

CUET PG 2026 Vyakarana & Sadabodha Question Paper with Solutions

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

Read the following instructions very carefully and strictly follow them:

- The Question Paper consists of 75 Multiple Choice Questions (MCQs).
- Total marks for the exam is 300.
- The total duration is 90 minutes; a timer on the screen will display the remaining time, and the exam will automatically submit when the time reaches zero.
- For every correct answer, 4 marks (+4) will be awarded to the candidate, and a 1 mark (-1) will be deducted for every incorrect answer.
- Question papers are available in both English and Hindi.

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:

Understanding the Question: The question asks to identify the philosopher-grammarian who composed the *Vākyapadīya*, a seminal work that shifts the focus from mere grammatical rules to the deeper philosophy of language.

Key Concepts and Approach: The Indian grammatical tradition (*Vyākaraṇa*) evolved from the formal rules of Pāṇini to the philosophical inquiries of Bhartrhari. The *Vākyapadīya* is famous for treating the "sentence" (*Vākya*) and the "word" (*Pada*) as central units of meaning and metaphysical reality.

Detailed Solution:

Step 1: Analyzing the Authorship. While Pāṇini wrote the rules (*Sūtras*), and Patañjali wrote the great commentary (*Mahābhāṣya*), it was Bhartrhari (c. 5th century CE) who synthesized these into a linguistic philosophy in his work, the *Vākyapadīya*.

Step 2: Examining the Structure. The text is divided into three books (*Kāṇḍas*): the *Brahmakāṇḍa* (metaphysics of language), the *Vākyakāṇḍa* (theory of sentences), and the *Prakīrṇakāṇḍa* (miscellaneous linguistic topics).

Step 3: Identifying Core Theories. Bhartrhari is most renowned for the *Sphoṭa* theory, which posits that meaning is revealed through a unified linguistic burst rather than a sequence of individual sounds.

Conclusion: Therefore, the author of the *Vākyapadīya* is Bhartrhari.

💡 Quick Tip

Bhartrhari = Philosophy of Grammar + *Vākyapadīya* + *Sphoṭa* Theory.

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:

Understanding the Question: In the Pāṇinian system of grammar, technical names or *Samjñās* are used as shorthand to apply specific rules. We need to identify the term used for the very last sound/letter of a linguistic unit.

Key Concepts and Approach: Pāṇini defines various positions within a word. For example, *Upadhā* refers to the penultimate (second to last) letter, whereas the final position has its own unique designation.

Detailed Solution:

Step 1: Defining Antya. The term **Antya** is used in Pāṇini's grammar to signify the final phoneme (vowel or consonant) of any given word, root, or suffix.

Step 2: Application in Sūtras. Many rules in the *Aṣṭādhyāyī* are triggered specifically by what the *antya-varṇa* (final letter) is. For instance, the rule "*alo'ntyasya*" (1.1.52) specifies that a substitute should replace only the final letter of a term.

Step 3: Eliminating other options. *Upadhā* is the letter before the last. *Pratyaya* is a suffix. *Dhātu* is the verbal root itself. None of these describe a specific letter position except for *Antya*.

Conclusion: The technical name for the last letter is **Antya**.

💡 Quick Tip

Antya = Final Letter. Upadhā = Penultimate (Second-to-last) Letter.

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:

Understanding the Question: *Śābdabodha* is the process of understanding the meaning of a sentence. Various philosophical schools argue about which part of the sentence is the "main" element. The question asks which school prioritizes *Bhāvanā*.

Key Concepts and Approach: The Mīmāṃsā school is concerned with Vedic injunctions (commands to perform rituals). Because commands are centered on action, the verb—and specifically the creative force behind the verb (*Bhāvanā*)—is considered the most important part of a sentence.

Detailed Solution:

Step 1: Identifying Bhāvanā. In Mīmāṃsā, *Bhāvanā* is the "efficient force" or the "activity of the producer" that leads to the result of an action. It is expressed by the verbal suffix (*ākhyāta*).

Step 2: Distinguishing the Schools. The Nyāya school believes the "Subject" (*Prathmānta-ārtha*) is the main element. The **Grammarians** (*Vaiyākaraṇas*) believe the "Root Meaning/Action" (*Dhātvartha*) is primary. Only **Mīmāṃsā** insists on *Bhāvanā*.

Step 3: The logic of Mīmāṃsā. Since the Vedas are meant to motivate humans to perform sacrifice, the "force of motivation" (*Śābdī-bhāvanā*) and the "effort of the person" (*Ārthī-bhāvanā*) are the keys to understanding any Vedic sentence.

Conclusion: The school is Mīmāṃsā.

💡 Quick Tip

Mīmāṃsā = Focus on Ritual Action = *Bhāvanā* (Efficient Force).

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:

Understanding the Question: The question asks for the number of major divisions or chapters in the primary text of Sanskrit grammar written by Pāṇini.

Key Concepts and Approach: The title of the work itself provides a direct clue to its structure, as Sanskrit titles of classical texts often reflect their quantitative organization.

Detailed Solution:

Step 1: Etymological Analysis. The word *Aṣṭādhyāyī* is a compound of two words: *Aṣṭa* (meaning Eight) and *Adhyāya* (meaning Chapter). The literal translation is "The Collection of Eight Chapters."

Step 2: Internal Structure. Each of the 8 chapters is further subdivided into 4 sections called *Pādas*. This results in a total of 32 sections ($8 \times 4 = 32$).

Step 3: Scope of the Work. Across these 8 chapters, Pāṇini arranged nearly 4,000 aphorisms (*Sūtras*) that define the entire morphology and phonology of the Sanskrit language.

Conclusion: Thus, there are 8 chapters in the *Aṣṭādhyāyī*.

💡 Quick Tip

Aṣṭa (8) + *Adhyāyī* (Chapters) = 8.

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:

Understanding the Question: We are asked to identify the core factor that the Nyāya school of logic emphasizes for the correct understanding of a sentence's meaning.

Key Concepts and Approach: Comprehension of a sentence (*Śābdabodha*) requires several auxiliary conditions. While many schools agree on the need for syntax and logic, Nyāya places a heavy emphasis on the speaker's intent to resolve ambiguity.

Detailed Solution:

Step 1: Defining the Conditions. For a sentence to be meaningful, Nyāya posits four requirements: *Ākāṅkṣā* (Expectancy), *Yogyatā* (Consistency), *Sannidhi* (Proximity), and **Tātparya** (Intention).

Step 2: The role of Tātparya. *Tātparya* refers to the "speaker's intention." This is considered essential because many words have multiple meanings. For example, the word "Saindhava" can mean "salt" or "horse." Only the speaker's intention (*Tātparya*) tells the listener which

one is correct in context.

Step 3: Comparing to other factors. *Bhāvanā* is a Mīmāṃsā concept; *Sphoṭa* belongs to the Grammarians; *Anumāna* (Inference) is a separate means of knowledge altogether.

Conclusion: According to Nyāya, *Tātparya* is the decisive factor in verbal comprehension.

💡 Quick Tip

Nyāya = Logic = Need to know the speaker's intent (*Tātparya*) to resolve ambiguity.

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: (A) Savarna Dirgha Sandhi

Solution:

Understanding the Question: The question asks to identify the specific rule of phonetic combination (*Sandhi*) that occurs when the words *Hima* and *Ālaya* join to form *Himālaya*.

Key Concepts and Approach: When two similar vowels (*Savarṇa*) meet, they merge into a single long vowel (*Dīrgha*). The rule in Pāṇini's grammar is "*Akaḥ savarṇe dīrghaḥ*" (6.1.101).

Detailed Solution:

Step 1: Splitting the Compound. The word *Himālaya* is composed of *Hima* (Snow) + *Ālaya* (Abode).

Step 2: Analyzing the Junction. The final letter of *Hima* is 'a' (short). The initial letter of *Ālaya* is 'ā' (long).

$$a + ā = ā$$

Step 3: Identifying the Rule. Since 'a' and 'ā' are "Savarṇa" (similar/homogeneous) vowels, and they result in a "Dirgha" (long) vowel 'ā', the rule is **Savarṇa Dīrgha Sandhi**.

Step 4: Correction of previous data. Note that *Yan Sandhi* occurs when *i, u, or ṛ* change to *y, v, or r*. That is not the case here.

Conclusion: The correct rule is Savarṇa Dīrgha Sandhi.

💡 Quick Tip

Similar Vowels (a+a, i+i, u+u) merging into a long vowel = *Savarṇa Dīrgha 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:

Understanding the Question: We need to define the linguistic concept of *Sphoṭa*, which is a central theme in the philosophical works of grammarians like Bhartrhari.

Key Concepts and Approach: Language consists of individual sounds that vanish as soon as they are uttered. *Sphoṭa* theory explains how these fleeting sounds result in a stable, unified meaning in the listener's mind.

Detailed Solution:

Step 1: Etymology. The word *Sphoṭa* comes from the root *sphuṭ*, meaning "to burst forth" or "to manifest." It refers to the meaning that "bursts forth" upon hearing sounds.

Step 2: The Mechanism. Sounds (*Dhvani*) are individual and sequential. Meaning, however, is unified. *Sphoṭa* is the internal, indivisible linguistic unit that represents the complete meaning of a word or sentence.

Step 3: Psychological aspect. When a person hears the sounds "g-o-u" (cow), the individual sounds trigger the *Sphoṭa* of the word "cow," which then reveals the universal meaning/object instantaneously.

Conclusion: *Sphoṭa* represents the instantaneous revelation of meaning.

💡 Quick Tip

Sphoṭa = The "Aha!" moment when sequential sounds suddenly become a clear 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:

Understanding the Question: Sanskrit compounds (*Samāsa*) are classified by which part of the compound is semantically dominant. We need to identify the one where the second part

(*Uttara-pada*) is the main part.

Key Concepts and Approach:

- *Pūrvapada-pradhāna* (First part dominant) = *Avyayībhāva*.
- *Uttarapada-pradhāna* (Second part dominant) = *Tatpuruṣa*.
- *Ubhayapada-pradhāna* (Both parts dominant) = *Dvandva*.
- *Anyapada-pradhāna* (External part dominant) = *Bahuvrīhi*.

Detailed Solution:

Step 1: Analyzing Tatpuruṣa. In a *Tatpuruṣa* compound, the second word provides the primary object, while the first word modifies it. For example, in *Rāja-puruṣa* (King's man), the compound refers to a "man" (*puruṣa*), not a "king." Since *puruṣa* is the second member, the compound is *Uttarapada-pradhāna*.

Step 2: Checking other types. In *Dvandva* (e.g., Rāma-Kṛṣṇa), both are important. In *Bahuvrīhi*, the compound refers to a third person entirely.

Conclusion: The *Tatpuruṣa Samāsa* is characterized by the dominance of the second member.

💡 Quick Tip

Tatpuruṣa = Second word is the boss. Example: "Mountain-top" (It's a top, not a mountain).

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:

Understanding the Question: The *Kāraka* theory is Pāṇini's way of mapping the relationship between things (nouns) and actions (verbs). We need to identify the nature of this relationship.

Key Concepts and Approach: While "Cases" (*Vibhakti*) are morphological endings, *Kāraḥ* are the underlying semantic roles (like Agent, Object, Instrument) that these endings represent.

Detailed Solution:

Step 1: Defining Kāraka. A *Kāraka* is defined as "*Kriyā-nimittaṃ kārakam*" or "*Kriyānvayi kārakam*"—that which is instrumental in the performance of an action or has a direct semantic link to the verb.

Step 2: Types of Relations. There are 6 *Kāraḥ*: *Kartr* (Agent), *Karman* (Object), *Karāṇa*

(Instrument), *Sampradāna* (Recipient), *Apādāna* (Source), and *Adhikaraṇa* (Locus).

Step 3: Semantic vs Morphological. A single *Kāraka* (semantic role) can be expressed by different cases (morphology). Because the theory focuses on the "role" in the action rather than just the spelling/ending, it is a semantic theory.

Conclusion: The *Kāraka* theory defines the semantic relation between a noun and a verb.

💡 Quick Tip

Kāraka = Semantic Role (The "who, what, and how" of an action).

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:

Understanding the Question: *Śabda-śakti* refers to the "power of words." The question asks to differentiate between two of the primary powers: *Abhidhā* and *Lakṣaṇā*.

Key Concepts and Approach: In Indian poetics and linguistics, a word can communicate meaning at different levels. The first level is the dictionary meaning, and the subsequent levels involve contextual or metaphorical interpretation.

Detailed Solution:

Step 1: Defining Abhidhā. *Abhidhā* is the primary or "literal" power of a word. When you say "apple," the fruit itself is the *Vācyārtha* (expressed meaning) conveyed by *Abhidhā*.

Step 2: Defining Lakṣaṇā. *Lakṣaṇā* is the "indicative" or "implied" power. It is used when the literal meaning makes no sense in context. For example, "He is a lion" literally means a human is a four-legged animal, which is false. Thus, *Lakṣaṇā* takes over to provide the secondary meaning: "He is brave."

Step 3: Contrast. *Abhidhā* is direct; *Lakṣaṇā* is indirect and dependent on the failure of the literal meaning.

Conclusion: *Abhidhā* is literal; *Lakṣaṇā* is secondary/implied.

💡 Quick Tip

Abhidhā = Dictionary Meaning. *Lakṣaṇā* = Metaphorical/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:

Understanding the Question: Pāṇini's rules are very brief. A *Vṛtti* is a commentary that fills in the missing words and provides examples. We need to identify the *Vṛtti* co-authored by Jayāditya and Vāmana.

Key Concepts and Approach: The *Kāśikā Vṛtti* (7th century CE) is one of the most important traditional commentaries on the *Aṣṭādhyāyī*, known for its clarity and comprehensiveness.

Detailed Solution:

Step 1: Authorship. The *Kāśikā* is unique because it was a joint project. Jayāditya wrote the commentary for the first five chapters, and Vāmana wrote the remaining three chapters.

Step 2: Style of the text. Unlike the *Mahābhāṣya* (which is a philosophical critique/discussion), the *Kāśikā* is a *Vṛtti*—it focuses on providing a clear running explanation for every single *sūtra* in the order they appear.

Step 3: Identifying other texts. The *Mahābhāṣya* is by Patañjali. *Laghu Siddhānta Kaumudī* is by Varadarāja. *Paribhāṣendu Śekhara* is by Nāgeśa Bhaṭṭa.

Conclusion: The text is *Kāśikā Vṛtti*.

 Quick Tip

Jayāditya + Vāmana = *Kāśikā Vṛtti* (The most famous "running commentary" on Pāṇini).

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:

Understanding the Question: Pāṇini uses a meta-language (a language to describe language). We need to explain the function of *Anubandhas* within his rules.

Key Concepts and Approach: *Anubandhas* (also known as *it-varṇas*) are like "coding markers" or "tags" attached to roots and suffixes to signal how they should behave.

Detailed Solution:

Step 1: The role of coding tags. When Pāṇini lists a suffix as "*NvuL*", the letters 'N' and 'L' are *Anubandhas*. They are not part of the word; they are instructions.

Step 2: Instructional Value. The 'N' might tell the grammar to strengthen the root vowel (*Vṛddhi*), and the 'L' might tell it where the accent should go.

Step 3: The elision process. Once the instruction is noted by the "program" (the grammar rules), the markers are deleted via the sūtra "*tasya lopah*" (1.3.9). They never appear in the final Sanskrit word.

Conclusion: *Anubandhas* are operational markers that are omitted in the final form.

💡 Quick Tip

Anubandhas = Invisible instructional tags (like HTML tags that don't show up on the final webpage).

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:

Understanding the Question: The question asks for the specific suffix (*Pratyaya*) used to turn a verb into a form expressing obligation, necessity, or possibility (the gerundive).

Key Concepts and Approach: Suffixes added to verbal roots are called *Kṛt Pratyayas*. Some are used for past tense, some for infinitives, and others for the "potential" mood.

Detailed Solution:

Step 1: Analyzing Tavya. The *Tavya* (or *Tavyat*) suffix is part of the *Kṛtya* group. It is used to indicate that an action "ought" to be done. For example, *Kṛ* (to do) + *Tavya* = *Kartavya* (that which should be done).

Step 2: Comparing other suffixes.

- *Ktvā*: used for "having done" (e.g., *Kṛtvā*).
- *Tumun*: used for "to do/for doing" (e.g., *Kartum*).
- *Lyap*: used for "having done" when there is a prefix (e.g., *Sambhūya*).

Step 3: Semantic identification. Only *Tavya* carries the "should" or "potential" sense required by the question.

Conclusion: The suffix is *Tavya*.

💡 Quick Tip

Tavya = "Must" or "Should." Example: *Kartavya* = Duty (what 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:

Understanding the Question: Verbal roots in Sanskrit are listed in a catalog called the *Dhātupāṭha*. These roots are not listed randomly; they are grouped into classes. The question asks for the total number of these classes.

Key Concepts and Approach: Roots are grouped into *Gaṇas* based on how they behave when forming the present tense. Each class uses a specific "conjugational sign" (*Vikaraṇa*) to join the root to the ending.

Detailed Solution:

Step 1: Total Count. There are exactly 10 *Gaṇas* or classes of verbal roots in the traditional system.

Step 2: Major Classes. These include the *Bhvādi-gaṇa* (the largest class), *Adādi*, *Juhotyādi*, *Divādi*, *Svādi*, *Tudādi*, *Rudhādi*, *Tanādi*, *Kryādi*, and *Curādi*.

Step 3: Grammatical Significance. Knowing the *Gaṇa* of a root is essential to know which middle-infix (*Vikaraṇa*) to apply. For example, *Bhvādi* roots add 'a', while *Divādi* roots add 'ya'.

Conclusion: There are 10 *Gaṇas*.

💡 Quick Tip

Sanskrit Verbs = 10 Classes (*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:

Understanding the Question: The question asks for the purpose of three traditional linguistic criteria used by almost all Indian philosophical schools to define what constitutes a valid "sentence."

Key Concepts and Approach: A random string of words does not make a sentence. For words to "cohere" into a single thought, they must satisfy grammatical, logical, and temporal conditions.

Detailed Solution:

Step 1: Analyzing Ākāṅkṣā. This is "Expectancy." A word like "bring" is incomplete until a noun like "water" is added. Grammar requires this mutual need between words.

Step 2: Analyzing Yogyatā. This is "Semantic Fitness/Compatibility." A sentence like "He wets it with fire" is grammatically fine but logically impossible. *Yogyatā* ensures the meaning is coherent.

Step 3: Analyzing Sannidhi. This is "Proximity." If I say "Bring" today and "Water" tomorrow, no sentence meaning arises. The words must be spoken in close proximity.

Conclusion: These factors determine the semantic compatibility and coherence of words.

💡 Quick Tip

Valid Sentence = *Ākāṅkṣā* (Expectation) + *Yogyatā* (Logic) + *Sannidhi* (Timing).