

CUET PG 2026 Vyakarana & Sadabodha Question Paper with Solutions(Memory Based)

Time Allowed :1 Hour 30 Mins	Maximum Marks :300	Total Questions :75
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General Instructions

Read the following instructions very carefully and strictly follow them:

- The exam lasts 90 minutes (1 hour 30 minutes).
- There are 75 Multiple Choice Questions (MCQs) to be answered.
- +4 marks for every correct answer. -1 mark (negative marking) for every incorrect answer. 0 marks for unanswered or un-attempted questions.
- For any discrepancy in questions, the English version is considered final (except for language-specific papers).
- Click one of the four options to choose an answer.
- You must click "Save & Next" to confirm your response. Only saved answers are considered for evaluation.
- Use "Mark for Review & Next" to flag a question for later. You can unselect or change your answer using the "Clear Response" button.
- All calculations must be done on the Rough Sheets provided at the centre. These must be returned to the invigilator after the exam.

1. Who is the author of the foundational text Vakyapadiya, which discusses the philosophy of grammar?

- (A) Panini
- (B) Bhartrhari
- (C) Patanjali
- (D) Katyayana

Correct Answer: (B) Bhartrhari

Solution:

Concept:

Vākyapadīya is a foundational work in the philosophy of language and grammar in the Indian grammatical tradition. It explores the relationship between words, sentences, meaning, and cognition. The work is central to the *Vyākaraṇa* (grammar) school of Indian philosophy.

Step 1: Understanding the text Vākyapadīya.

The *Vākyapadīya* is divided into three main sections (kāṇḍas):

- **Brahma Kāṇḍa** – Discusses the metaphysical nature of language

- **Vākya Kāṇḍa** – Deals with the philosophy of sentences
- **Prakīrṇa Kāṇḍa** – Contains miscellaneous discussions on linguistic philosophy

Step 2: Identifying the author.

The text was written by the renowned Sanskrit grammarian and philosopher **Bhartrhari** (5th century CE), who made significant contributions to linguistic philosophy.

Step 3: Importance of the work.

Bhartrhari introduced the concept of **Sphoṭa theory**, which explains how meaning is understood as a unified linguistic expression rather than as separate words.

Conclusion:

Therefore, the author of the foundational grammatical text **Vākyapadīya** is **Bhartrhari**.

Quick Tip

Author of *Vākyapadīya* → **Bhartrhari**

2. In Paninian grammar, what is the technical name (Samjna) given to the last letter of a word?

- (A) Upadha
- (B) Antya
- (C) Pratyaya
- (D) Dhatu

Correct Answer: (B) Antya

Solution:

Concept:

In **Pāṇinian grammar**, specific technical terms (*saṃjñā*) are assigned to different parts of a word in order to apply grammatical rules precisely.

Step 1: Understanding technical terminology.

Panini's grammatical system uses precise definitions to identify letters or syllables within a word so that rules can be systematically applied.

Step 2: Meaning of Antya.

The term **Antya** refers to the **last letter or final sound of a word**. Many grammatical operations in Panini's system depend on identifying this final letter.

Step 3: Distinguishing from other terms.

- **Upadha** – The penultimate letter (second last letter)
- **Pratyaya** – A suffix
- **Dhatu** – A verbal root

Conclusion:

Thus, the technical term used in Paninian grammar for the last letter of a word is **Antya**.

Quick Tip

Paninian term for last letter → **Antya**

3. Which school of thought emphasizes Bhavana (efficient force) as the primary element in Sabdabodha?

- (A) Nyaya
- (B) Mimamsa
- (C) Vedanta
- (D) Samkhya

Correct Answer: (B) Mimamsa

Solution:

Concept:

Śābdabodha refers to the cognition or understanding of meaning produced by words in a sentence. Different schools of Indian philosophy explain this process in different ways.

Step 1: Understanding Bhāvanā.

In the **Mīmāṃsā** school of philosophy, the concept of **Bhāvanā** plays a central role. Bhāvanā refers to the **efficient force or motivating power** expressed by a verb that prompts action.

Step 2: Role in sentence meaning.

According to the **Mīmāṃsā** tradition, the primary meaning conveyed by a Vedic sentence is not merely information but an **injunction to perform an action**. Bhāvanā represents this directive force.

Step 3: Comparison with other schools.

- **Nyāya** emphasizes the relation between words and objects.
- **Vedānta** focuses on metaphysical interpretation.
- **Sāṃkhya** primarily deals with cosmology and metaphysics.

Conclusion:

Therefore, the school that emphasizes **Bhāvanā** as the primary element in **Śābdabodha** is the **Mīmāṃsā** school.

Quick Tip

Bhāvanā-centered explanation of sentence meaning → **Mīmāṃsā philosophy**

4. What is the total number of chapters (Adhyayas) in Panini's Ashtadhyayi?

- (A) 6
- (B) 7
- (C) 8
- (D) 10

Correct Answer: (C) 8

Solution:

Concept:

The **Aṣṭādhyāyī** is the foundational treatise of Sanskrit grammar composed by the ancient grammarian **Pāṇini**. It is one of the most systematic and scientific grammatical works in linguistic history.

Step 1: Meaning of the term Aṣṭādhyāyī.

The word *Aṣṭādhyāyī* is derived from two Sanskrit terms:

- **Aṣṭa** – Eight
- **Adhyāya** – Chapter

Thus, the title itself indicates that the work contains eight chapters.

Step 2: Structure of the text.

The text is organized into:

- **8 Adhyāyas (chapters)**
- Each chapter further divided into **4 Pādas (sections)**

In total, the work contains nearly **4000 concise grammatical rules (sūtras)**.

Step 3: Importance of the structure.

This systematic structure allows Panini's grammar to precisely describe Sanskrit morphology, phonology, and syntax through concise rules.

Conclusion:

Therefore, Panini's **Aṣṭādhyāyī contains eight chapters.**

Quick Tip

Aṣṭādhyāyī → Aṣṭa (8) + Adhyāya (chapters)

5. According to the Nyaya school, what is the primary factor in verbal comprehension?

- (A) Bhavana
- (B) Tatparya
- (C) Sphota
- (D) Anumana

Correct Answer: (B) Tatparya

Solution:

Concept:

Śābdabodha (verbal cognition or sentence comprehension) has been interpreted differently by various schools of Indian philosophy. The **Nyāya** school provides a systematic explanation of how the meaning of a sentence is understood.

Step 1: Understanding verbal comprehension in Nyāya.

According to Nyāya philosophers, the comprehension of sentence meaning depends on several factors such as:

- **Ākāṅkṣā** – Mutual expectancy between words
- **Yogyatā** – Semantic compatibility
- **Sannidhi** – Proximity of words
- **Tātparya** – Intention of the speaker

Step 2: Role of Tātparya.

Among these, **Tātparya** (the intended meaning or intention of the speaker) plays a crucial role in determining the correct interpretation of a sentence.

Step 3: Distinguishing from other theories.

- **Bhāvanā** – Emphasized in the Mīmāṃsā school
- **Sphoṭa** – Central concept in Bhartrhari's linguistic theory
- **Anumāna** – Refers to inference, not verbal comprehension

Conclusion:

Therefore, according to the Nyāya school, the primary factor in verbal comprehension is **Tātparya (speaker's intention)**.

Quick Tip

Nyāya theory of sentence meaning → Ākāṅkṣā + Yogyatā + Sannidhi + **Tātparya**

6. Which Sandhi rule applies to the formation of the word "Himalaya"?

- (A) Savarna Dirgha Sandhi
- (B) Guna Sandhi
- (C) Vrddhi Sandhi
- (D) Yan Sandhi

Correct Answer: (D) Yan Sandhi

Solution:

Concept:

Sandhi refers to phonetic transformations that occur when two sounds or words come together in Sanskrit. These rules help maintain phonetic harmony and ease of pronunciation.

Step 1: Understanding the word formation.

The word **Himalaya** is formed from two components:

Hima + Alaya

where:

- **Hima** – Snow
- **Alaya** – Abode or dwelling

Thus, the meaning becomes "the abode of snow."

Step 2: Applying the Sandhi rule.

When the vowel **i** is followed by another vowel, it often transforms into the semivowel **y**. This phonetic transformation is governed by the **Yan Sandhi rule**.

Step 3: Resulting word.

Applying Yan Sandhi:

Hima + Alaya → Himalaya

Conclusion:

Therefore, the Sandhi rule used in forming the word **Himalaya** is **Yan Sandhi**.

Quick Tip

i / ī before another vowel → becomes y (Yan Sandhi)

7. What does the term 'Sphota' represent in the context of Sanskrit linguistics?

- (A) The written form of language
- (B) The instantaneous revelation of meaning in language
- (C) The grammatical suffix of a word
- (D) The phonetic articulation of sounds

Correct Answer: (B) The instantaneous revelation of meaning in language

Solution:

Concept:

The concept of **Sphoṭa** is an important idea in Sanskrit linguistics, especially in the grammatical philosophy of **Bhartrhari**. It explains how linguistic meaning is understood by the listener.

Step 1: Meaning of Sphoṭa.

The word *Sphoṭa* literally means "bursting forth" or "manifestation." In linguistic philosophy, it refers to the sudden revelation of meaning when a word or sentence is heard.

Step 2: Difference between sound and meaning.

According to Bhartrhari, the audible sounds (*dhvani*) are only the external carriers of language. The real linguistic unit that conveys meaning is the **Sphoṭa**, which appears in the mind as a complete and unified meaning.

Step 3: Types of Sphoṭa.

Some scholars classify Sphoṭa into different levels such as:

- **Varṇa Sphoṭa** – Meaning related to individual sounds
- **Pada Sphoṭa** – Meaning related to words
- **Vākya Sphoṭa** – Meaning related to entire sentences

Conclusion:

Thus, in Sanskrit linguistic philosophy, **Sphoṭa** represents the instantaneous revelation or manifestation of meaning in language.

Quick Tip

Sphoṭa → Sudden manifestation of linguistic meaning in the mind

8. Which Samasa (compound) is characterized by the dominance of the second member (Uttarapadapradhana)?

- (A) Tatpuruṣa Samasa
- (B) Bahuvrīhi Samasa
- (C) Dvandva Samasa
- (D) Avyayibhava Samasa

Correct Answer: (A) Tatpuruṣa Samasa

Solution:**Concept:**

In Sanskrit grammar, a **Samāsa** (compound) is the combination of two or more words to form a single compound expression. Different types of compounds are classified based on which member is semantically dominant.

Step 1: Understanding Uttarapadapradhana.

The term **Uttarapadapradhāna** means that the **second member of the compound is dominant** in determining the overall meaning.

Step 2: Tatpuruṣa compound.

In a **Tatpuruṣa Samāsa**, the meaning of the compound is primarily determined by the second member (uttarapada), while the first member modifies or qualifies it.

Example:

=

Here:

- modifies the meaning
- is the dominant word

Step 3: Distinguishing from other compounds.

- **Bahuvrīhi** – External possessive compound
- **Dvandva** – Coordinative compound
- **Avyayībhāva** – Compound dominated by an indeclinable

Conclusion:

Therefore, the compound characterized by **dominance of the second member (Uttarapadapradhāna)** is **Tatpuruṣa Samāsa**.

Quick Tip

Uttarapadapradhāna compound → **Tatpuruṣa Samāsa**

9. The Karaka theory defines which relation between a noun and a verb?

- (A) Phonetic relation
- (B) Semantic relation
- (C) Morphological relation
- (D) Orthographic relation

Correct Answer: (B) Semantic relation

Solution:

Concept:

The **Kāra**ka theory, developed in Pāṇinian grammar, explains the semantic roles played by nouns in relation to the action expressed by a verb.

Step 1: Meaning of Kāraka.

The term **Kāra**ka refers to the semantic relationship between a noun and the action of the verb in a sentence.

Step 2: Types of Kārakas.

Panini identifies several types of Kāra

kas, such as:

- **Kartā** – The agent performing the action
- **Karma** – The object receiving the action
- **Karaṇa** – The instrument of the action
- **Sampradāna** – The recipient
- **Apādāna** – The point of separation
- **Adhikaraṇa** – The locus of the action

Step 3: Role in sentence structure.

These relationships describe how nouns semantically relate to the verb rather than merely their grammatical case endings.

Conclusion:

Thus, the Kāra

ka theory defines the **semantic relation between a noun and a verb** in a sentence.

Quick Tip

Kāra

ka theory → Semantic roles of nouns in relation to a verb

10. In the context of Sabda-shakti, what is the difference between Abhidha and Lakshana?

- (A) Abhidha gives literal meaning, Lakshana gives secondary or implied meaning
(B) Abhidha gives grammatical meaning, Lakshana gives phonetic meaning
(C) Abhidha gives metaphorical meaning, Lakshana gives literal meaning
(D) Abhidha refers to sound, Lakshana refers to writing

Correct Answer: (A) Abhidha gives literal meaning, Lakshana gives secondary or implied meaning

Solution:

Concept:

In Sanskrit linguistic philosophy, **Śabda-śakti** refers to the power of words to convey meaning. Classical thinkers identified different modes through which a word expresses meaning.

Step 1: Understanding Abhidha.

Abhidha refers to the **primary or direct meaning** of a word. It is the literal meaning conveyed by a word according to conventional usage.

Example:

“Ganga” → The river Ganges

Step 2: Understanding Lakshana.

Lakṣaṇā refers to a **secondary or implied meaning** that arises when the primary meaning cannot logically apply in a given context.

Example:

“Gangaayam ghoshah”

Here the literal meaning “a village in the Ganges river” is impossible, so the implied meaning becomes “a village on the bank of the Ganges.”

Step 3: Difference between the two.

- **Abhidha** → Direct, primary meaning
- **Lakshana** → Indirect, secondary meaning derived from context

Conclusion:

Thus, Abhidha expresses the literal meaning of a word, whereas Lakshana conveys a secondary or contextual meaning.

Quick Tip

Abhidha → Primary meaning

Lakshana → Secondary or implied meaning

11. Which text is known as the Vritti on the Ashtadhyayi written by Jayaditya and Vamana?

- (A) Mahabhashya
(B) Kashika Vritti
(C) Laghu Siddhanta Kaumudi
(D) Paribhashendu Shekhara

Correct Answer: (B) Kashika Vritti

Solution:

Concept:

The **Aṣṭādhyāyī** of Pāṇini is a concise and complex grammatical text consisting of nearly 4000 sūtras. Because of its brevity and technical nature, several commentaries were written to explain its rules.

Step 1: Understanding the term Vritti.

A **Vṛtti** is a type of explanatory commentary that clarifies the meaning and application of the original grammatical rules.

Step 2: Authors of the commentary.

The commentary known as **Kāśikā Vṛtti** was written by the scholars:

- Jayaditya
- Vamana

Step 3: Importance of the text.

The **Kāśikā Vṛtti** provides a systematic explanation of Panini's sūtras and is considered one of the most important commentaries in the Paninian grammatical tradition.

Conclusion:

Therefore, the **Vṛtti** on the **Aṣṭādhyāyī** written by Jayaditya and Vamana is known as the **Kāśikā Vṛtti**.

Quick Tip

Jayaditya + Vamana → **Kāśikā Vṛtti** commentary on **Aṣṭādhyāyī**

12. What is the significance of Anubandhas in Paninian sutras?

- (A) They indicate grammatical operations but are omitted in the final word form
- (B) They represent vowels in pronunciation
- (C) They mark sentence endings
- (D) They indicate poetic meter

Correct Answer: (A) They indicate grammatical operations but are omitted in the final word form

Solution:

Concept:

In the Paninian grammatical system, **Anubandhas** (also called *It markers*) are special letters used as technical markers within grammatical rules.

Step 1: Understanding Anubandhas.

Anubandhas are auxiliary letters attached to grammatical elements such as roots, suffixes, or affixes. They help indicate how grammatical rules should be applied.

Step 2: Role in grammatical operations.

These markers provide information about:

- Morphological transformations
- Selection of affixes
- Phonological changes

Step 3: Omission in final forms.

Although Anubandhas guide grammatical processes, they are **removed (elided)** in the final word form during derivation.

Conclusion:

Thus, the significance of Anubandhas is that they function as **technical indicators for grammatical operations but do not appear in the final word form.**

Quick Tip

Anubandha (It marker) → Technical grammatical marker removed in final form

13. Which Pratyaya is used to form potential or "should" meanings in Sanskrit?

- (A) Ktva
- (B) Tumun
- (C) Tavya
- (D) Lyap

Correct Answer: (C) Tavya

Solution:

Concept:

In Sanskrit grammar, **Pratyayas (suffixes)** are added to verbal roots (Dhātus) to derive different grammatical forms and meanings. Some suffixes indicate obligation, possibility, or necessity.

Step 1: Understanding the Tavya Pratyaya.

The suffix **Tavya ()** is used to express the meaning of **necessity, obligation, or "should be done."** It corresponds to the English sense of "must" or "should."

Step 2: Example.

For example:

=

Here (**kartavyam**) means "*that which should be done.*"

Step 3: Distinguishing from other suffixes.

- **Ktva** – Indicates a completed action ("having done")
- **Tumun** – Used to form infinitives ("to do")
- **Lyap** – Used in gerund formations

Conclusion:

Therefore, the pratyaya used to express the potential or obligation meaning "should" is **Tavya**.

Quick Tip

Tavya Pratyaya → expresses obligation or necessity (“should be done”)

14. How many Ganas (classes of roots) are there in the Dhatupatha?

- (A) 8
- (B) 9
- (C) 10
- (D) 12

Correct Answer: (C) 10

Solution:

Concept:

The **Dhātupāṭha** is the traditional list of verbal roots used in Sanskrit grammar. These roots are classified into groups called **Gaṇas** based on their conjugation patterns.

Step 1: Meaning of Gana.

A **Gaṇa** refers to a class of verbal roots that share similar morphological patterns when conjugated.

Step 2: Number of classes.

In the Paninian grammatical tradition, the roots in the Dhātupāṭha are grouped into **10 Gaṇas**.

Step 3: Examples of Ganas.

Some of the well-known root classes include:

- Bhvadi Gana
- Adadi Gana
- Juhotyadi Gana
- Divadi Gana
- Tudadi Gana

Conclusion:

Thus, the Dhātupāṭha classifies Sanskrit verbal roots into **ten Gaṇas**.

Quick Tip

Dhātupāṭha → Verbal roots grouped into **10 Gaṇas**

15. What is the role of Akanksha, Yogyata, and Sannidhi in sentence formation?

- (A) They define phonetic rules
- (B) They determine semantic compatibility and coherence of words in a sentence
- (C) They classify verb conjugations
- (D) They identify poetic meter

Correct Answer: (B) They determine semantic compatibility and coherence of words in a sentence

Solution:

Concept:

In Sanskrit linguistic philosophy, particularly in the Nyāya tradition, **Śābdabodha** (sentence meaning or verbal cognition) occurs only when certain conditions are satisfied among the words of a sentence.

Step 1: Ākāṅkṣā (Expectation).

Ākāṅkṣā refers to the mutual expectancy between words in a sentence. Each word expects another word to complete the meaning.

Step 2: Yogyatā (Semantic fitness).

Yogyatā means semantic compatibility. The meanings of the words must logically fit together.

Step 3: Sannidhi (Proximity).

Sannidhi refers to the closeness or proximity of words. Words must occur near each other in a sentence for the intended meaning to be properly understood.

Conclusion:

Therefore, **Ākāṅkṣā**, **Yogyatā**, and **Sannidhi** function as essential conditions that ensure **semantic compatibility and coherence in sentence formation**.

Quick Tip

Sentence meaning arises when three conditions are satisfied:

Ākāṅkṣā (expectancy), **Yogyatā** (semantic compatibility), **Sannidhi** (proximity)