugika-rudha

४६०. Which of the following does NOT belong to the source-list of Navya Nyaya analysis components?

- (A) Padavada
- (B) Samsargata
- (C) Visesyata
- (D) Prakarata

४६१. Which of the following pairs is correctly matched?

- (A) Sabda-tattva in Bhartrhari — sound or nada is a manifestation of cosmic energy
- (B) Sabda-tattva in Bhartrhari — Sabda-Brahman, beginningless and endless
- (C) Sabda-tattva in Bhartrhari — Muladhara Cakra
- (D) Sabda-tattva in Bhartrhari — Para

४६२. Which of the following is correctly associated with Anvitabhidhana in Prof. Hari Mohan Jha's book?

- (A) view that connected meanings themselves are expressed
- (B) sentence of a reliable person, apta-vakya
- (C) Bhartrhari's Vakyapadiya and its commentators Punyraj and Helaraja
- (D) standpoints of different schools of Indian Philosophy

४६३. In the book, which item is associated with: Astadhyayi, Mahabhasya and Varttikas?

- (A) Sentence-analysis topic
- (B) Person thanked for proof-reading during the author's illness
- (C) Examples of minute grammatical analysis
- (D) Two modes of manifestation

४६४. Which of the following pairs is correctly matched?

- (A) Abhava-jnana — relational absence
- (B) Abhava-jnana — substantivity
- (C) Abhava-jnana — pot-knowledge
- (D) Abhava-jnana — cognition of non-existence

४६५. In the book, which item is associated with: that from which meaning bursts forth or is manifested?

- (A) Sphota in Panini-derived sense
- (B) Mimamsa core sources
- (C) Vakyavada
- (D) Formless and soundless quid

४६६. Which of the following is correctly associated with Gross word in Prof. Hari Mohan Jha's book?

- (A) Vaikhari
- (B) Chaukhambha Orientalia
- (C) There is no pot on the ground
- (D) throat

४६७. Which of the following is correctly associated with Technical style demonstrated in that presidential address in Prof. Hari Mohan Jha's book?

- (A) the letter is treated as the unit of language
- (B) Language of avacchedakata
- (C) locus of an absence
- (D) Akanksa, Asatti, Yogyata and Tatparya

४६८. Consider the following statements: 1. Series auspices is associated with the letter is treated as the unit of language. 2. Series auspices is associated with Philosophical Traditions of the World, Vol. I. Which of the statements given above is/are correct?

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

४६९. In which chapter/section does the topic 'meaning of sabda' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter One — Sphotavada
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Three — Sentence

४७०. Which of the following pairs is correctly matched?

- (A) Vacya-vacaka-bhava — the signifier or denoter
- (B) Vacya-vacaka-bhava — a spoken word (pada) signifying something
- (C) Vacya-vacaka-bhava — relation of signification between word and meaning
- (D) Vacya-vacaka-bhava — Apoha or exclusion

४७१. Which of the following pairs is correctly matched?

- (A) Visaya — temporary absence
- (B) Visaya — direct or absolute negation
- (C) Visaya — content or object of knowledge
- (D) Visaya — non-existence or absence

४७२. Consider the following statements: 1. Raghunatha Siromani commentary is associated with Didhiti. 2. Raghunatha Siromani commentary is associated with meaningless sound-form, such as tagha. Which of the statements given above is/are correct?

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

४७३. Which of the following is correctly associated with Book's stated object in Prof. Hari Mohan Jha's book?

- (A) primary/natural sound revealing sphota
- (B) to present important trends of linguistic analysis in schools of Indian thought including grammar and rhetorics
- (C) absence of either
- (D) Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena

४७४. In the book, which item is associated with: Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai?

- (A) Tatparya
- (B) Mandana Misra work
- (C) Press/editor thanked for transliteration marks
- (D) Dhvanyaloka

४७५. Which of the following is correctly associated with Yaugika in Prof. Hari Mohan Jha's book?

- (A) author associated with Apohasiddhi
- (B) word understood from its constituent parts
- (C) figurative identification by absorption
- (D) Chaukhambha Orientalia

४७६. Consider the following statements: 1. Udayanacarya source is associated with sphota at the level of letters. 2. Udayanacarya source is associated with Nyaya Kusumanjali. Which of the statements given above is/are correct?

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

४७७. Which of the following pairs is correctly matched?

- (A) Chapter One — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava
- (B) Chapter One — Varnavada, Padavada and Vakyavada
- (C) Chapter One — Analysis of Word (Sabda) and Meaning (Artha)
- (D) Chapter One — Analysis of language in the light of Sphotavada

४७८. Which of the following is correctly associated with Indian perspective in the Foreword in Prof. Hari Mohan Jha's book?

- (A) intuitive flashes about Vak or Eternal Verbum
- (B) Vyakarana Bhusana Sara
- (C) standpoints of different schools of Indian Philosophy
- (D) non-existence or absence

४७९. Which of the following does NOT belong to the source-list of distinctions of non-existence?

- (A) Atyantabhava
- (B) Pradhvamsabhava
- (C) Pragabhava
- (D) Svadhisthana

४८०. Which of the following is correctly associated with Two modes of manifestation in Prof. Hari Mohan Jha's book?

- (A) Nama and Rupa
- (B) universal or class-character
- (C) class or universal sphota
- (D) sphota at the level of words

४८१. Which of the following is correctly associated with Unrelated jumble of words in Prof. Hari Mohan Jha's book?

- (A) synthesis or mutual connection of word meanings
- (B) Muladhara Cakra
- (C) Astadhyayi, Mahabhasya and Varttikas
- (D) not a sentence

४८२. In the book, which item is associated with: the process of Sabdabodha?

- (A) Kavya-sastra masters
- (B) Dhvani
- (C) Sentence-analysis topic on verbal cognition
- (D) Seat of Pasyanti-vak in Woodroffe summary

४८३. Which of the following pairs is correctly matched?

- (A) Title — Srigokul Mudranalaya, Varanasi
- (B) Title — Trends of Linguistic Analysis in Indian Philosophy
- (C) Title — Varanasi
- (D) Title — Chaukhambha Orientalia

४८४. Which of the following pairs is correctly matched?

- (A) Oldest available specimen of etymological analysis — He spoke 'Earth' and the Earth came into being
- (B) Oldest available specimen of etymological analysis — analysis of word, proposition and meaning in Indian schools
- (C) Oldest available specimen of etymological analysis — Russell, Moore, Wittgenstein, Ayer, Ryle, Wisdom, Strawson and Austin
- (D) Oldest available specimen of etymological analysis — Nirukta of Yaska

४८५. Which of the following belongs to the source-list of Western analytic philosophers named in the Introduction?

- (A) Alankara
- (B) Nyaya
- (C) Ayer
- (D) Tadrccha

४८६. Which of the following is correctly associated with Rhetoric-analysis topic on poetic language in Prof. Hari Mohan Jha's book?

- (A) individual sphota
- (B) sentence of a reliable person, apta-vakya
- (C) Analysis of Word (Sabda) and Meaning (Artha)
- (D) Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya

४८७. Which of the following is correctly associated with Sphotavada unit-of-language topic in Prof. Hari Mohan Jha's book?

- (A) Varnavada, Padavada and Vakyavada
- (B) Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai
- (C) Dr. D. M. Datta
- (D) absence with a differently located delimiting factor

४८८. In the book, which item is associated with: Trends of Linguistic Analysis in Indian Philosophy?

- (A) Jnana
- (B) Deepest subtle level of speech
- (C) Title
- (D) Upadana Laksana

४८९. Which of the following is correctly associated with Sabdabodha in Prof. Hari Mohan Jha's book?

- (A) visayata, visesyata, prakarata and samsargata
- (B) figurative use based on similarity or quality
- (C) the sentence is treated as the unit of language
- (D) verbal cognition

४९०. In the book, which item is associated with: Mammata, Visvanatha and others?

- (A) Abhihitavaya
- (B) Nyaya sources
- (C) Kavya-sastra masters
- (D) Mandana Misra work

४९१. Consider the following statements: 1. Jayanta Bhatta source is associated with Nyaya Manjari. 2. Jayanta Bhatta source is associated with Mahabharata and the Puranas. Which of the statements given above is/are correct?

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

४९२. Which of the following pairs is correctly matched?

- (A) Paribhasa — word with both derivative and conventional force
- (B) Paribhasa — technical or stipulated modern convention
- (C) Paribhasa — the word-meaning relation that gives rise to verbal cognition
- (D) Paribhasa — inarticulate sound such as drum or bell

४९३. Consider the following statements: 1. Formless and soundless quid is associated with Para Brahman or Paramatman. 2. Formless and soundless quid is associated with Nyaya Ratna Mala and Sastra Dipika. Which of the statements given above is/are correct?

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

४९४. Which one of the following is NOT a topic listed under Chapter Five — Navya Nyaya Proposition?

- (A) Vakyartha-bodha
- (B) Ayam Ghatah
- (C) Visesyata
- (D) Samsargata

४९५. In the book, which item is associated with: one form of secondary indication discussed in poetics?

- (A) Upadana Laksana
- (B) Deepest subtle level of speech
- (C) Question under Sphota
- (D) Motionless undifferentiated sabda

४९६. Consider the following statements: 1. Kumarila Bhatta work is associated with Sloka Varttika. 2. Kumarila Bhatta work is associated with individual sphota. Which of the statements given above is/are correct?

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

४९७. Which of the following pairs is correctly matched?

- (A) Prakrta Dhvani — that from which meaning bursts forth or is manifested
- (B) Prakrta Dhvani — the sentence is treated as the unit of language
- (C) Prakrta Dhvani — sphota at the level of letters
- (D) Prakrta Dhvani — primary/natural sound revealing sphota

४९८. In the book, which item is associated with: Akanksa, Asatti, Yogyata and Tatparya?

- (A) Sentence-analysis topic
- (B) Samanya Abhava
- (C) Prabhakara work
- (D) Anyonyabhava

४९९. Which of the following pairs is correctly matched?

- (A) Paryudasa — mutual non-existence or difference
- (B) Paryudasa — absolute non-existence
- (C) Paryudasa — one mode of negative expression
- (D) Paryudasa — splitting content into visesyata, prakarata and samsargata

५००. In the book, which item is associated with: conditions and analysis of verbal cognition?

- (A) Prabhakara on word potency
- (B) Ratnakirti
- (C) Nyaya-type concern
- (D) Pioneer Navya Nyaya work

५०१. Which of the following pairs is correctly matched?

- (A) Akrti — word with both derivative and conventional force
- (B) Akrti — form or figure
- (C) Akrti — inarticulate sound such as drum or bell
- (D) Akrti — vacaka-vacya relation determined by sakti

५०२. Which of the following pairs is correctly matched?

- (A) Pioneer Navya Nyaya work — explains the grammatical school in the chapter on Panini Darsana
- (B) Pioneer Navya Nyaya work — Tattva Cintamani of Gangesa Upadhyaya
- (C) Pioneer Navya Nyaya work — Sankara Bhasya, Bhamati and Vedanta Paribhasa
- (D) Pioneer Navya Nyaya work — Nyaya Kusumanjali

५०३. Which of the following pairs is correctly matched?

- (A) Sphotavada classification topic — the process of Sabdabodha
- (B) Sphotavada classification topic — Analysis of Word (Sabda) and Meaning (Artha)
- (C) Sphotavada classification topic — Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota
- (D) Sphotavada classification topic — visayata, visesyata, prakarata and samsargata

५०४. Consider the following statements: 1. Yaugika-rudha is associated with classification combining derivation and convention. 2. Yaugika-rudha is associated with standpoints of different schools of Indian Philosophy. Which of the statements given above is/are correct?

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

५०५. In the book, which item is associated with: Didhiti?

- (A) Vyahati
- (B) Udayanacarya source
- (C) Raghunatha Siromani commentary
- (D) Rhetoric-analysis topic

५०६. Which of the following pairs is correctly matched?

- (A) Vaikrta Dhvani — modified/secondary sound variation
- (B) Vaikrta Dhvani — how sense emerges from sound
- (C) Vaikrta Dhvani — whether cognition of sound and sense is identical
- (D) Vaikrta Dhvani — Sphota is meaning-bearer; dhvani is the audible revealer

५०७. Which of the following does NOT belong to the source-list of four conditions of a sentence?

- (A) Asatti
- (B) Akanksa
- (C) Tatparya
- (D) Alankara Shastra

५०८. Which of the following does NOT belong to the source-list of fourfold word tendencies?

- (A) Guna
- (B) Jati
- (C) Kriya
- (D) Rudha

५०९. Which of the following pairs is correctly matched?

- (A) Ghata-jnana — locus of an absence
- (B) Ghata-jnana — pot-knowledge
- (C) Ghata-jnana — absence of both
- (D) Ghata-jnana — one mode of negative expression

५१०. Which of the following belongs to the source-list of word classes by convention?

- (A) Akrti
- (B) Rudha
- (C) Vedanta
- (D) Jati

५११. In the book, which item is associated with: Bring a cow?

- (A) Navya Nyaya analysis
- (B) Laksana
- (C) Example of a meaningful sentence
- (D) Saropa Laksana

५१२. Which of the following pairs is correctly matched?

- (A) Dhvani — ornament of poetry
- (B) Dhvani — suggestion, often called the soul of poetry
- (C) Dhvani — secondary potency and figurative meaning
- (D) Dhvani — oblique or striking expression

५१३. Which of the following pairs is correctly matched?

- (A) Vedanta sources — Tarka Bhasa
- (B) Vedanta sources — Jaimini Sutra, Sabara Bhasya and Sloka Varttika
- (C) Vedanta sources — Nyaya Ratna Mala and Sastra Dipika
- (D) Vedanta sources — Sankara Bhasya, Bhamati and Vedanta Paribhasa

५१४. Consider the following statements: 1. Pradhvamsabhava is associated with prior non-existence. 2.

Pradhvamsabhava is associated with posterior non-existence after destruction. Which of the statements given above is/are correct?

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

५१५. Which of the following is correctly associated with Sentence-analysis topic in Prof. Hari Mohan Jha's book?

- (A) Madhyama
- (B) Akanksa, Asatti, Yogyata and Tatparya
- (C) universal or class-character
- (D) the word is treated as the unit of language

५१६. Consider the following statements: 1. Prabhakara work is associated with Brhati Tika. 2. Prabhakara work is associated with contentness of knowledge. Which of the statements given above is/are correct?

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

૫૧૭. Which of the following does NOT belong to the source-list of poetic-language approaches?

- (A) Alankara
- (B) Austin
- (C) Dhvani
- (D) Vakrokti

૫૧૮. Consider the following statements: 1. Subtle sabda in vibration is associated with Varnavada, Padavada and Vakyavada. 2. Subtle sabda in vibration is associated with Pasyanti. Which of the statements given above is/are correct?

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

૫૧૯. Consider the following statements: 1. Author is associated with the signifier or denoter. 2. Author is associated with Prof. Hari Mohan Jha. Which of the statements given above is/are correct?

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

૫૨૦. Which of the following pairs is correctly matched?

- (A) Mimamsa core sources — Didhiti
- (B) Mimamsa core sources — Nyaya Manjari
- (C) Mimamsa core sources — Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika
- (D) Mimamsa core sources — Jaimini Sutra, Sabara Bhasya and Sloka Varttika

૫૨૧. Which of the following belongs to the source-list of four conditions of a sentence?

- (A) Visayata
- (B) Asatti
- (C) Mimamsa
- (D) Varnavada

૫૨૨. Which one of the following is NOT a topic listed under Chapter Four — Rhetoric Language?

- (A) Dhvani
- (B) Vacyartha
- (C) Alankara
- (D) meaning of sabda

૫૨૩. What does 'There is no pot on the ground' illustrate?

- (A) Ajanika Sanketa
- (B) Vakyavada as the unit of language
- (C) Analysis of a negative proposition and absence
- (D) The seat of Vaikhari

૫૨૪. Which of the following is correctly associated with Aucitya in Prof. Hari Mohan Jha's book?

- (A) propriety or appropriateness in poetry
- (B) Vaikhari
- (C) Prof. Hari Mohan Jha
- (D) conditions and analysis of verbal cognition

५२५. Which of the following is correctly associated with Paryudasa in Prof. Hari Mohan Jha's book?

- (A) Madhyama
- (B) Para Brahman or Paramatman
- (C) one mode of negative expression
- (D) sentence or combination of words producing a specific sense

५२६. In the book, which item is associated with: implied meaning?

- (A) Buddhist logicians on word meaning
- (B) Vyangyārtha
- (C) Sentence-analysis topic on theories
- (D) Satapatha Brahmana's claim

५२७. Which of the following belongs to the source-list of distinctions of non-existence?

- (A) Svadhisthana
- (B) Samsargabhava
- (C) Muladhara
- (D) Tatparya

५२८. In the book, which item is associated with: Saktivada and Vyutpattivada?

- (A) Example of a meaningful sentence
- (B) Gadadhara works
- (C) Patanjali's Mahabhasya observation
- (D) Formless and soundless quid

५२९. In the book, which item is associated with: substantivity?

- (A) Jaina sources
- (B) Vacya
- (C) Vaikhari location
- (D) Visesyata

५३०. In the book, which item is associated with: University Professor and Head of the Department of Philosophy, Patna University?

- (A) Rasa-sutra
- (B) Formless and soundless quid
- (C) Pradhvamsabhava
- (D) Author's former position

५३१. Which of the following is correctly associated with Printer in Prof. Hari Mohan Jha's book?

- (A) tertiary potency recognised by rhetoricians
- (B) temporary absence
- (C) secondary potency and figurative meaning
- (D) Srigokul Mudranalaya, Varanasi

५३२. Which of the following pairs is correctly matched?

- (A) Anuyogi — substantivity
- (B) Anuyogi — adjectivity or qualificativeness
- (C) Anuyogi — locus of an absence
- (D) Anuyogi — general absence

५३३. Which of the following pairs is correctly matched?

- (A) Anyatarabhava — absence with a differently located delimiting factor
- (B) Anyatarabhava — Buddhist exclusion theory
- (C) Anyatarabhava — absence of either
- (D) Anyatarabhava — adjectivity or qualificativeness

५३४. In the book, which item is associated with: throat?

- (A) Vakya
- (B) Vaikhari location
- (C) Technical style demonstrated in that presidential address
- (D) Poetic/rhetoric sources

५३५. Which of the following pairs is correctly matched?

- (A) Purpose of Navya Nyaya proposition analysis — one mode of negative expression
- (B) Purpose of Navya Nyaya proposition analysis — counter-positive of an absence
- (C) Purpose of Navya Nyaya proposition analysis — temporary absence
- (D) Purpose of Navya Nyaya proposition analysis — to bring out vakyartha clearly and precisely

५३६. Which of the following is correctly associated with Vakyavada in Prof. Hari Mohan Jha's book?

- (A) Retired from Patna University service in 1970
- (B) sentence meaning and verbal injunctions
- (C) the sentence is treated as the unit of language
- (D) Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota

५३७. Which one of the following is NOT a topic listed under Chapter Two — Word and Meaning?

- (A) fourfold Pravrittis
- (B) fourteen determinant factors of meaning
- (C) Saktigrahopaya
- (D) Laksana

५३८. In the book, which item is associated with: Muladhara Cakra?

- (A) Seat of Para-vak in Woodroffe summary
- (B) Tantra/Yoga sources
- (C) Word-analysis topic
- (D) Partha Sarathi Misra works

५३९. Which of the following is correctly associated with Abhavabhava in Prof. Hari Mohan Jha's book?

- (A) negation of negation
- (B) indivisible or non-partite sphota
- (C) Retired from Patna University service in 1970
- (D) dependence on the will of God

५४०. Which of the following is correctly associated with Sakti or Abhidha in Prof. Hari Mohan Jha's book?

- (A) prior non-existence
- (B) infinite and boundless like an ocean
- (C) philosophy of language plus analysis of word and meaning from different perspectives
- (D) primary denotative potency of a word

५४३. Which of the following does NOT belong to the source-list of three kinds of meaning in rhetoric?

- (A) Vyangyārtha
- (B) Vacyārtha
- (C) Lakṣyārtha
- (D) Yogarudha

५४३. Which of the following is correctly associated with Word-analysis topic on convention in Prof. Hari Mohan Jha's book?

- (A) Navya Nyaya analysis of proposition
- (B) Rudha, Yaugika, Yogarudha and Yaugika-rudha
- (C) the process of Sabdabodha
- (D) gods and beings live by speech

५४३. Which of the following is correctly associated with Wide sense of Linguistic Analysis in the Introduction in Prof. Hari Mohan Jha's book?

- (A) Nyaya Ratna Mala and Sastra Dipika
- (B) juxtaposition or proximity of words
- (C) philosophy of language plus analysis of word and meaning from different perspectives
- (D) not a sentence

५४४. Consider the following statements: 1. Nagesa Bhatta works named is associated with Laghu Manjusa and Sphotavada. 2. Nagesa Bhatta works named is associated with delimiting property. Which of the statements given above is/are correct?

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

५४५. Which of the following is correctly associated with Theory of Sphota in Prof. Hari Mohan Jha's book?

- (A) particular absence
- (B) propounded mainly by the Grammatical School of Philosophy
- (C) whether a word signifies Vyakti, Jati or Akrti
- (D) contradiction

५४६. Which of the following does NOT belong to the source-list of four levels of speech?

- (A) Navya Nyaya
- (B) Madhyama
- (C) Vaikhari
- (D) Pasyanti

५४७. Consider the following statements: 1. Rudha is associated with Dr. Sangam Lal Pandey. 2. Rudha is associated with word based on convention or established usage. Which of the statements given above is/are correct?

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

५४८. Which of the following pairs is correctly matched?

- (A) Jaina sources — Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena
- (B) Jaina sources — Brhati Tika
- (C) Jaina sources — Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika
- (D) Jaina sources — Tarka Prakasa

५४९. Which of the following does NOT belong to the source-list of schools included in the range of the book?

- (A) Nyaya
- (B) Vedanta
- (C) Alankara Shastra
- (D) Moore

५५०. Which of the following pairs is correctly matched?

- (A) Motionless undifferentiated sabda — Para
- (B) Motionless undifferentiated sabda — navel region
- (C) Motionless undifferentiated sabda — Para Brahman or Paramatman
- (D) Motionless undifferentiated sabda — one well-versed in it can attain the Supreme

५५१. In the book, which item is associated with: not a sentence?

- (A) Anyatarabhava
- (B) Formless and soundless quid
- (C) Unrelated jumble of words
- (D) Validity of statements

५५२. In the book, which item is associated with: ornament of poetry?

- (A) Rhetoric-analysis topic on poetic language
- (B) Sphotavada topic
- (C) Atharva Veda's claim
- (D) Alankara

५५३. Which of the following pairs is correctly matched?

- (A) Sabda Brahman in living beings — one well-versed in it can attain the Supreme
- (B) Sabda Brahman in living beings — Muladhara Cakra
- (C) Sabda Brahman in living beings — Madhyama
- (D) Sabda Brahman in living beings — consciousness manifesting as vibrations

५५४. Which of the following belongs to the source-list of six cakras named in the discussion?

- (A) Tadrcccha
- (B) Vyakarana Darshana
- (C) Akanksa
- (D) Visuddha

५५५. In which chapter/section does the topic 'Alankara' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter Three — Sentence
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Four — Rhetoric Language

५५६. Which of the following is correctly associated with Verification in Prof. Hari Mohan Jha's book?

- (A) literal meaning
- (B) test relevant to the status of statements
- (C) Buddhist exclusion theory
- (D) source associated with the dhvani theory

५५७. Which of the following pairs is correctly matched?

- (A) Prakarata — delimiting or specifying function used for precision
- (B) Prakarata — This is a pot
- (C) Prakarata — adjectivity or qualificativeness
- (D) Prakarata — contentness of knowledge

५५८. Which one of the following is NOT a topic listed under Chapter Two — Word and Meaning?

- (A) Saktigrahopaya
- (B) metaphysical nature of speech
- (C) Ajanika Sanketa
- (D) meaning of sabda

५५९. Which of the following belongs to the source-list of Western analytic philosophers named in the Introduction?

- (A) Lakṣyārtha
- (B) Wisdom
- (C) Viśaya
- (D) Alankāra

५६०. Which of the following does NOT belong to the source-list of Navya Nyaya analysis components?

- (A) Para
- (B) Prakarata
- (C) Viśaya
- (D) Viśaya

५६१. Which of the following does NOT belong to the source-list of four conditions of a sentence?

- (A) Akāṅkṣā
- (B) Yogyatā
- (C) Kriyā
- (D) Tatparyā

५६२. Consider the following statements: 1. Vyadhikarana Abhava is associated with not a sentence. 2. Vyadhikarana Abhava is associated with absence with a differently located delimiting factor. Which of the statements given above is/are correct?

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

५६३. Which of the following belongs to the source-list of three kinds of meaning in rhetoric?

- (A) Russell
- (B) Viśaya
- (C) Vyāṅjana
- (D) Lakṣyārtha

५६४. Consider the following statements: 1. Pasyanti location is associated with navel region. 2. Pasyanti location is associated with splitting content into visesyata, prakarata and samsargata. Which of the statements given above is/are correct?

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

५६५. Which of the following pairs is correctly matched?

- (A) Pratiyogi — counter-positive of an absence
- (B) Pratiyogi — non-existence or absence
- (C) Pratiyogi — absence of both
- (D) Pratiyogi — prior non-existence

५६६. Which of the following pairs is correctly matched?

- (A) Vyahati — sentence or combination of words producing a specific sense
- (B) Vyahati — contradiction
- (C) Vyahati — juxtaposition or proximity of words
- (D) Vyahati — view that connected meanings themselves are expressed

५६७. In which chapter/section does the topic 'unit of language' chiefly belong according to the book's plan?

- (A) Chapter Two — Word and Meaning
- (B) Chapter Four — Rhetoric Language
- (C) Chapter One — Sphotavada
- (D) Chapter Three — Sentence

५६८. Which one of the following is NOT a topic listed under Chapter Three — Sentence?

- (A) verification
- (B) Yogyata
- (C) Vyanjana
- (D) Tatparya

५६९. Which of the following pairs is correctly matched?

- (A) Editor's Preface on Navya Nyaya — analysis of word, proposition and meaning in Indian schools
- (B) Editor's Preface on Navya Nyaya — Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra
- (C) Editor's Preface on Navya Nyaya — phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical
- (D) Editor's Preface on Navya Nyaya — analysis in terms of Avacchedakata

५७०. Which of the following pairs is correctly matched?

- (A) Akhanda Sphota — individual sphota
- (B) Akhanda Sphota — the word is treated as the unit of language
- (C) Akhanda Sphota — indivisible or non-partite sphota
- (D) Akhanda Sphota — that from which meaning bursts forth or is manifested

५७१. Consider the following statements: 1. First edition is associated with indivisible or non-partite sphota. 2. First edition is associated with 1981. Which of the statements given above is/are correct?

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

५७२. Which of the following belongs to the source-list of three kinds of meaning in rhetoric?

- (A) Varnavada
- (B) Vacyartha
- (C) Vyakarana Darshana
- (D) Alankara

५७३. Which one of the following is NOT a topic listed under Chapter Three — Sentence?

- (A) Vakyartha-bodha
- (B) necessary conditions of sentence
- (C) negative proposition
- (D) Asatti

५७४. Which of the following is correctly associated with Ratnakirti in Prof. Hari Mohan Jha's book?

- (A) synthesis or mutual connection of word meanings
- (B) standpoints of different schools of Indian Philosophy
- (C) author associated with Apohasiddhi
- (D) Sabda-Brahman, beginningless and endless

५७५. Which of the following pairs is correctly matched?

- (A) Nagesa Bhatta works named — Laghu Manjusa and Sphotavada
- (B) Nagesa Bhatta works named — Didhiti
- (C) Nagesa Bhatta works named — Jaimini Sutra, Sabara Bhasya and Sloka Varttika
- (D) Nagesa Bhatta works named — Bhasa Pariccheda with Siddhanta Muktaavali

५७६. Which of the following pairs is correctly matched?

- (A) Sabdi Vyanjana — special arrangement/style of words
- (B) Sabdi Vyanjana — aesthetic relish produced through poetic factors
- (C) Sabdi Vyanjana — suggestion arising from the word
- (D) Sabdi Vyanjana — oblique or striking expression

५७७. Which of the following is correctly associated with Vacaka in Prof. Hari Mohan Jha's book?

- (A) Utilisation of Retired Teachers project
- (B) individual
- (C) intuitive flashes about Vak or Eternal Verbum
- (D) the signifier or denoter

५७८. Which of the following is correctly associated with Outer audible speech in Prof. Hari Mohan Jha's book?

- (A) Varnavada, Padavada and Vakyavada
- (B) Vaikhari
- (C) knowledge of words as a cause in verbal cognition
- (D) Para

५७९. In which chapter/section does the topic 'Akanksa' chiefly belong according to the book's plan?

- (A) Chapter One — Sphotavada
- (B) Chapter Four — Rhetoric Language
- (C) Chapter Five — Navya Nyaya Proposition
- (D) Chapter Three — Sentence

५८०. In the book, which item is associated with: heart?

- (A) Paribhasa
- (B) Madhyama location
- (C) Abhavabhava
- (D) Chapter Five

५८१. What does the example 'Ayam Ghatah' illustrate in Chapter Five?

- (A) Buddhist Apoha as exclusion
- (B) The definition of Dhvani in poetics
- (C) The four levels of speech
- (D) Navya Nyaya analysis of a proposition

५८२. Which of the following is correctly associated with Vacya-vacaka-bhava in Prof. Hari Mohan Jha's book?

- (A) the word-meaning relation that gives rise to verbal cognition
- (B) relation of signification between word and meaning
- (C) one skilled in determining the validity of words and propositions
- (D) Retired from Patna University service in 1970

५८३. Which of the following belongs to the source-list of word-import alternatives?

- (A) Muladhara
- (B) Vyakarana Darshana
- (C) Akanksa
- (D) Jati

५८४. Which of the following pairs is correctly matched?

- (A) Word as creative principle — In the beginning was the Word
- (B) Word as creative principle — Sabda Brahman
- (C) Word as creative principle — one skilled in determining the validity of words and propositions
- (D) Word as creative principle — Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra

५८५. In which chapter/section does the topic 'Sphota and Dhvani' chiefly belong according to the book's plan?

- (A) Chapter Four — Rhetoric Language
- (B) Chapter One — Sphotavada
- (C) Chapter Three — Sentence
- (D) Chapter Five — Navya Nyaya Proposition

५८६. Consider the following statements: 1. Chapter Five is associated with Navya Nyaya analysis of proposition. 2. Chapter Five is associated with primary potency and literal meaning. Which of the statements given above is/are correct?

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

५८७. In the book, which item is associated with: Varnavada, Padavada and Vakyavada?

- (A) Vakrokti
- (B) Sphotavada unit-of-language topic
- (C) Vacyartha
- (D) Sentence-analysis topic on theories

५८८. In the book, which item is associated with: Anvitaabhidhana and Abhihitavaya?

- (A) Abhavabhava
- (B) Visaya
- (C) Sentence-analysis topic on theories
- (D) Riti

५८९. Which of the following pairs is correctly matched?

- (A) Sakti or Abhidha — a spoken word (pada) signifying something
- (B) Sakti or Abhidha — dependence on the will of God
- (C) Sakti or Abhidha — primary denotative potency of a word
- (D) Sakti or Abhidha — inarticulate sound such as drum or bell

५९०. Which of the following is correctly associated with Editor's Preface date in Prof. Hari Mohan Jha's book?

- (A) primary denotative potency of a word
- (B) Sabda Sakti Prakasika and Avacchedakatva-nirukti
- (C) suggestion arising from meaning/context
- (D) 31-3-1981

५९१. Why is 'pot, cowness, red, brings' not a sentence in the book's analysis?

- (A) Because every word in it is meaningless
- (B) Because it contains no Sanskrit term
- (C) Because the words lack mutual relation producing a specific sense
- (D) Because it is a poetic example of Vyanjana

५९२. Consider the following statements: 1. Saropa Laksana is associated with possessor of content. 2. Saropa Laksana is associated with superimpositional form of secondary indication. Which of the statements given above is/are correct?

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

५९३. Which of the following is correctly associated with Udayanacarya source in Prof. Hari Mohan Jha's book?

- (A) figurative use based on similarity or quality
- (B) Nyaya Kusumanjali
- (C) He spoke 'Earth' and the Earth came into being
- (D) the thing signified or denoted

५९४. Which of the following is correctly associated with Seat of Madhyama-vak in Woodroffe summary in Prof. Hari Mohan Jha's book?

- (A) secondary potency and figurative meaning
- (B) the word-meaning relation that gives rise to verbal cognition
- (C) Anahata Cakra
- (D) sentence of a reliable person, apta-vakya

५९५. Which of the following is correctly associated with Avacchedaka dharma in Prof. Hari Mohan Jha's book?

- (A) Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya
- (B) sphota at the level of words
- (C) 31-3-1981
- (D) delimiting property

५९६. Which one of the following is NOT a topic listed under Chapter One — Sphotavada?

- (A) Vakyavada
- (B) metaphysical nature of speech
- (C) fourteen determinant factors of meaning
- (D) centres of energy

५९७. Which of the following is correctly associated with Gangayam ghosah in Prof. Hari Mohan Jha's book?

- (A) stock example for figurative indication involving Ganga
- (B) sphota at the level of words
- (C) Tattva Cintamani of Gangesa Upadhyaya
- (D) Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai

५९८. Which one of the following is NOT a topic listed under Chapter Four — Rhetoric Language?

- (A) fourfold classification of words
- (B) Vyanjana
- (C) Vacyartha
- (D) Sabdi Vyanjana

५९९. Which of the following pairs is correctly matched?

- (A) Sadhyavasana Laksana — secondary potency and figurative meaning
- (B) Sadhyavasana Laksana — figurative identification by absorption
- (C) Sadhyavasana Laksana — the primary meaning is given up
- (D) Sadhyavasana Laksana — propriety or appropriateness in poetry

६००. In the book, which item is associated with: 31-3-1981?

- (A) Navya Nyaya topic
- (B) Sphota in Panini-derived sense
- (C) Friend thanked as an eminent Naiyayika of Mithila
- (D) Editor's Preface date

उत्तरमाला — अध्याय २ (उत्तर औ व्याख्या / Answers & Explanations)

१. (B) **Vakrokti — oblique or striking expression** — The correctly matched pair is: Vakrokti — oblique or striking expression.
२. (A) **Madhyama** — The source-list for four levels of speech includes Madhyama.
३. (A) **Two modes of manifestation** — The source associates Two modes of manifestation with Nama and Rupa.
४. (C) **Varnatmaka sabda** — The source associates Varnatmaka sabda with articulate sound produced by vocal organs.
५. (C) **Sakti or Abhidha** — The source associates Sakti or Abhidha with primary denotative potency of a word.
६. (B) **Yogyata** — Yogyata belongs to another chapter/section, while the other options are topics of Chapter Two — Word and Meaning.
७. (D) **Specialist called Pada-Vakya-Pramanajna** — The source associates Specialist called Pada-Vakya-Pramanajna with one skilled in determining the validity of words and propositions.
८. (B) **Because words like 'food' or 'fire' do not produce the object or effect merely by being uttered** — The discussion notes that the word 'food' does not fill the mouth and the word 'fire' does not burn.
९. (A) **Sabdabodha — verbal cognition** — The correctly matched pair is: Sabdabodha — verbal cognition.
१०. (A) **Word-analysis topic on import — whether a word signifies Vyakti, Jati or Akrti** — The correctly matched pair is: Word-analysis topic on import — whether a word signifies Vyakti, Jati or Akrti.

११. (C) **superimpositional form of secondary indication** — In the source, Saropa Laksana is associated with superimpositional form of secondary indication.
१२. (A) **Rhetoric-analysis topic — Laksana and Vyanjana** — The correctly matched pair is: Rhetoric-analysis topic — Laksana and Vyanjana.
१३. (A) **sentence or combination of words producing a specific sense** — In the source, Vakya is associated with sentence or combination of words producing a specific sense.
१४. (A) **Pasyanti location — navel region** — The correctly matched pair is: Pasyanti location — navel region.
१५. (D) **Vakrokti** — The source associates Vakrokti with oblique or striking expression.
१६. (D) **1 only** — Only the statement linking Unrelated jumble of words with not a sentence reflects the source.
१७. (A) **Gangayam ghosah — stock example for figurative indication involving Ganga** — The correctly matched pair is: Gangayam ghosah — stock example for figurative indication involving Ganga.
१८. (B) **fourfold classification of words** — fourfold classification of words belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
१९. (B) **2 only** — Only the statement linking Prabhakara on word potency with Anubhavika and Smarika reflects the source.
२०. (B) **2 only** — Only the statement linking Kavya-sastra masters with Mammata, Visvanatha and others reflects the source.
२१. (D) **Negative proposition example — There is no pot on the ground** — The correctly matched pair is: Negative proposition example — There is no pot on the ground.
२२. (A) **Rasa — aesthetic relish produced through poetic factors** — The correctly matched pair is: Rasa — aesthetic relish produced through poetic factors.
२३. (D) **Tarka Bhasa** — In the source, Kesava Misra source is associated with Tarka Bhasa.
२४. (B) **2 only** — Only the statement linking Seat of Pasyanti-vak in Woodroffe summary with Svadhisthana Cakra reflects the source.
२५. (C) **Annam Bhatta source** — The source associates Annam Bhatta source with Tarka Sangraha with Tarka Dipika.
२६. (B) **Ajna** — The source-list for six cakras named in the discussion includes Ajna.
२७. (A) **Trends of Linguistic Analysis in Indian Philosophy** — In the source, Title is associated with Trends of Linguistic Analysis in Indian Philosophy.
२८. (D) **Para Brahman or Paramatman** — In the source, Formless and soundless quid is associated with Para Brahman or Paramatman.
२९. (B) **Poetic/rhetoric sources** — The source associates Poetic/rhetoric sources with Kavya Prakasa, Sahitya Darpana, Rasa Gangadhara, Dhvanyaloka, Kavyadarsa and Kavyalankara.
३०. (B) **Paribhasa** — The source associates Paribhasa with technical or stipulated modern convention.
३१. (A) **possessor of content** — In the source, Visayi is associated with possessor of content.
३२. (D) **Ubhayabhava** — The source associates Ubhayabhava with absence of both.
३३. (D) **1 only** — Only the statement linking Pada with a meaningful combination of letters with denotative capacity reflects the source.
३४. (B) **Ideational silent speech — Madhyama** — The correctly matched pair is: Ideational silent speech — Madhyama.
३५. (D) **Vacaka** — The source associates Vacaka with the signifier or denoter.
३६. (A) **Paksadhara Misra commentary — Tattvaloka** — The correctly matched pair is: Paksadhara Misra commentary — Tattvaloka.

३७. (C) **Samanya Abhava — general absence** — The correctly matched pair is: Samanya Abhava — general absence.
३८. (A) **Chapter Two — Word and Meaning** — The contents place 'Vacya-vacaka-bhava' under Chapter Two — Word and Meaning.
३९. (A) **2 only** — Only the statement linking Akanksa with expectancy among words reflects the source.
४०. (B) **Muladhara** — The source-list for six cakras named in the discussion includes Muladhara.
४१. (C) **1 only** — Only the statement linking Speech stage called language with Vaikhari, the vocal stage reflects the source.
४२. (A) **1 only** — Only the statement linking Outer audible speech with Vaikhari reflects the source.
४३. (C) **Chapter Four — Rhetoric Language** — The contents place 'Vakrokti' under Chapter Four — Rhetoric Language.
४४. (B) **1 only** — Only the statement linking Sphota contrasted with dhvani with Sphota is meaning-bearer; dhvani is the audible revealer reflects the source.
४५. (B) **Chapter Five — Navya Nyaya Proposition** — The contents place 'Abhava' under Chapter Five — Navya Nyaya Proposition.
४६. (B) **2 only** — Only the statement linking Patanjali's Mahabhasya observation with even one word properly known and used can be fruitful reflects the source.
४७. (B) **phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical** — In the source, Introduction's aspects of language is associated with phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical.
४८. (C) **Varna Sphota — sphota at the level of letters** — The correctly matched pair is: Varna Sphota — sphota at the level of letters.
४९. (B) **no idea is without word and all knowledge is manifested by word** — In the source, Bhartrhari on knowledge is associated with no idea is without word and all knowledge is manifested by word.
५०. (B) **Sphotavada topic — four levels of speech: Para, Pasyanti, Madhyama and Vaikhari** — The correctly matched pair is: Sphotavada topic — four levels of speech: Para, Pasyanti, Madhyama and Vaikhari.
५१. (C) **Adhunika Sanketa** — The source associates Adhunika Sanketa with meaning fixed by someone at some time.
५२. (C) **Kumarila on word-meaning relation — identity-in-difference or bhedabheda** — The correctly matched pair is: Kumarila on word-meaning relation — identity-in-difference or bhedabheda.
५३. (B) **Yaugika-rudha** — The source associates Yaugika-rudha with classification combining derivation and convention.
५४. (A) **Fourfold Pravrittis** — The source associates Fourfold Pravrittis with Jati, Guna, Kriya and Tadrcccha.
५५. (C) **Para location** — The source associates Para location with Muladhara region.
५६. (B) **Chaukhambha Oriental Research Studies No. 22** — In the source, Series is associated with Chaukhambha Oriental Research Studies No. 22.
५७. (D) **Verification** — The source associates Verification with test relevant to the status of statements.
५८. (B) **Vacaka — the signifier or denoter** — The correctly matched pair is: Vacaka — the signifier or denoter.
५९. (A) **literal meaning** — In the source, Vacyartha is associated with literal meaning.
६०. (B) **Vyangyārtha** — Vyangyārtha belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
६१. (B) **Padavada — the word is treated as the unit of language** — The correctly matched pair is: Padavada — the word is treated as the unit of language.

६३. (A) **to bring out vakyartha clearly and precisely** — In the source, Purpose of Navya Nyaya proposition analysis is associated with to bring out vakyartha clearly and precisely.
६३. (C) **Sadhyavasana Laksana** — The source associates Sadhyavasana Laksana with figurative identification by absorption.
६४. (B) **Vyadhikarana Abhava — absence with a differently located delimiting factor** — The correctly matched pair is: Vyadhikarana Abhava — absence with a differently located delimiting factor.
६५. (A) **1 only** — Only the statement linking Aucitya with propriety or appropriateness in poetry reflects the source.
६६. (C) **Utilisation of Retired Teachers project** — In the source, Author's U.G.C. context is associated with Utilisation of Retired Teachers project.
६७. (D) **Alankara** — The source-list for poetic-language approaches includes Alankara.
६८. (C) **one lakh slokas and a reputed encyclopaedia of linguistic analysis** — In the source, Vyadi's Sangraha is associated with one lakh slokas and a reputed encyclopaedia of linguistic analysis.
६९. (B) **Yaugika — word understood from its constituent parts** — The correctly matched pair is: Yaugika — word understood from its constituent parts.
७०. (A) **Visayi — possessor of content** — The correctly matched pair is: Visayi — possessor of content.
७१. (D) **Muladhara Cakra** — In the source, Seat of Para-vak in Woodroffe summary is associated with Muladhara Cakra.
७२. (C) **Buddhist logicians on word meaning** — The source associates Buddhist logicians on word meaning with Apoha or exclusion.
७३. (B) **four levels of speech: Para, Pasyanti, Madhyama and Vaikhari** — In the source, Sphotavada topic is associated with four levels of speech: Para, Pasyanti, Madhyama and Vaikhari.
७४. (A) **Chapter Two — Word and Meaning** — The contents place 'Adhunika Sanketa' under Chapter Two — Word and Meaning.
७५. (A) **Akanksa** — Akanksa belongs to another chapter/section, while the other options are topics of Chapter Four — Rhetoric Language.
७६. (D) **2 only** — Only the statement linking Vakyartha-bodha with cognition or interpretation of sentence meaning reflects the source.
७७. (C) **1 only** — Only the statement linking Bhagavata Purana on word-God with infinite and boundless like an ocean reflects the source.
७८. (B) **conditions and analysis of verbal cognition** — In the source, Nyaya-type concern is associated with conditions and analysis of verbal cognition.
७९. (A) **theory of sphota** — theory of sphota belongs to another chapter/section, while the other options are topics of Chapter Two — Word and Meaning.
८०. (A) **Chapter Four — Rhetoric Language** — The contents place 'Dhvani' under Chapter Four — Rhetoric Language.
८१. (B) **Chapter Two — Word and Meaning** — The contents place 'fourfold Pravrittis' under Chapter Two — Word and Meaning.
८२. (A) **2 only** — Only the statement linking Sadhyavasana Laksana with figurative identification by absorption reflects the source.
८३. (A) **Friend thanked as an eminent Naiyayika of Mithila — Pandit Durgadhara Jha** — The correctly matched pair is: Friend thanked as an eminent Naiyayika of Mithila — Pandit Durgadhara Jha.
८४. (A) **Upadana Laksana — one form of secondary indication discussed in poetics** — The correctly matched pair is: Upadana Laksana — one form of secondary indication discussed in poetics.

८५. (B) **Tarkika Raksa** — In the source, Varadacarya source is associated with Tarkika Raksa.
८६. (D) **meaningless sound-form, such as tagha** — In the source, Nirarthaka is associated with meaningless sound-form, such as tagha.
८७. (A) **1 only** — Only the statement linking Ratnakirti with author associated with Apohasiddhi reflects the source.
८८. (C) **Madhavacarya's Sarva Darshana Sangraha — explains the grammatical school in the chapter on Panini Darsana** — The correctly matched pair is: Madhavacarya's Sarva Darshana Sangraha — explains the grammatical school in the chapter on Panini Darsana.
८९. (D) **Chapter Five — Navya Nyaya Proposition** — The contents place 'Navya Nyaya technique' under Chapter Five — Navya Nyaya Proposition.
९०. (C) **Vacyartha** — Vacyartha is a real source term but not listed in the group 'poetic-language approaches'.
९१. (A) **Yogyata** — The source associates Yogyata with semantic compatibility or fitness.
९२. (B) **Chapter Three — Sentence** — The contents place 'Tatparya' under Chapter Three — Sentence.
९३. (C) **Aucitya** — Aucitya is a real source term but not listed in the group 'schools included in the range of the book'.
९४. (C) **2 only** — Only the statement linking Yogarudha with word with both derivative and conventional force reflects the source.
९५. (C) **Tarka Sangraha with Tarka Dipika** — In the source, Annam Bhatta source is associated with Tarka Sangraha with Tarka Dipika.
९६. (B) **2 only** — Only the statement linking Padartha with the object or meaning denoted by the word reflects the source.
९७. (A) **Yaugika** — The source associates Yaugika with word understood from its constituent parts.
९८. (A) **Chapter Four** — The source associates Chapter Four with Analysis of Rhetoric Language.
९९. (D) **2 only** — Only the statement linking Nirarthaka with meaningless sound-form, such as tagha reflects the source.
१००. (B) **2 only** — Only the statement linking Avacchedaka dharma with delimiting property reflects the source.
१०१. (C) **Unrelated jumble of words — not a sentence** — The correctly matched pair is: Unrelated jumble of words — not a sentence.
१०२. (D) **Vaikhari** — Vaikhari is a real source term but not listed in the group 'six cakras named in the discussion'.
१०३. (A) **Ultimate Reality beyond Prajapati is Vak** — In the source, Satapatha Brahmana's claim is associated with Ultimate Reality beyond Prajapati is Vak.
१०४. (B) **Chapter Two — Word and Meaning** — The contents place 'relation between word and meaning' under Chapter Two — Word and Meaning.
१०५. (D) **Para** — In the source, Deepest subtle level of speech is associated with Para.
१०६. (D) **four levels of speech** — four levels of speech belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
१०७. (B) **2 only** — Only the statement linking Abhavabhava with negation of negation reflects the source.
१०८. (D) **dependence on the will of God** — In the source, Old Naiyayikas on word-meaning relation is associated with dependence on the will of God.
१०९. (A) **Ajanika Sanketa — beginningless traditional/conventional meaning** — The correctly matched pair is: Ajanika Sanketa — beginningless traditional/conventional meaning.
११०. (A) **Vaiyakaranas on word-meaning relation — vacaka-vacya relation determined by sakti** — The correctly matched pair is: Vaiyakaranas on word-meaning relation — vacaka-vacya relation determined by sakti.

१११. (A) **Pandit Durgadhara Jha** — In the source, Friend thanked as an eminent Naiyayika of Mithila is associated with Pandit Durgadhara Jha.
११२. (C) **Mandana Misra work** — The source associates Mandana Misra work with Sphota Siddhi.
११३. (B) **Chapter One — Sphotavada** — The contents place 'Vakyavada' under Chapter One — Sphotavada.
११४. (D) **speaker's intention or purpose** — In the source, Tatparya is associated with speaker's intention or purpose.
११५. (B) **Ghatanistha visayata — contentness located in the pot** — The correctly matched pair is: Ghatanistha visayata — contentness located in the pot.
११६. (D) **Specialist called Pada-Vakya-Pramanajna — one skilled in determining the validity of words and propositions** — The correctly matched pair is: Specialist called Pada-Vakya-Pramanajna — one skilled in determining the validity of words and propositions.
११७. (C) **Publisher's city — Varanasi** — The correctly matched pair is: Publisher's city — Varanasi.
११८. (D) **figurative use based on similarity or quality** — In the source, Gauni Laksana is associated with figurative use based on similarity or quality.
११९. (D) **1981** — In the source, First edition is associated with 1981.
१२०. (A) **identity-in-difference or bhedabheda** — In the source, Kumarila on word-meaning relation is associated with identity-in-difference or bhedabheda.
१२१. (B) **Vrtti — the word-meaning relation that gives rise to verbal cognition** — The correctly matched pair is: Vrtti — the word-meaning relation that gives rise to verbal cognition.
१२२. (B) **2 only** — Only the statement linking Contents of mind and objective world with Sabda and Artha reflects the source.
१२३. (D) **Navya Nyaya analysis of proposition** — In the source, Chapter Five is associated with Navya Nyaya analysis of proposition.
१२४. (A) **Rasa** — Rasa is a real source term but not listed in the group 'four levels of speech'.
१२५. (A) **Pada Sphota** — The source associates Pada Sphota with sphota at the level of words.
१२६. (C) **Rasa** — The source associates Rasa with aesthetic relish produced through poetic factors.
१२७. (D) **Vyangyārtha** — Vyangyārtha is a real source term but not listed in the group 'fourfold word tendencies'.
१२८. (A) **counter-positive of an absence** — In the source, Pratiyogi is associated with counter-positive of an absence.
१२९. (B) **Abhidha** — The source associates Abhidha with primary potency and literal meaning.
१३०. (C) **Jagadisa works** — The source associates Jagadisa works with Sabda Sakti Prakasika and Avacchedakatva-nirukti.
१३१. (D) **Asatti** — Asatti belongs to another chapter/section, while the other options are topics of Chapter One — Sphotavada.
१३२. (A) **Subtle speech originating near the navel** — The source associates Subtle speech originating near the navel with Pasyanti.
१३३. (D) **Padavada** — Padavada belongs to another chapter/section, while the other options are topics of Chapter Two — Word and Meaning.
१३४. (D) **content or object of knowledge** — In the source, Visaya is associated with content or object of knowledge.
१३५. (B) **Padajnana — knowledge of words as a cause in verbal cognition** — The correctly matched pair is: Padajnana — knowledge of words as a cause in verbal cognition.
१३६. (C) **Dhvanyatmaka sabda — inarticulate sound such as drum or bell** — The correctly matched pair is: Dhvanyatmaka sabda — inarticulate sound such as drum or bell.

१३७. (D) **vibhava, anubhava and vyabhicari combine for rasa** — In the source, Rasa-sutra is associated with vibhava, anubhava and vyabhicari combine for rasa.
१३८. (C) **Seat of Madhyama-vak in Woodroffe summary** — The source associates Seat of Madhyama-vak in Woodroffe summary with Anahata Cakra.
१३९. (A) **Ghata-jnana** — The source associates Ghata-jnana with pot-knowledge.
१४०. (C) **one well-versed in it can attain the Supreme** — In the source, Mahabharata on Sabda Brahman is associated with one well-versed in it can attain the Supreme.
१४१. (C) **Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai** — In the source, Press/editor thanked for transliteration marks is associated with Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai.
१४२. (A) **Pradhvamsabhava** — Pradhvamsabhava belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
१४३. (A) **universal or class-character** — In the source, Jati is associated with universal or class-character.
१४४. (C) **tertiary potency and implied meaning** — In the source, Vyanjana is associated with tertiary potency and implied meaning.
१४५. (D) **Contents of mind and objective world — Sabda and Artha** — The correctly matched pair is: Contents of mind and objective world — Sabda and Artha.
१४६. (D) **Brhati Tika** — In the source, Prabhakara work is associated with Brhati Tika.
१४७. (D) **Ajanika Sanketa** — The source associates Ajanika Sanketa with beginningless traditional/conventional meaning.
१४८. (C) **Moore** — Moore is a real source term but not listed in the group 'three unit-of-language views'.
१४९. (A) **Jati** — The source-list for fourfold word tendencies includes Jati.
१५०. (D) **Kumarila Bhatta work — Sloka Varttika** — The correctly matched pair is: Kumarila Bhatta work — Sloka Varttika.
१५१. (A) **1 only** — Only the statement linking Pada Sphota with sphota at the level of words reflects the source.
१५२. (D) **Varnavada — the letter is treated as the unit of language** — The correctly matched pair is: Varnavada — the letter is treated as the unit of language.
१५३. (B) **Anubhavika and Smarika** — In the source, Prabhakara on word potency is associated with Anubhavika and Smarika.
१५४. (A) **cognition of non-existence** — In the source, Abhava-jnana is associated with cognition of non-existence.
१५५. (A) **oblique or striking expression** — In the source, Vakrokti is associated with oblique or striking expression.
१५६. (A) **Anvaya — synthesis or mutual connection of word meanings** — The correctly matched pair is: Anvaya — synthesis or mutual connection of word meanings.
१५७. (B) **Mimamsa** — Mimamsa is a real source term but not listed in the group 'word classes by convention'.
१५८. (C) **Sphota is meaning-bearer; dhvani is the audible revealer** — In the source, Sphota contrasted with dhvani is associated with Sphota is meaning-bearer; dhvani is the audible revealer.
१५९. (A) **Chapter Three — Sentence** — The contents place 'Sabdabodha' under Chapter Three — Sentence.
१६०. (C) **25. 3. 81** — In the source, Foreword date is associated with 25. 3. 81.
१६१. (A) **Navya Nyaya** — The source-list for schools included in the range of the book includes Navya Nyaya.
१६२. (D) **Dr. D. M. Datta** — In the source, Guru who advised the subject is associated with Dr. D. M. Datta.
१६३. (A) **It is speech in its vocal, audible stage** — The speech-level discussion says only the fourth stage, Vaikhari, is vocal and called language.

१६४. (A) **Sphota Siddhi** — In the source, Mandana Misra work is associated with Sphota Siddhi.
१६५. (D) **Prakarana Pancika** — In the source, Salikanatha Misra work is associated with Prakarana Pancika.
१६६. (A) **Tarka Prakasa** — In the source, Srikantha source is associated with Tarka Prakasa.
१६७. (D) **meaningful word, such as ghata** — In the source, Sarthaka is associated with meaningful word, such as ghata.
१६८. (B) **President of the Allahabad Session of Indian Philosophical Congress** — In the source, Prof. Jha's 1974 role is associated with President of the Allahabad Session of Indian Philosophical Congress.
१६९. (A) **view that separately expressed meanings are later connected** — In the source, Abhihitanyaya is associated with view that separately expressed meanings are later connected.
१७०. (A) **Bring a cow** — In the source, Example of a meaningful sentence is associated with Bring a cow.
१७१. (B) **Nyaya sources** — The source associates Nyaya sources with Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika.
१७२. (A) **Seat of Para-vak in Woodroffe summary** — **Muladhara Cakra** — The correctly matched pair is: Seat of Para-vak in Woodroffe summary — Muladhara Cakra.
१७३. (D) **analysis in terms of Avacchedakata** — In the source, Editor's Preface on Navya Nyaya is associated with analysis in terms of Avacchedakata.
१७४. (B) **2 only** — Only the statement linking Kumarila on word-meaning relation with identity-in-difference or bhedabheda reflects the source.
१७५. (A) **Riti — special arrangement/style of words** — The correctly matched pair is: Riti — special arrangement/style of words.
१७६. (D) **Dhvanyaloka** — The source associates Dhvanyaloka with source associated with the dhvani theory.
१७७. (A) **Nyaya Manjari** — In the source, Jayanta Bhatta source is associated with Nyaya Manjari.
१७८. (C) **Visesyata — substantivity** — The correctly matched pair is: Visesyata — substantivity.
१७९. (D) **Yogarudha** — Yogarudha is a real source term but not listed in the group 'distinctions of non-existence'.
१८०. (B) **Asatti** — Asatti belongs to another chapter/section, while the other options are topics of Chapter One — Sphotavada.
१८१. (B) **a way of grouping heterogeneous philosophies interested in linguistic or conceptual units** — In the source, Sir Robert Ammerman's cited view of analysis is associated with a way of grouping heterogeneous philosophies interested in linguistic or conceptual units.
१८२. (B) **Varnavada** — The source-list for three unit-of-language views includes Varnavada.
१८३. (D) **Para** — In the source, Motionless undifferentiated sabda is associated with Para.
१८४. (A) **Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika** — In the source, Nyaya sources is associated with Gautama Sutra, Vatsyayana Bhasya and Nyaya Varttika Tatparya Tika.
१८५. (C) **1 only** — Only the statement linking Example of a meaningful sentence with Bring a cow reflects the source.
१८६. (C) **Agama Sastra on sound** — The source associates Agama Sastra on sound with sound or nada is a manifestation of cosmic energy.
१८७. (A) **Chapter Five — Navya Nyaya Proposition** — The contents place 'Visayata' under Chapter Five — Navya Nyaya Proposition.
१८८. (A) **Bhartrhari on knowledge** — The source associates Bhartrhari on knowledge with no idea is without word and all knowledge is manifested by word.

१८९. (C) **Epic and Purana sources — Mahabharata and the Puranas** — The correctly matched pair is: Epic and Purana sources — Mahabharata and the Puranas.
१९०. (C) **Padartha** — The source associates Padartha with the object or meaning denoted by the word.
१९१. (D) **Jnana — knowledge** — The correctly matched pair is: Jnana — knowledge.
१९२. (C) **1 only** — Only the statement linking Title with Trends of Linguistic Analysis in Indian Philosophy reflects the source.
१९३. (C) **Rhetoric-analysis topic on poetic language** — The source associates Rhetoric-analysis topic on poetic language with Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya.
१९४. (C) **the primary meaning is given up** — In the source, Jahatsvartha Laksana is associated with the primary meaning is given up.
१९५. (A) **Chapter Two — Word and Meaning** — The contents place 'fourteen determinant factors of meaning' under Chapter Two — Word and Meaning.
१९६. (B) **2 only** — Only the statement linking Pratiyogi with counter-positive of an absence reflects the source.
१९७. (A) **Nirarthaka — meaningless sound-form, such as tagha** — The correctly matched pair is: Nirarthaka — meaningless sound-form, such as tagha.
१९८. (D) **First edition — 1981** — The correctly matched pair is: First edition — 1981.
१९९. (C) **Nyaya** — The source-list for schools included in the range of the book includes Nyaya.
२००. (C) **First edition** — The source associates First edition with 1981.
२०१. (B) **Padavada** — The source associates Padavada with the word is treated as the unit of language.
२०२. (D) **Atyantabhava — absolute non-existence** — The correctly matched pair is: Atyantabhava — absolute non-existence.
२०३. (C) **Jati — universal or class-character** — The correctly matched pair is: Jati — universal or class-character.
२०४. (B) **1 only** — Only the statement linking Word-analysis topic on convention with Rudha, Yaugika, Yogarudha and Yaugika-rudha reflects the source.
२०५. (B) **Strawson** — The source-list for Western analytic philosophers named in the Introduction includes Strawson.
२०६. (D) **the word-meaning relation that gives rise to verbal cognition** — In the source, Vrtti is associated with the word-meaning relation that gives rise to verbal cognition.
२०७. (C) **Pada Sphota — sphota at the level of words** — The correctly matched pair is: Pada Sphota — sphota at the level of words.
२०८. (A) **Jahatsvartha Laksana — the primary meaning is given up** — The correctly matched pair is: Jahatsvartha Laksana — the primary meaning is given up.
२०९. (D) **Sabdabodha** — The source associates Sabdabodha with verbal cognition.
२१०. (D) **2 only** — Only the statement linking Two modes of manifestation with Nama and Rupa reflects the source.
२११. (A) **juxtaposition or proximity of words** — In the source, Asatti is associated with juxtaposition or proximity of words.
२१२. (C) **1 only** — Only the statement linking Technical style demonstrated in that presidential address with Language of avacchedakata reflects the source.
२१३. (A) **Laksana and Vyanjana** — In the source, Rhetoric-analysis topic is associated with Laksana and Vyanjana.
२१४. (B) **Madhyama location — heart** — The correctly matched pair is: Madhyama location — heart.
२१५. (A) **Ayam Ghatah — This is a pot** — In the source, Navya Nyaya example is associated with Ayam Ghatah — This is a pot.

२१६. (D) **Lakṣyārtha — figurative meaning** — The correctly matched pair is: Lakṣyārtha — figurative meaning.
२१७. (A) **one form of secondary indication discussed in poetics** — In the source, Upadana Lakṣana is associated with one form of secondary indication discussed in poetics.
२१८. (B) **theory of sphota** — theory of sphota belongs to another chapter/section, while the other options are topics of Chapter Five — Navya Nyaya Proposition.
२१९. (C) **Sentence-analysis topic on theories — Anvitābhidhāna and Abhihitānvaya** — The correctly matched pair is: Sentence-analysis topic on theories — Anvitābhidhāna and Abhihitānvaya.
२२०. (B) **Rudha — word based on convention or established usage** — The correctly matched pair is: Rudha — word based on convention or established usage.
२२१. (B) **1 only** — Only the statement linking Sakḥanda Sphota with divisible or partite sphota reflects the source.
२२२. (A) **class or universal sphota** — In the source, Jati Sphota is associated with class or universal sphota.
२२३. (B) **Vakyavada — the sentence is treated as the unit of language** — The correctly matched pair is: Vakyavada — the sentence is treated as the unit of language.
२२४. (D) **Validity of statements** — The source associates Validity of statements with discussion of authoritative and meaningful verbal cognition.
२२५. (C) **1 only** — Only the statement linking Apoha with Buddhist exclusion theory reflects the source.
२२६. (D) **2 only** — Only the statement linking Sphotavada topic with four levels of speech: Para, Pasyanti, Madhyama and Vaikhari reflects the source.
२२७. (C) **He spoke 'Earth' and the Earth came into being** — In the source, Taittiriya Brahmana parallel is associated with He spoke 'Earth' and the Earth came into being.
२२८. (B) **posterior non-existence after destruction** — In the source, Pradhvamsabhava is associated with posterior non-existence after destruction.
२२९. (A) **Chapter Three — Sentence** — The contents place 'necessary conditions of sentence' under Chapter Three — Sentence.
२३०. (B) **Akṛti** — The source-list for word-import alternatives includes Akṛti.
२३१. (B) **Viśayata** — Viśayata belongs to another chapter/section, while the other options are topics of Chapter One — Sphotavada.
२३२. (C) **Mīmamsa-type concern — sentence meaning and verbal injunctions** — The correctly matched pair is: Mīmamsa-type concern — sentence meaning and verbal injunctions.
२३३. (B) **Avacchedaka dharma** — The source associates Avacchedaka dharma with delimiting property.
२३४. (B) **Deepest subtle level of speech — Para** — The correctly matched pair is: Deepest subtle level of speech — Para.
२३५. (C) **2 only** — Only the statement linking Vaiyakaranaś on word-meaning relation with vacaka-vacya relation determined by śakti reflects the source.
२३६. (B) **Padavada** — Padavada is a real source term but not listed in the group 'Navya Nyaya analysis components'.
२३७. (D) **suggestion, often called the soul of poetry** — In the source, Dhvani is associated with suggestion, often called the soul of poetry.
२३८. (D) **Rasa-sutra** — The source associates Rasa-sutra with vibhava, anubhava and vyābhicārī combine for rasa.
२३९. (A) **Sabda Śakti Prakasika and Avacchedakatva-nirukti** — In the source, Jagadisa works is associated with Sabda Śakti Prakasika and Avacchedakatva-nirukti.

२४०. (D) **General Editor — Dr. Sangam Lal Pandey** — The correctly matched pair is: General Editor — Dr. Sangam Lal Pandey.
२४१. (C) **2 only** — Only the statement linking Patanjali on word-meaning relation with identity or tadatmya reflects the source.
२४२. (A) **form or figure** — In the source, Akrti is associated with form or figure.
२४३. (B) **Apoha** — The source associates Apoha with Buddhist exclusion theory.
२४४. (B) **Vyakarana Bhusana Sara** — In the source, Konda Bhatta work named is associated with Vyakarana Bhusana Sara.
२४५. (B) **Buddhist logicians on word meaning — Apoha or exclusion** — The correctly matched pair is: Buddhist logicians on word meaning — Apoha or exclusion.
२४६. (B) **Rhetoric-analysis topic** — The source associates Rhetoric-analysis topic with Laksana and Vyanjana.
२४७. (D) **Vyakti** — The source associates Vyakti with individual.
२४८. (C) **Sabda in the most restricted testimonial sense — sentence of a reliable person, apta-vakya** — The correctly matched pair is: Sabda in the most restricted testimonial sense — sentence of a reliable person, apta-vakya.
२४९. (C) **Madhavacarya's Sarva Darshana Sangraha** — The source associates Madhavacarya's Sarva Darshana Sangraha with explains the grammatical school in the chapter on Panini Darsana.
२५०. (D) **substantivity** — In the source, Visesyata is associated with substantivity.
२५१. (C) **Padartha — the object or meaning denoted by the word** — The correctly matched pair is: Padartha — the object or meaning denoted by the word.
२५२. (B) **analysis of word, proposition and meaning in Indian schools** — In the source, Editor's Preface on coverage is associated with analysis of word, proposition and meaning in Indian schools.
२५३. (A) **Author's U.G.C. context** — The source associates Author's U.G.C. context with Utilisation of Retired Teachers project.
२५४. (C) **Prabhakara work** — The source associates Prabhakara work with Brhati Tika.
२५५. (A) **Jati** — The source associates Jati with universal or class-character.
२५६. (C) **Jnana** — The source associates Jnana with knowledge.
२५७. (A) **Raghunatha Siromani commentary — Didhiti** — The correctly matched pair is: Raghunatha Siromani commentary — Didhiti.
२५८. (B) **Mimamsa core sources** — The source associates Mimamsa core sources with Jaimini Sutra, Sabara Bhasya and Sloka Varttika.
२५९. (D) **Laksana — secondary potency and figurative meaning** — The correctly matched pair is: Laksana — secondary potency and figurative meaning.
२६०. (B) **Vyakti/Jati/Akrti** — Vyakti/Jati/Akrti belongs to another chapter/section, while the other options are topics of Chapter One — Sphotavada.
२६१. (A) **Jaina sources** — The source associates Jaina sources with Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena.
२६२. (B) **Chapter Four — Rhetoric Language** — The contents place 'Laksana' under Chapter Four — Rhetoric Language.
२६३. (D) **visayata, visesyata, prakarata and samsargata** — In the source, Navya Nyaya topic is associated with visayata, visesyata, prakarata and samsargata.
२६४. (A) **Padavada** — Padavada is a real source term but not listed in the group 'four levels of speech'.
२६५. (D) **Tatparya** — The source associates Tatparya with speaker's intention or purpose.

२६६. (C) **relationality** — In the source, Samsargata is associated with relationality.
२६७. (D) **Patanjali's Mahabhasya observation** — The source associates Patanjali's Mahabhasya observation with even one word properly known and used can be fruitful.
२६८. (A) **Navya Nyaya technique** — Navya Nyaya technique belongs to another chapter/section, while the other options are topics of Chapter One — Sphotavada.
२६९. (C) **Vyanjana** — The source-list for threefold vrittis in rhetoric includes Vyanjana.
२७०. (D) **Pasyanti** — In the source, Subtle speech originating near the navel is associated with Pasyanti.
२७१. (B) **primary meaning is blocked or unsuitable** — In the source, Condition for Laksana is associated with primary meaning is blocked or unsuitable.
२७२. (A) **Chapter Three — Sentence** — The contents place 'Abhihitavaya' under Chapter Three — Sentence.
२७३. (C) **Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota** — In the source, Sphotavada classification topic is associated with Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota.
२७४. (D) **Pragabhava** — The source associates Pragabhava with prior non-existence.
२७५. (B) **Jati, Guna, Kriya and Tadrcca** — In the source, Fourfold Pravrittis is associated with Jati, Guna, Kriya and Tadrcca.
२७६. (B) **Laksana** — The source associates Laksana with secondary potency and figurative meaning.
२७७. (D) **Tatparya** — The source-list for four conditions of a sentence includes Tatparya.
२७८. (D) **1 only** — Only the statement linking Subtle speech originating near the navel with Pasyanti reflects the source.
२७९. (A) **Jahatsvartha Laksana** — The source associates Jahatsvartha Laksana with the primary meaning is given up.
२८०. (A) **Sentence-analysis topic on verbal cognition — the process of Sabdabodha** — The correctly matched pair is: Sentence-analysis topic on verbal cognition — the process of Sabdabodha.
२८१. (B) **Chapter One — Sphotavada** — The contents place 'theory of sphota' under Chapter One — Sphotavada.
२८२. (B) **Tadrcca** — Tadrcca is a real source term but not listed in the group 'word classes by convention'.
२८३. (A) **Non-existence topic — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava** — The correctly matched pair is: Non-existence topic — Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava.
२८४. (C) **Sphotavada classification topic** — The source associates Sphotavada classification topic with Vyakti/Jati, Varna/Pada, and Sakhandha/Akhandha Sphota.
२८५. (A) **Visvanatha Pancanana source — Bhasa Pariccheda with Siddhanta Muktavali** — The correctly matched pair is: Visvanatha Pancanana source — Bhasa Pariccheda with Siddhanta Muktavali.
२८६. (B) **Wide sense of Linguistic Analysis in the Introduction — philosophy of language plus analysis of word and meaning from different perspectives** — The correctly matched pair is: Wide sense of Linguistic Analysis in the Introduction — philosophy of language plus analysis of word and meaning from different perspectives.
२८७. (C) **Sphota and Dhvani** — Sphota and Dhvani belongs to another chapter/section, while the other options are topics of Chapter Five — Navya Nyaya Proposition.
२८८. (B) **Chapter Three — Sentence** — The contents place 'Anvaya' under Chapter Three — Sentence.
२८९. (A) **Anyonyabhava** — The source associates Anyonyabhava with mutual non-existence or difference.
२९०. (B) **Vaikhari location — throat** — The correctly matched pair is: Vaikhari location — throat.

- २९१. (D) Gangayam ghosah** — The source associates Gangayam ghosah with stock example for figurative indication involving Ganga.
- २९२. (C) Author's retirement reference — Retired from Patna University service in 1970** — The correctly matched pair is: Author's retirement reference — Retired from Patna University service in 1970.
- २९३. (A) Avacchedakata — delimiting or specifying function used for precision** — The correctly matched pair is: Avacchedakata — delimiting or specifying function used for precision.
- २९४. (D) Prabhakara on word potency — Anubhavika and Smarika** — The correctly matched pair is: Prabhakara on word potency — Anubhavika and Smarika.
- २९५. (A) Analysis of Word (Sabda) and Meaning (Artha)** — In the source, Chapter Two is associated with Analysis of Word (Sabda) and Meaning (Artha).
- २९६. (B) Ryle** — Ryle is a real source term but not listed in the group 'word-import alternatives'.
- २९७. (D) Prakarata** — The source associates Prakarata with adjectivity or qualificativeness.
- २९८. (A) Yaugika-rudha — classification combining derivation and convention** — The correctly matched pair is: Yaugika-rudha — classification combining derivation and convention.
- २९९. (A) figurative meaning** — In the source, Laksyartha is associated with figurative meaning.
- ३००. (B) the object or meaning denoted by the word** — In the source, Padartha is associated with the object or meaning denoted by the word.
- ३०१. (C) vacaka-vacya relation determined by sakti** — In the source, Vaiyakaranas on word-meaning relation is associated with vacaka-vacya relation determined by sakti.
- ३०२. (A) the process of Sabdabodha** — In the source, Sentence-analysis topic on verbal cognition is associated with the process of Sabdabodha.
- ३०३. (A) Vakya — sentence or combination of words producing a specific sense** — The correctly matched pair is: Vakya — sentence or combination of words producing a specific sense.
- ३०४. (D) Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena** — In the source, Jaina sources is associated with Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena.
- ३०५. (A) Chapter Two — Word and Meaning** — The contents place 'Ajanika Sanketa' under Chapter Two — Word and Meaning.
- ३०६. (B) dependence on mere will** — In the source, Neo-Naiyayikas on word-meaning relation is associated with dependence on mere will.
- ३०७. (A) sound (dhvani) perceived by the auditory sense-organ** — In the source, Sabda in the wide sense is associated with sound (dhvani) perceived by the auditory sense-organ.
- ३०८. (C) Varadacarya source — Tarkika Raksa** — The correctly matched pair is: Varadacarya source — Tarkika Raksa.
- ३०९. (A) Seat of Vaikhari-vak in Woodroffe summary — Visuddha Cakra** — The correctly matched pair is: Seat of Vaikhari-vak in Woodroffe summary — Visuddha Cakra.
- ३१०. (C) Because it may be taken to refer to individual, universal or form** — The source frames 'cow' as the example for the problem of individual, universal and form.
- ३११. (D) Prof. Jha's 1974 role — President of the Allahabad Session of Indian Philosophical Congress** — The correctly matched pair is: Prof. Jha's 1974 role — President of the Allahabad Session of Indian Philosophical Congress.
- ३१२. (C) 2 only** — Only the statement linking Oldest available specimen of etymological analysis with Nirukta of Yaska reflects the source.

- ३१३. (C) sentence meaning and verbal injunctions** — In the source, Mimamsa-type concern is associated with sentence meaning and verbal injunctions.
- ३१४. (B) Negative proposition example** — The source associates Negative proposition example with There is no pot on the ground.
- ३१५. (C) There is no pot on the ground** — In the source, Negative proposition example is associated with There is no pot on the ground.
- ३१६. (C) absence of both** — In the source, Ubhayabhava is associated with absence of both.
- ३१७. (A) 2 only** — Only the statement linking Word-analysis topic on import with whether a word signifies Vyakti, Jati or Akrti reflects the source.
- ३१८. (C) Gross word** — The source associates Gross word with Vaikhari.
- ३१९. (B) Visesyata** — The source-list for Navya Nyaya analysis components includes Visesyata.
- ३२०. (D) Sphotavada unit-of-language topic — Varnavada, Padavada and Vakyavada** — The correctly matched pair is: Sphotavada unit-of-language topic — Varnavada, Padavada and Vakyavada.
- ३२१. (A) Sir Robert Ammerman's cited view of analysis — a way of grouping heterogeneous philosophies interested in linguistic or conceptual units** — The correctly matched pair is: Sir Robert Ammerman's cited view of analysis — a way of grouping heterogeneous philosophies interested in linguistic or conceptual units.
- ३२२. (B) Series auspices** — The source associates Series auspices with Philosophical Traditions of the World, Vol. I.
- ३२३. (C) Sabda in the wide sense — sound (dhvani) perceived by the auditory sense-organ** — The correctly matched pair is: Sabda in the wide sense — sound (dhvani) perceived by the auditory sense-organ.
- ३२४. (A) Author** — The source associates Author with Prof. Hari Mohan Jha.
- ३२५. (B) 1 only** — Only the statement linking Sakti or Abhidha with primary denotative potency of a word reflects the source.
- ३२६. (A) 1 only** — Only the statement linking Rasa with aesthetic relish produced through poetic factors reflects the source.
- ३२७. (D) Because the combination of words gives a specific sense** — The text uses 'Bring a cow' as an example of a word-combination yielding a definite meaning.
- ३२८. (C) Author's former position — University Professor and Head of the Department of Philosophy, Patna University** — The correctly matched pair is: Author's former position — University Professor and Head of the Department of Philosophy, Patna University.
- ३२९. (B) Akrti** — The source associates Akrti with form or figure.
- ३३०. (A) Linguistic Analysis in this book** — The source associates Linguistic Analysis in this book with analysis of language: word, proposition, meaning and allied issues.
- ३३१. (C) 2 only** — Only the statement linking Vacya with the thing signified or denoted reflects the source.
- ३३२. (B) Verification — test relevant to the status of statements** — The correctly matched pair is: Verification — test relevant to the status of statements.
- ३३३. (A) Anvaya** — The source associates Anvaya with synthesis or mutual connection of word meanings.
- ३३४. (A) Vyakti — individual** — The correctly matched pair is: Vyakti — individual.
- ३३५. (C) Examples of minute grammatical analysis — Astadhyayi, Mahabhasya and Varttikas** — The correctly matched pair is: Examples of minute grammatical analysis — Astadhyayi, Mahabhasya and Varttikas.
- ३३६. (B) Abhidha** — Abhidha is a real source term but not listed in the group 'word classes by convention'.

- ३३७. (A) Saropa Laksana — superimpositional form of secondary indication** — The correctly matched pair is: Saropa Laksana — superimpositional form of secondary indication.
- ३३८. (A) Anyatarabhava** — The source associates Anyatarabhava with absence of either.
- ३३९. (B) Rhetoric-analysis topic on poetic language — Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya** — The correctly matched pair is: Rhetoric-analysis topic on poetic language — Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya.
- ३४०. (D) Sabdi Vyanjana** — The source associates Sabdi Vyanjana with suggestion arising from the word.
- ३४१. (C) Kriya** — Kriya is a real source term but not listed in the group 'three kinds of meaning in rhetoric'.
- ३४२. (B) direct or absolute negation** — In the source, Prasajya Pratishedha is associated with direct or absolute negation.
- ३४३. (B) Madhyama** — In the source, Ideational silent speech is associated with Madhyama.
- ३४४. (B) Nagesa Bhatta works named** — The source associates Nagesa Bhatta works named with Laghu Manjusa and Sphotavada.
- ३४५. (C) synthesis or mutual connection of word meanings** — In the source, Anvaya is associated with synthesis or mutual connection of word meanings.
- ३४६. (A) Navya Nyaya analysis — splitting content into visesyata, prakarata and samsargata** — The correctly matched pair is: Navya Nyaya analysis — splitting content into visesyata, prakarata and samsargata.
- ३४७. (D) 1 only** — Only the statement linking Para location with Muladhara region reflects the source.
- ३४८. (C) relation between word and meaning** — relation between word and meaning belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
- ३४९. (D) Speech stage called language — Vaikhari, the vocal stage** — The correctly matched pair is: Speech stage called language — Vaikhari, the vocal stage.
- ३५०. (D) There is no pot on the ground** — In the source, Navya Nyaya negative-proposition topic is associated with There is no pot on the ground.
- ३५१. (A) Author — Prof. Hari Mohan Jha** — The correctly matched pair is: Author — Prof. Hari Mohan Jha.
- ३५२. (B) Vyanjana — tertiary potency and implied meaning** — The correctly matched pair is: Vyanjana — tertiary potency and implied meaning.
- ३५३. (D) 1 only** — Only the statement linking Samsargata with relationality reflects the source.
- ३५४. (B) sound or nada is a manifestation of cosmic energy** — In the source, Agama Sastra on sound is associated with sound or nada is a manifestation of cosmic energy.
- ३५५. (A) Chapter Four — Rhetoric Language** — The contents place 'Aucitya' under Chapter Four — Rhetoric Language.
- ३५६. (C) Yogyata — semantic compatibility or fitness** — The correctly matched pair is: Yogyata — semantic compatibility or fitness.
- ३५७. (B) Vakrokti** — The source-list for poetic-language approaches includes Vakrokti.
- ३५८. (D) Introduction's aspects of language — phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical** — The correctly matched pair is: Introduction's aspects of language — phonetic, etymological, syntactical, semantic, logical, epistemological and metaphysical.
- ३५९. (C) Tattva Cintamani of Gangesa Upadhyaya** — In the source, Pioneer Navya Nyaya work is associated with Tattva Cintamani of Gangesa Upadhyaya.
- ३६०. (B) Chapter Two — Word and Meaning** — The contents place 'fourfold classification of words' under Chapter Two — Word and Meaning.

- ३६१. (D) Vyadhikarana Abhava** — The source associates Vyadhikarana Abhava with absence with a differently located delimiting factor.
- ३६२. (A) Sabda-tattva in Bhartrhari** — The source associates Sabda-tattva in Bhartrhari with Sabda-Brahman, beginningless and endless.
- ३६३. (C) Abhihitavaya — view that separately expressed meanings are later connected** — The correctly matched pair is: Abhihitavaya — view that separately expressed meanings are later connected.
- ३६४. (D) Theory of Sphota** — The source associates Theory of Sphota with propounded mainly by the Grammatical School of Philosophy.
- ३६५. (D) Samanya Abhava** — The source associates Samanya Abhava with general absence.
- ३६६. (C) Chapter Four — Rhetoric Language** — The contents place 'Arthi Vyanjana' under Chapter Four — Rhetoric Language.
- ३६७. (C) Pradhvamsabhava** — The source associates Pradhvamsabhava with posterior non-existence after destruction.
- ३६८. (A) Sabda Brahman** — In the source, Word as creative principle is associated with Sabda Brahman.
- ३६९. (B) Chapter One — Sphotavada** — The contents place 'Varnavada' under Chapter One — Sphotavada.
- ३७०. (A) 2 only** — Only the statement linking Adhunika Sanketa with meaning fixed by someone at some time reflects the source.
- ३७१. (C) cognition or interpretation of sentence meaning** — In the source, Vakyartha-bodha is associated with cognition or interpretation of sentence meaning.
- ३७२. (A) Pioneer Navya Nyaya work** — The source associates Pioneer Navya Nyaya work with Tattva Cintamani of Gangesa Upadhyaya.
- ३७३. (D) Chapter Five — Navya Nyaya Proposition** — The contents place 'Samsargata' under Chapter Five — Navya Nyaya Proposition.
- ३७४. (C) Visayi** — The source associates Visayi with possessor of content.
- ३७५. (C) Wittgenstein** — Wittgenstein is a real source term but not listed in the group 'six cakras named in the discussion'.
- ३७६. (B) Sakhandha Sphota — divisible or partite sphota** — The correctly matched pair is: Sakhandha Sphota — divisible or partite sphota.
- ३७७. (B) technical or stipulated modern convention** — In the source, Paribhasa is associated with technical or stipulated modern convention.
- ३७८. (D) Adhunika Sanketa — meaning fixed by someone at some time** — The correctly matched pair is: Adhunika Sanketa — meaning fixed by someone at some time.
- ३७९. (D) Kriya** — The source-list for fourfold word tendencies includes Kriya.
- ३८०. (C) Atyantabhava** — The source-list for distinctions of non-existence includes Atyantabhava.
- ३८१. (A) Schools included in the range — Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra** — The correctly matched pair is: Schools included in the range — Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra.
- ३८२. (D) Akanksa** — The source-list for four conditions of a sentence includes Akanksa.
- ३८३. (B) contentness located in the pot** — In the source, Ghatanistha visayata is associated with contentness located in the pot.
- ३८४. (D) even one word properly known and used can be fruitful** — In the source, Patanjali's Mahabhasya observation is associated with even one word properly known and used can be fruitful.

- ३८५. (D) Subtle sabda in vibration** — The source associates Subtle sabda in vibration with Pasyanti.
- ३८६. (C) Dr. Sangam Lal Pandey** — In the source, Person thanked for proof-reading during the author's illness is associated with Dr. Sangam Lal Pandey.
- ३८७. (D) Indian perspective in the Foreword — standpoints of different schools of Indian Philosophy** — The correctly matched pair is: Indian perspective in the Foreword — standpoints of different schools of Indian Philosophy.
- ३८८. (C) Tantra/Yoga sources — Sat Cakra Nirupana and Hatha Yoga Pradipika** — The correctly matched pair is: Tantra/Yoga sources — Sat Cakra Nirupana and Hatha Yoga Pradipika.
- ३८९. (D) Poetic/rhetoric sources — Kavya Prakasa, Sahitya Darpana, Rasa Gangadhara, Dhvanyaloka, Kavyadarsa and Kavyalankara** — The correctly matched pair is: Poetic/rhetoric sources — Kavya Prakasa, Sahitya Darpana, Rasa Gangadhara, Dhvanyaloka, Kavyadarsa and Kavyalankara.
- ३९०. (A) Samsargata** — The source associates Samsargata with relationality.
- ३९१. (D) Vedanta sources** — The source associates Vedanta sources with Sankara Bhasya, Bhamati and Vedanta Paribhasa.
- ३९२. (C) Rasa** — Rasa is a real source term but not listed in the group 'Western analytic philosophers named in the Introduction'.
- ३९३. (A) Chapter Five — Navya Nyaya analysis of proposition** — The correctly matched pair is: Chapter Five — Navya Nyaya analysis of proposition.
- ३९४. (C) Tantra/Yoga sources** — The source associates Tantra/Yoga sources with Sat Cakra Nirupana and Hatha Yoga Pradipika.
- ३९५. (B) Varanasi** — In the source, Publisher's city is associated with Varanasi.
- ३९६. (A) individual sphota** — In the source, Vyakti Sphota is associated with individual sphota.
- ३९७. (C) tertiary potency recognised by rhetoricians** — In the source, Vyanjana is associated with tertiary potency recognised by rhetoricians.
- ३९८. (A) Atharva Veda's claim — gods and beings live by speech** — The correctly matched pair is: Atharva Veda's claim — gods and beings live by speech.
- ३९९. (B) 2 only** — Only the statement linking Laksana with secondary or figurative potency of a word reflects the source.
- ४००. (D) Chapter Two — Word and Meaning** — The contents place 'potency of word' under Chapter Two — Word and Meaning.
- ४०१. (D) Aucitya — propriety or appropriateness in poetry** — The correctly matched pair is: Aucitya — propriety or appropriateness in poetry.
- ४०२. (B) Chapter Three — Analysis of Sentence (Vakya) and its meaning** — The correctly matched pair is: Chapter Three — Analysis of Sentence (Vakya) and its meaning.
- ४०३. (B) Akanksa — expectancy among words** — The correctly matched pair is: Akanksa — expectancy among words.
- ४०४. (D) Person thanked for proof-reading during the author's illness — Dr. Sangam Lal Pandey** — The correctly matched pair is: Person thanked for proof-reading during the author's illness — Dr. Sangam Lal Pandey.
- ४०५. (C) Padavada** — The source-list for three unit-of-language views includes Padavada.
- ४०६. (A) Srikantha source — Tarka Prakasa** — The correctly matched pair is: Srikantha source — Tarka Prakasa.
- ४०७. (D) Ratnakirti — author associated with Apohasiddhi** — The correctly matched pair is: Ratnakirti — author associated with Apohasiddhi.
- ४०८. (B) Wittgenstein** — The source-list for Western analytic philosophers named in the Introduction includes Wittgenstein.

- ४०९. (B) verification** — verification belongs to another chapter/section, while the other options are topics of Chapter Four — Rhetoric Language.
- ४१०. (A) Chapter Two — Word and Meaning** — The contents place 'role of the verb' under Chapter Two — Word and Meaning.
- ४११. (B) implied meaning** — In the source, Vyangyārtha is associated with implied meaning.
- ४१२. (C) infinite and boundless like an ocean** — In the source, Bhagavata Purana on word-God is associated with infinite and boundless like an ocean.
- ४१३. (B) 2 only** — Only the statement linking Upadana Lakṣaṇa with one form of secondary indication discussed in poetics reflects the source.
- ४१४. (B) This is a pot** — In the source, Ayam Ghataḥ is associated with This is a pot.
- ४१५. (B) Mahabharata on Sabda Brahman — one well-versed in it can attain the Supreme** — The correctly matched pair is: Mahabharata on Sabda Brahman — one well-versed in it can attain the Supreme.
- ४१६. (A) Contents of mind and objective world** — The source associates Contents of mind and objective world with Sabda and Artha.
- ४१७. (B) Prakaraṭa** — The source-list for Navya Nyaya analysis components includes Prakaraṭa.
- ४१८. (A) Samsargata — relationality** — The correctly matched pair is: Samsargata — relationality.
- ४१९. (A) Tadrcccha** — The source-list for fourfold word tendencies includes Tadrcccha.
- ४२०. (A) Navya Nyaya example — Ayam Ghataḥ — This is a pot** — The correctly matched pair is: Navya Nyaya example — Ayam Ghataḥ — This is a pot.
- ४२१. (A) a spoken word (pada) signifying something** — In the source, Sabda in a restricted sense is associated with a spoken word (pada) signifying something.
- ४२२. (B) Partha Sarathi Misra works — Nyaya Ratna Mala and Sastra Dipika** — The correctly matched pair is: Partha Sarathi Misra works — Nyaya Ratna Mala and Sastra Dipika.
- ४२३. (B) 2 only** — Only the statement linking Non-existence topic with Pragabhava, Pradhvamsabhava, Atyantabhava and Samsargabhava/Anyonyabhava reflects the source.
- ४२४. (C) Chapter Three — Sentence** — The contents place 'verification' under Chapter Three — Sentence.
- ४२५. (C) Ayam Ghataḥ — This is a pot** — The correctly matched pair is: Ayam Ghataḥ — This is a pot.
- ४२६. (B) how sense emerges from sound** — In the source, Question under Sphota is associated with how sense emerges from sound.
- ४२७. (C) Publisher** — The source associates Publisher with Chaukhambha Orientalia.
- ४२८. (B) Schools included in the range** — The source associates Schools included in the range with Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra.
- ४२९. (B) Chapter Two** — The source associates Chapter Two with Analysis of Word (Sabda) and Meaning (Artha).
- ४३०. (C) 1 only** — Only the statement linking Bhartrhari on knowledge with no idea is without word and all knowledge is manifested by word reflects the source.
- ४३१. (A) Austin** — The source-list for Western analytic philosophers named in the Introduction includes Austin.
- ४३२. (A) Varnavada** — The source associates Varnavada with the letter is treated as the unit of language.
- ४३३. (D) Anyonyabhava — mutual non-existence or difference** — The correctly matched pair is: Anyonyabhava — mutual non-existence or difference.

४३४. (C) **Annam Bhatta source — Tarka Sangraha with Tarka Dipika** — The correctly matched pair is: Annam Bhatta source — Tarka Sangraha with Tarka Dipika.
४३५. (A) **critical estimate of Sphotavada** — critical estimate of Sphotavada belongs to another chapter/section, while the other options are topics of Chapter Two — Word and Meaning.
४३६. (D) **aesthetic relish produced through poetic factors** — In the source, Rasa is associated with aesthetic relish produced through poetic factors.
४३७. (D) **Anyonyabhava** — Anyonyabhava is a real source term but not listed in the group 'Western analytic philosophers named in the Introduction'.
४३८. (D) **Series auspices — Philosophical Traditions of the World, Vol. I** — The correctly matched pair is: Series auspices — Philosophical Traditions of the World, Vol. I.
४३९. (D) **Chapter One — Sphotavada** — The contents place 'metaphysical nature of speech' under Chapter One — Sphotavada.
४४०. (C) **Example of a meaningful sentence — Bring a cow** — The correctly matched pair is: Example of a meaningful sentence — Bring a cow.
४४१. (C) **Kavya-sastra masters — Mammata, Visvanatha and others** — The correctly matched pair is: Kavya-sastra masters — Mammata, Visvanatha and others.
४४२. (C) **Chapter Five — Navya Nyaya Proposition** — The contents place 'Avacchedaka Dharma' under Chapter Five — Navya Nyaya Proposition.
४४३. (B) **Sat Cakra Nirupana and Hatha Yoga Pradipika** — In the source, Tantra/Yoga sources is associated with Sat Cakra Nirupana and Hatha Yoga Pradipika.
४४४. (B) **contradiction** — In the source, Vyahati is associated with contradiction.
४४५. (A) **Pandit Madan Mohan Jha** — In the source, Friend thanked as ex-Principal of Govt. Sanskrit College, Patna is associated with Pandit Madan Mohan Jha.
४४६. (D) **special arrangement/style of words** — In the source, Riti is associated with special arrangement/style of words.
४४७. (C) **Vedic and Upanishadic focus — intuitive flashes about Vak or Eternal Verbum** — The correctly matched pair is: Vedic and Upanishadic focus — intuitive flashes about Vak or Eternal Verbum.
४४८. (C) **inarticulate sound such as drum or bell** — In the source, Dhvanyatmaka sabda is associated with inarticulate sound such as drum or bell.
४४९. (A) **particular absence** — In the source, Visesa Abhava is associated with particular absence.
४५०. (B) **Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra** — In the source, Schools included in the range is associated with Mimamsa, Vedanta, Nyaya/Navya Nyaya, Vyakarana and Alankara Shastra.
४५१. (A) **Chapter Three — Sentence** — The contents place 'Vakyartha-bodha' under Chapter Three — Sentence.
४५२. (A) **that from which meaning bursts forth or is manifested** — In the source, Sphota in Panini-derived sense is associated with that from which meaning bursts forth or is manifested.
४५३. (C) **Condition for Laksana — primary meaning is blocked or unsuitable** — The correctly matched pair is: Condition for Laksana — primary meaning is blocked or unsuitable.
४५४. (B) **Sloka Varttika** — In the source, Kumarila Bhatta work is associated with Sloka Varttika.
४५५. (A) **1 only** — Only the statement linking Rhetoric-analysis topic on meaning with Vacyartha, Lakshyartha and Vyangyārtha reflects the source.
४५६. (D) **Para** — The source-list for four levels of speech includes Para.

४५७. (D) **Buddhist exclusion theory** — In the source, Apoha is associated with Buddhist exclusion theory.
४५८. (D) **Saktivada and Vyutpattivada** — In the source, Gadadhara works is associated with Saktivada and Vyutpattivada.
४५९. (A) **Laksana** — Laksana is a real source term but not listed in the group 'word classes by convention'.
४६०. (A) **Padavada** — Padavada is a real source term but not listed in the group 'Navya Nyaya analysis components'.
४६१. (B) **Sabda-tattva in Bhartrhari — Sabda-Brahman, beginningless and endless** — The correctly matched pair is: Sabda-tattva in Bhartrhari — Sabda-Brahman, beginningless and endless.
४६२. (A) **view that connected meanings themselves are expressed** — In the source, Anvitabhidhana is associated with view that connected meanings themselves are expressed.
४६३. (C) **Examples of minute grammatical analysis** — The source associates Examples of minute grammatical analysis with Astadhyayi, Mahabhasya and Varttikas.
४६४. (D) **Abhava-jnana — cognition of non-existence** — The correctly matched pair is: Abhava-jnana — cognition of non-existence.
४६५. (A) **Sphota in Panini-derived sense** — The source associates Sphota in Panini-derived sense with that from which meaning bursts forth or is manifested.
४६६. (A) **Vaikhari** — In the source, Gross word is associated with Vaikhari.
४६७. (B) **Language of avacchedakata** — In the source, Technical style demonstrated in that presidential address is associated with Language of avacchedakata.
४६८. (D) **2 only** — Only the statement linking Series auspices with Philosophical Traditions of the World, Vol. I reflects the source.
४६९. (A) **Chapter Two — Word and Meaning** — The contents place 'meaning of sabda' under Chapter Two — Word and Meaning.
४७०. (C) **Vacya-vacaka-bhava — relation of signification between word and meaning** — The correctly matched pair is: Vacya-vacaka-bhava — relation of signification between word and meaning.
४७१. (C) **Visaya — content or object of knowledge** — The correctly matched pair is: Visaya — content or object of knowledge.
४७२. (C) **1 only** — Only the statement linking Raghunatha Siromani commentary with Didhiti reflects the source.
४७३. (B) **to present important trends of linguistic analysis in schools of Indian thought including grammar and rhetorics** — In the source, Book's stated object is associated with to present important trends of linguistic analysis in schools of Indian thought including grammar and rhetorics.
४७४. (C) **Press/editor thanked for transliteration marks** — The source associates Press/editor thanked for transliteration marks with Chaukhambha Orientalia, Varanasi and Dr. B. P. Rai.
४७५. (B) **word understood from its constituent parts** — In the source, Yaugika is associated with word understood from its constituent parts.
४७६. (A) **2 only** — Only the statement linking Udayanacarya source with Nyaya Kusumanjali reflects the source.
४७७. (D) **Chapter One — Analysis of language in the light of Sphotavada** — The correctly matched pair is: Chapter One — Analysis of language in the light of Sphotavada.
४७८. (C) **standpoints of different schools of Indian Philosophy** — In the source, Indian perspective in the Foreword is associated with standpoints of different schools of Indian Philosophy.
४७९. (D) **Svadhithana** — Svadhithana is a real source term but not listed in the group 'distinctions of non-existence'.
४८०. (A) **Nama and Rupa** — In the source, Two modes of manifestation is associated with Nama and Rupa.

४८१. (D) **not a sentence** — In the source, Unrelated jumble of words is associated with not a sentence.
४८२. (C) **Sentence-analysis topic on verbal cognition** — The source associates Sentence-analysis topic on verbal cognition with the process of Sabdabodha.
४८३. (B) **Title — Trends of Linguistic Analysis in Indian Philosophy** — The correctly matched pair is: Title — Trends of Linguistic Analysis in Indian Philosophy.
४८४. (D) **Oldest available specimen of etymological analysis — Nirukta of Yaska** — The correctly matched pair is: Oldest available specimen of etymological analysis — Nirukta of Yaska.
४८५. (C) **Ayer** — The source-list for Western analytic philosophers named in the Introduction includes Ayer.
४८६. (D) **Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya** — In the source, Rhetoric-analysis topic on poetic language is associated with Rasa, Riti, Alankara, Vakrokti, Dhvani and Aucitya.
४८७. (A) **Varnavada, Padavada and Vakyavada** — In the source, Sphotavada unit-of-language topic is associated with Varnavada, Padavada and Vakyavada.
४८८. (C) **Title** — The source associates Title with Trends of Linguistic Analysis in Indian Philosophy.
४८९. (D) **verbal cognition** — In the source, Sabdabodha is associated with verbal cognition.
४९०. (C) **Kavya-sastra masters** — The source associates Kavya-sastra masters with Mammata, Visvanatha and others.
४९१. (B) **1 only** — Only the statement linking Jayanta Bhatta source with Nyaya Manjari reflects the source.
४९२. (B) **Paribhasa — technical or stipulated modern convention** — The correctly matched pair is: Paribhasa — technical or stipulated modern convention.
४९३. (B) **1 only** — Only the statement linking Formless and soundless quid with Para Brahman or Paramatman reflects the source.
४९४. (A) **Vakyartha-bodha** — Vakyartha-bodha belongs to another chapter/section, while the other options are topics of Chapter Five — Navya Nyaya Proposition.
४९५. (A) **Upadana Laksana** — The source associates Upadana Laksana with one form of secondary indication discussed in poetics.
४९६. (A) **1 only** — Only the statement linking Kumarila Bhatta work with Sloka Varttika reflects the source.
४९७. (D) **Prakṛta Dhvani — primary/natural sound revealing sphota** — The correctly matched pair is: Prakṛta Dhvani — primary/natural sound revealing sphota.
४९८. (A) **Sentence-analysis topic** — The source associates Sentence-analysis topic with Akankṣa, Asatti, Yogyata and Tatparya.
४९९. (C) **Paryudasa — one mode of negative expression** — The correctly matched pair is: Paryudasa — one mode of negative expression.
५००. (C) **Nyaya-type concern** — The source associates Nyaya-type concern with conditions and analysis of verbal cognition.
५०१. (B) **Akṛti — form or figure** — The correctly matched pair is: Akṛti — form or figure.
५०२. (B) **Pioneer Navya Nyaya work — Tattva Cintamani of Gangesa Upadhyaya** — The correctly matched pair is: Pioneer Navya Nyaya work — Tattva Cintamani of Gangesa Upadhyaya.
५०३. (C) **Sphotavada classification topic — Vyakti/Jati, Varna/Pada, and Sakḥanda/Akḥanda Sphota** — The correctly matched pair is: Sphotavada classification topic — Vyakti/Jati, Varna/Pada, and Sakḥanda/Akḥanda Sphota.
५०४. (B) **1 only** — Only the statement linking Yaugika-rudha with classification combining derivation and convention reflects the source.
५०५. (C) **Raghunatha Siromani commentary** — The source associates Raghunatha Siromani commentary with Didhiti.

५०६. (A) **Vaikrta Dhvani — modified/secondary sound variation** — The correctly matched pair is: Vaikrta Dhvani — modified/secondary sound variation.
५०७. (D) **Alankara Shastra** — Alankara Shastra is a real source term but not listed in the group 'four conditions of a sentence'.
५०८. (D) **Rudha** — Rudha is a real source term but not listed in the group 'fourfold word tendencies'.
५०९. (B) **Ghata-jnana — pot-knowledge** — The correctly matched pair is: Ghata-jnana — pot-knowledge.
५१०. (B) **Rudha** — The source-list for word classes by convention includes Rudha.
५११. (C) **Example of a meaningful sentence** — The source associates Example of a meaningful sentence with Bring a cow.
५१२. (B) **Dhvani — suggestion, often called the soul of poetry** — The correctly matched pair is: Dhvani — suggestion, often called the soul of poetry.
५१३. (D) **Vedanta sources — Sankara Bhasya, Bhamati and Vedanta Paribhasa** — The correctly matched pair is: Vedanta sources — Sankara Bhasya, Bhamati and Vedanta Paribhasa.
५१४. (B) **2 only** — Only the statement linking Pradhvamsabhava with posterior non-existence after destruction reflects the source.
५१५. (B) **Akanksa, Asatti, Yogyata and Tatparya** — In the source, Sentence-analysis topic is associated with Akanksa, Asatti, Yogyata and Tatparya.
५१६. (D) **1 only** — Only the statement linking Prabhakara work with Brhati Tika reflects the source.
५१७. (B) **Austin** — Austin is a real source term but not listed in the group 'poetic-language approaches'.
५१८. (A) **2 only** — Only the statement linking Subtle sabda in vibration with Pasyanti reflects the source.
५१९. (C) **2 only** — Only the statement linking Author with Prof. Hari Mohan Jha reflects the source.
५२०. (D) **Mimamsa core sources — Jaimini Sutra, Sabara Bhasya and Sloka Varttika** — The correctly matched pair is: Mimamsa core sources — Jaimini Sutra, Sabara Bhasya and Sloka Varttika.
५२१. (B) **Asatti** — The source-list for four conditions of a sentence includes Asatti.
५२२. (D) **meaning of sabda** — meaning of sabda belongs to another chapter/section, while the other options are topics of Chapter Four — Rhetoric Language.
५२३. (C) **Analysis of a negative proposition and absence** — Chapter Five uses this negative proposition for analysing non-existence.
५२४. (A) **propriety or appropriateness in poetry** — In the source, Aucitya is associated with propriety or appropriateness in poetry.
५२५. (C) **one mode of negative expression** — In the source, Paryudasa is associated with one mode of negative expression.
५२६. (B) **Vyangyārtha** — The source associates Vyangyārtha with implied meaning.
५२७. (B) **Samsargabhava** — The source-list for distinctions of non-existence includes Samsargabhava.
५२८. (B) **Gadadhara works** — The source associates Gadadhara works with Saktivada and Vyutpattivada.
५२९. (D) **Visesyata** — The source associates Visesyata with substantivity.
५३०. (D) **Author's former position** — The source associates Author's former position with University Professor and Head of the Department of Philosophy, Patna University.
५३१. (D) **Srigokul Mudranalaya, Varanasi** — In the source, Printer is associated with Srigokul Mudranalaya, Varanasi.
५३२. (C) **Anuyogi — locus of an absence** — The correctly matched pair is: Anuyogi — locus of an absence.
५३३. (C) **Anyatarabhava — absence of either** — The correctly matched pair is: Anyatarabhava — absence of either.

५३४. (B) **Vaikhari location** — The source associates Vaikhari location with throat.
५३५. (D) **Purpose of Navya Nyaya proposition analysis — to bring out vakyartha clearly and precisely** — The correctly matched pair is: Purpose of Navya Nyaya proposition analysis — to bring out vakyartha clearly and precisely.
५३६. (C) **the sentence is treated as the unit of language** — In the source, Vakyavada is associated with the sentence is treated as the unit of language.
५३७. (D) **Laksana** — Laksana belongs to another chapter/section, while the other options are topics of Chapter Two — Word and Meaning.
५३८. (A) **Seat of Para-vak in Woodroffe summary** — The source associates Seat of Para-vak in Woodroffe summary with Muladhara Cakra.
५३९. (A) **negation of negation** — In the source, Abhavabhava is associated with negation of negation.
५४०. (D) **primary denotative potency of a word** — In the source, Sakti or Abhidha is associated with primary denotative potency of a word.
५४१. (D) **Yogarudha** — Yogarudha is a real source term but not listed in the group 'three kinds of meaning in rhetoric'.
५४२. (B) **Rudha, Yaugika, Yogarudha and Yaugika-rudha** — In the source, Word-analysis topic on convention is associated with Rudha, Yaugika, Yogarudha and Yaugika-rudha.
५४३. (C) **philosophy of language plus analysis of word and meaning from different perspectives** — In the source, Wide sense of Linguistic Analysis in the Introduction is associated with philosophy of language plus analysis of word and meaning from different perspectives.
५४४. (D) **1 only** — Only the statement linking Nagesa Bhatta works named with Laghu Manjusa and Sphotavada reflects the source.
५४५. (B) **propounded mainly by the Grammatical School of Philosophy** — In the source, Theory of Sphota is associated with propounded mainly by the Grammatical School of Philosophy.
५४६. (A) **Navya Nyaya** — Navya Nyaya is a real source term but not listed in the group 'four levels of speech'.
५४७. (D) **2 only** — Only the statement linking Rudha with word based on convention or established usage reflects the source.
५४८. (A) **Jaina sources — Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena** — The correctly matched pair is: Jaina sources — Sabdanusasana of Hemacandra and Syadvada Manjari of Mallisena.
५४९. (D) **Moore** — Moore is a real source term but not listed in the group 'schools included in the range of the book'.
५५०. (A) **Motionless undifferentiated sabda — Para** — The correctly matched pair is: Motionless undifferentiated sabda — Para.
५५१. (C) **Unrelated jumble of words** — The source associates Unrelated jumble of words with not a sentence.
५५२. (D) **Alankara** — The source associates Alankara with ornament of poetry.
५५३. (D) **Sabda Brahman in living beings — consciousness manifesting as vibrations** — The correctly matched pair is: Sabda Brahman in living beings — consciousness manifesting as vibrations.
५५४. (D) **Visuddha** — The source-list for six cakras named in the discussion includes Visuddha.
५५५. (D) **Chapter Four — Rhetoric Language** — The contents place 'Alankara' under Chapter Four — Rhetoric Language.
५५६. (B) **test relevant to the status of statements** — In the source, Verification is associated with test relevant to the status of statements.
५५७. (C) **Prakarata — adjectivity or qualificativeness** — The correctly matched pair is: Prakarata — adjectivity or qualificativeness.

५५८. (B) **metaphysical nature of speech** — metaphysical nature of speech belongs to another chapter/section, while the other options are topics of Chapter Two — Word and Meaning.
५५९. (B) **Wisdom** — The source-list for Western analytic philosophers named in the Introduction includes Wisdom.
५६०. (A) **Para** — Para is a real source term but not listed in the group 'Navya Nyaya analysis components'.
५६१. (C) **Kriya** — Kriya is a real source term but not listed in the group 'four conditions of a sentence'.
५६२. (A) **2 only** — Only the statement linking Vyadhikarana Abhava with absence with a differently located delimiting factor reflects the source.
५६३. (D) **Laksyārtha** — The source-list for three kinds of meaning in rhetoric includes Laksyārtha.
५६४. (C) **1 only** — Only the statement linking Pasyanti location with navel region reflects the source.
५६५. (A) **Pratiyogi — counter-positive of an absence** — The correctly matched pair is: Pratiyogi — counter-positive of an absence.
५६६. (B) **Vyahati — contradiction** — The correctly matched pair is: Vyahati — contradiction.
५६७. (C) **Chapter One — Sphotavada** — The contents place 'unit of language' under Chapter One — Sphotavada.
५६८. (C) **Vyanjana** — Vyanjana belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
५६९. (D) **Editor's Preface on Navya Nyaya — analysis in terms of Avacchedakata** — The correctly matched pair is: Editor's Preface on Navya Nyaya — analysis in terms of Avacchedakata.
५७०. (C) **Akhanda Sphota — indivisible or non-partite sphota** — The correctly matched pair is: Akhanda Sphota — indivisible or non-partite sphota.
५७१. (C) **2 only** — Only the statement linking First edition with 1981 reflects the source.
५७२. (B) **Vacyārtha** — The source-list for three kinds of meaning in rhetoric includes Vacyārtha.
५७३. (C) **negative proposition** — negative proposition belongs to another chapter/section, while the other options are topics of Chapter Three — Sentence.
५७४. (C) **author associated with Apohasiddhi** — In the source, Ratnakirti is associated with author associated with Apohasiddhi.
५७५. (A) **Nagesa Bhatta works named — Laghu Manjusa and Sphotavada** — The correctly matched pair is: Nagesa Bhatta works named — Laghu Manjusa and Sphotavada.
५७६. (C) **Sabdi Vyanjana — suggestion arising from the word** — The correctly matched pair is: Sabdi Vyanjana — suggestion arising from the word.
५७७. (D) **the signifier or denoter** — In the source, Vacaka is associated with the signifier or denoter.
५७८. (B) **Vaikhari** — In the source, Outer audible speech is associated with Vaikhari.
५७९. (D) **Chapter Three — Sentence** — The contents place 'Akanksa' under Chapter Three — Sentence.
५८०. (B) **Madhyama location** — The source associates Madhyama location with heart.
५८१. (D) **Navya Nyaya analysis of a proposition** — The proposition 'This is a pot' is used to explain visayata and related Navya Nyaya analysis.
५८२. (B) **relation of signification between word and meaning** — In the source, Vacya-vacaka-bhava is associated with relation of signification between word and meaning.
५८३. (D) **Jati** — The source-list for word-import alternatives includes Jati.

५८४. (B) **Word as creative principle — Sabda Brahman** — The correctly matched pair is: Word as creative principle — Sabda Brahman.
५८५. (B) **Chapter One — Sphotavada** — The contents place 'Sphota and Dhvani' under Chapter One — Sphotavada.
५८६. (A) **1 only** — Only the statement linking Chapter Five with Navya Nyaya analysis of proposition reflects the source.
५८७. (B) **Sphotavada unit-of-language topic** — The source associates Sphotavada unit-of-language topic with Varnavada, Padavada and Vakyavada.
५८८. (C) **Sentence-analysis topic on theories** — The source associates Sentence-analysis topic on theories with Anvitabhidhana and Abhihitavaya.
५८९. (C) **Sakti or Abhidha — primary denotative potency of a word** — The correctly matched pair is: Sakti or Abhidha — primary denotative potency of a word.
५९०. (D) **31-3-1981** — In the source, Editor's Preface date is associated with 31-3-1981.
५९१. (C) **Because the words lack mutual relation producing a specific sense** — The sentence chapter says a mere collection of unrelated words does not constitute a vakya.
५९२. (B) **2 only** — Only the statement linking Saropa Laksana with superimpositional form of secondary indication reflects the source.
५९३. (B) **Nyaya Kusumanjali** — In the source, Udayanacarya source is associated with Nyaya Kusumanjali.
५९४. (C) **Anahata Cakra** — In the source, Seat of Madhyama-vak in Woodroffe summary is associated with Anahata Cakra.
५९५. (D) **delimiting property** — In the source, Avacchedaka dharma is associated with delimiting property.
५९६. (C) **fourteen determinant factors of meaning** — fourteen determinant factors of meaning belongs to another chapter/section, while the other options are topics of Chapter One — Sphotavada.
५९७. (A) **stock example for figurative indication involving Ganga** — In the source, Gangayam ghosah is associated with stock example for figurative indication involving Ganga.
५९८. (A) **fourfold classification of words** — fourfold classification of words belongs to another chapter/section, while the other options are topics of Chapter Four — Rhetoric Language.
५९९. (B) **Sadhyavasana Laksana — figurative identification by absorption** — The correctly matched pair is: Sadhyavasana Laksana — figurative identification by absorption.
६००. (D) **Editor's Preface date** — The source associates Editor's Preface date with 31-3-1981.

अध्याय ३ : Vachaspati Mishra — Videha Standard UPSC Prelims Quiz

१. Which description best fits the uploaded book used for this quiz?

- (A) A Hindi Sahitya Akademi monograph on Vācaspati Miśra by Rajendra Prasad Dubey
- (B) A Sanskrit edition of the Brahmasūtra
- (C) A Maithili drama on medieval Nepal
- (D) An English translation of the Sarva-darśana-saṃgraha

२. Which series does the Vācaspati Miśra monograph belong to?

- (A) Rediscovering India
- (B) Bharatiya Sahitya ke Nirmata
- (C) Bibliotheca Indica
- (D) Chaukhambha Oriental Research Studies

३. Which institution published the monograph on Vācaspati Miśra?

- (A) Cosmo Publications
- (B) Chaukhambha Orientalia
- (C) Sahitya Akademi
- (D) Tirabhukti Publications

४. Which year is given for the first edition of the Vācaspati Miśra monograph?

- (A) 1900
- (B) 1953
- (C) 1981
- (D) 1998

५. Which language is used for the main body of the Vācaspati Miśra monograph?

- (A) Hindi in Devanagari script
- (B) English prose
- (C) Maithili in Tirhuta script
- (D) Sanskrit only

६. The contents of the book show that Vācaspati is studied mainly as which kind of figure?

- (A) A modern political leader
- (B) A philosopher-commentator active across several Indian systems
- (C) A medieval dramatist only
- (D) A Buddhist monk only

७. In the book's chapter plan, what is the main concern of 'Indian philosophy and Vācaspati Miśra'?

- (A) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (B) discusses his commentaries and independent treatises across several systems
- (C) places Vācaspati in the wider history of Indian philosophical inquiry
- (D) distinguishes several scholars who bore the name Vācaspati

८. In the book's chapter plan, what is the main concern of 'Life account'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) discusses his commentaries and independent treatises across several systems
- (C) distinguishes several scholars who bore the name Vācaspati
- (D) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty

१. In the book's chapter plan, what is the main concern of 'Works'?

- (A) discusses his commentaries and independent treatises across several systems
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) distinguishes several scholars who bore the name Vācaspati

१०. In the book's chapter plan, what is the main concern of 'Number of Vācaspatī in Indian philosophy'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) distinguishes several scholars who bore the name Vācaspati
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

११. In the book's chapter plan, what is the main concern of 'Philosophical doctrines of Vācaspati Miśra'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) analyses his positions on knowledge, reality, and systems
- (D) discusses his commentaries and independent treatises across several systems

१२. In the book's chapter plan, what is the main concern of 'Theory of cognition in error'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) examines different explanations of false cognition and appearance

१३. In the book's chapter plan, what is the main concern of 'Self in Indian philosophy'?

- (A) studies the nature of ātman and Vācaspati's view
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

१४. In the book's chapter plan, what is the main concern of 'God in Vācaspati's thought'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) examines how īśvara is treated in his philosophical discussions
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

१५. In the book's chapter plan, what is the main concern of 'Sentence meaning and Vācaspati Miśra'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) concerns vākyārthabodha and verbal cognition
- (D) discusses his commentaries and independent treatises across several systems

१६. In the book's chapter plan, what is the main concern of 'Pramā and pramāṇa Mīmāṃsā'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) studies valid cognition and its means

१७. Which statement correctly identifies Bhāmatī?

- (A) Bhāmatī is a major commentary on Śaṅkara's Brahmasūtra-bhāṣya.
- (B) Bhāmatī is primarily a biographical poem on Vācaspati.
- (C) Bhāmatī is a catalogue of all Vācaspatīs without doctrinal discussion.
- (D) Bhāmatī is presented as an unrelated political treatise.

१८. Which system or field is most directly associated with Bhāmatī in the book's discussion?

- (A) Nyāya
- (B) Advaita Vedānta
- (C) Sāṃkhya
- (D) Yoga

१९. Match the work with its subject: Bhāmatī — ?

- (A) a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (B) a commentary related to Brahmasiddhi
- (C) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (D) a compact work on śabdabodha and the process of verbal understanding

२०. Which statement correctly identifies Nyāyakaṇikā?

- (A) Nyāyakaṇikā is primarily a biographical poem on Vācaspati.
- (B) Nyāyakaṇikā is a catalogue of all Vācaspatīs without doctrinal discussion.
- (C) Nyāyakaṇikā is presented as an unrelated political treatise.
- (D) Nyāyakaṇikā is a commentary connected with Maṇḍana Miśra's Vidhiviveka.

२१. Which system or field is most directly associated with Nyāyakaṇikā in the book's discussion?

- (A) Pūrva-Mīmāṃsā and the debate on vidhi
- (B) Nyāya
- (C) Sāṃkhya
- (D) Yoga

२२. Match the work with its subject: Nyāyakaṇikā — ?

- (A) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (C) a commentary related to Brahmasiddhi
- (D) a compact work on śabdabodha and the process of verbal understanding

२३. Which statement correctly identifies Tattvasamīkṣā?

- (A) Tattvasamīkṣā is primarily a biographical poem on Vācaspati.
- (B) Tattvasamīkṣā is a catalogue of all Vācaspatīs without doctrinal discussion.
- (C) Tattvasamīkṣā is a commentary related to Brahmasiddhi.
- (D) Tattvasamīkṣā is presented as an unrelated political treatise.

२४. Which system or field is most directly associated with Tattvasamīkṣā in the book's discussion?

- (A) Nyāya
- (B) Sāṃkhya
- (C) Yoga
- (D) Vedānta and Maṇḍana Miśra's line of argument

२५. Match the work with its subject: Tattvasamīkṣā — ?

- (A) a commentary related to Brahmasiddhi
- (B) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (C) a commentary connected with Maṇḍana Mīśra's Vidhiviveka
- (D) a compact work on śabdabodha and the process of verbal understanding

२६. Which statement correctly identifies Tattvabindu?

- (A) Tattvabindu is primarily a biographical poem on Vācaspati.
- (B) Tattvabindu is a compact work on śabdabodha and the process of verbal understanding.
- (C) Tattvabindu is a catalogue of all Vācaspatīś with doctrinal discussion.
- (D) Tattvabindu is presented as an unrelated political treatise.

२७. Which system or field is most directly associated with Tattvabindu in the book's discussion?

- (A) Nyāya
- (B) Sāṃkhya
- (C) Mīmāṃsā and language
- (D) Yoga

२८. Match the work with its subject: Tattvabindu — ?

- (A) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) a commentary connected with Maṇḍana Mīśra's Vidhiviveka
- (C) a commentary related to Brahmasiddhi
- (D) a compact work on śabdabodha and the process of verbal understanding

२९. Which statement correctly identifies Nyāyavārttikatātparyāṭikā?

- (A) Nyāyavārttikatātparyāṭikā is a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara.
- (B) Nyāyavārttikatātparyāṭikā is primarily a biographical poem on Vācaspati.
- (C) Nyāyavārttikatātparyāṭikā is a catalogue of all Vācaspatīś without doctrinal discussion.
- (D) Nyāyavārttikatātparyāṭikā is presented as an unrelated political treatise.

३०. Which system or field is most directly associated with Nyāyavārttikatātparyāṭikā in the book's discussion?

- (A) Sāṃkhya
- (B) Nyāya
- (C) Yoga
- (D) Pūrva-Mīmāṃsā

३१. Match the work with its subject: Nyāyavārttikatātparyāṭikā — ?

- (A) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) a commentary connected with Maṇḍana Mīśra's Vidhiviveka
- (C) a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara
- (D) a commentary related to Brahmasiddhi

३२. Which statement correctly identifies Nyāyasūcī-nibandha?

- (A) Nyāyasūcī-nibandha is primarily a biographical poem on Vācaspati.
- (B) Nyāyasūcī-nibandha is a catalogue of all Vācaspatīś without doctrinal discussion.
- (C) Nyāyasūcī-nibandha is presented as an unrelated political treatise.
- (D) Nyāyasūcī-nibandha is a work arranging and enumerating the structure of the Nyāya-sūtra tradition.

३३. Which system or field is most directly associated with Nyāyasūci-nibandha in the book's discussion?

- (A) Nyāya
- (B) Sāṃkhya
- (C) Yoga
- (D) Pūrva-Mīmāṃsā

३४. Match the work with its subject: Nyāyasūci-nibandha — ?

- (A) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) a work arranging and enumerating the structure of the Nyāya-sūtra tradition
- (C) a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (D) a commentary related to Brahmasiddhi

३५. Which statement correctly identifies Sāṃkhyatattvakaumudī?

- (A) Sāṃkhyatattvakaumudī is primarily a biographical poem on Vācaspati.
- (B) Sāṃkhyatattvakaumudī is a catalogue of all Vācaspatīś with doctrinal discussion.
- (C) Sāṃkhyatattvakaumudī is a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā.
- (D) Sāṃkhyatattvakaumudī is presented as an unrelated political treatise.

३६. Which system or field is most directly associated with Sāṃkhyatattvakaumudī in the book's discussion?

- (A) Nyāya
- (B) Yoga
- (C) Pūrva-Mīmāṃsā
- (D) Sāṃkhya

३७. Match the work with its subject: Sāṃkhyatattvakaumudī — ?

- (A) a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā
- (B) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (C) a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (D) a commentary related to Brahmasiddhi

३८. Which statement correctly identifies Tattvavaiśārādī?

- (A) Tattvavaiśārādī is primarily a biographical poem on Vācaspati.
- (B) Tattvavaiśārādī is a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya.
- (C) Tattvavaiśārādī is a catalogue of all Vācaspatīś without doctrinal discussion.
- (D) Tattvavaiśārādī is presented as an unrelated political treatise.

३९. Which system or field is most directly associated with Tattvavaiśārādī in the book's discussion?

- (A) Nyāya
- (B) Sāṃkhya
- (C) Yoga
- (D) Pūrva-Mīmāṃsā

४०. Match the work with its subject: Tattvavaiśārādī — ?

- (A) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (C) a commentary related to Brahmasiddhi
- (D) a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya

४१. Which statement correctly identifies Nyāyasūtroddhāra?

- (A) Nyāyasūtroddhāra is a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspatīś.
- (B) Nyāyasūtroddhāra is primarily a biographical poem on Vācaspati.
- (C) Nyāyasūtroddhāra is a catalogue of all Vācaspatīś without doctrinal discussion.
- (D) Nyāyasūtroddhāra is presented as an unrelated political treatise.

४२. Which system or field is most directly associated with Nyāyasūtroddhāra in the book's discussion?

- (A) Sāṃkhya
- (B) Nyāya
- (C) Yoga
- (D) Pūrva-Mīmāṃsā

४३. Match the work with its subject: Nyāyasūtroddhāra — ?

- (A) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (C) a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspatīś
- (D) a commentary related to Brahmasiddhi

४४. Which of the following statements is correct?

- (A) Vācaspati Miśra is not presented as linked with both āstika and nāstika debates.
- (B) The book treats Vācaspati only as a political historian.
- (C) The book treats Vācaspati's contribution as unrelated to Indian philosophy.
- (D) Vācaspati Miśra is presented as linked with both āstika and nāstika debates.

४५. In the pramāṇa discussion, what does Pramāṇa most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) perception arising through appropriate contact with the object

४६. Which pair is correctly matched?

- (A) Pramā — valid cognition or true knowledge
- (B) Pramāṇa — a means or instrument of valid knowledge
- (C) Apramā — invalid cognition or erroneous knowledge
- (D) Pratyakṣa — perception arising through appropriate contact with the object

४७. In the pramāṇa discussion, what does Pramā most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) invalid cognition or erroneous knowledge
- (C) valid cognition or true knowledge
- (D) perception arising through appropriate contact with the object

४८. In the pramāṇa discussion, what does Apramā most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) perception arising through appropriate contact with the object
- (D) invalid cognition or erroneous knowledge

४९. In the pramāṇa discussion, what does Pratyakṣa most nearly denote?

- (A) perception arising through appropriate contact with the object
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

५०. In the pramāṇa discussion, what does Anumāna most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) inferential knowledge based on a reason or sign
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

५१. In the pramāṇa discussion, what does Upamāna most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) knowledge through comparison or analogy
- (D) invalid cognition or erroneous knowledge

५२. In the pramāṇa discussion, what does Śabda most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) knowledge arising from trustworthy verbal testimony

५३. In the pramāṇa discussion, what does Smṛti most nearly denote?

- (A) memory rather than fresh direct presentation of an object
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

५४. In the pramāṇa discussion, what does Yathārtha-anubhava most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) cognition corresponding to its object
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

५५. In the pramāṇa discussion, what does Ayathārtha-anubhava most nearly denote?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) cognition not corresponding to its object
- (D) invalid cognition or erroneous knowledge

५६. Which of the following is one of the four pramāṇas accepted in the Nyāya-style discussion used by the book?

- (A) arthāpatti
- (B) anupalabdhi
- (C) sambhava
- (D) pratyakṣa

५७. Which statement best reflects the book's epistemological discussion?

- (A) Perception requires a relation between sense and object.
- (B) Perception is treated as unrelated to the object.
- (C) Inference is rejected as meaningless throughout the book.
- (D) The senses are treated as unnecessary for empirical knowledge.

५८. Which pair is correct in the conceptual vocabulary of the quiz source?

- (A) Ātmakhyāti — false cognition explained as a projection of internal cognition
- (B) Asatkhyāti — false cognition explained through a non-existent object
- (C) Akhyāti — error explained through non-apprehension of difference
- (D) Anyathākhyāti — error explained by apprehending one thing as another

५९. What is the best description of Asatkhyāti?

- (A) false cognition explained as a projection of internal cognition
- (B) error explained through non-apprehension of difference
- (C) false cognition explained through a non-existent object
- (D) error explained by apprehending one thing as another

६०. What is the best description of Ātmakhyāti?

- (A) false cognition explained through a non-existent object
- (B) error explained through non-apprehension of difference
- (C) error explained by apprehending one thing as another
- (D) false cognition explained as a projection of internal cognition

६१. What is the best description of Akhyāti?

- (A) error explained through non-apprehension of difference
- (B) false cognition explained through a non-existent object
- (C) false cognition explained as a projection of internal cognition
- (D) error explained by apprehending one thing as another

६२. What is the best description of Anyathākhyāti?

- (A) false cognition explained through a non-existent object
- (B) error explained by apprehending one thing as another
- (C) false cognition explained as a projection of internal cognition
- (D) error explained through non-apprehension of difference

६३. What is the best description of Anirvacanīyakhyāti?

- (A) false cognition explained through a non-existent object
- (B) false cognition explained as a projection of internal cognition
- (C) error explained as neither simply real nor unreal
- (D) error explained through non-apprehension of difference

६४. What is the best description of Ātman?

- (A) false cognition explained through a non-existent object
- (B) false cognition explained as a projection of internal cognition
- (C) error explained through non-apprehension of difference
- (D) the self that is distinguished from body, senses, and momentary cognition

୧୫. What is the best description of Īśvara?

- (A) the Lord whose nature is discussed in relation to philosophical systems
- (B) false cognition explained through a non-existent object
- (C) false cognition explained as a projection of internal cognition
- (D) error explained through non-apprehension of difference

୧୬. What is the best description of Vākyārthabodha?

- (A) false cognition explained through a non-existent object
- (B) understanding of sentence meaning
- (C) false cognition explained as a projection of internal cognition
- (D) error explained through non-apprehension of difference

୧୭. What is the best description of Śabdabodha?

- (A) false cognition explained through a non-existent object
- (B) false cognition explained as a projection of internal cognition
- (C) verbal cognition arising through meaningful language
- (D) error explained through non-apprehension of difference

୧୮. What is the best description of Śakti?

- (A) false cognition explained through a non-existent object
- (B) false cognition explained as a projection of internal cognition
- (C) error explained through non-apprehension of difference
- (D) the power of a word to convey meaning

୧୯. What is the best description of Lakṣaṇā?

- (A) secondary or indicated meaning when direct meaning does not fit
- (B) false cognition explained through a non-existent object
- (C) false cognition explained as a projection of internal cognition
- (D) error explained through non-apprehension of difference

୨୦. What is the best description of Tātparya?

- (A) false cognition explained through a non-existent object
- (B) speaker's intended meaning or purport
- (C) false cognition explained as a projection of internal cognition
- (D) error explained through non-apprehension of difference

୨୧. What is the best description of Ākāṅkṣā?

- (A) false cognition explained through a non-existent object
- (B) false cognition explained as a projection of internal cognition
- (C) expectancy among words in a sentence
- (D) error explained through non-apprehension of difference

୨୨. What is the best description of Yogatā?

- (A) false cognition explained through a non-existent object
- (B) false cognition explained as a projection of internal cognition
- (C) error explained through non-apprehension of difference
- (D) semantic fitness or compatibility

७३. What is the best description of Sannidhi?

- (A) proximity or connected presentation of words
- (B) false cognition explained through a non-existent object
- (C) false cognition explained as a projection of internal cognition
- (D) error explained through non-apprehension of difference

७४. Consider the following statements about Vācaspati Miśra: 1. He wrote across several philosophical systems. 2. Bhāmātī is associated with Advaita Vedānta. 3. Sāṃkhyatattvakaumudī is unrelated to Sāṃkhya.

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

७५. Consider the following statements: 1. Nyāyakaṇikā is linked with Vidhiviveka. 2. Tattvabindu concerns śabdabodha. 3. Tattvavaiśārādī is a work on modern politics.

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

७६. Which of the following are treated as pramāṇas in the Nyāya-style discussion? 1. Pratyakṣa 2. Anumāna 3. Upamāna 4. Śabda

- (A) 1 and 2 only
- (B) 3 and 4 only
- (C) 1, 3 and 4 only
- (D) 1, 2, 3 and 4

७७. Consider the following pairs: 1. Bhāmātī — Brahmasūtra-bhāṣya tradition 2. Sāṃkhyatattvakaumudī — Sāṃkhyakārikā tradition 3. Tattvavaiśārādī — Yoga-sūtra tradition

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

७८. Consider the following statements about the Upaniṣadic background: 1. The book treats Upaniṣads as a major source of philosophical thought. 2. It mentions dialogue as an important mode of teaching. 3. It treats Upaniṣads as unrelated to Vedānta.

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

७९. Which of the following are real topics in the chapter plan? 1. Vācaspati's philosophical doctrines 2. Vākyaṛthabodha 3. Pramā-pramāṇa Mīmāṃsā 4. Modern electoral politics

- (A) 1 and 4 only
- (B) 2 and 4 only
- (C) 1, 2 and 3 only
- (D) 1, 2, 3 and 4

८०. Consider the following statements about the works chapter: 1. It presents Bhāmatī as central to Vācaspati's fame. 2. It links Tattvavaiśārādī with Yoga. 3. It treats all works as anonymous folk tales.

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

८१. Which of the following belong to the theory of error vocabulary? 1. Akhyāti 2. Anyathākhyāti 3.

Anirvacanīyakhyāti 4. Tātparya

- (A) 1, 2 and 3 only
- (B) 1 and 4 only
- (C) 2 and 4 only
- (D) 1, 2, 3 and 4

८२. Which set correctly matches Vācaspati's works with their broad philosophical fields?

- (A) Bhāmatī — Pūrva-Mīmāṃsā and the debate on vidhi; Nyāyakaṇikā — Vedānta and Maṇḍana Miśra's line of argument; Tattvasamīkṣā — Advaita Vedānta
- (B) Bhāmatī — Advaita Vedānta; Nyāyakaṇikā — Pūrva-Mīmāṃsā and the debate on vidhi; Tattvasamīkṣā — Vedānta and Maṇḍana Miśra's line of argument
- (C) Bhāmatī — modern politics; Nyāyakaṇikā — medieval drama; Tattvasamīkṣā — arithmetic manual
- (D) Bhāmatī — Vedānta and Maṇḍana Miśra's line of argument; Nyāyakaṇikā — Advaita Vedānta; Tattvasamīkṣā — Pūrva-Mīmāṃsā and the debate on vidhi

८३. Which option is the most accurate inference from the book's treatment of Vācaspati Miśra?

- (A) He is treated as having no relation to śāstric debate.
- (B) His intellectual role is presented as limited to poetry alone.
- (C) Vācaspati Miśra is presented as linked with both āstika and nāstika debates.
- (D) The book avoids philosophical classification altogether.

८४. Which topic would most appropriately belong under the chapter 'Indian philosophy and Vācaspati Miśra'?

- (A) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (B) discusses his commentaries and independent treatises across several systems
- (C) distinguishes several scholars who bore the name Vācaspati
- (D) places Vācaspati in the wider history of Indian philosophical inquiry

८५. Which topic would most appropriately belong under the chapter 'Life account'?

- (A) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) discusses his commentaries and independent treatises across several systems
- (D) distinguishes several scholars who bore the name Vācaspati

८६. Which topic would most appropriately belong under the chapter 'Works'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) discusses his commentaries and independent treatises across several systems
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) distinguishes several scholars who bore the name Vācaspati

८७. Which topic would most appropriately belong under the chapter 'Number of Vācaspati in Indian philosophy'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) distinguishes several scholars who bore the name Vācaspati
- (D) discusses his commentaries and independent treatises across several systems

८८. Which topic would most appropriately belong under the chapter 'Philosophical doctrines of Vācaspati Miśra'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) analyses his positions on knowledge, reality, and systems

८९. Which topic would most appropriately belong under the chapter 'Theory of cognition in error'?

- (A) examines different explanations of false cognition and appearance
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

९०. Which topic would most appropriately belong under the chapter 'Self in Indian philosophy'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) studies the nature of ātman and Vācaspati's view
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

९१. Which topic would most appropriately belong under the chapter 'God in Vācaspati's thought'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) examines how īśvara is treated in his philosophical discussions
- (D) discusses his commentaries and independent treatises across several systems

९२. Which topic would most appropriately belong under the chapter 'Sentence meaning and Vācaspati Miśra'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) concerns vākyārthabodha and verbal cognition

९३. Which topic would most appropriately belong under the chapter 'Pramā and pramāṇa Mīmāṃsā'?

- (A) studies valid cognition and its means
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

९४. In the source's philosophical framework, Nyāya is most closely associated with which field?

- (A) prakṛti-puruṣa analysis and tattva classification
- (B) logic, pramāṇa, inference, perception, and debate
- (C) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (D) Vedic injunction, vidhi, and ritual-philosophical interpretation

१५. Which statement about Vācaspati and Nyāya is most consistent with the monograph?

- (A) The monograph says Vācaspati had no connection with Nyāya.
- (B) The monograph treats Nyāya as a modern political ideology.
- (C) Vācaspati engaged with Nyāya through a śāstric or commentarial work.
- (D) The monograph treats Nyāya only as a form of folk music.

१६. In the source's philosophical framework, Sāṃkhya is most closely associated with which field?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (C) Vedic injunction, vidhi, and ritual-philosophical interpretation
- (D) prakṛti-puruṣa analysis and tattva classification

१७. Which statement about Vācaspati and Sāṃkhya is most consistent with the monograph?

- (A) Vācaspati engaged with Sāṃkhya through a śāstric or commentarial work.
- (B) The monograph says Vācaspati had no connection with Sāṃkhya.
- (C) The monograph treats Sāṃkhya as a modern political ideology.
- (D) The monograph treats Sāṃkhya only as a form of folk music.

१८. In the source's philosophical framework, Yoga is most closely associated with which field?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (C) prakṛti-puruṣa analysis and tattva classification
- (D) Vedic injunction, vidhi, and ritual-philosophical interpretation

१९. Which statement about Vācaspati and Yoga is most consistent with the monograph?

- (A) The monograph says Vācaspati had no connection with Yoga.
- (B) The monograph treats Yoga as a modern political ideology.
- (C) Vācaspati engaged with Yoga through a śāstric or commentarial work.
- (D) The monograph treats Yoga only as a form of folk music.

१००. In the source's philosophical framework, Pūrva-Mīmāṃsā is most closely associated with which field?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) prakṛti-puruṣa analysis and tattva classification
- (C) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (D) Vedic injunction, vidhi, and ritual-philosophical interpretation

१०१. Which statement about Vācaspati and Pūrva-Mīmāṃsā is most consistent with the monograph?

- (A) Vācaspati engaged with Pūrva-Mīmāṃsā through a śāstric or commentarial work.
- (B) The monograph says Vācaspati had no connection with Pūrva-Mīmāṃsā.
- (C) The monograph treats Pūrva-Mīmāṃsā as a modern political ideology.
- (D) The monograph treats Pūrva-Mīmāṃsā only as a form of folk music.

१०२. In the source's philosophical framework, Vedānta is most closely associated with which field?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition
- (C) prakṛti-puruṣa analysis and tattva classification
- (D) discipline of mind, Yoga-sūtra tradition, and liberation practice

१०३. Which statement about Vācaspati and Vedānta is most consistent with the monograph?

- (A) The monograph says Vācaspati had no connection with Vedānta.
- (B) The monograph treats Vedānta as a modern political ideology.
- (C) Vācaspati engaged with Vedānta through a śāstric or commentarial work.
- (D) The monograph treats Vedānta only as a form of folk music.

१०४. Which of the following is NOT a correct statement according to the book's treatment?

- (A) Vācaspati Miśra is presented as linked with both āstika and nāstika debates.
- (B) He wrote on Nyāya, Sāṃkhya, Yoga, Pūrva-Mīmāṃsā, and Vedānta.
- (C) His intellectual profile is largely that of a commentator and systematizer.
- (D) Vācaspati Miśra is presented only as a poet with no philosophical works.

१०५. Which pair is correctly matched in the context of the Vācaspati Miśra monograph?

- (A) Indian philosophy and Vācaspati Miśra — places Vācaspati in the wider history of Indian philosophical inquiry
- (B) Life account — collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) Works — discusses his commentaries and independent treatises across several systems
- (D) Number of Vācaspatīs in Indian philosophy — distinguishes several scholars who bore the name Vācaspati

१०६. A student says that Vācaspati's importance lies only in a single school. Which correction best fits the source?

- (A) He is important because he rejected all philosophical systems.
- (B) He is important precisely because he worked across several systems such as Nyāya, Sāṃkhya-Yoga, Mīmāṃsā, and Vedānta.
- (C) He is important only as a modern editor.
- (D) He is important only as a dramatist.

१०७. A statement claims that Bhāmatī is merely an index. What is the best correction?

- (A) Bhāmatī is a geography manual.
- (B) Bhāmatī is a grammar primer only.
- (C) Bhāmatī is treated as a major Vedāntic commentary on Śaṅkara's Brahmasūtra-bhāṣya.
- (D) Bhāmatī is a list of kings.

१०८. A learner confuses śabdabodha with visual perception. Which clarification is best?

- (A) Śabdabodha is only smell perception.
- (B) Śabdabodha is an account of village settlement.
- (C) Śabdabodha is the absence of all cognition.
- (D) Śabdabodha concerns cognition generated through meaningful words and sentences.

१०९. A candidate treats all erroneous cognition as the same. Which response best reflects the source's philosophical scope?

- (A) The book distinguishes several theories of error, including akhyāti, anyathākhyāti, and anirvacanīyakhyāti.
- (B) The book refuses to discuss error.
- (C) The book says all error is political disagreement.
- (D) The book treats error as identical with grammar.

११०. A candidate treats ātman as identical with the eye. Which correction best fits the philosophical discussion?

- (A) Ātman is merely the printed letter on a page.
- (B) Ātman is treated as distinct from external sense organs and as central to cognition.
- (C) Ātman is a type of ritual tax.
- (D) Ātman is a local village boundary.

१११. A student says **pramāṇa** means **invalid cognition**. Which correction is best?

- (A) Pramāṇa is a dramatic scene.
- (B) Pramāṇa is a type of village chronicle.
- (C) Pramāṇa is the means or instrument of valid knowledge.
- (D) Pramāṇa is the rejection of all knowledge.

११२. A reader says **Vācaspati** wrote **only independent treatises and no commentaries**. Which correction is best?

- (A) He wrote only folk songs.
- (B) He wrote only royal decrees.
- (C) He wrote no philosophical material at all.
- (D) Many of his major works are commentarial engagements with earlier śāstric texts.

११३. A learner says the book's discussion has **nothing to do with Mithila**. Which correction is best?

- (A) The life account and identity discussion give Mithila traditions a central role.
- (B) The book treats Vācaspati as only a Greek author.
- (C) The book avoids India altogether.
- (D) The book is only about modern Delhi.

११४. A candidate describes **Bhāmatī** as '**a major commentary on Śaṅkara's Brahmasūtra-bhāṣya**'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

११५. Which option would be a **controlled but wrong match for Bhāmatī**?

- (A) Bhāmatī — a major commentary on Śaṅkara's Brahmasūtra-bhāṣya
- (B) Bhāmatī — Advaita Vedānta
- (C) Bhāmatī — modern political speech
- (D) Bhāmatī — a Vācaspati-related śāstric work

११६. In preparing a study note on **Bhāmatī**, which heading should be avoided?

- (A) Advaita Vedānta
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

११७. Which statement about **Bhāmatī** is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

११८. A candidate describes **Nyāyakaṇikā** as '**a commentary connected with Maṇḍana Miśra's Vidhiviveka**'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

११९. Which option would be a controlled but wrong match for Nyāyakaṇikā?

- (A) Nyāyakaṇikā — a commentary connected with Maṇḍana Miśra's Vidhiviveka
- (B) Nyāyakaṇikā — Pūrva-Mīmāṃsā and the debate on vidhi
- (C) Nyāyakaṇikā — modern political speech
- (D) Nyāyakaṇikā — a Vācaspati-related śāstric work

१२०. In preparing a study note on Nyāyakaṇikā, which heading should be avoided?

- (A) Pūrva-Mīmāṃsā and the debate on vidhi
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१२१. Which statement about Nyāyakaṇikā is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१२२. A candidate describes Tattvasamīkṣā as 'a commentary related to Brahmasiddhi'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१२३. Which option would be a controlled but wrong match for Tattvasamīkṣā?

- (A) Tattvasamīkṣā — a commentary related to Brahmasiddhi
- (B) Tattvasamīkṣā — Vedānta and Maṇḍana Miśra's line of argument
- (C) Tattvasamīkṣā — modern political speech
- (D) Tattvasamīkṣā — a Vācaspati-related śāstric work

१२४. In preparing a study note on Tattvasamīkṣā, which heading should be avoided?

- (A) Vedānta and Maṇḍana Miśra's line of argument
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१२५. Which statement about Tattvasamīkṣā is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१२६. A candidate describes Tattvabindu as 'a compact work on śabdabodha and the process of verbal understanding'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१२७. Which option would be a controlled but wrong match for Tattvabindu?

- (A) Tattvabindu — a compact work on śabdabodha and the process of verbal understanding
- (B) Tattvabindu — Mīmāṃsā and language
- (C) Tattvabindu — modern political speech
- (D) Tattvabindu — a Vācaspati-related śāstric work

१२८. In preparing a study note on Tattvabindu, which heading should be avoided?

- (A) Mīmāṃsā and language
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१२९. Which statement about Tattvabindu is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१३०. A candidate describes Nyāyavārttikatātparyāṭikā as 'a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१३१. Which option would be a controlled but wrong match for Nyāyavārttikatātparyāṭikā?

- (A) Nyāyavārttikatātparyāṭikā — a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara
- (B) Nyāyavārttikatātparyāṭikā — Nyāya
- (C) Nyāyavārttikatātparyāṭikā — modern political speech
- (D) Nyāyavārttikatātparyāṭikā — a Vācaspati-related śāstric work

१३२. In preparing a study note on Nyāyavārttikatātparyāṭikā, which heading should be avoided?

- (A) Nyāya
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१३३. Which statement about Nyāyavārttikatātparyāṭikā is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१३४. A candidate describes Nyāyasūcī-nibandha as 'a work arranging and enumerating the structure of the Nyāya-sūtra tradition'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१३५. Which option would be a controlled but wrong match for Nyāyasūcī-nibandha?

- (A) Nyāyasūcī-nibandha — a work arranging and enumerating the structure of the Nyāya-sūtra tradition
- (B) Nyāyasūcī-nibandha — Nyāya
- (C) Nyāyasūcī-nibandha — modern political speech
- (D) Nyāyasūcī-nibandha — a Vācaspati-related śāstric work

१३६. In preparing a study note on Nyāyasūcī-nibandha, which heading should be avoided?

- (A) Nyāya
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१३७. Which statement about Nyāyasūcī-nibandha is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१३८. A candidate describes Sāṃkhyatattvakaumudī as 'a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१३९. Which option would be a controlled but wrong match for Sāṃkhyatattvakaumudī?

- (A) Sāṃkhyatattvakaumudī — a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā
- (B) Sāṃkhyatattvakaumudī — Sāṃkhya
- (C) Sāṃkhyatattvakaumudī — modern political speech
- (D) Sāṃkhyatattvakaumudī — a Vācaspati-related śāstric work

१४०. In preparing a study note on Sāṃkhyatattvakaumudī, which heading should be avoided?

- (A) Sāṃkhya
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१४१. Which statement about Sāṃkhyatattvakaumudī is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१४२. A candidate describes Tattvavaiśārādī as 'a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१४३. Which option would be a controlled but wrong match for Tattvavaiśārādī?

- (A) Tattvavaiśārādī — a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya
- (B) Tattvavaiśārādī — Yoga
- (C) Tattvavaiśārādī — modern political speech
- (D) Tattvavaiśārādī — a Vācaspati-related śāstric work

१४४. In preparing a study note on Tattvavaiśārādī, which heading should be avoided?

- (A) Yoga
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१४५. Which statement about Tattvavaiśārādī is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१४६. A candidate describes Nyāyasūtroddhāra as 'a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspati'. Which judgement is most accurate?

- (A) The description is the reverse of the source context.
- (B) The description is accurate in the source context.
- (C) The description belongs only to modern politics.
- (D) The description is a fabricated title not connected with Vācaspati.

१४७. Which option would be a controlled but wrong match for Nyāyasūtroddhāra?

- (A) Nyāyasūtroddhāra — a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspati
- (B) Nyāyasūtroddhāra — Nyāya
- (C) Nyāyasūtroddhāra — modern political speech
- (D) Nyāyasūtroddhāra — a Vācaspati-related śāstric work

१४८. In preparing a study note on Nyāyasūtroddhāra, which heading should be avoided?

- (A) Nyāya
- (B) Vācaspati's works
- (C) Indian philosophical commentary
- (D) Unrelated modern political manifesto

१४९. Which statement about Nyāyasūtroddhāra is most defensible?

- (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.
- (B) It is treated as a lost folk dance manual.
- (C) It is the publisher's address.
- (D) It is a price-list entry only.

१५०. For UPSC-style classification, Pramāṇa should be placed under which conceptual heading?

- (A) valid cognition or true knowledge
- (B) a means or instrument of valid knowledge
- (C) invalid cognition or erroneous knowledge
- (D) perception arising through appropriate contact with the object

१५१. A learner uses Pramāṇa to mean 'a means or instrument of valid knowledge'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

१५२. Which statement should be rejected in relation to Pramāṇa?

- (A) Pramāṇa is linked with a means or instrument of valid knowledge.
- (B) Pramāṇa belongs to philosophical vocabulary.
- (C) Pramāṇa can be examined through śāstric analysis.
- (D) Pramāṇa is merely a modern administrative office.

१५३. For UPSC-style classification, Pramā should be placed under which conceptual heading?

- (A) valid cognition or true knowledge
- (B) a means or instrument of valid knowledge
- (C) invalid cognition or erroneous knowledge
- (D) perception arising through appropriate contact with the object

१५४. A learner uses Pramā to mean 'valid cognition or true knowledge'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use is consistent with the philosophical vocabulary used in the quiz source.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१५५. Which statement should be rejected in relation to Pramā?

- (A) Pramā is linked with valid cognition or true knowledge.
- (B) Pramā belongs to philosophical vocabulary.
- (C) Pramā is merely a modern administrative office.
- (D) Pramā can be examined through śāstric analysis.

१५६. For UPSC-style classification, Apramā should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) perception arising through appropriate contact with the object
- (D) invalid cognition or erroneous knowledge

१५७. A learner uses Apramā to mean 'invalid cognition or erroneous knowledge'. What should be said?

- (A) This use is consistent with the philosophical vocabulary used in the quiz source.
- (B) This use turns it into a modern place-name.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१५८. Which statement should be rejected in relation to Apramā?

- (A) Apramā is linked with invalid cognition or erroneous knowledge.
- (B) Apramā is merely a modern administrative office.
- (C) Apramā belongs to philosophical vocabulary.
- (D) Apramā can be examined through śāstric analysis.

१५१. For UPSC-style classification, Pratyakṣa should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) perception arising through appropriate contact with the object
- (D) invalid cognition or erroneous knowledge

१५०. A learner uses Pratyakṣa to mean 'perception arising through appropriate contact with the object'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use treats it as a royal title only.
- (D) This use is consistent with the philosophical vocabulary used in the quiz source.

१५१. Which statement should be rejected in relation to Pratyakṣa?

- (A) Pratyakṣa is merely a modern administrative office.
- (B) Pratyakṣa is linked with perception arising through appropriate contact with the object.
- (C) Pratyakṣa belongs to philosophical vocabulary.
- (D) Pratyakṣa can be examined through śāstric analysis.

१५२. For UPSC-style classification, Anumāna should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) inferential knowledge based on a reason or sign
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१५३. A learner uses Anumāna to mean 'inferential knowledge based on a reason or sign'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

१५४. Which statement should be rejected in relation to Anumāna?

- (A) Anumāna is linked with inferential knowledge based on a reason or sign.
- (B) Anumāna belongs to philosophical vocabulary.
- (C) Anumāna can be examined through śāstric analysis.
- (D) Anumāna is merely a modern administrative office.

१५५. For UPSC-style classification, Upamāna should be placed under which conceptual heading?

- (A) knowledge through comparison or analogy
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१५६. A learner uses Upamāna to mean 'knowledge through comparison or analogy'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use is consistent with the philosophical vocabulary used in the quiz source.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१६७. Which statement should be rejected in relation to Upamāna?

- (A) Upamāna is linked with knowledge through comparison or analogy.
- (B) Upamāna belongs to philosophical vocabulary.
- (C) Upamāna is merely a modern administrative office.
- (D) Upamāna can be examined through śāstric analysis.

१६८. For UPSC-style classification, Śabda should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) knowledge arising from trustworthy verbal testimony

१६९. A learner uses Śabda to mean 'knowledge arising from trustworthy verbal testimony'. What should be said?

- (A) This use is consistent with the philosophical vocabulary used in the quiz source.
- (B) This use turns it into a modern place-name.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१७०. Which statement should be rejected in relation to Śabda?

- (A) Śabda is linked with knowledge arising from trustworthy verbal testimony.
- (B) Śabda is merely a modern administrative office.
- (C) Śabda belongs to philosophical vocabulary.
- (D) Śabda can be examined through śāstric analysis.

१७१. For UPSC-style classification, Smṛti should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) memory rather than fresh direct presentation of an object
- (D) invalid cognition or erroneous knowledge

१७२. A learner uses Smṛti to mean 'memory rather than fresh direct presentation of an object'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use treats it as a royal title only.
- (D) This use is consistent with the philosophical vocabulary used in the quiz source.

१७३. Which statement should be rejected in relation to Smṛti?

- (A) Smṛti is merely a modern administrative office.
- (B) Smṛti is linked with memory rather than fresh direct presentation of an object.
- (C) Smṛti belongs to philosophical vocabulary.
- (D) Smṛti can be examined through śāstric analysis.

१७४. For UPSC-style classification, Yathārtha-anubhava should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) cognition corresponding to its object
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१७५. A learner uses Yathārtha-anubhava to mean 'cognition corresponding to its object'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

१७६. Which statement should be rejected in relation to Yathārtha-anubhava?

- (A) Yathārtha-anubhava is linked with cognition corresponding to its object.
- (B) Yathārtha-anubhava belongs to philosophical vocabulary.
- (C) Yathārtha-anubhava can be examined through śāstric analysis.
- (D) Yathārtha-anubhava is merely a modern administrative office.

१७७. For UPSC-style classification, Ayathārtha-anubhava should be placed under which conceptual heading?

- (A) cognition not corresponding to its object
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१७८. A learner uses Ayathārtha-anubhava to mean 'cognition not corresponding to its object'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use is consistent with the philosophical vocabulary used in the quiz source.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१७९. Which statement should be rejected in relation to Ayathārtha-anubhava?

- (A) Ayathārtha-anubhava is linked with cognition not corresponding to its object.
- (B) Ayathārtha-anubhava belongs to philosophical vocabulary.
- (C) Ayathārtha-anubhava is merely a modern administrative office.
- (D) Ayathārtha-anubhava can be examined through śāstric analysis.

१८०. For UPSC-style classification, Asatkhyāti should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) false cognition explained through a non-existent object

१८१. A learner uses Asatkhyāti to mean 'false cognition explained through a non-existent object'. What should be said?

- (A) This use is consistent with the philosophical vocabulary used in the quiz source.
- (B) This use turns it into a modern place-name.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१८२. Which statement should be rejected in relation to Asatkhyāti?

- (A) Asatkhyāti is linked with false cognition explained through a non-existent object.
- (B) Asatkhyāti is merely a modern administrative office.
- (C) Asatkhyāti belongs to philosophical vocabulary.
- (D) Asatkhyāti can be examined through śāstric analysis.

१८३. For UPSC-style classification, Ātmakhyāti should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) false cognition explained as a projection of internal cognition
- (D) invalid cognition or erroneous knowledge

१८४. A learner uses Ātmakhyāti to mean 'false cognition explained as a projection of internal cognition'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use treats it as a royal title only.
- (D) This use is consistent with the philosophical vocabulary used in the quiz source.

१८५. Which statement should be rejected in relation to Ātmakhyāti?

- (A) Ātmakhyāti is merely a modern administrative office.
- (B) Ātmakhyāti is linked with false cognition explained as a projection of internal cognition.
- (C) Ātmakhyāti belongs to philosophical vocabulary.
- (D) Ātmakhyāti can be examined through śāstric analysis.

१८६. For UPSC-style classification, Akhyāti should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) error explained through non-apprehension of difference
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१८७. A learner uses Akhyāti to mean 'error explained through non-apprehension of difference'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

१८८. Which statement should be rejected in relation to Akhyāti?

- (A) Akhyāti is linked with error explained through non-apprehension of difference.
- (B) Akhyāti belongs to philosophical vocabulary.
- (C) Akhyāti can be examined through śāstric analysis.
- (D) Akhyāti is merely a modern administrative office.

१८९. For UPSC-style classification, Anyathākhyāti should be placed under which conceptual heading?

- (A) error explained by apprehending one thing as another
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१९०. A learner uses Anyathākhyāti to mean 'error explained by apprehending one thing as another'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use is consistent with the philosophical vocabulary used in the quiz source.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

१११. Which statement should be rejected in relation to Anyathākhyāti?

- (A) Anyathākhyāti is linked with error explained by apprehending one thing as another.
- (B) Anyathākhyāti belongs to philosophical vocabulary.
- (C) Anyathākhyāti is merely a modern administrative office.
- (D) Anyathākhyāti can be examined through śāstric analysis.

११२. For UPSC-style classification, Anirvacanīyakhyāti should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) error explained as neither simply real nor unreal

११३. A learner uses Anirvacanīyakhyāti to mean 'error explained as neither simply real nor unreal'. What should be said?

- (A) This use is consistent with the philosophical vocabulary used in the quiz source.
- (B) This use turns it into a modern place-name.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

११४. Which statement should be rejected in relation to Anirvacanīyakhyāti?

- (A) Anirvacanīyakhyāti is linked with error explained as neither simply real nor unreal.
- (B) Anirvacanīyakhyāti is merely a modern administrative office.
- (C) Anirvacanīyakhyāti belongs to philosophical vocabulary.
- (D) Anirvacanīyakhyāti can be examined through śāstric analysis.

११५. For UPSC-style classification, Ātman should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) the self that is distinguished from body, senses, and momentary cognition
- (D) invalid cognition or erroneous knowledge

११६. A learner uses Ātman to mean 'the self that is distinguished from body, senses, and momentary cognition'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use treats it as a royal title only.
- (D) This use is consistent with the philosophical vocabulary used in the quiz source.

११७. Which statement should be rejected in relation to Ātman?

- (A) Ātman is merely a modern administrative office.
- (B) Ātman is linked with the self that is distinguished from body, senses, and momentary cognition.
- (C) Ātman belongs to philosophical vocabulary.
- (D) Ātman can be examined through śāstric analysis.

११८. For UPSC-style classification, Īśvara should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) the Lord whose nature is discussed in relation to philosophical systems
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

१९९. A learner uses Īśvara to mean 'the Lord whose nature is discussed in relation to philosophical systems'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

२००. Which statement should be rejected in relation to Īśvara?

- (A) Īśvara is linked with the Lord whose nature is discussed in relation to philosophical systems.
- (B) Īśvara belongs to philosophical vocabulary.
- (C) Īśvara can be examined through śāstric analysis.
- (D) Īśvara is merely a modern administrative office.

२०१. For UPSC-style classification, Vākyārthabodha should be placed under which conceptual heading?

- (A) understanding of sentence meaning
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

२०२. A learner uses Vākyārthabodha to mean 'understanding of sentence meaning'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use is consistent with the philosophical vocabulary used in the quiz source.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

२०३. Which statement should be rejected in relation to Vākyārthabodha?

- (A) Vākyārthabodha is linked with understanding of sentence meaning.
- (B) Vākyārthabodha belongs to philosophical vocabulary.
- (C) Vākyārthabodha is merely a modern administrative office.
- (D) Vākyārthabodha can be examined through śāstric analysis.

२०४. For UPSC-style classification, Śabdabodha should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) verbal cognition arising through meaningful language

२०५. A learner uses Śabdabodha to mean 'verbal cognition arising through meaningful language'. What should be said?

- (A) This use is consistent with the philosophical vocabulary used in the quiz source.
- (B) This use turns it into a modern place-name.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

२०६. Which statement should be rejected in relation to Śabdabodha?

- (A) Śabdabodha is linked with verbal cognition arising through meaningful language.
- (B) Śabdabodha is merely a modern administrative office.
- (C) Śabdabodha belongs to philosophical vocabulary.
- (D) Śabdabodha can be examined through śāstric analysis.

२०७. For UPSC-style classification, Śakti should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) the power of a word to convey meaning
- (D) invalid cognition or erroneous knowledge

२०८. A learner uses Śakti to mean 'the power of a word to convey meaning'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use treats it as a royal title only.
- (D) This use is consistent with the philosophical vocabulary used in the quiz source.

२०९. Which statement should be rejected in relation to Śakti?

- (A) Śakti is merely a modern administrative office.
- (B) Śakti is linked with the power of a word to convey meaning.
- (C) Śakti belongs to philosophical vocabulary.
- (D) Śakti can be examined through śāstric analysis.

२१०. For UPSC-style classification, Lakṣaṇā should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) secondary or indicated meaning when direct meaning does not fit
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

२११. A learner uses Lakṣaṇā to mean 'secondary or indicated meaning when direct meaning does not fit'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

२१२. Which statement should be rejected in relation to Lakṣaṇā?

- (A) Lakṣaṇā is linked with secondary or indicated meaning when direct meaning does not fit.
- (B) Lakṣaṇā belongs to philosophical vocabulary.
- (C) Lakṣaṇā can be examined through śāstric analysis.
- (D) Lakṣaṇā is merely a modern administrative office.

२१३. For UPSC-style classification, Tātparya should be placed under which conceptual heading?

- (A) speaker's intended meaning or purport
- (B) a means or instrument of valid knowledge
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

२१४. A learner uses Tātparya to mean 'speaker's intended meaning or purport'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use is consistent with the philosophical vocabulary used in the quiz source.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

२१५. Which statement should be rejected in relation to Tātparya?

- (A) Tātparya is linked with speaker's intended meaning or purport.
- (B) Tātparya belongs to philosophical vocabulary.
- (C) Tātparya is merely a modern administrative office.
- (D) Tātparya can be examined through śāstric analysis.

२१६. For UPSC-style classification, Ākāṅkṣā should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) invalid cognition or erroneous knowledge
- (D) expectancy among words in a sentence

२१७. A learner uses Ākāṅkṣā to mean 'expectancy among words in a sentence'. What should be said?

- (A) This use is consistent with the philosophical vocabulary used in the quiz source.
- (B) This use turns it into a modern place-name.
- (C) This use makes it a type of printing error.
- (D) This use treats it as a royal title only.

२१८. Which statement should be rejected in relation to Ākāṅkṣā?

- (A) Ākāṅkṣā is linked with expectancy among words in a sentence.
- (B) Ākāṅkṣā is merely a modern administrative office.
- (C) Ākāṅkṣā belongs to philosophical vocabulary.
- (D) Ākāṅkṣā can be examined through śāstric analysis.

२१९. For UPSC-style classification, Yogyatā should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) valid cognition or true knowledge
- (C) semantic fitness or compatibility
- (D) invalid cognition or erroneous knowledge

२२०. A learner uses Yogyatā to mean 'semantic fitness or compatibility'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use treats it as a royal title only.
- (D) This use is consistent with the philosophical vocabulary used in the quiz source.

२२१. Which statement should be rejected in relation to Yogyatā?

- (A) Yogyatā is merely a modern administrative office.
- (B) Yogyatā is linked with semantic fitness or compatibility.
- (C) Yogyatā belongs to philosophical vocabulary.
- (D) Yogyatā can be examined through śāstric analysis.

२२२. For UPSC-style classification, Sannidhi should be placed under which conceptual heading?

- (A) a means or instrument of valid knowledge
- (B) proximity or connected presentation of words
- (C) valid cognition or true knowledge
- (D) invalid cognition or erroneous knowledge

२२३. A learner uses Sannidhi to mean 'proximity or connected presentation of words'. What should be said?

- (A) This use turns it into a modern place-name.
- (B) This use makes it a type of printing error.
- (C) This use is consistent with the philosophical vocabulary used in the quiz source.
- (D) This use treats it as a royal title only.

२२४. Which statement should be rejected in relation to Sannidhi?

- (A) Sannidhi is linked with proximity or connected presentation of words.
- (B) Sannidhi belongs to philosophical vocabulary.
- (C) Sannidhi can be examined through śāstric analysis.
- (D) Sannidhi is merely a modern administrative office.

२२५. Assertion–Reason: Assertion: Vācaspati Miśra is presented as linked with both āstika and nāstika debates. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (B) Both are true, but the Reason does not explain the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२२६. Which note would be most suitable for an exam revision card?

- (A) Vācaspati is not connected with any śāstric tradition.
- (B) Vācaspati Miśra is presented as linked with both āstika and nāstika debates.
- (C) The book is only a bookshop catalogue.
- (D) The monograph has no philosophical chapter plan.

२२७. Which conclusion follows from the source-based statement: 'Vācaspati Miśra is presented as linked with both āstika and nāstika debates.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२२८. Assertion–Reason: Assertion: He wrote on Nyāya, Sāṃkhya, Yoga, Pūrva-Mīmāṃsā, and Vedānta. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२२९. Which conclusion follows from the source-based statement: 'He wrote on Nyāya, Sāṃkhya, Yoga, Pūrva-Mīmāṃsā, and Vedānta.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२३०. Assertion–Reason: Assertion: His intellectual profile is largely that of a commentator and systematizer. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२३१. Which conclusion follows from the source-based statement: 'His intellectual profile is largely that of a commentator and systematizer.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२३२. Assertion–Reason: Assertion: Bhāmātī is presented as the most important work associated with his fame. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२३३. Which conclusion follows from the source-based statement: 'Bhāmātī is presented as the most important work associated with his fame.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२३४. Assertion–Reason: Assertion: Nyāyakaṇikā is discussed as his first work in the works chapter. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२३५. Which conclusion follows from the source-based statement: 'Nyāyakaṇikā is discussed as his first work in the works chapter.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२३६. Assertion–Reason: Assertion: Tattvabindu is connected with the problem of word-meaning and sentence cognition. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२३७. Which conclusion follows from the source-based statement: 'Tattvabindu is connected with the problem of word-meaning and sentence cognition.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२३८. Assertion–Reason: Assertion: Sāṃkhyatattvakaumudī is connected with Īśvarakṛṣṇa's Sāṃkhyakārikā. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२३९. Which conclusion follows from the source-based statement: 'Sāṃkhyatattvakaumudī is connected with Īśvarakṛṣṇa's Sāṃkhyakārikā.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२४०. Assertion–Reason: Assertion: Tattvavaiśārādī is connected with the Yoga-sūtra tradition. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२४१. Which conclusion follows from the source-based statement: 'Tattvavaiśārādī is connected with the Yoga-sūtra tradition.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२४२. Assertion–Reason: Assertion: Nyāyavārttikatātparyāṭikā is presented as important for the Nyāya tradition. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२४३. Which conclusion follows from the source-based statement: 'Nyāyavārttikatātparyāṭikā is presented as important for the Nyāya tradition.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२४४. Assertion–Reason: Assertion: Nyāyasūcī-nibandha arranges the structure of the Nyāya-sūtra material. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२४५. Which conclusion follows from the source-based statement: 'Nyāyasūcī-nibandha arranges the structure of the Nyāya-sūtra material.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२४६. Assertion–Reason: Assertion: The book distinguishes several persons bearing the name Vācaspati. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२४७. Which conclusion follows from the source-based statement: 'The book distinguishes several persons bearing the name Vācaspati.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२४८. Assertion–Reason: Assertion: The monograph emphasizes Mithila traditions in reconstructing Vācaspati's life. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२४९. Which conclusion follows from the source-based statement: 'The monograph emphasizes Mithila traditions in reconstructing Vācaspati's life.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२५०. Assertion–Reason: Assertion: Vācaspati is linked with Nyāya but not confined to Nyāya alone. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२५१. Which conclusion follows from the source-based statement: 'Vācaspati is linked with Nyāya but not confined to Nyāya alone.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२५२. Assertion–Reason: Assertion: The monograph treats Upaniṣadic thought as foundational for later Indian philosophy. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२५३. Which conclusion follows from the source-based statement: 'The monograph treats Upaniṣadic thought as foundational for later Indian philosophy.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२५४. Assertion–Reason: Assertion: The four divisions of Vedic literature are Saṃhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२५५. Which conclusion follows from the source-based statement: 'The four divisions of Vedic literature are Saṃhitā, Brāhmaṇa, Āraṇyaka, and Upaniṣad.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२५६. Assertion–Reason: Assertion: Upaniṣad is treated as the concluding and philosophical part of Vedic literature. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२५७. Which conclusion follows from the source-based statement: 'Upaniṣad is treated as the concluding and philosophical part of Vedic literature.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२५८. Assertion–Reason: Assertion: Guru-disciple dialogue is presented as a key mode of transmitting knowledge. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२५९. Which conclusion follows from the source-based statement: 'Guru-disciple dialogue is presented as a key mode of transmitting knowledge.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२६०. Assertion–Reason: Assertion: Yājñavalkya-Maitreyī is one of the dialogic pairs mentioned in the philosophical background. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२६१. Which conclusion follows from the source-based statement: 'Yājñavalkya-Maitreyī is one of the dialogic pairs mentioned in the philosophical background.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२६२. Assertion–Reason: Assertion: Naciketas-Yama is one of the dialogic pairs referred to in the Upaniṣadic setting. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२६३. Which conclusion follows from the source-based statement: 'Naciketas-Yama is one of the dialogic pairs referred to in the Upaniṣadic setting.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२६४. Assertion–Reason: Assertion: Bṛgu-Varuṇa and Uddālaka-Śvetaketu belong to the same dialogic tradition. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२६५. Which conclusion follows from the source-based statement: 'Bṛgu-Varuṇa and Uddālaka-Śvetaketu belong to the same dialogic tradition.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२६६. Assertion–Reason: Assertion: The monograph treats śāstra as a basis for disciplined knowledge. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२६७. Which conclusion follows from the source-based statement: 'The monograph treats śāstra as a basis for disciplined knowledge.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२६८. Assertion–Reason: Assertion: Vācaspati's style is praised for clarity even in difficult śāstric areas. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२६९. Which conclusion follows from the source-based statement: 'Vācaspati's style is praised for clarity even in difficult śāstric areas.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२७०. Assertion–Reason: Assertion: His commentaries often preserve the earlier author's intention while adding his own analysis. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२७१. Which conclusion follows from the source-based statement: 'His commentaries often preserve the earlier author's intention while adding his own analysis.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२७२. Assertion–Reason: Assertion: Vācaspati uses examples, sayings, and context to clarify abstract topics. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) The Assertion is true, but the Reason is false.
- (C) The Assertion is false, but the Reason is true.
- (D) Both Assertion and Reason are true, and the Reason explains the Assertion.

२७३. Which conclusion follows from the source-based statement: 'Vācaspati uses examples, sayings, and context to clarify abstract topics.'?

- (A) The book treats Vācaspati within a serious Indian philosophical framework.
- (B) The book treats him as unrelated to philosophy.
- (C) The book studies only modern elections.
- (D) The book is about printing technology alone.

२७४. Assertion–Reason: Assertion: The monograph says his doctrinal contribution is important across Indian philosophy. Reason: The book presents Vācaspati through philosophical systems and śāstric works rather than through unrelated modern categories.

- (A) Both are true, but the Reason does not explain the Assertion.
- (B) Both Assertion and Reason are true, and the Reason explains the Assertion.
- (C) The Assertion is true, but the Reason is false.
- (D) The Assertion is false, but the Reason is true.

२७५. Which conclusion follows from the source-based statement: 'The monograph says his doctrinal contribution is important across Indian philosophy.'?

- (A) The book treats him as unrelated to philosophy.
- (B) The book studies only modern elections.
- (C) The book treats Vācaspati within a serious Indian philosophical framework.
- (D) The book is about printing technology alone.

२७६. A student prepares a note titled 'Nyāya in Vācaspati's intellectual range'. Which subtopic fits best?

- (A) prakṛti-puruṣa analysis and tattva classification
- (B) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (C) Vedic injunction, vidhi, and ritual-philosophical interpretation
- (D) logic, pramāṇa, inference, perception, and debate

२७७. Which misclassification should be avoided for Nyāya?

- (A) Nyāya as only a modern administrative unit
- (B) Nyāya as logic, pramāṇa, inference, perception, and debate
- (C) Nyāya as a philosophical system
- (D) Nyāya as part of Vācaspati's range of inquiry

२७८. Which statement about Nyāya is incorrect?

- (A) The source links Nyāya with logic, pramāṇa, inference, perception, and debate.
- (B) The source uses Nyāya only as a name for a railway office.
- (C) Nyāya belongs to Indian philosophical discourse.
- (D) Vācaspati's corpus is discussed in relation to Nyāya or related śāstric debates.

२७९. A student prepares a note titled 'Sāṃkhya in Vācaspati's intellectual range'. Which subtopic fits best?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (C) prakṛti-puruṣa analysis and tattva classification
- (D) Vedic injunction, vidhi, and ritual-philosophical interpretation

२८०. Which misclassification should be avoided for Sāṃkhya?

- (A) Sāṃkhya as prakṛti-puruṣa analysis and tattva classification
- (B) Sāṃkhya as a philosophical system
- (C) Sāṃkhya as part of Vācaspati's range of inquiry
- (D) Sāṃkhya as only a modern administrative unit

२८१. Which statement about Sāṃkhya is incorrect?

- (A) The source uses Sāṃkhya only as a name for a railway office.
- (B) The source links Sāṃkhya with prakṛti-puruṣa analysis and tattva classification.
- (C) Sāṃkhya belongs to Indian philosophical discourse.
- (D) Vācaspati's corpus is discussed in relation to Sāṃkhya or related śāstric debates.

२८२. A student prepares a note titled 'Yoga in Vācaspati's intellectual range'. Which subtopic fits best?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (C) prakṛti-puruṣa analysis and tattva classification
- (D) Vedic injunction, vidhi, and ritual-philosophical interpretation

२८३. Which misclassification should be avoided for Yoga?

- (A) Yoga as discipline of mind, Yoga-sūtra tradition, and liberation practice
- (B) Yoga as a philosophical system
- (C) Yoga as only a modern administrative unit
- (D) Yoga as part of Vācaspati's range of inquiry

२८४. Which statement about Yoga is incorrect?

- (A) The source links Yoga with discipline of mind, Yoga-sūtra tradition, and liberation practice.
- (B) Yoga belongs to Indian philosophical discourse.
- (C) Vācaspati's corpus is discussed in relation to Yoga or related śāstric debates.
- (D) The source uses Yoga only as a name for a railway office.

२८५. A student prepares a note titled 'Pūrva-Mīmāṃsā in Vācaspati's intellectual range'. Which subtopic fits best?

- (A) Vedic injunction, vidhi, and ritual-philosophical interpretation
- (B) logic, pramāṇa, inference, perception, and debate
- (C) prakṛti-puruṣa analysis and tattva classification
- (D) discipline of mind, Yoga-sūtra tradition, and liberation practice

२८६. Which misclassification should be avoided for Pūrva-Mīmāṃsā?

- (A) Pūrva-Mīmāṃsā as Vedic injunction, vidhi, and ritual-philosophical interpretation
- (B) Pūrva-Mīmāṃsā as only a modern administrative unit
- (C) Pūrva-Mīmāṃsā as a philosophical system
- (D) Pūrva-Mīmāṃsā as part of Vācaspati's range of inquiry

२८७. Which statement about Pūrva-Mīmāṃsā is incorrect?

- (A) The source links Pūrva-Mīmāṃsā with Vedic injunction, vidhi, and ritual-philosophical interpretation.
- (B) Pūrva-Mīmāṃsā belongs to Indian philosophical discourse.
- (C) The source uses Pūrva-Mīmāṃsā only as a name for a railway office.
- (D) Vācaspati's corpus is discussed in relation to Pūrva-Mīmāṃsā or related śāstric debates.

२८८. A student prepares a note titled 'Vedānta in Vācaspati's intellectual range'. Which subtopic fits best?

- (A) logic, pramāṇa, inference, perception, and debate
- (B) prakṛti-puruṣa analysis and tattva classification
- (C) discipline of mind, Yoga-sūtra tradition, and liberation practice
- (D) Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition

२८९. Which misclassification should be avoided for Vedānta?

- (A) Vedānta as only a modern administrative unit
- (B) Vedānta as Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition
- (C) Vedānta as a philosophical system
- (D) Vedānta as part of Vācaspati's range of inquiry

२९०. Which statement about Vedānta is incorrect?

- (A) The source links Vedānta with Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition.
- (B) The source uses Vedānta only as a name for a railway office.
- (C) Vedānta belongs to Indian philosophical discourse.
- (D) Vācaspati's corpus is discussed in relation to Vedānta or related śāstric debates.

२९१. A quiz setter wants a non-mechanical question from 'Indian philosophy and Vācaspati Miśra'. Which focus is best?

- (A) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (B) discusses his commentaries and independent treatises across several systems
- (C) places Vācaspati in the wider history of Indian philosophical inquiry
- (D) distinguishes several scholars who bore the name Vācaspati

२९२. Which option is least appropriate for the chapter 'Indian philosophy and Vācaspati Miśra'?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) A concept-based question
- (C) A source-based statement question
- (D) A question asking for a bare printed location

२९३. Which kind of UPSC-style question can be based on 'Indian philosophy and Vācaspati Miśra' without becoming mechanical?

- (A) Statement-based or match-the-following question on its core concept
- (B) Question asking only the printed page location
- (C) Question asking the price of the book only
- (D) Question asking a random invented date

२९४. A quiz setter wants a non-mechanical question from 'Life account'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) distinguishes several scholars who bore the name Vācaspati

२९५. Which option is least appropriate for the chapter 'Life account'?

- (A) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (B) A concept-based question
- (C) A question asking for a bare printed location
- (D) A source-based statement question

२९६. Which kind of UPSC-style question can be based on 'Life account' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Question asking the price of the book only
- (C) Question asking a random invented date
- (D) Statement-based or match-the-following question on its core concept

२९७. A quiz setter wants a non-mechanical question from 'Works'. Which focus is best?

- (A) discusses his commentaries and independent treatises across several systems
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) distinguishes several scholars who bore the name Vācaspati

२९८. Which option is least appropriate for the chapter 'Works'?

- (A) discusses his commentaries and independent treatises across several systems
- (B) A question asking for a bare printed location
- (C) A concept-based question
- (D) A source-based statement question

२९९. Which kind of UPSC-style question can be based on 'Works' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Question asking the price of the book only
- (C) Statement-based or match-the-following question on its core concept
- (D) Question asking a random invented date

३००. A quiz setter wants a non-mechanical question from 'Number of Vācaspatīs in Indian philosophy'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) distinguishes several scholars who bore the name Vācaspati

३०१. Which option is least appropriate for the chapter 'Number of Vācaspatīs in Indian philosophy'?

- (A) A question asking for a bare printed location
- (B) distinguishes several scholars who bore the name Vācaspati
- (C) A concept-based question
- (D) A source-based statement question

३०३. Which kind of UPSC-style question can be based on 'Number of Vācaspatī in Indian philosophy' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Statement-based or match-the-following question on its core concept
- (C) Question asking the price of the book only
- (D) Question asking a random invented date

३०३. A quiz setter wants a non-mechanical question from 'Philosophical doctrines of Vācaspati Miśra'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) analyses his positions on knowledge, reality, and systems
- (D) discusses his commentaries and independent treatises across several systems

३०४. Which option is least appropriate for the chapter 'Philosophical doctrines of Vācaspati Miśra'?

- (A) analyses his positions on knowledge, reality, and systems
- (B) A concept-based question
- (C) A source-based statement question
- (D) A question asking for a bare printed location

३०५. Which kind of UPSC-style question can be based on 'Philosophical doctrines of Vācaspati Miśra' without becoming mechanical?

- (A) Statement-based or match-the-following question on its core concept
- (B) Question asking only the printed page location
- (C) Question asking the price of the book only
- (D) Question asking a random invented date

३०६. A quiz setter wants a non-mechanical question from 'Theory of cognition in error'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) examines different explanations of false cognition and appearance
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

३०७. Which option is least appropriate for the chapter 'Theory of cognition in error'?

- (A) examines different explanations of false cognition and appearance
- (B) A concept-based question
- (C) A question asking for a bare printed location
- (D) A source-based statement question

३०८. Which kind of UPSC-style question can be based on 'Theory of cognition in error' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Question asking the price of the book only
- (C) Question asking a random invented date
- (D) Statement-based or match-the-following question on its core concept

३०९. A quiz setter wants a non-mechanical question from 'Self in Indian philosophy'. Which focus is best?

- (A) studies the nature of ātman and Vācaspati's view
- (B) places Vācaspati in the wider history of Indian philosophical inquiry
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

३१०. Which option is least appropriate for the chapter 'Self in Indian philosophy'?

- (A) studies the nature of ātman and Vācaspati's view
- (B) A question asking for a bare printed location
- (C) A concept-based question
- (D) A source-based statement question

३११. Which kind of UPSC-style question can be based on 'Self in Indian philosophy' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Question asking the price of the book only
- (C) Statement-based or match-the-following question on its core concept
- (D) Question asking a random invented date

३१२. A quiz setter wants a non-mechanical question from 'God in Vācaspati's thought'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) discusses his commentaries and independent treatises across several systems
- (D) examines how Īśvara is treated in his philosophical discussions

३१३. Which option is least appropriate for the chapter 'God in Vācaspati's thought'?

- (A) A question asking for a bare printed location
- (B) examines how Īśvara is treated in his philosophical discussions
- (C) A concept-based question
- (D) A source-based statement question

३१४. Which kind of UPSC-style question can be based on 'God in Vācaspati's thought' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Statement-based or match-the-following question on its core concept
- (C) Question asking the price of the book only
- (D) Question asking a random invented date

३१५. A quiz setter wants a non-mechanical question from 'Sentence meaning and Vācaspati Mīśra'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (C) concerns vākyārthabodha and verbal cognition
- (D) discusses his commentaries and independent treatises across several systems

३१६. Which option is least appropriate for the chapter 'Sentence meaning and Vācaspati Mīśra'?

- (A) concerns vākyārthabodha and verbal cognition
- (B) A concept-based question
- (C) A source-based statement question
- (D) A question asking for a bare printed location

३१७. Which kind of UPSC-style question can be based on 'Sentence meaning and Vācaspati Mīśra' without becoming mechanical?

- (A) Statement-based or match-the-following question on its core concept
- (B) Question asking only the printed page location
- (C) Question asking the price of the book only
- (D) Question asking a random invented date

३१८. A quiz setter wants a non-mechanical question from 'Pramā and pramāṇa Mīmāṃsā'. Which focus is best?

- (A) places Vācaspati in the wider history of Indian philosophical inquiry
- (B) studies valid cognition and its means
- (C) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty
- (D) discusses his commentaries and independent treatises across several systems

३१९. Which option is least appropriate for the chapter 'Pramā and pramāṇa Mīmāṃsā'?

- (A) studies valid cognition and its means
- (B) A concept-based question
- (C) A question asking for a bare printed location
- (D) A source-based statement question

३२०. Which kind of UPSC-style question can be based on 'Pramā and pramāṇa Mīmāṃsā' without becoming mechanical?

- (A) Question asking only the printed page location
- (B) Question asking the price of the book only
- (C) Question asking a random invented date
- (D) Statement-based or match-the-following question on its core concept

३२१. Consider the following statements about Bhāmatī: 1. It is connected with Advaita Vedānta. 2. It is part of Vācaspati's philosophical corpus. 3. It is presented as an unrelated modern newspaper column.

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

३२२. Which pairing is best for Bhāmatī?

- (A) Bhāmatī — railway timetable
- (B) Bhāmatī — Brahmasūtra-bhāṣya
- (C) Bhāmatī — modern electoral roll
- (D) Bhāmatī — unrelated royal genealogy

३२३. Consider the following statements about Tattvabindu: 1. It is connected with śabdabodha. 2. It is part of Vācaspati's philosophical corpus. 3. It is presented as an unrelated modern newspaper column.

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

३२४. Which pairing is best for Tattvabindu?

- (A) Tattvabindu — railway timetable
- (B) Tattvabindu — modern electoral roll
- (C) Tattvabindu — unrelated royal genealogy
- (D) Tattvabindu — verbal cognition

३२५. Consider the following statements about Sāṃkhyatattvakaumudī: 1. It is connected with Sāṃkhya. 2. It is part of Vācaspati's philosophical corpus. 3. It is presented as an unrelated modern newspaper column.

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

३२६. Which pairing is best for Sāṃkhyatattvakaumudī?

- (A) Sāṃkhyatattvakaumudī — railway timetable
- (B) Sāṃkhyatattvakaumudī — Sāṃkhyakārikā
- (C) Sāṃkhyatattvakaumudī — modern electoral roll
- (D) Sāṃkhyatattvakaumudī — unrelated royal genealogy

३२७. Consider the following statements about Tattvavaiśārādī: 1. It is connected with Yoga. 2. It is part of Vācaspati's philosophical corpus. 3. It is presented as an unrelated modern newspaper column.

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

३२८. Which pairing is best for Tattvavaiśārādī?

- (A) Tattvavaiśārādī — railway timetable
- (B) Tattvavaiśārādī — modern electoral roll
- (C) Tattvavaiśārādī — unrelated royal genealogy
- (D) Tattvavaiśārādī — Yoga-sūtra

३२९. Consider the following statements about Nyāyakaṇikā: 1. It is connected with Mīmāṃsā. 2. It is part of Vācaspati's philosophical corpus. 3. It is presented as an unrelated modern newspaper column.

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

३३०. Which pairing is best for Nyāyakaṇikā?

- (A) Nyāyakaṇikā — railway timetable
- (B) Nyāyakaṇikā — Vidhiviveka
- (C) Nyāyakaṇikā — modern electoral roll
- (D) Nyāyakaṇikā — unrelated royal genealogy

३३१. Consider the following statements about Nyāyavārttikatātparyāṭikā: 1. It is connected with Nyāya. 2. It is part of Vācaspati's philosophical corpus. 3. It is presented as an unrelated modern newspaper column.

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

३३२. Which pairing is best for Nyāyavārttikatātparyāṭikā?

- (A) Nyāyavārttikatātparyāṭikā — railway timetable
- (B) Nyāyavārttikatātparyāṭikā — modern electoral roll
- (C) Nyāyavārttikatātparyāṭikā — unrelated royal genealogy
- (D) Nyāyavārttikatātparyāṭikā — Nyāya commentary

३३३. Which correction best improves this weak note: 'Bhāmātī is not connected with Vācaspati's philosophical writing'?

- (A) Bhāmātī should be read as part of Vācaspati's philosophical or commentarial corpus.
- (B) Bhāmātī should be removed because it is a railway station.
- (C) Bhāmātī should be treated only as a list of book prices.
- (D) Bhāmātī should be described as unrelated to Indian thought.

३३४. In a match-the-following exercise, which entry would be valid for Bhāmatī?

- (A) Bhāmatī — weather forecast
- (B) Bhāmatī — Advaita Vedānta
- (C) Bhāmatī — military census
- (D) Bhāmatī — modern postal directory

३३५. Which statement about Bhāmatī should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It is a village tax ledger.
- (C) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (D) It is presented as an agricultural manual only.

३३६. Which correction best improves this weak note: 'Nyāyakaṇikā is not connected with Vācaspati's philosophical writing'?

- (A) Nyāyakaṇikā should be removed because it is a railway station.
- (B) Nyāyakaṇikā should be treated only as a list of book prices.
- (C) Nyāyakaṇikā should be described as unrelated to Indian thought.
- (D) Nyāyakaṇikā should be read as part of Vācaspati's philosophical or commentarial corpus.

३३७. In a match-the-following exercise, which entry would be valid for Nyāyakaṇikā?

- (A) Nyāyakaṇikā — Pūrva-Mīmāṃsā and the debate on vidhi
- (B) Nyāyakaṇikā — weather forecast
- (C) Nyāyakaṇikā — military census
- (D) Nyāyakaṇikā — modern postal directory

३३८. Which statement about Nyāyakaṇikā should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (C) It is a village tax ledger.
- (D) It is presented as an agricultural manual only.

३३९. Which correction best improves this weak note: 'Tattvasamīkṣā is not connected with Vācaspati's philosophical writing'?

- (A) Tattvasamīkṣā should be removed because it is a railway station.
- (B) Tattvasamīkṣā should be treated only as a list of book prices.
- (C) Tattvasamīkṣā should be read as part of Vācaspati's philosophical or commentarial corpus.
- (D) Tattvasamīkṣā should be described as unrelated to Indian thought.

३४०. In a match-the-following exercise, which entry would be valid for Tattvasamīkṣā?

- (A) Tattvasamīkṣā — weather forecast
- (B) Tattvasamīkṣā — military census
- (C) Tattvasamīkṣā — modern postal directory
- (D) Tattvasamīkṣā — Vedānta and Maṇḍana Miśra's line of argument

३४१. Which statement about Tattvasamīkṣā should be selected as reliable?

- (A) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (B) It is a modern law code issued by a state assembly.
- (C) It is a village tax ledger.
- (D) It is presented as an agricultural manual only.

३४३. Which correction best improves this weak note: 'Tattvabindu is not connected with Vācaspati's philosophical writing'?

- (A) Tattvabindu should be removed because it is a railway station.
- (B) Tattvabindu should be read as part of Vācaspati's philosophical or commentarial corpus.
- (C) Tattvabindu should be treated only as a list of book prices.
- (D) Tattvabindu should be described as unrelated to Indian thought.

३४३. In a match-the-following exercise, which entry would be valid for Tattvabindu?

- (A) Tattvabindu — weather forecast
- (B) Tattvabindu — military census
- (C) Tattvabindu — Mīmāṃsā and language
- (D) Tattvabindu — modern postal directory

३४४. Which statement about Tattvabindu should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It is a village tax ledger.
- (C) It is presented as an agricultural manual only.
- (D) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.

३४५. Which correction best improves this weak note: 'Nyāyavārttikatātparyāṭīkā is not connected with Vācaspati's philosophical writing'?

- (A) Nyāyavārttikatātparyāṭīkā should be read as part of Vācaspati's philosophical or commentarial corpus.
- (B) Nyāyavārttikatātparyāṭīkā should be removed because it is a railway station.
- (C) Nyāyavārttikatātparyāṭīkā should be treated only as a list of book prices.
- (D) Nyāyavārttikatātparyāṭīkā should be described as unrelated to Indian thought.

३४६. In a match-the-following exercise, which entry would be valid for Nyāyavārttikatātparyāṭīkā?

- (A) Nyāyavārttikatātparyāṭīkā — weather forecast
- (B) Nyāyavārttikatātparyāṭīkā — Nyāya
- (C) Nyāyavārttikatātparyāṭīkā — military census
- (D) Nyāyavārttikatātparyāṭīkā — modern postal directory

३४७. Which statement about Nyāyavārttikatātparyāṭīkā should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It is a village tax ledger.
- (C) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (D) It is presented as an agricultural manual only.

३४८. Which correction best improves this weak note: 'Nyāyasūcī-nibandha is not connected with Vācaspati's philosophical writing'?

- (A) Nyāyasūcī-nibandha should be removed because it is a railway station.
- (B) Nyāyasūcī-nibandha should be treated only as a list of book prices.
- (C) Nyāyasūcī-nibandha should be described as unrelated to Indian thought.
- (D) Nyāyasūcī-nibandha should be read as part of Vācaspati's philosophical or commentarial corpus.

३४९. In a match-the-following exercise, which entry would be valid for Nyāyasūcī-nibandha?

- (A) Nyāyasūcī-nibandha — Nyāya
- (B) Nyāyasūcī-nibandha — weather forecast
- (C) Nyāyasūcī-nibandha — military census
- (D) Nyāyasūcī-nibandha — modern postal directory

३५०. Which statement about Nyāyasūcī-nibandha should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (C) It is a village tax ledger.
- (D) It is presented as an agricultural manual only.

३५१. Which correction best improves this weak note: 'Sāṃkhyatattvakaumudī is not connected with Vācaspati's philosophical writing'?

- (A) Sāṃkhyatattvakaumudī should be removed because it is a railway station.
- (B) Sāṃkhyatattvakaumudī should be treated only as a list of book prices.
- (C) Sāṃkhyatattvakaumudī should be read as part of Vācaspati's philosophical or commentarial corpus.
- (D) Sāṃkhyatattvakaumudī should be described as unrelated to Indian thought.

३५२. In a match-the-following exercise, which entry would be valid for Sāṃkhyatattvakaumudī?

- (A) Sāṃkhyatattvakaumudī — weather forecast
- (B) Sāṃkhyatattvakaumudī — military census
- (C) Sāṃkhyatattvakaumudī — modern postal directory
- (D) Sāṃkhyatattvakaumudī — Sāṃkhya

३५३. Which statement about Sāṃkhyatattvakaumudī should be selected as reliable?

- (A) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (B) It is a modern law code issued by a state assembly.
- (C) It is a village tax ledger.
- (D) It is presented as an agricultural manual only.

३५४. Which correction best improves this weak note: 'Tattvavaiśārādī is not connected with Vācaspati's philosophical writing'?

- (A) Tattvavaiśārādī should be removed because it is a railway station.
- (B) Tattvavaiśārādī should be read as part of Vācaspati's philosophical or commentarial corpus.
- (C) Tattvavaiśārādī should be treated only as a list of book prices.
- (D) Tattvavaiśārādī should be described as unrelated to Indian thought.

३५५. In a match-the-following exercise, which entry would be valid for Tattvavaiśārādī?

- (A) Tattvavaiśārādī — weather forecast
- (B) Tattvavaiśārādī — military census
- (C) Tattvavaiśārādī — Yoga
- (D) Tattvavaiśārādī — modern postal directory

३५६. Which statement about Tattvavaiśārādī should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It is a village tax ledger.
- (C) It is presented as an agricultural manual only.
- (D) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.

३५७. Which correction best improves this weak note: 'Nyāyasūtroddhāra is not connected with Vācaspati's philosophical writing'?

- (A) Nyāyasūtroddhāra should be read as part of Vācaspati's philosophical or commentarial corpus.
- (B) Nyāyasūtroddhāra should be removed because it is a railway station.
- (C) Nyāyasūtroddhāra should be treated only as a list of book prices.
- (D) Nyāyasūtroddhāra should be described as unrelated to Indian thought.

३५८. In a match-the-following exercise, which entry would be valid for Nyāyasūtroddhāra?

- (A) Nyāyasūtroddhāra — weather forecast
- (B) Nyāyasūtroddhāra — Nyāya
- (C) Nyāyasūtroddhāra — military census
- (D) Nyāyasūtroddhāra — modern postal directory

३५९. Which statement about Nyāyasūtroddhāra should be selected as reliable?

- (A) It is a modern law code issued by a state assembly.
- (B) It is a village tax ledger.
- (C) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.
- (D) It is presented as an agricultural manual only.

३६०. Which option gives a reliable one-line gloss for Pramāṇa?

- (A) Pramāṇa: a modern publisher's address
- (B) Pramāṇa: an index of printing costs
- (C) Pramāṇa: a decorative title with no conceptual role
- (D) Pramāṇa: a means or instrument of valid knowledge

३६१. A student wants to use Pramāṇa in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of a means or instrument of valid knowledge.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३६२. Which option gives a reliable one-line gloss for Pramā?

- (A) Pramā: a modern publisher's address
- (B) Pramā: valid cognition or true knowledge
- (C) Pramā: an index of printing costs
- (D) Pramā: a decorative title with no conceptual role

३६३. A student wants to use Pramā in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of valid cognition or true knowledge.
- (D) Use it as a fiction-only character name.

३६४. Which option gives a reliable one-line gloss for Apramā?

- (A) Apramā: a modern publisher's address
- (B) Apramā: an index of printing costs
- (C) Apramā: a decorative title with no conceptual role
- (D) Apramā: invalid cognition or erroneous knowledge

३६५. A student wants to use Apramā in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of invalid cognition or erroneous knowledge.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३६६. Which option gives a reliable one-line gloss for Pratyakṣa?

- (A) Pratyakṣa: a modern publisher's address
- (B) Pratyakṣa: perception arising through appropriate contact with the object
- (C) Pratyakṣa: an index of printing costs
- (D) Pratyakṣa: a decorative title with no conceptual role

३६७. A student wants to use Pratyakṣa in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of perception arising through appropriate contact with the object.
- (D) Use it as a fiction-only character name.

३६८. Which option gives a reliable one-line gloss for Anumāna?

- (A) Anumāna: a modern publisher's address
- (B) Anumāna: an index of printing costs
- (C) Anumāna: a decorative title with no conceptual role
- (D) Anumāna: inferential knowledge based on a reason or sign

३६९. A student wants to use Anumāna in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of inferential knowledge based on a reason or sign.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३७०. Which option gives a reliable one-line gloss for Upamāna?

- (A) Upamāna: a modern publisher's address
- (B) Upamāna: knowledge through comparison or analogy
- (C) Upamāna: an index of printing costs
- (D) Upamāna: a decorative title with no conceptual role

३७१. A student wants to use Upamāna in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of knowledge through comparison or analogy.
- (D) Use it as a fiction-only character name.

३७२. Which option gives a reliable one-line gloss for Śabda?

- (A) Śabda: a modern publisher's address
- (B) Śabda: an index of printing costs
- (C) Śabda: a decorative title with no conceptual role
- (D) Śabda: knowledge arising from trustworthy verbal testimony

३७३. A student wants to use Śabda in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of knowledge arising from trustworthy verbal testimony.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३७४. Which option gives a reliable one-line gloss for Smṛti?

- (A) Smṛti: a modern publisher's address
- (B) Smṛti: memory rather than fresh direct presentation of an object
- (C) Smṛti: an index of printing costs
- (D) Smṛti: a decorative title with no conceptual role

३७५. A student wants to use Smṛti in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of memory rather than fresh direct presentation of an object.
- (D) Use it as a fiction-only character name.

३७६. Which option gives a reliable one-line gloss for Yathārtha-anubhava?

- (A) Yathārtha-anubhava: a modern publisher's address
- (B) Yathārtha-anubhava: an index of printing costs
- (C) Yathārtha-anubhava: a decorative title with no conceptual role
- (D) Yathārtha-anubhava: cognition corresponding to its object

३७७. A student wants to use Yathārtha-anubhava in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of cognition corresponding to its object.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३७८. Which option gives a reliable one-line gloss for Ayathārtha-anubhava?

- (A) Ayathārtha-anubhava: a modern publisher's address
- (B) Ayathārtha-anubhava: cognition not corresponding to its object
- (C) Ayathārtha-anubhava: an index of printing costs
- (D) Ayathārtha-anubhava: a decorative title with no conceptual role

३७९. A student wants to use Ayathārtha-anubhava in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of cognition not corresponding to its object.
- (D) Use it as a fiction-only character name.

३८०. Which option gives a reliable one-line gloss for Asatkhyāti?

- (A) Asatkhyāti: a modern publisher's address
- (B) Asatkhyāti: an index of printing costs
- (C) Asatkhyāti: a decorative title with no conceptual role
- (D) Asatkhyāti: false cognition explained through a non-existent object

३८१. A student wants to use Asatkhyāti in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of false cognition explained through a non-existent object.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३८३. Which option gives a reliable one-line gloss for Ātmakhyāti?

- (A) Ātmakhyāti: a modern publisher's address
- (B) Ātmakhyāti: false cognition explained as a projection of internal cognition
- (C) Ātmakhyāti: an index of printing costs
- (D) Ātmakhyāti: a decorative title with no conceptual role

३८३. A student wants to use Ātmakhyāti in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of false cognition explained as a projection of internal cognition.
- (D) Use it as a fiction-only character name.

३८४. Which option gives a reliable one-line gloss for Akhyāti?

- (A) Akhyāti: a modern publisher's address
- (B) Akhyāti: an index of printing costs
- (C) Akhyāti: a decorative title with no conceptual role
- (D) Akhyāti: error explained through non-apprehension of difference

३८४. A student wants to use Akhyāti in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of error explained through non-apprehension of difference.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३८५. Which option gives a reliable one-line gloss for Anyathākhyāti?

- (A) Anyathākhyāti: a modern publisher's address
- (B) Anyathākhyāti: error explained by apprehending one thing as another
- (C) Anyathākhyāti: an index of printing costs
- (D) Anyathākhyāti: a decorative title with no conceptual role

३८५. A student wants to use Anyathākhyāti in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of error explained by apprehending one thing as another.
- (D) Use it as a fiction-only character name.

३८६. Which option gives a reliable one-line gloss for Anirvacanīyakhyāti?

- (A) Anirvacanīyakhyāti: a modern publisher's address
- (B) Anirvacanīyakhyāti: an index of printing costs
- (C) Anirvacanīyakhyāti: a decorative title with no conceptual role
- (D) Anirvacanīyakhyāti: error explained as neither simply real nor unreal

३८६. A student wants to use Anirvacanīyakhyāti in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of error explained as neither simply real nor unreal.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३९०. Which option gives a reliable one-line gloss for Ātman?

- (A) Ātman: a modern publisher's address
- (B) Ātman: the self that is distinguished from body, senses, and momentary cognition
- (C) Ātman: an index of printing costs
- (D) Ātman: a decorative title with no conceptual role

३९१. A student wants to use Ātman in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of the self that is distinguished from body, senses, and momentary cognition.
- (D) Use it as a fiction-only character name.

३९२. Which option gives a reliable one-line gloss for Īśvara?

- (A) Īśvara: a modern publisher's address
- (B) Īśvara: an index of printing costs
- (C) Īśvara: a decorative title with no conceptual role
- (D) Īśvara: the Lord whose nature is discussed in relation to philosophical systems

३९३. A student wants to use Īśvara in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of the Lord whose nature is discussed in relation to philosophical systems.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३९४. Which option gives a reliable one-line gloss for Vākyārthabodha?

- (A) Vākyārthabodha: a modern publisher's address
- (B) Vākyārthabodha: understanding of sentence meaning
- (C) Vākyārthabodha: an index of printing costs
- (D) Vākyārthabodha: a decorative title with no conceptual role

३९५. A student wants to use Vākyārthabodha in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of understanding of sentence meaning.
- (D) Use it as a fiction-only character name.

३९६. Which option gives a reliable one-line gloss for Śabdabodha?

- (A) Śabdabodha: a modern publisher's address
- (B) Śabdabodha: an index of printing costs
- (C) Śabdabodha: a decorative title with no conceptual role
- (D) Śabdabodha: verbal cognition arising through meaningful language

३९७. A student wants to use Śabdabodha in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of verbal cognition arising through meaningful language.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

३९८. Which option gives a reliable one-line gloss for Śakti?

- (A) Śakti: a modern publisher's address
- (B) Śakti: the power of a word to convey meaning
- (C) Śakti: an index of printing costs
- (D) Śakti: a decorative title with no conceptual role

३९९. A student wants to use Śakti in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of the power of a word to convey meaning.
- (D) Use it as a fiction-only character name.

४००. Which option gives a reliable one-line gloss for Lakṣaṇā?

- (A) Lakṣaṇā: a modern publisher's address
- (B) Lakṣaṇā: an index of printing costs
- (C) Lakṣaṇā: a decorative title with no conceptual role
- (D) Lakṣaṇā: secondary or indicated meaning when direct meaning does not fit

४०१. A student wants to use Lakṣaṇā in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of secondary or indicated meaning when direct meaning does not fit.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

४०२. Which option gives a reliable one-line gloss for Tātparya?

- (A) Tātparya: a modern publisher's address
- (B) Tātparya: speaker's intended meaning or purport
- (C) Tātparya: an index of printing costs
- (D) Tātparya: a decorative title with no conceptual role

४०३. A student wants to use Tātparya in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of speaker's intended meaning or purport.
- (D) Use it as a fiction-only character name.

४०४. Which option gives a reliable one-line gloss for Ākāṅkṣā?

- (A) Ākāṅkṣā: a modern publisher's address
- (B) Ākāṅkṣā: an index of printing costs
- (C) Ākāṅkṣā: a decorative title with no conceptual role
- (D) Ākāṅkṣā: expectancy among words in a sentence

४०५. A student wants to use Ākāṅkṣā in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of expectancy among words in a sentence.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

४०६. Which option gives a reliable one-line gloss for Yogyatā?

- (A) Yogyatā: a modern publisher's address
- (B) Yogyatā: semantic fitness or compatibility
- (C) Yogyatā: an index of printing costs
- (D) Yogyatā: a decorative title with no conceptual role

४०७. A student wants to use Yogyatā in an answer on Vācaspati. Which usage is safest?

- (A) Use it as the name of a modern political party.
- (B) Use it as a mechanical location marker.
- (C) Use it in the sense of semantic fitness or compatibility.
- (D) Use it as a fiction-only character name.

४०८. Which option gives a reliable one-line gloss for Sannidhi?

- (A) Sannidhi: a modern publisher's address
- (B) Sannidhi: an index of printing costs
- (C) Sannidhi: a decorative title with no conceptual role
- (D) Sannidhi: proximity or connected presentation of words

४०९. A student wants to use Sannidhi in an answer on Vācaspati. Which usage is safest?

- (A) Use it in the sense of proximity or connected presentation of words.
- (B) Use it as the name of a modern political party.
- (C) Use it as a mechanical location marker.
- (D) Use it as a fiction-only character name.

४१०. Which explanation best prevents a common confusion about Nyāya?

- (A) It should be treated as a random price entry.
- (B) It should be treated as a philosophical field concerned with logic, pramāṇa, inference, perception, and debate, not as an unrelated modern category.
- (C) It should be treated as a publisher's office address.
- (D) It should be treated as a chapter on modern cinema.

४११. Which explanation best prevents a common confusion about Sāṃkhya?

- (A) It should be treated as a random price entry.
- (B) It should be treated as a publisher's office address.
- (C) It should be treated as a philosophical field concerned with prakṛti-puruṣa analysis and tattva classification, not as an unrelated modern category.
- (D) It should be treated as a chapter on modern cinema.

४१२. Which explanation best prevents a common confusion about Yoga?

- (A) It should be treated as a random price entry.
- (B) It should be treated as a publisher's office address.
- (C) It should be treated as a chapter on modern cinema.
- (D) It should be treated as a philosophical field concerned with discipline of mind, Yoga-sūtra tradition, and liberation practice, not as an unrelated modern category.

४१३. Which explanation best prevents a common confusion about Pūrva-Mīmāṃsā?

- (A) It should be treated as a philosophical field concerned with Vedic injunction, vidhi, and ritual-philosophical interpretation, not as an unrelated modern category.
- (B) It should be treated as a random price entry.
- (C) It should be treated as a publisher's office address.
- (D) It should be treated as a chapter on modern cinema.

४१४. Which explanation best prevents a common confusion about Vedānta?

- (A) It should be treated as a random price entry.
- (B) It should be treated as a philosophical field concerned with Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition, not as an unrelated modern category.
- (C) It should be treated as a publisher's office address.
- (D) It should be treated as a chapter on modern cinema.

४१५. Which content-based question theme fits 'Indian philosophy and Vācaspati Miśra' best?

- (A) printing-address details
- (B) random invented dates
- (C) places Vācaspati in the wider history of Indian philosophical inquiry
- (D) unrelated geography only

४१६. Which content-based question theme fits 'Life account' best?

- (A) printing-address details
- (B) random invented dates
- (C) unrelated geography only
- (D) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty

४१७. Which content-based question theme fits 'Works' best?

- (A) discusses his commentaries and independent treatises across several systems
- (B) printing-address details
- (C) random invented dates
- (D) unrelated geography only

४१८. Which content-based question theme fits 'Number of Vācaspatīs in Indian philosophy' best?

- (A) printing-address details
- (B) distinguishes several scholars who bore the name Vācaspati
- (C) random invented dates
- (D) unrelated geography only

४१९. Which content-based question theme fits 'Philosophical doctrines of Vācaspati Miśra' best?

- (A) printing-address details
- (B) random invented dates
- (C) analyses his positions on knowledge, reality, and systems
- (D) unrelated geography only

४२०. Which content-based question theme fits 'Theory of cognition in error' best?

- (A) printing-address details
- (B) random invented dates
- (C) unrelated geography only
- (D) examines different explanations of false cognition and appearance

उत्तरमाला — अध्याय ३ (उत्तर ओ व्याख्या / Answers & Explanations)

१. (A) A Hindi Sahitya Akademi monograph on Vācaspati Miśra by Rajendra Prasad Dubey — The visible title and publication pages identify the book as a Hindi Sahitya Akademi monograph on Vācaspati Miśra by Rajendra Prasad Dubey.

२. (B) Bharatiya Sahitya ke Nirmata — The title page places the book in the Bharatiya Sahitya ke Nirmata series.

३. (C) Sahitya Akademi — The publication page names Sahitya Akademi as the publisher.

४. (D) 1998 — The publication page gives the first edition as 1998.
५. (A) Hindi in Devanagari script — The monograph is written in Hindi prose with Sanskrit terms and quotations.
६. (B) A philosopher-commentator active across several Indian systems — The chapter list and discussion place him across Nyāya, Sāṃkhya, Yoga, Mīmāṃsā, and Vedānta.
७. (C) places Vācaspati in the wider history of Indian philosophical inquiry — The chapter title indicates that this section places Vācaspati in the wider history of Indian philosophical inquiry.
८. (D) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty — The chapter title indicates that this section collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty.
९. (A) discusses his commentaries and independent treatises across several systems — The chapter title indicates that this section discusses his commentaries and independent treatises across several systems.
१०. (B) distinguishes several scholars who bore the name Vācaspati — The chapter title indicates that this section distinguishes several scholars who bore the name Vācaspati.
११. (C) analyses his positions on knowledge, reality, and systems — The chapter title indicates that this section analyses his positions on knowledge, reality, and systems.
१२. (D) examines different explanations of false cognition and appearance — The chapter title indicates that this section examines different explanations of false cognition and appearance.
१३. (A) studies the nature of ātman and Vācaspati's view — The chapter title indicates that this section studies the nature of ātman and Vācaspati's view.
१४. (B) examines how Īśvara is treated in his philosophical discussions — The chapter title indicates that this section examines how Īśvara is treated in his philosophical discussions.
१५. (C) concerns vākyārthabodha and verbal cognition — The chapter title indicates that this section concerns vākyārthabodha and verbal cognition.
१६. (D) studies valid cognition and its means — The chapter title indicates that this section studies valid cognition and its means.
१७. (A) Bhāmatī is a major commentary on Śaṅkara's Brahmasūtra-bhāṣya. — The book treats Bhāmatī as a major commentary on Śaṅkara's Brahmasūtra-bhāṣya, connected with Advaita Vedānta.
१८. (B) Advaita Vedānta — Bhāmatī is discussed in relation to Advaita Vedānta.
१९. (C) a major commentary on Śaṅkara's Brahmasūtra-bhāṣya — Bhāmatī is described in the monograph as a major commentary on Śaṅkara's Brahmasūtra-bhāṣya.
२०. (D) Nyāyakaṇikā is a commentary connected with Maṇḍana Miśra's Vidhiviveka. — The book treats Nyāyakaṇikā as a commentary connected with Maṇḍana Miśra's Vidhiviveka, connected with Pūrva-Mīmāṃsā and the debate on vidhi.
२१. (A) Pūrva-Mīmāṃsā and the debate on vidhi — Nyāyakaṇikā is discussed in relation to Pūrva-Mīmāṃsā and the debate on vidhi.
२२. (B) a commentary connected with Maṇḍana Miśra's Vidhiviveka — Nyāyakaṇikā is described in the monograph as a commentary connected with Maṇḍana Miśra's Vidhiviveka.
२३. (C) Tattvasamīkṣā is a commentary related to Brahmasiddhi. — The book treats Tattvasamīkṣā as a commentary related to Brahmasiddhi, connected with Vedānta and Maṇḍana Miśra's line of argument.
२४. (D) Vedānta and Maṇḍana Miśra's line of argument — Tattvasamīkṣā is discussed in relation to Vedānta and Maṇḍana Miśra's line of argument.

२५. (A) **a commentary related to Brahmasiddhi** — Tattvasamīkṣā is described in the monograph as a commentary related to Brahmasiddhi.
२६. (B) **Tattvabindu is a compact work on śabdabodha and the process of verbal understanding**. — The book treats Tattvabindu as a compact work on śabdabodha and the process of verbal understanding, connected with Mīmāṃsā and language.
२७. (C) **Mīmāṃsā and language** — Tattvabindu is discussed in relation to Mīmāṃsā and language.
२८. (D) **a compact work on śabdabodha and the process of verbal understanding** — Tattvabindu is described in the monograph as a compact work on śabdabodha and the process of verbal understanding.
२९. (A) **Nyāyavārttikatātparyāṭīkā is a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara**. — The book treats Nyāyavārttikatātparyāṭīkā as a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara, connected with Nyāya.
३०. (B) **Nyāya** — Nyāyavārttikatātparyāṭīkā is discussed in relation to Nyāya.
३१. (C) **a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara** — Nyāyavārttikatātparyāṭīkā is described in the monograph as a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara.
३२. (D) **Nyāyasūcī-nibandha is a work arranging and enumerating the structure of the Nyāya-sūtra tradition**. — The book treats Nyāyasūcī-nibandha as a work arranging and enumerating the structure of the Nyāya-sūtra tradition, connected with Nyāya.
३३. (A) **Nyāya** — Nyāyasūcī-nibandha is discussed in relation to Nyāya.
३४. (B) **a work arranging and enumerating the structure of the Nyāya-sūtra tradition** — Nyāyasūcī-nibandha is described in the monograph as a work arranging and enumerating the structure of the Nyāya-sūtra tradition.
३५. (C) **Sāṃkhyatattvakaumudī is a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā**. — The book treats Sāṃkhyatattvakaumudī as a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā, connected with Sāṃkhya.
३६. (D) **Sāṃkhya** — Sāṃkhyatattvakaumudī is discussed in relation to Sāṃkhya.
३७. (A) **a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā** — Sāṃkhyatattvakaumudī is described in the monograph as a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā.
३८. (B) **Tattvavaiśārādī is a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya**. — The book treats Tattvavaiśārādī as a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya, connected with Yoga.
३९. (C) **Yoga** — Tattvavaiśārādī is discussed in relation to Yoga.
४०. (D) **a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya** — Tattvavaiśārādī is described in the monograph as a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya.
४१. (A) **Nyāyasūtroddhāra is a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspatī**. — The book treats Nyāyasūtroddhāra as a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspatī, connected with Nyāya.
४२. (B) **Nyāya** — Nyāyasūtroddhāra is discussed in relation to Nyāya.
४३. (C) **a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspatī** — Nyāyasūtroddhāra is described in the monograph as a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspatī.
४४. (D) **Vācaspatī Mīśra is presented as linked with both āstika and nāstika debates**. — He did not restrict himself to one narrow sectarian line.
४५. (A) **a means or instrument of valid knowledge** — The pramāṇa section distinguishes Pramāṇa as a means or instrument of valid knowledge.

४६. (B) **Pramāṇa — a means or instrument of valid knowledge** — The correct match is Pramāṇa with a means or instrument of valid knowledge.
४७. (C) **valid cognition or true knowledge** — The pramāṇa section distinguishes Pramā as valid cognition or true knowledge.
४८. (D) **invalid cognition or erroneous knowledge** — The pramāṇa section distinguishes Apramā as invalid cognition or erroneous knowledge.
४९. (A) **perception arising through appropriate contact with the object** — The pramāṇa section distinguishes Pratyakṣa as perception arising through appropriate contact with the object.
५०. (B) **inferential knowledge based on a reason or sign** — The pramāṇa section distinguishes Anumāna as inferential knowledge based on a reason or sign.
५१. (C) **knowledge through comparison or analogy** — The pramāṇa section distinguishes Upamāna as knowledge through comparison or analogy.
५२. (D) **knowledge arising from trustworthy verbal testimony** — The pramāṇa section distinguishes Śabda as knowledge arising from trustworthy verbal testimony.
५३. (A) **memory rather than fresh direct presentation of an object** — The pramāṇa section distinguishes Smṛti as memory rather than fresh direct presentation of an object.
५४. (B) **cognition corresponding to its object** — The pramāṇa section distinguishes Yathārtha-anubhava as cognition corresponding to its object.
५५. (C) **cognition not corresponding to its object** — The pramāṇa section distinguishes Ayathārtha-anubhava as cognition not corresponding to its object.
५६. (D) **pratyakṣa** — The book's Nyāya-oriented discussion uses pratyakṣa, anumāna, upamāna, and śabda as four pramāṇas.
५७. (A) **Perception requires a relation between sense and object.** — The discussion of pratyakṣa emphasizes contact between indriya and artha.
५८. (B) **Asatkhyāti — false cognition explained through a non-existent object** — Asatkhyāti is used here in the sense of false cognition explained through a non-existent object.
५९. (C) **false cognition explained through a non-existent object** — The source context supports Asatkhyāti as false cognition explained through a non-existent object.
६०. (D) **false cognition explained as a projection of internal cognition** — The source context supports Ātmakhyāti as false cognition explained as a projection of internal cognition.
६१. (A) **error explained through non-apprehension of difference** — The source context supports Akhyāti as error explained through non-apprehension of difference.
६२. (B) **error explained by apprehending one thing as another** — The source context supports Anyathākhyāti as error explained by apprehending one thing as another.
६३. (C) **error explained as neither simply real nor unreal** — The source context supports Anirvacanīyakhyāti as error explained as neither simply real nor unreal.
६४. (D) **the self that is distinguished from body, senses, and momentary cognition** — The source context supports Ātman as the self that is distinguished from body, senses, and momentary cognition.
६५. (A) **the Lord whose nature is discussed in relation to philosophical systems** — The source context supports Īśvara as the Lord whose nature is discussed in relation to philosophical systems.
६६. (B) **understanding of sentence meaning** — The source context supports Vākyārthabodha as understanding of sentence meaning.

- ६७. (C) verbal cognition arising through meaningful language** — The source context supports Śabdabodha as verbal cognition arising through meaningful language.
- ६८. (D) the power of a word to convey meaning** — The source context supports Śakti as the power of a word to convey meaning.
- ६९. (A) secondary or indicated meaning when direct meaning does not fit** — The source context supports Lakṣaṇā as secondary or indicated meaning when direct meaning does not fit.
- ७०. (B) speaker's intended meaning or purport** — The source context supports Tātparya as speaker's intended meaning or purport.
- ७१. (C) expectancy among words in a sentence** — The source context supports Ākāṅkṣā as expectancy among words in a sentence.
- ७२. (D) semantic fitness or compatibility** — The source context supports Yogyatā as semantic fitness or compatibility.
- ७३. (A) proximity or connected presentation of words** — The source context supports Sannidhi as proximity or connected presentation of words.
- ७४. (B) 1 and 2 only** — The first two statements are source-supported; the third is incorrect because Sāṃkhyatattvakaumudī is tied to Sāṃkhya.
- ७५. (C) 1 and 2 only** — Nyāyakaṇikā and Tattvabindu are correctly described; Tattvavaiśārādī belongs to the Yoga tradition.
- ७६. (D) 1, 2, 3 and 4** — The discussion accepts perception, inference, comparison, and verbal testimony as pramāṇas.
- ७७. (A) 1, 2 and 3** — All three pairs reflect the book's treatment of Vācaspati's works.
- ७८. (B) 1 and 2 only** — The first two are supported; the third is wrong because Upaniṣads are linked with Vedānta.
- ७९. (C) 1, 2 and 3 only** — The chapter plan includes philosophical doctrines, sentence meaning, and pramāṇa inquiry, not electoral politics.
- ८०. (D) 1 and 2 only** — The works are philosophical and commentarial, not anonymous folk tales.
- ८१. (A) 1, 2 and 3 only** — Akhyāti, anyathākhyāti, and anirvacanīyakhyāti are error theories; tātparya belongs to sentence meaning.
- ८२. (B) Bhāmātī — Advaita Vedānta; Nyāyakaṇikā — Pūrva-Mīmāṃsā and the debate on vidhi; Tattvasamīkṣā — Vedānta and Maṇḍana Miśra's line of argument** — The correct set keeps each work in the system with which the book associates it.
- ८३. (C) Vācaspati Miśra is presented as linked with both āstika and nāstika debates.** — He did not restrict himself to one narrow sectarian line.
- ८४. (D) places Vācaspati in the wider history of Indian philosophical inquiry** — The chapter title and content indicate that 'Indian philosophy and Vācaspati Miśra' places Vācaspati in the wider history of Indian philosophical inquiry.
- ८५. (A) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty** — The chapter title and content indicate that 'Life account' collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty.
- ८६. (B) discusses his commentaries and independent treatises across several systems** — The chapter title and content indicate that 'Works' discusses his commentaries and independent treatises across several systems.
- ८७. (C) distinguishes several scholars who bore the name Vācaspati** — The chapter title and content indicate that 'Number of Vācaspatīs in Indian philosophy' distinguishes several scholars who bore the name Vācaspati.
- ८८. (D) analyses his positions on knowledge, reality, and systems** — The chapter title and content indicate that 'Philosophical doctrines of Vācaspati Miśra' analyses his positions on knowledge, reality, and systems.

- ८९. (A) examines different explanations of false cognition and appearance** — The chapter title and content indicate that 'Theory of cognition in error' examines different explanations of false cognition and appearance.
- ९०. (B) studies the nature of ātman and Vācaspati's view** — The chapter title and content indicate that 'Self in Indian philosophy' studies the nature of ātman and Vācaspati's view.
- ९१. (C) examines how īśvara is treated in his philosophical discussions** — The chapter title and content indicate that 'God in Vācaspati's thought' examines how īśvara is treated in his philosophical discussions.
- ९२. (D) concerns vākyārthabodha and verbal cognition** — The chapter title and content indicate that 'Sentence meaning and Vācaspati Miśra' concerns vākyārthabodha and verbal cognition.
- ९३. (A) studies valid cognition and its means** — The chapter title and content indicate that 'Pramā and pramāṇa Mīmāṃsā' studies valid cognition and its means.
- ९४. (B) logic, pramāṇa, inference, perception, and debate** — The discussion associates Nyāya with logic, pramāṇa, inference, perception, and debate.
- ९५. (C) Vācaspati engaged with Nyāya through a śāstric or commentarial work.** — The source places Vācaspati in dialogue with Nyāya and related śāstric material.
- ९६. (D) prakṛti-puruṣa analysis and tattva classification** — The discussion associates Sāṃkhya with prakṛti-puruṣa analysis and tattva classification.
- ९७. (A) Vācaspati engaged with Sāṃkhya through a śāstric or commentarial work.** — The source places Vācaspati in dialogue with Sāṃkhya and related śāstric material.
- ९८. (B) discipline of mind, Yoga-sūtra tradition, and liberation practice** — The discussion associates Yoga with discipline of mind, Yoga-sūtra tradition, and liberation practice.
- ९९. (C) Vācaspati engaged with Yoga through a śāstric or commentarial work.** — The source places Vācaspati in dialogue with Yoga and related śāstric material.
- १००. (D) Vedic injunction, vidhi, and ritual-philosophical interpretation** — The discussion associates Pūrva-Mīmāṃsā with Vedic injunction, vidhi, and ritual-philosophical interpretation.
- १०१. (A) Vācaspati engaged with Pūrva-Mīmāṃsā through a śāstric or commentarial work.** — The source places Vācaspati in dialogue with Pūrva-Mīmāṃsā and related śāstric material.
- १०२. (B) Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition** — The discussion associates Vedānta with Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition.
- १०३. (C) Vācaspati engaged with Vedānta through a śāstric or commentarial work.** — The source places Vācaspati in dialogue with Vedānta and related śāstric material.
- १०४. (D) Vācaspati Miśra is presented only as a poet with no philosophical works.** — The book presents him primarily as a philosopher-commentator across several systems.
- १०५. (A) Indian philosophy and Vācaspati Miśra — places Vācaspati in the wider history of Indian philosophical inquiry** — The correct match is Indian philosophy and Vācaspati Miśra with places Vācaspati in the wider history of Indian philosophical inquiry.
- १०६. (B) He is important precisely because he worked across several systems such as Nyāya, Sāṃkhya-Yoga, Mīmāṃsā, and Vedānta.** — The monograph repeatedly stresses the breadth of his śāstric engagement.
- १०७. (C) Bhāmatī is treated as a major Vedāntic commentary on Śaṅkara's Brahmasūtra-bhāṣya.** — Bhāmatī is presented as a central work for Vācaspati's philosophical reputation.
- १०८. (D) Śabdabodha concerns cognition generated through meaningful words and sentences.** — The monograph links Tattvabindu and vākyārthabodha with verbal cognition.

- १०९. (A) The book distinguishes several theories of error, including akhyāti, anyathākhyāti, and anirvacanīyakhyāti.** — A chapter is devoted to cognition in error and compares alternative khyāti theories.
- ११०. (B) Ātman is treated as distinct from external sense organs and as central to cognition.** — The self chapter distinguishes ātman from body and senses.
- १११. (C) Pramāṇa is the means or instrument of valid knowledge.** — The pramāṇa chapter treats it as the means of valid cognition.
- ११२. (D) Many of his major works are commentarial engagements with earlier śāstric texts.** — The works chapter is dominated by commentaries and analytical śāstric works.
- ११३. (A) The life account and identity discussion give Mithila traditions a central role.** — The monograph discusses Mithila in connection with Vācaspati's life and identity.
- ११४. (B) The description is accurate in the source context.** — Bhāmatī is treated as a major commentary on Śaṅkara's Brahmasūtra-bhāṣya, associated with Advaita Vedānta.
- ११५. (C) Bhāmatī — modern political speech** — A modern political speech is not how the book treats Bhāmatī; the work belongs to Advaita Vedānta and related śāstric discussion.
- ११६. (D) Unrelated modern political manifesto** — Bhāmatī belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- ११७. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Bhāmatī as part of Vācaspati's intellectual corpus.
- ११८. (B) The description is accurate in the source context.** — Nyāyakaṇikā is treated as a commentary connected with Maṇḍana Miśra's Vidhiviveka, associated with Pūrva-Mīmāṃsā and the debate on vidhi.
- ११९. (C) Nyāyakaṇikā — modern political speech** — A modern political speech is not how the book treats Nyāyakaṇikā; the work belongs to Pūrva-Mīmāṃsā and the debate on vidhi and related śāstric discussion.
- १२०. (D) Unrelated modern political manifesto** — Nyāyakaṇikā belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- १२१. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Nyāyakaṇikā as part of Vācaspati's intellectual corpus.
- १२२. (B) The description is accurate in the source context.** — Tattvasamīkṣā is treated as a commentary related to Brahmasiddhi, associated with Vedānta and Maṇḍana Miśra's line of argument.
- १२३. (C) Tattvasamīkṣā — modern political speech** — A modern political speech is not how the book treats Tattvasamīkṣā; the work belongs to Vedānta and Maṇḍana Miśra's line of argument and related śāstric discussion.
- १२४. (D) Unrelated modern political manifesto** — Tattvasamīkṣā belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- १२५. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Tattvasamīkṣā as part of Vācaspati's intellectual corpus.
- १२६. (B) The description is accurate in the source context.** — Tattvabindu is treated as a compact work on śabdabodha and the process of verbal understanding, associated with Mīmāṃsā and language.
- १२७. (C) Tattvabindu — modern political speech** — A modern political speech is not how the book treats Tattvabindu; the work belongs to Mīmāṃsā and language and related śāstric discussion.
- १२८. (D) Unrelated modern political manifesto** — Tattvabindu belongs in the philosophical/commentarial frame, not under a modern political manifesto.

- १३९. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Tattvabindu as part of Vācaspati's intellectual corpus.
- १३०. (B) The description is accurate in the source context.** — Nyāyavārttikatātparyāṭikā is treated as a celebrated commentary on the Nyāya tradition following Vātsyāyana and Uddyotakara, associated with Nyāya.
- १३१. (C) Nyāyavārttikatātparyāṭikā — modern political speech** — A modern political speech is not how the book treats Nyāyavārttikatātparyāṭikā; the work belongs to Nyāya and related śāstric discussion.
- १३२. (D) Unrelated modern political manifesto** — Nyāyavārttikatātparyāṭikā belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- १३३. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Nyāyavārttikatātparyāṭikā as part of Vācaspati's intellectual corpus.
- १३४. (B) The description is accurate in the source context.** — Nyāyasūcī-nibandha is treated as a work arranging and enumerating the structure of the Nyāya-sūtra tradition, associated with Nyāya.
- १३५. (C) Nyāyasūcī-nibandha — modern political speech** — A modern political speech is not how the book treats Nyāyasūcī-nibandha; the work belongs to Nyāya and related śāstric discussion.
- १३६. (D) Unrelated modern political manifesto** — Nyāyasūcī-nibandha belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- १३७. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Nyāyasūcī-nibandha as part of Vācaspati's intellectual corpus.
- १३८. (B) The description is accurate in the source context.** — Sāṃkhyatattvakaumudī is treated as a lucid commentary on Īśvarakṛṣṇa's Sāṃkhyakārikā, associated with Sāṃkhya.
- १३९. (C) Sāṃkhyatattvakaumudī — modern political speech** — A modern political speech is not how the book treats Sāṃkhyatattvakaumudī; the work belongs to Sāṃkhya and related śāstric discussion.
- १४०. (D) Unrelated modern political manifesto** — Sāṃkhyatattvakaumudī belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- १४१. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Sāṃkhyatattvakaumudī as part of Vācaspati's intellectual corpus.
- १४२. (B) The description is accurate in the source context.** — Tattvavaiśārādī is treated as a commentary on the Yoga-sūtra tradition and Vyāsa's bhāṣya, associated with Yoga.
- १४३. (C) Tattvavaiśārādī — modern political speech** — A modern political speech is not how the book treats Tattvavaiśārādī; the work belongs to Yoga and related śāstric discussion.
- १४४. (D) Unrelated modern political manifesto** — Tattvavaiśārādī belongs in the philosophical/commentarial frame, not under a modern political manifesto.
- १४५. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Tattvavaiśārādī as part of Vācaspati's intellectual corpus.
- १४६. (B) The description is accurate in the source context.** — Nyāyasūtroddhāra is treated as a work linked with clarification of Nyāya-sūtras in the later discussion of Vācaspati's, associated with Nyāya.
- १४७. (C) Nyāyasūtroddhāra — modern political speech** — A modern political speech is not how the book treats Nyāyasūtroddhāra; the work belongs to Nyāya and related śāstric discussion.
- १४८. (D) Unrelated modern political manifesto** — Nyāyasūtroddhāra belongs in the philosophical/commentarial frame, not under a modern political manifesto.

- १४९. (A) It is part of the book's account of Vācaspati's philosophical or commentarial achievement.** — The works chapter treats Nyāyasūtrōddhāra as part of Vācaspati's intellectual corpus.
- १५०. (B) a means or instrument of valid knowledge** — The correct conceptual heading for Pramāṇa is a means or instrument of valid knowledge.
- १५१. (C) This use is consistent with the philosophical vocabulary used in the quiz source.** — Pramāṇa is used in the source context as a means or instrument of valid knowledge.
- १५२. (D) Pramāṇa is merely a modern administrative office.** — Pramāṇa is a philosophical term here, not an administrative office.
- १५३. (A) valid cognition or true knowledge** — The correct conceptual heading for Pramā is valid cognition or true knowledge.
- १५४. (B) This use is consistent with the philosophical vocabulary used in the quiz source.** — Pramā is used in the source context as valid cognition or true knowledge.
- १५५. (C) Pramā is merely a modern administrative office.** — Pramā is a philosophical term here, not an administrative office.
- १५६. (D) invalid cognition or erroneous knowledge** — The correct conceptual heading for Apramā is invalid cognition or erroneous knowledge.
- १५७. (A) This use is consistent with the philosophical vocabulary used in the quiz source.** — Apramā is used in the source context as invalid cognition or erroneous knowledge.
- १५८. (B) Apramā is merely a modern administrative office.** — Apramā is a philosophical term here, not an administrative office.
- १५९. (C) perception arising through appropriate contact with the object** — The correct conceptual heading for Pratyakṣa is perception arising through appropriate contact with the object.
- १६०. (D) This use is consistent with the philosophical vocabulary used in the quiz source.** — Pratyakṣa is used in the source context as perception arising through appropriate contact with the object.
- १६१. (A) Pratyakṣa is merely a modern administrative office.** — Pratyakṣa is a philosophical term here, not an administrative office.
- १६२. (B) inferential knowledge based on a reason or sign** — The correct conceptual heading for Anumāna is inferential knowledge based on a reason or sign.
- १६३. (C) This use is consistent with the philosophical vocabulary used in the quiz source.** — Anumāna is used in the source context as inferential knowledge based on a reason or sign.
- १६४. (D) Anumāna is merely a modern administrative office.** — Anumāna is a philosophical term here, not an administrative office.
- १६५. (A) knowledge through comparison or analogy** — The correct conceptual heading for Upamāna is knowledge through comparison or analogy.
- १६६. (B) This use is consistent with the philosophical vocabulary used in the quiz source.** — Upamāna is used in the source context as knowledge through comparison or analogy.
- १६७. (C) Upamāna is merely a modern administrative office.** — Upamāna is a philosophical term here, not an administrative office.
- १६८. (D) knowledge arising from trustworthy verbal testimony** — The correct conceptual heading for Śabda is knowledge arising from trustworthy verbal testimony.
- १६९. (A) This use is consistent with the philosophical vocabulary used in the quiz source.** — Śabda is used in the source context as knowledge arising from trustworthy verbal testimony.

१७०. (B) Śabda is merely a modern administrative office. — Śabda is a philosophical term here, not an administrative office.
१७१. (C) memory rather than fresh direct presentation of an object — The correct conceptual heading for Smṛti is memory rather than fresh direct presentation of an object.
१७२. (D) This use is consistent with the philosophical vocabulary used in the quiz source. — Smṛti is used in the source context as memory rather than fresh direct presentation of an object.
१७३. (A) Smṛti is merely a modern administrative office. — Smṛti is a philosophical term here, not an administrative office.
१७४. (B) cognition corresponding to its object — The correct conceptual heading for Yathārtha-anubhava is cognition corresponding to its object.
१७५. (C) This use is consistent with the philosophical vocabulary used in the quiz source. — Yathārtha-anubhava is used in the source context as cognition corresponding to its object.
१७६. (D) Yathārtha-anubhava is merely a modern administrative office. — Yathārtha-anubhava is a philosophical term here, not an administrative office.
१७७. (A) cognition not corresponding to its object — The correct conceptual heading for Ayathārtha-anubhava is cognition not corresponding to its object.
१७८. (B) This use is consistent with the philosophical vocabulary used in the quiz source. — Ayathārtha-anubhava is used in the source context as cognition not corresponding to its object.
१७९. (C) Ayathārtha-anubhava is merely a modern administrative office. — Ayathārtha-anubhava is a philosophical term here, not an administrative office.
१८०. (D) false cognition explained through a non-existent object — The correct conceptual heading for Asatkhyāti is false cognition explained through a non-existent object.
१८१. (A) This use is consistent with the philosophical vocabulary used in the quiz source. — Asatkhyāti is used in the source context as false cognition explained through a non-existent object.
१८२. (B) Asatkhyāti is merely a modern administrative office. — Asatkhyāti is a philosophical term here, not an administrative office.
१८३. (C) false cognition explained as a projection of internal cognition — The correct conceptual heading for Ātmakhyāti is false cognition explained as a projection of internal cognition.
१८४. (D) This use is consistent with the philosophical vocabulary used in the quiz source. — Ātmakhyāti is used in the source context as false cognition explained as a projection of internal cognition.
१८५. (A) Ātmakhyāti is merely a modern administrative office. — Ātmakhyāti is a philosophical term here, not an administrative office.
१८६. (B) error explained through non-apprehension of difference — The correct conceptual heading for Akhyāti is error explained through non-apprehension of difference.
१८७. (C) This use is consistent with the philosophical vocabulary used in the quiz source. — Akhyāti is used in the source context as error explained through non-apprehension of difference.
१८८. (D) Akhyāti is merely a modern administrative office. — Akhyāti is a philosophical term here, not an administrative office.
१८९. (A) error explained by apprehending one thing as another — The correct conceptual heading for Anyathākhyāti is error explained by apprehending one thing as another.
१९०. (B) This use is consistent with the philosophical vocabulary used in the quiz source. — Anyathākhyāti is used in the source context as error explained by apprehending one thing as another.

- १९१. (C) Anyathākhyāti is merely a modern administrative office.** — Anyathākhyāti is a philosophical term here, not an administrative office.
- १९२. (D) error explained as neither simply real nor unreal** — The correct conceptual heading for Anirvacanīyakhyāti is error explained as neither simply real nor unreal.
- १९३. (A) This use is consistent with the philosophical vocabulary used in the quiz source.** — Anirvacanīyakhyāti is used in the source context as error explained as neither simply real nor unreal.
- १९४. (B) Anirvacanīyakhyāti is merely a modern administrative office.** — Anirvacanīyakhyāti is a philosophical term here, not an administrative office.
- १९५. (C) the self that is distinguished from body, senses, and momentary cognition** — The correct conceptual heading for Ātman is the self that is distinguished from body, senses, and momentary cognition.
- १९६. (D) This use is consistent with the philosophical vocabulary used in the quiz source.** — Ātman is used in the source context as the self that is distinguished from body, senses, and momentary cognition.
- १९७. (A) Ātman is merely a modern administrative office.** — Ātman is a philosophical term here, not an administrative office.
- १९८. (B) the Lord whose nature is discussed in relation to philosophical systems** — The correct conceptual heading for Īśvara is the Lord whose nature is discussed in relation to philosophical systems.
- १९९. (C) This use is consistent with the philosophical vocabulary used in the quiz source.** — Īśvara is used in the source context as the Lord whose nature is discussed in relation to philosophical systems.
- २००. (D) Īśvara is merely a modern administrative office.** — Īśvara is a philosophical term here, not an administrative office.
- २०१. (A) understanding of sentence meaning** — The correct conceptual heading for Vākyārthabodha is understanding of sentence meaning.
- २०२. (B) This use is consistent with the philosophical vocabulary used in the quiz source.** — Vākyārthabodha is used in the source context as understanding of sentence meaning.
- २०३. (C) Vākyārthabodha is merely a modern administrative office.** — Vākyārthabodha is a philosophical term here, not an administrative office.
- २०४. (D) verbal cognition arising through meaningful language** — The correct conceptual heading for Śabdabodha is verbal cognition arising through meaningful language.
- २०५. (A) This use is consistent with the philosophical vocabulary used in the quiz source.** — Śabdabodha is used in the source context as verbal cognition arising through meaningful language.
- २०६. (B) Śabdabodha is merely a modern administrative office.** — Śabdabodha is a philosophical term here, not an administrative office.
- २०७. (C) the power of a word to convey meaning** — The correct conceptual heading for Śakti is the power of a word to convey meaning.
- २०८. (D) This use is consistent with the philosophical vocabulary used in the quiz source.** — Śakti is used in the source context as the power of a word to convey meaning.
- २०९. (A) Śakti is merely a modern administrative office.** — Śakti is a philosophical term here, not an administrative office.
- २१०. (B) secondary or indicated meaning when direct meaning does not fit** — The correct conceptual heading for Lakṣaṇā is secondary or indicated meaning when direct meaning does not fit.
- २११. (C) This use is consistent with the philosophical vocabulary used in the quiz source.** — Lakṣaṇā is used in the source context as secondary or indicated meaning when direct meaning does not fit.

- २१२. (D) Lakṣaṇā is merely a modern administrative office.** — Lakṣaṇā is a philosophical term here, not an administrative office.
- २१३. (A) speaker's intended meaning or purport** — The correct conceptual heading for Tātparya is speaker's intended meaning or purport.
- २१४. (B) This use is consistent with the philosophical vocabulary used in the quiz source.** — Tātparya is used in the source context as speaker's intended meaning or purport.
- २१५. (C) Tātparya is merely a modern administrative office.** — Tātparya is a philosophical term here, not an administrative office.
- २१६. (D) expectancy among words in a sentence** — The correct conceptual heading for Ākāṅkṣā is expectancy among words in a sentence.
- २१७. (A) This use is consistent with the philosophical vocabulary used in the quiz source.** — Ākāṅkṣā is used in the source context as expectancy among words in a sentence.
- २१८. (B) Ākāṅkṣā is merely a modern administrative office.** — Ākāṅkṣā is a philosophical term here, not an administrative office.
- २१९. (C) semantic fitness or compatibility** — The correct conceptual heading for Yogyatā is semantic fitness or compatibility.
- २२०. (D) This use is consistent with the philosophical vocabulary used in the quiz source.** — Yogyatā is used in the source context as semantic fitness or compatibility.
- २२१. (A) Yogyatā is merely a modern administrative office.** — Yogyatā is a philosophical term here, not an administrative office.
- २२२. (B) proximity or connected presentation of words** — The correct conceptual heading for Sannidhi is proximity or connected presentation of words.
- २२३. (C) This use is consistent with the philosophical vocabulary used in the quiz source.** — Sannidhi is used in the source context as proximity or connected presentation of words.
- २२४. (D) Sannidhi is merely a modern administrative office.** — Sannidhi is a philosophical term here, not an administrative office.
- २२५. (A) Both Assertion and Reason are true, and the Reason explains the Assertion.** — He did not restrict himself to one narrow sectarian line.
- २२६. (B) Vācaspati Mīśra is presented as linked with both āstika and nāstika debates.** — He did not restrict himself to one narrow sectarian line.
- २२७. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — He did not restrict himself to one narrow sectarian line.
- २२८. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The monograph repeatedly presents his range across these systems.
- २२९. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The monograph repeatedly presents his range across these systems.
- २३०. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The listed works are mainly commentarial or analytical engagements with earlier systems.
- २३१. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The listed works are mainly commentarial or analytical engagements with earlier systems.
- २३२. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The monograph calls Bhāmān central to his reputation in the Vedānta tradition.

- २३३. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The monograph calls Bhāmātī central to his reputation in the Vedānta tradition.
- २३४. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The works chapter opens its detailed discussion with Nyāyakaṇikā.
- २३५. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The works chapter opens its detailed discussion with Nyāyakaṇikā.
- २३६. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The chapter on works presents Tattvabindu as a compact treatment of śabdabodha.
- २३७. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The chapter on works presents Tattvabindu as a compact treatment of śabdabodha.
- २३८. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The monograph links Vācaspati's Sāṃkhya commentary with the Sāṃkhyakārikā tradition.
- २३९. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The monograph links Vācaspati's Sāṃkhya commentary with the Sāṃkhyakārikā tradition.
- २४०. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The works chapter presents it as a commentary that clarifies Yoga doctrine.
- २४१. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The works chapter presents it as a commentary that clarifies Yoga doctrine.
- २४२. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The monograph treats it as a major Nyāya commentary.
- २४३. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The monograph treats it as a major Nyāya commentary.
- २४४. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The work is discussed as enumerative and organisational in character.
- २४५. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The work is discussed as enumerative and organisational in character.
- २४६. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — One chapter is devoted to the number of Vācaspatīs in Indian philosophy.
- २४७. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — One chapter is devoted to the number of Vācaspatīs in Indian philosophy.
- २४८. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The life account uses Mithila-connected traditions and local memory.
- २४९. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The life account uses Mithila-connected traditions and local memory.
- २५०. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — His writings span several systems beyond Nyāya.
- २५१. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — His writings span several systems beyond Nyāya.
- २५२. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The introduction links Vedic and Upaniṣadic streams to philosophical reflection.

- २५३. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The introduction links Vedic and Upaniṣadic streams to philosophical reflection.
- २५४. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The opening chapter identifies these as the divisions of Vedic literature.
- २५५. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The opening chapter identifies these as the divisions of Vedic literature.
- २५६. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The introductory discussion links Upaniṣad with Vedānta and philosophical inquiry.
- २५७. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The introductory discussion links Upaniṣad with Vedānta and philosophical inquiry.
- २५८. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The opening chapter mentions famous dialogic pairs in the Upaniṣadic tradition.
- २५९. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The opening chapter mentions famous dialogic pairs in the Upaniṣadic tradition.
- २६०. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The book uses such pairs to illustrate the dialogic mode of knowledge.
- २६१. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The book uses such pairs to illustrate the dialogic mode of knowledge.
- २६२. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The introduction names such dialogues as part of the philosophical tradition.
- २६३. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The introduction names such dialogues as part of the philosophical tradition.
- २६४. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — These pairs exemplify the question-answer style of teaching.
- २६५. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — These pairs exemplify the question-answer style of teaching.
- २६६. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The opening chapter links śāstra, knowledge, inquiry, and reflective discipline.
- २६७. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The opening chapter links śāstra, knowledge, inquiry, and reflective discipline.
- २६८. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The works chapter notes his ability to make difficult systems intelligible.
- २६९. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The works chapter notes his ability to make difficult systems intelligible.
- २७०. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The monograph repeatedly distinguishes explanation from independent doctrinal intervention.
- २७१. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — The monograph repeatedly distinguishes explanation from independent doctrinal intervention.
- २७२. (D) Both Assertion and Reason are true, and the Reason explains the Assertion.** — The works chapter notes his use of contextual illustration and accessible expression.

- २७३. (A) The book treats Vācaspati within a serious Indian philosophical framework.** — The works chapter notes his use of contextual illustration and accessible expression.
- २७४. (B) Both Assertion and Reason are true, and the Reason explains the Assertion.** — It presents him as significant in multiple philosophical fields.
- २७५. (C) The book treats Vācaspati within a serious Indian philosophical framework.** — It presents him as significant in multiple philosophical fields.
- २७६. (D) logic, pramāṇa, inference, perception, and debate** — Nyāya is associated with logic, pramāṇa, inference, perception, and debate in the source's philosophical frame.
- २७७. (A) Nyāya as only a modern administrative unit** — The source treats Nyāya as a philosophical system, not a modern administrative unit.
- २७८. (B) The source uses Nyāya only as a name for a railway office.** — Nyāya is part of the philosophical discourse of the monograph.
- २७९. (C) prakṛti-puruṣa analysis and tattva classification** — Sāṃkhya is associated with prakṛti-puruṣa analysis and tattva classification in the source's philosophical frame.
- २८०. (D) Sāṃkhya as only a modern administrative unit** — The source treats Sāṃkhya as a philosophical system, not a modern administrative unit.
- २८१. (A) The source uses Sāṃkhya only as a name for a railway office.** — Sāṃkhya is part of the philosophical discourse of the monograph.
- २८२. (B) discipline of mind, Yoga-sūtra tradition, and liberation practice** — Yoga is associated with discipline of mind, Yoga-sūtra tradition, and liberation practice in the source's philosophical frame.
- २८३. (C) Yoga as only a modern administrative unit** — The source treats Yoga as a philosophical system, not a modern administrative unit.
- २८४. (D) The source uses Yoga only as a name for a railway office.** — Yoga is part of the philosophical discourse of the monograph.
- २८५. (A) Vedic injunction, vidhi, and ritual-philosophical interpretation** — Pūrva-Mīmāṃsā is associated with Vedic injunction, vidhi, and ritual-philosophical interpretation in the source's philosophical frame.
- २८६. (B) Pūrva-Mīmāṃsā as only a modern administrative unit** — The source treats Pūrva-Mīmāṃsā as a philosophical system, not a modern administrative unit.
- २८७. (C) The source uses Pūrva-Mīmāṃsā only as a name for a railway office.** — Pūrva-Mīmāṃsā is part of the philosophical discourse of the monograph.
- २८८. (D) Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition** — Vedānta is associated with Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition in the source's philosophical frame.
- २८९. (A) Vedānta as only a modern administrative unit** — The source treats Vedānta as a philosophical system, not a modern administrative unit.
- २९०. (B) The source uses Vedānta only as a name for a railway office.** — Vedānta is part of the philosophical discourse of the monograph.
- २९१. (C) places Vācaspati in the wider history of Indian philosophical inquiry** — The chapter naturally supports questions on how it places Vācaspati in the wider history of Indian philosophical inquiry.
- २९२. (D) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.

- २९३. (A) Statement-based or match-the-following question on its core concept** — A content-based question on places Vācaspati in the wider history of Indian philosophical inquiry is appropriate.
- २९४. (B) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty** — The chapter naturally supports questions on how it collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty.
- २९५. (C) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- २९६. (D) Statement-based or match-the-following question on its core concept** — A content-based question on collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty is appropriate.
- २९७. (A) discusses his commentaries and independent treatises across several systems** — The chapter naturally supports questions on how it discusses his commentaries and independent treatises across several systems.
- २९८. (B) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- २९९. (C) Statement-based or match-the-following question on its core concept** — A content-based question on discusses his commentaries and independent treatises across several systems is appropriate.
- ३००. (D) distinguishes several scholars who bore the name Vācaspati** — The chapter naturally supports questions on how it distinguishes several scholars who bore the name Vācaspati.
- ३०१. (A) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३०२. (B) Statement-based or match-the-following question on its core concept** — A content-based question on distinguishes several scholars who bore the name Vācaspati is appropriate.
- ३०३. (C) analyses his positions on knowledge, reality, and systems** — The chapter naturally supports questions on how it analyses his positions on knowledge, reality, and systems.
- ३०४. (D) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३०५. (A) Statement-based or match-the-following question on its core concept** — A content-based question on analyses his positions on knowledge, reality, and systems is appropriate.
- ३०६. (B) examines different explanations of false cognition and appearance** — The chapter naturally supports questions on how it examines different explanations of false cognition and appearance.
- ३०७. (C) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३०८. (D) Statement-based or match-the-following question on its core concept** — A content-based question on examines different explanations of false cognition and appearance is appropriate.
- ३०९. (A) studies the nature of ātman and Vācaspati's view** — The chapter naturally supports questions on how it studies the nature of ātman and Vācaspati's view.
- ३१०. (B) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३११. (C) Statement-based or match-the-following question on its core concept** — A content-based question on studies the nature of ātman and Vācaspati's view is appropriate.
- ३१२. (D) examines how īśvara is treated in his philosophical discussions** — The chapter naturally supports questions on how it examines how īśvara is treated in his philosophical discussions.

- ३१३. (A) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३१४. (B) Statement-based or match-the-following question on its core concept** — A content-based question on examines how Īśvara is treated in his philosophical discussions is appropriate.
- ३१५. (C) concerns vākyārthabodha and verbal cognition** — The chapter naturally supports questions on how it concerns vākyārthabodha and verbal cognition.
- ३१६. (D) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३१७. (A) Statement-based or match-the-following question on its core concept** — A content-based question on concerns vākyārthabodha and verbal cognition is appropriate.
- ३१८. (B) studies valid cognition and its means** — The chapter naturally supports questions on how it studies valid cognition and its means.
- ३१९. (C) A question asking for a bare printed location** — The user requested no source-location questions; this quiz uses content-based questions.
- ३२०. (D) Statement-based or match-the-following question on its core concept** — A content-based question on studies valid cognition and its means is appropriate.
- ३२१. (A) 1 and 2 only** — Bhāmatī is tied to Advaita Vedānta and Vācaspati's corpus; the modern-newspaper description is not supported.
- ३२२. (B) Bhāmatī — Brahmasūtra-bhāṣya** — The source context links Bhāmatī with Brahmasūtra-bhāṣya.
- ३२३. (C) 1 and 2 only** — Tattvabindu is tied to śabdabodha and Vācaspati's corpus; the modern-newspaper description is not supported.
- ३२४. (D) Tattvabindu — verbal cognition** — The source context links Tattvabindu with verbal cognition.
- ३२५. (A) 1 and 2 only** — Sāṃkhyatattvakaumudī is tied to Sāṃkhya and Vācaspati's corpus; the modern-newspaper description is not supported.
- ३२६. (B) Sāṃkhyatattvakaumudī — Sāṃkhyakārikā** — The source context links Sāṃkhyatattvakaumudī with Sāṃkhyakārikā.
- ३२७. (C) 1 and 2 only** — Tattvavaiśārādī is tied to Yoga and Vācaspati's corpus; the modern-newspaper description is not supported.
- ३२८. (D) Tattvavaiśārādī — Yoga-sūtra** — The source context links Tattvavaiśārādī with Yoga-sūtra.
- ३२९. (A) 1 and 2 only** — Nyāyakaṇikā is tied to Mīmāṃsā and Vācaspati's corpus; the modern-newspaper description is not supported.
- ३३०. (B) Nyāyakaṇikā — Vidhiviveka** — The source context links Nyāyakaṇikā with Vidhiviveka.
- ३३१. (C) 1 and 2 only** — Nyāyavārttikatātparyāṭikā is tied to Nyāya and Vācaspati's corpus; the modern-newspaper description is not supported.
- ३३२. (D) Nyāyavārttikatātparyāṭikā — Nyāya commentary** — The source context links Nyāyavārttikatātparyāṭikā with Nyāya commentary.
- ३३३. (A) Bhāmatī should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Bhāmatī with Vācaspati's philosophical work in Advaita Vedānta.
- ३३४. (B) Bhāmatī — Advaita Vedānta** — Bhāmatī is matched with Advaita Vedānta in the source-based framework.

- ३३५. (C) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Bhāmāṭī as a source for Vācaspati's intellectual contribution.
- ३३६. (D) Nyāyakaṇikā should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Nyāyakaṇikā with Vācaspati's philosophical work in Pūrva-Mīmāṃsā and the debate on vidhi.
- ३३७. (A) Nyāyakaṇikā — Pūrva-Mīmāṃsā and the debate on vidhi** — Nyāyakaṇikā is matched with Pūrva-Mīmāṃsā and the debate on vidhi in the source-based framework.
- ३३८. (B) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Nyāyakaṇikā as a source for Vācaspati's intellectual contribution.
- ३३९. (C) Tattvasamīkṣā should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Tattvasamīkṣā with Vācaspati's philosophical work in Vedānta and Maṇḍana Miśra's line of argument.
- ३४०. (D) Tattvasamīkṣā — Vedānta and Maṇḍana Miśra's line of argument** — Tattvasamīkṣā is matched with Vedānta and Maṇḍana Miśra's line of argument in the source-based framework.
- ३४१. (A) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Tattvasamīkṣā as a source for Vācaspati's intellectual contribution.
- ३४२. (B) Tattvabindu should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Tattvabindu with Vācaspati's philosophical work in Mīmāṃsā and language.
- ३४३. (C) Tattvabindu — Mīmāṃsā and language** — Tattvabindu is matched with Mīmāṃsā and language in the source-based framework.
- ३४४. (D) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Tattvabindu as a source for Vācaspati's intellectual contribution.
- ३४५. (A) Nyāyavārttikatātparyāṭikā should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Nyāyavārttikatātparyāṭikā with Vācaspati's philosophical work in Nyāya.
- ३४६. (B) Nyāyavārttikatātparyāṭikā — Nyāya** — Nyāyavārttikatātparyāṭikā is matched with Nyāya in the source-based framework.
- ३४७. (C) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Nyāyavārttikatātparyāṭikā as a source for Vācaspati's intellectual contribution.
- ३४८. (D) Nyāyasūcī-nibandha should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Nyāyasūcī-nibandha with Vācaspati's philosophical work in Nyāya.
- ३४९. (A) Nyāyasūcī-nibandha — Nyāya** — Nyāyasūcī-nibandha is matched with Nyāya in the source-based framework.
- ३५०. (B) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Nyāyasūcī-nibandha as a source for Vācaspati's intellectual contribution.
- ३५१. (C) Sāṃkhyatattvakaumudī should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Sāṃkhyatattvakaumudī with Vācaspati's philosophical work in Sāṃkhya.
- ३५२. (D) Sāṃkhyatattvakaumudī — Sāṃkhya** — Sāṃkhyatattvakaumudī is matched with Sāṃkhya in the source-based framework.
- ३५३. (A) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Sāṃkhyatattvakaumudī as a source for Vācaspati's intellectual contribution.
- ३५४. (B) Tattvavaiśārādī should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Tattvavaiśārādī with Vācaspati's philosophical work in Yoga.
- ३५५. (C) Tattvavaiśārādī — Yoga** — Tattvavaiśārādī is matched with Yoga in the source-based framework.

- ३५६. (D) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Tattvavaiśārādī as a source for Vācaspati's intellectual contribution.
- ३५७. (A) Nyāyasūtroddhāra should be read as part of Vācaspati's philosophical or commentarial corpus.** — The source connects Nyāyasūtroddhāra with Vācaspati's philosophical work in Nyāya.
- ३५८. (B) Nyāyasūtroddhāra — Nyāya** — Nyāyasūtroddhāra is matched with Nyāya in the source-based framework.
- ३५९. (C) It belongs to the discussion of Vācaspati's works rather than to an unrelated administrative list.** — The works chapter treats Nyāyasūtroddhāra as a source for Vācaspati's intellectual contribution.
- ३६०. (D) Pramāṇa: a means or instrument of valid knowledge** — The source-based philosophical vocabulary uses Pramāṇa for a means or instrument of valid knowledge.
- ३६१. (A) Use it in the sense of a means or instrument of valid knowledge.** — In the philosophical context, Pramāṇa denotes a means or instrument of valid knowledge.
- ३६२. (B) Pramā: valid cognition or true knowledge** — The source-based philosophical vocabulary uses Pramā for valid cognition or true knowledge.
- ३६३. (C) Use it in the sense of valid cognition or true knowledge.** — In the philosophical context, Pramā denotes valid cognition or true knowledge.
- ३६४. (D) Apramā: invalid cognition or erroneous knowledge** — The source-based philosophical vocabulary uses Apramā for invalid cognition or erroneous knowledge.
- ३६५. (A) Use it in the sense of invalid cognition or erroneous knowledge.** — In the philosophical context, Apramā denotes invalid cognition or erroneous knowledge.
- ३६६. (B) Pratyakṣa: perception arising through appropriate contact with the object** — The source-based philosophical vocabulary uses Pratyakṣa for perception arising through appropriate contact with the object.
- ३६७. (C) Use it in the sense of perception arising through appropriate contact with the object.** — In the philosophical context, Pratyakṣa denotes perception arising through appropriate contact with the object.
- ३६८. (D) Anumāna: inferential knowledge based on a reason or sign** — The source-based philosophical vocabulary uses Anumāna for inferential knowledge based on a reason or sign.
- ३६९. (A) Use it in the sense of inferential knowledge based on a reason or sign.** — In the philosophical context, Anumāna denotes inferential knowledge based on a reason or sign.
- ३७०. (B) Upamāna: knowledge through comparison or analogy** — The source-based philosophical vocabulary uses Upamāna for knowledge through comparison or analogy.
- ३७१. (C) Use it in the sense of knowledge through comparison or analogy.** — In the philosophical context, Upamāna denotes knowledge through comparison or analogy.
- ३७२. (D) Śabda: knowledge arising from trustworthy verbal testimony** — The source-based philosophical vocabulary uses Śabda for knowledge arising from trustworthy verbal testimony.
- ३७३. (A) Use it in the sense of knowledge arising from trustworthy verbal testimony.** — In the philosophical context, Śabda denotes knowledge arising from trustworthy verbal testimony.
- ३७४. (B) Smṛti: memory rather than fresh direct presentation of an object** — The source-based philosophical vocabulary uses Smṛti for memory rather than fresh direct presentation of an object.
- ३७५. (C) Use it in the sense of memory rather than fresh direct presentation of an object.** — In the philosophical context, Smṛti denotes memory rather than fresh direct presentation of an object.
- ३७६. (D) Yathārtha-anubhava: cognition corresponding to its object** — The source-based philosophical vocabulary uses Yathārtha-anubhava for cognition corresponding to its object.

- ३७७. (A) Use it in the sense of cognition corresponding to its object.** — In the philosophical context, Yathārtha-anubhava denotes cognition corresponding to its object.
- ३७८. (B) Ayathārtha-anubhava: cognition not corresponding to its object** — The source-based philosophical vocabulary uses Ayathārtha-anubhava for cognition not corresponding to its object.
- ३७९. (C) Use it in the sense of cognition not corresponding to its object.** — In the philosophical context, Ayathārtha-anubhava denotes cognition not corresponding to its object.
- ३८०. (D) Asatkhyāti: false cognition explained through a non-existent object** — The source-based philosophical vocabulary uses Asatkhyāti for false cognition explained through a non-existent object.
- ३८१. (A) Use it in the sense of false cognition explained through a non-existent object.** — In the philosophical context, Asatkhyāti denotes false cognition explained through a non-existent object.
- ३८२. (B) Ātmakhyāti: false cognition explained as a projection of internal cognition** — The source-based philosophical vocabulary uses Ātmakhyāti for false cognition explained as a projection of internal cognition.
- ३८३. (C) Use it in the sense of false cognition explained as a projection of internal cognition.** — In the philosophical context, Ātmakhyāti denotes false cognition explained as a projection of internal cognition.
- ३८४. (D) Akhyāti: error explained through non-apprehension of difference** — The source-based philosophical vocabulary uses Akhyāti for error explained through non-apprehension of difference.
- ३८५. (A) Use it in the sense of error explained through non-apprehension of difference.** — In the philosophical context, Akhyāti denotes error explained through non-apprehension of difference.
- ३८६. (B) Anyathākhyāti: error explained by apprehending one thing as another** — The source-based philosophical vocabulary uses Anyathākhyāti for error explained by apprehending one thing as another.
- ३८७. (C) Use it in the sense of error explained by apprehending one thing as another.** — In the philosophical context, Anyathākhyāti denotes error explained by apprehending one thing as another.
- ३८८. (D) Anirvacanīyakhyāti: error explained as neither simply real nor unreal** — The source-based philosophical vocabulary uses Anirvacanīyakhyāti for error explained as neither simply real nor unreal.
- ३८९. (A) Use it in the sense of error explained as neither simply real nor unreal.** — In the philosophical context, Anirvacanīyakhyāti denotes error explained as neither simply real nor unreal.
- ३९०. (B) Ātman: the self that is distinguished from body, senses, and momentary cognition** — The source-based philosophical vocabulary uses Ātman for the self that is distinguished from body, senses, and momentary cognition.
- ३९१. (C) Use it in the sense of the self that is distinguished from body, senses, and momentary cognition.** — In the philosophical context, Ātman denotes the self that is distinguished from body, senses, and momentary cognition.
- ३९२. (D) Īśvara: the Lord whose nature is discussed in relation to philosophical systems** — The source-based philosophical vocabulary uses Īśvara for the Lord whose nature is discussed in relation to philosophical systems.
- ३९३. (A) Use it in the sense of the Lord whose nature is discussed in relation to philosophical systems.** — In the philosophical context, Īśvara denotes the Lord whose nature is discussed in relation to philosophical systems.
- ३९४. (B) Vākyārthabodha: understanding of sentence meaning** — The source-based philosophical vocabulary uses Vākyārthabodha for understanding of sentence meaning.
- ३९५. (C) Use it in the sense of understanding of sentence meaning.** — In the philosophical context, Vākyārthabodha denotes understanding of sentence meaning.
- ३९६. (D) Śabdabodha: verbal cognition arising through meaningful language** — The source-based philosophical vocabulary uses Śabdabodha for verbal cognition arising through meaningful language.

- ३९७. (A) Use it in the sense of verbal cognition arising through meaningful language.** — In the philosophical context, Śabdabodha denotes verbal cognition arising through meaningful language.
- ३९८. (B) Śakti: the power of a word to convey meaning** — The source-based philosophical vocabulary uses Śakti for the power of a word to convey meaning.
- ३९९. (C) Use it in the sense of the power of a word to convey meaning.** — In the philosophical context, Śakti denotes the power of a word to convey meaning.
- ४००. (D) Lakṣaṇā: secondary or indicated meaning when direct meaning does not fit** — The source-based philosophical vocabulary uses Lakṣaṇā for secondary or indicated meaning when direct meaning does not fit.
- ४०१. (A) Use it in the sense of secondary or indicated meaning when direct meaning does not fit.** — In the philosophical context, Lakṣaṇā denotes secondary or indicated meaning when direct meaning does not fit.
- ४०२. (B) Tātparya: speaker's intended meaning or purport** — The source-based philosophical vocabulary uses Tātparya for speaker's intended meaning or purport.
- ४०३. (C) Use it in the sense of speaker's intended meaning or purport.** — In the philosophical context, Tātparya denotes speaker's intended meaning or purport.
- ४०४. (D) Ākāṅkṣā: expectancy among words in a sentence** — The source-based philosophical vocabulary uses Ākāṅkṣā for expectancy among words in a sentence.
- ४०५. (A) Use it in the sense of expectancy among words in a sentence.** — In the philosophical context, Ākāṅkṣā denotes expectancy among words in a sentence.
- ४०६. (B) Yogatā: semantic fitness or compatibility** — The source-based philosophical vocabulary uses Yogatā for semantic fitness or compatibility.
- ४०७. (C) Use it in the sense of semantic fitness or compatibility.** — In the philosophical context, Yogatā denotes semantic fitness or compatibility.
- ४०८. (D) Sannidhi: proximity or connected presentation of words** — The source-based philosophical vocabulary uses Sannidhi for proximity or connected presentation of words.
- ४०९. (A) Use it in the sense of proximity or connected presentation of words.** — In the philosophical context, Sannidhi denotes proximity or connected presentation of words.
- ४१०. (B) It should be treated as a philosophical field concerned with logic, pramāṇa, inference, perception, and debate, not as an unrelated modern category.** — The monograph places Nyāya within Vācaspati's philosophical range.
- ४११. (C) It should be treated as a philosophical field concerned with prakṛti-puruṣa analysis and tattva classification, not as an unrelated modern category.** — The monograph places Sāṃkhya within Vācaspati's philosophical range.
- ४१२. (D) It should be treated as a philosophical field concerned with discipline of mind, Yoga-sūtra tradition, and liberation practice, not as an unrelated modern category.** — The monograph places Yoga within Vācaspati's philosophical range.
- ४१३. (A) It should be treated as a philosophical field concerned with Vedic injunction, vidhi, and ritual-philosophical interpretation, not as an unrelated modern category.** — The monograph places Pūrva-Mīmāṃsā within Vācaspati's philosophical range.
- ४१४. (B) It should be treated as a philosophical field concerned with Brahman, Upaniṣadic teaching, and the Brahmasūtra-bhāṣya tradition, not as an unrelated modern category.** — The monograph places Vedānta within Vācaspati's philosophical range.
- ४१५. (C) places Vācaspati in the wider history of Indian philosophical inquiry** — The chapter supports content-based questioning on how it places Vācaspati in the wider history of Indian philosophical inquiry.

४१६. (D) collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty — The chapter supports content-based questioning on how it collects traditions about his Mithila background, birth-place, teachers, and biographical uncertainty.

४१७. (A) discusses his commentaries and independent treatises across several systems — The chapter supports content-based questioning on how it discusses his commentaries and independent treatises across several systems.

४१८. (B) distinguishes several scholars who bore the name Vācaspati — The chapter supports content-based questioning on how it distinguishes several scholars who bore the name Vācaspati.

४१९. (C) analyses his positions on knowledge, reality, and systems — The chapter supports content-based questioning on how it analyses his positions on knowledge, reality, and systems.

४२०. (D) examines different explanations of false cognition and appearance — The chapter supports content-based questioning on how it examines different explanations of false cognition and appearance.