

BA PHILOSOPHY IV SEMESTER CORE COURSE

Beginnings of INDIAN PHILOSOPHY

QUESTION BANK

1. ----- is considered as the foundation of Indian Philosophy
a. Samhitas b. Brahmanas c. Aranyakas d. Upanishads
2. Philosophical knowledge does not aim to satisfying our theoretical interest, but also to
a. realizing God b. realizing perfect good in life
c. realizing the highest truth in life. d. None of these
3. Indian philosophy is essentially -----in nature.
a. materialistic b. spiritualistic c. optimistic d. ritualistic
4. Indian Philosophy is called *Darsana*, which means
a. reality b. truth c. system d. vision
5. The Vedas are
a. *apauruṣeya* b. *apariya* c. *aprimeya*, d. none of these
6. Vedas are supposed to have been directly revealed, thus they are called
a. *smṛti* b. *krithi* c. *śruti* d. *rithi*
7. *Sruti* means
a. what is remembered b. what is collected
c. what is informed d. what is heard
8. The Sanskrit word *véda* is derived from the root
a. *vid* b. *veed* c. *ved* d. *vide*
9. *Vid* means
a. to clear b. to know c. to say d. to vivid
10. Each Veda has divided in to
a. six parts b. five parts c. three parts d. four parts
11. Which of the following is not a part of Veda?
a. Samhita b. Purana c. Brahmanas d. Aranyakas
12. Samhitas contains
a. hymns or prayers b. directions for rituals
c. guidelines for vanaprastha d. philosophical thoughts
13. Brahmanas are mostly

- a.hymns b. philosophical thoughts
c. prose treatise d. none of these
14. Aranyakas provide ritual guidance to
a.Sacrificial duties b. Garhasthya c. Brahmacharya d. Vanaprastha
15. The Upanishads are rich with
a.philosophical thoughts b. hums or prayers
c. discussions on rituals d. ritual guidenses
16. The schools of Indian philosophy are divided into two broad classes, which are they?
a.Purva Mimamsa and Utara Mimamsa b. Orthodox and Heterodox
c Theistic and Atheistic d. None of these
17. The schools which recognize the authority of the Vedas is called.
a.Heterodox b. Nastika c. Orthodox d. None of these
18. The schools which do not recognize the authority of the Vedas is called.
a.Orthodox b. Heterodox c. Asthika d. None of these
19. Among the following which one is not a Asthika system?
a.Nyaya b. Vaisesika c. Buddhism d. Samkhya
20. Among the following which one is atheistic?
a.Nyaya b. Vaisesika c. Yoga d. Samkhya
21. Among the following which one is theistic?
a.Samkhya b. Mimamsa c. Yoga d. Carvaka
22. is
called the theistic Samkhya.
a.Samkhya b. Mimamsa c. Yoga d. Carvaka
23. According to Vaisesika the world is composed by
a.the eternal atoms b. padartas c. dravyas d. none of these
24. The Nyaya and Vaisesika advocate
a.Monism b. dualism c. atheism d. pluralism
25. The Vedanta advocates
a. dualism b. spiritualistic monism
c. pluralism d. materialism
26. The Samkhya advocates
a.monism b. dualism c. atheism d. pluralism
27. The Vedanta recognizes the reality of
a. Isvara b. Purusa c. Prakrti d. Brahman
28. The Samkhya advocates dualism of
a.Prakrti and Purusas b. Brahman and Atman
c. Mind and Matter d. none of these
29. Ishvara in Sanskrit means
a. the God b. the King c. the Lord. d. None of these

30. According to Indian Philosophy God is the creator, the preserver and the -----
----of the cosmos
a. successor b. destroyer c. master d. none of these
31. All schools of Indian philosophy except the -----believe in the Law of Karma.
a. Buddhism b. Jainism c. Carvaka d. Samkhya
32. As we sow, so we reap is related with
a. Law of Reality b. Law of Causation c. Law of liberation d. Law of Karma
33. Punya is a result of
a. performance of a duty b. violation of duty
c. rejection of duty d. none of these
34. Violation of a duty or commission of a forbidden action produces
a. punya b. merit c. dharma d. papa
35. According to Indian Philosophy merit and demerit are considered as
a. spshta b. adrsta c. drsya d. none of these
36. adrsta means
a. unseen agencies b. seen agencies c. forbidden agencies d. none of these
37. Accumulated karmas of the past births is called
a. anarabdha karma b. sanciyamana karma
c. prarabdha karma d. agamika karma
38. Karmas which will be acquired in future is called
a. sanciyamana karma b. anarabdha karma
c. prarabdha karma d. agamika karma
39. karmas which are being acquired in this birth is called
a. sanciyamana karma b. anarabdha karma
c. prarabdha karma d. agamika karma
40. According to Buddhism *nirvana* means
a. complete extinction of life b. complete extinction of desires
c. complete extinction of karma d. complete extinction of suffering
41. For Jaina liberation means
a. complete destruction of karma-matter investing the soul
b. complete extinction of suffering
c. complete destruction of desires
d. complete extinction of life
42. Complete destruction of merit and demerit and absolute extinction of pain as release, which system holds this view?
a. Samkhya b. Mimamsa c. Yoga d. Carvaka
43. For Samkhya release means

- a. complete extinction of life b. complete extinction of desires
 c. complete destruction of karma-matter d. absolute negation of threefold suffering
44. Yoga advocates the notion of liberation, which is called
 a.Kaivalya b. Nirvana c. Sadana d. Moksha
45. The Advaita Vedanta regards liberation as
 a.realization of God
 b.realization identity of self with God
 c.realization of identity of the individual self with Brahman
 d.Realization of the attributes of Brahman
46. The etymological meaning of the world philosophy is
 a.Love of wisdom c) Love of truth
 b.Love of leaving d) None of these
47. The keynote of all schools of Indian philosophy is
 a.Know the self c) Know the god
 b.Atman d) None of these
48. The goal of all schools of Indian philosophy is
 a.Self –realization c) Annihilation of pain
 b.Wisdom d) None of these
49. The veda is etymologically related to
 a.Vid c) Love of learning
 b.Scripture d) None of these
50. The Vedas are held to be apauruseya because they are
 a.Invented by the risis c) Human origin
 b.Revealed to the risis d) None of these
51. Each veda consists of ----- parts
 a.Three c) Two
 b.Four d) One
52. Mantras and the Brahmanas constitute
 a.Jnana kanda c) Knowledge
 b.Karma Kanda d) None of these
53. RK, Yajur, Sama and Atharva are
 a.Different Samhitas c) Different Brahman
 b.Different parts of the Veda d) None of these
54. Match the following
 a.Sama - 1) Hota
 b.Yajuh - 2) Udgats
 c.Atharva - 3) Adhvagu
 d.RK - 4) Brahma
 a.2,3,4,1 c) 4,3,2,1
 b.3,2,1,4 d) None of these

55. Vid means to
a.Truth c) False knowledge
b.Knowledge d) None of these
56. Aranyakas and the Upanisads constitute
a.Jnanakanda c) Karma kanda
b.Rituals d) None of these
57. The ----- were the last literary products of the vedic period
a.Upanisads c) Brhmans
b.Aranyakas d) None of these
58. The appendages to the Brahmanas are called
a.Upanisads c) Mantras
b. Aranyakas d) None of these
59. The Sanskrit term for philosophy is
a.Darsana c) Love of wisdom
b.Love of learning d) None of these
60. Sruti means
a.Memory c) That which is heard
b.Smriti d) None of these
61. The collection of the mantras is called
a.Samhita c) Brahmana
b.Upanisads d) Veda
62. The Brahmanas are written in
a.Poem c) Hymns
b. Prose d) None of these
63. ----- Samhita is regarded as the oldest and also the most important
a.Sama c) RK
b. Yajur d) None of these
64. The Upanisads are also known as
a.Veda c) Vedanta
b. Brahmana d) None of these
65. The mantra portion has been called religion of Nature
a.Of the poets c) Of the philosophers
b. Of the priest d) None of these
66. The mantras inculcate a form of
a. Nature worship c) Worship of rta
b. God worship d) None of these
67. Henotheism means
a. Belief in God c) Belief in reality
b. Belief in one only God d) None of these

68. Belief in many gods is known as
a. Polytheism c) monotheism
b. Henotheism d) monism
69. The whole of existence is reduced to one fundamental reality is called
a. Polytheism c) Monism
b. Monotheism d) None of these
70. The first period of Indian philosophy is called
a. Vedic c) Sutra
b. Epic d) Scholastic
71. Sama Means a
a. Verse c) Prose
b. Song d) None of these
72. Some times the Vedas are referred to only as
a. Trayi c) Two
b. Four d) None of these
73. The essence of the vedic hymns is the philosophy of
a. Monotheism c) Polytheism
b. Spiritualistic monism d) None of these
74. A transitional stage from polytheism to monotheism is
a. Henotheism c) Spiritualism
b. Monism d) None of these
75. ----- is the guardian of the moral law
a. Indra c) Agni
b. Varuna d) None of these
76. The god who vanguishes evil
a. Varuna c) Indra
b. Agni d) None of these
77. Natural occurrences are attribute to supernatural causes in
a. Monotheism c) Polytheism
b. Monism d) None of these
78. According to Macdonnel henotheism is
a. An appearance c) Reality
b. God d) None of these
79. The highest spiritual truth is expressed in ----- form in vedic hymns
a. Two form c) Three form
b. One form d) None of these
80. They are
a. Monism & Polytheism c) Polytheism & Monotheism
b. Monotheism & Monism d) None of these
81. The Brahmanas are the work of the

- a. Poets c) Priests
b. Philosopher d) None of these
82. The hymns are the creation of the
a. Poets c) Priests
b. Philosopher d) None of these
83. The Upanisads are the meditation of the
a. Poets c) Priests
b. Philosopher d) None of these
84. The mantras in its present form dates from
a. 500 B.C c) 600 B.C
b. 400 B.C d) 300 B.C
85. Brahmanas form the ----- part of the Vedas
a. First part c) Third part
b. Second part d) Fourth part
86. The teachings of the Upanisads represents
a. The goal of the veda c) Meditation
b. Reality d) None of these
87. Monotheism means
a. Many Gods were reduced to one God
b. The whole of existence is reduced to one
c. Multiplicity of Gods
d. None of these
88. Aham Brahmasmi means
a. I am Brahman c) I am Atman
b. I am god d) None of these
89. Atman and Brahman are the term used in the Upanisads to stand for the
a. Ultimate reality c) Man
b. God d) None of these
90. Metrical hymns represent
a. Mantras c) Upanisads
b. Brhmanas d) None of these
91. Everything that is ordered in the universe has
a. God c) Morality
b. Rta d) None of these
92. The law of which varuna is the custodian is called
a. Rta c) Morality
b. God d) None of these
93. Rta literally means
a. The course of thing c) Law
b. Order d) None of these

94. Rta denotes
a. Course c) God
b. The order of the world d) None of these
95. Rta stands for
a. Order c) Law
b. Course d) None of these
96. The ----- were the last literary products of the Vedic period
a. Mantras c) Aranyakas
b. Brahmanas d) Upanisads
97. Mantras and Brahmanas constitute
a. Karmakanda c) Uttarakanda
b. Jnanakanda d) None of these
98. Aranyakas and Upanisads constitute
a. Karmakanda c) Purvakanda
b. Jnanakanda d) None of these
99. The term atman means
a. Soul c) Body
b. Prayer d) Mind
100. What is true about Atman
a. Atman is absolute c) Atman is the sum of thoughts
b. Atman is the sum of Indriyas d) None of these
101. According to the Upanisads; Atman means
a. That which is infinite c) That which is indivisible
b. That which is limited d) That which pervades all
102. Which of the following Upanisads expresses the dialogue between prajapati and Indra to make clear the different states of self
a. Katha c) Chandogya
b. Mundaka d) Mandukhya
103. To enable Indra to realize that the self is the subject of all experiences, prajapati employs
a. The method of doubt c) The method of skepticism
b. The method of abstraction d) None of these
104. To be free from everything is
a. Sum total c) Something
b. Nothing d) None of these
105. The waking condition of the soul is called
a. Visva c) Prajna
b. Taijasa d) Turiya

106. Dreaming condition of the soul is called
a. Visva c) Prajna
b. Taijasa d) Turiya
107. Sleeping condition of the soul is called
a. Visva c) Prajna
b. Taijasa d) Turiya
108. Prajnana means
a. Cognitinal c) Susupta
b. Brilliant d) None of these
109. Match the following
a. Aumkara 1) Svapna
b. A 2) Turiya
c. U 3) Jagarita
d. M 4) Susupti
a. 4,1,3,2 c) 2,3,1,4
b. 2,3,1,4 d) 2,3,4,1
110. Aham Brahmasmi means
a. I am Brahman c) Not this
b. I am Atman d) None of these
111. The Mahavakya 'Prajnanam Brahma' comes in
a. Katha c) Kena
b. Isa d)Aithareya
112. The Upanisadis statement 'That thou art' comes in
a. Isa c) Kene
b. Katha d) Chandogya
113. The Mandukya Upanisads is a part of
a. Rig veda c) Sama
b. Yajur d) Atharvaveda
114. The Upanisads can be said as monists because they believe in
a. One god c) One creator
b. Many gods d) One Reality
115. Brahman is
a. Objective side of ultimate reality c) neither subjective nor objective
b. Subjective side of ultimate reality d)None of these
116. In the Chandogya upanisads Brahman is cryptically described as
a. Sacrifice c) Tajjalan
b. Prayer d) None of these
117. The word Brahman is derived from the root 'Brh' which means
a. To grow or to evolve c) Consciousness
b. Breath d) None of these

118. Taittiriya Upanisads postulates the theory of 'five kosas'. These kosas are

- a. Prithvi, aap, tejas, vayu, akasa
- b. Rupa, rasa, gandha, sparsha and sabda
- c. Anna, prana, manas, vijnana and ananda
- d. None of these

119. Nis prapanca means

- a. Acosmic c) Absolutism
- b. Cosmic d) None of these

120. The word sapra panca means

- a. Acosmic c) Absolutism
- b. Cosmic d) None of these

121. Saccidanda means

- a. Existence consciousness & bliss
- b. Existence absolute and bliss
- c. Real absolute and bliss
- d. None of these

122. Match the following comparison

- a. Bow 1. Atman
- b. Arrow 2. Brahman
- c. Mark 3. Self-collected man
- d. Hunter 4. Pranava

a. 4,1,2,3

b. 4,2,3,1

c. 2,3,4,1

d. 3,2,1,

123. The Brhadaranyaka describes Brahman as

- a. The real of the real c) Sacrifice
- b. Tajj alan d) None of these

124. Neti- Neti negates

- a. All description about the Brahman
- b. The reality of the world
- c. The reality of the jiva
- d. None of these

125. The self is

- a. Immortal c) Self-proved
- b. Self-luminous d) All the above

126. The self is called prajnanam in the

- a. Jagarita state b) Swapna state
- b. Susupti state d) Turiya state

127. The first cause of this universe is

- a. Absolute consciousness c) Beyond age, death & immortality
 - b. Beyond time and space d) All the above
128. The Individual self is
- a. The product of ignorance
 - b. The nearest approach to the absolute
 - c. A knot of the existent and the non-existent
 - d. All the above
129. The individual soul is called
- a. Jiva b) Buddhi
 - b. Mind d) None of these
130. In the empirical condition, the jiva has an outfit of three bodies they are
- a. Sthula, suksma and karana sarira
 - b. Earth, water & fire
 - c. Manas, sense organs & motor organs
 - d. None of these
131. The Mundaka upanishad analysed three states of existence of the jiva ----
- a. Sthula, suksma and karna
 - b. Waking, dream and deepsleep
 - c. Sravana, manana and Nididhyasava
 - d. None of these
132. The three steps of the vedantic training towards self-realization are -----
- a. Yama, Niyama and Asana
 - b. Sravana, manana and Nididhyasana
 - c. Dharana, dhyana and Samadhi
 - d. None of these
133. In the practical teaching of the upanishad the course of discipline prescribed comprises two states
- a. Dharana and dhyana c) Vairagya & Jnana
 - b. Sravana and manana d) None of these
134. Sravana stands for
- a. Study of the upanishads under a proper guru
 - b. Continued reflection
 - c. Meditation
 - d. None of these
135. Nididhyasana means
- a. Meditation c) Continued reflection
 - b. Study of the upanishads d) None of these
136. Manana
- a. Study of the upanishads c) Meditation

- b. Continued reflection upon what has learn d) None of these
137. Meditative exercises is called
- a. Upasana c) Yoga
- b. Brahman realization d)None of these
138. Vairagya means
- a. Removal of ahamkara c)Attachment
- b. Samnyasa d) None of these
139. Jivan mukti attained when
- a. One is alive c) Death
- b. Only after death d) None of these
140. Videha mukti is attained
- a. When one is alive c) Only after death
- b. Life d)None of these
141. The nature of eternal life is
- a. A condition of ananda
- b. A state of joyous expansion of the soul
- c. Where heaven and earth felt to flow together
- d. All the above
142. According to the chandogya, immortality is lifting oneself up to the region of
- a. The deity c) the heaven
- b. The world d) None of these
143. According to Mundaka immortality is
- a. Companion with god c) Companion with devil
- b. Companion with people d) None of these
144. Brahman is called as indeterminate or
- a. Saguna c)Infinite
- b. Nirguna d) None of these
145. All most all Indian thinkers agreed that the moksa is release from
- a. Birth and death c) Death
- b. Birth d) None of these
146. The Bhagavad Gita is part of the great Indian epic -----
- a. Ramayana c) Manusmriti
- b. Mahabharata d) None of these
147. The date of Gita may be assigned to
- a. 6th c B.C c) 4th c B.C
- b. 5th c B.C d) None of these
148. Mahabharata belongs to the ----- group of Vaisnava religion
- a. Bhagavata c) Myth
- b. Purana d) None of these
149. The Bhagavad Gita consists of ----- chapters

- a. 18 c) 17
 b. 16 d) 15
150. Bhagavad Gita literally means
 a. Song c) The Lord's song
 b. Poem d) None of these
151. The Gita represent a unique synthesis of
 a. Action,Devotion and Knowledge c) Devotion and Knowledge
 b. Action & Devotion d) Action and knowledge
152. Karma literally means
 a. Joining c) duty
 b. A deed d) None of these
153. The term Svadharma means
 a. Duty c) One own nature
 b. Duties of one's own d) A deed
154. The society was divided into four classes. They are
 a. Brahmacharya,gargasthya,vanaprasta & Samnyasa
 b. Brahmana,ksatriya,Vaisya and sudra
 c. Wisdom, courage and temperance
 d. None of these
155. Sva-bhava stands for
 a. Ones own duty c) Satva,rajas & Tamas
 b. Ones own nature d)None of these
156. Niskama karma means
 a. Renunciation of action c) Karma
 b. Renunciation in action d) None of these
157. ----- is the basis of bhakti
 a. Faith c) Jnana
 b. Love d) None of these
158. There are ----- kinds of devotees
 a. Four c) Three
 b. Two d) None of these
159. The discipline of Jnana-yoga is of -----
 a. Three fold c) One
 b. Two-fold d) None of these
160. ----- does not refer to the Atman
 a. Ksetrajna b) Aja
 b. Ksetra d) Avinasa
161. Nivrtti refers to -----
 a. Turning away from activity c) What is good
 b. Living in the midst of society d) None of these

162. ----- recommended living in the midst of society
a. Pravrti c) Withdrawing from the world
b. Giving up of all karma d) None of these
163. Man of steady wisdom is known as -----
a. Yogi c) Jnani
b. Sthitha prajna d) None of these
164. The soul, which is liberated while alive, is known as
a. Videhemukta c) Death
b. Jivan mukta d) None of these
165. Lokasamgraha refers to
a. Renunuation of action c) Work for the well being of oneself
b. Work for the well being of the society d) None of these
166. A state free from all misery is the state of the
a. Bound soul c) Soul
b. Liberated soul d) None of these
167. According to the Gita the liberated soul is known as
a. Sthithaprajna c) Karmayogi
b. Moksa d) None of these
168. The first chapter of Gita is
a. The Hesitation and despondency of Arjuna
b. Samkhya theory and yoga practice
c. Karma yoga and the method of work
d. The way of knowledge
169. The mood of despair in which Arjuna is found in the first chapter of the Gita is
a. Pacifism c) An essential step in the upward path
b. Narrowness d) None of these
170. Some people have tried to read in the Gita a -----
a. Cult of murder c) Predicament
b. Philosophical discussion d) None of these
171. The central teaching of the Gita is
a. Niskamakarma c) Jnana yoga
b. Bhaktiyoga d) None of these
172. The author of the Gita is
a. Valmiki c) Manu
b. Vyasa d) None of these
173. The sthithaprajna is firmly rooted in the higher self and is unmoved by the pairs of opposites such as
a. Cold and heat c) Joy and Sorrow

b. Honour and dis honour d) All the above

174. Ksetra means

a. Body c) Battlefied

b. Soul d) None of these

175. Ksetrajna means

a. Soul c) Battlefied

b. Body d) None of these

176. According to the theory of Karma, a man's nature and life are determined by

a. His life style c) His own past lives

b. His present life d) None of these

177. The higher perspective of action which comes through detachment

a. Yoga c) Karma

b. Karmasu Koushalam d) None of these

178. There are three fundamental qualities or gunas which is present in every individual.

They are

a. Sattva,Rajas and Tamas c) Rupa,rasa and gandha

b. Earth,water,air d) None of these

179. According to Sankara(Gitabhasya) those in whom Sattva is predominant is named as

a. Ksatriya c) Vaisya

b. Brahman d) Sudra

180. The duties of the individuals of the each varna is determined in accordance with

a. Their birth c) Guna

b. Their nature d) None of these

181. Svadharma is based on

a. Varna c) Svabhava

b. Guna d) None of these

182. Bhakti yoga is for the man of

a. Emotional nature c) Karmayogi

b. Jnani d) None of these

183. Disinterested service to God is known as

a. Jnana c) Karma

b. Bhakti d) None of these

184. Bhakti like Nishkama karma can be performed only by a true

a. Yogi c) devotee

b. Jnani d) None of these

185. The object of devotion according to Gita is to become

a. Purusottama c) Yogi

- b. Jnani d) None of these
186. The literal meaning of the word yoga is
 a. Synthesis c) Union
 b. Karma d) None of these
187. A Yogi according to Gita is a
 a. Bhakta c) Jnani
 b. Sthita-prajna d) None of these
188. The Upanisads, the Brhma-sutra and the ----- are called
 'prasthan-traya'.
 a. Puranas c) Isha-Bhasya
 b. Gita d) None of these
189. The main spirit of the Gita is that of the
 a. Samkhy c) Vedanta
 b. Upanisads d) Buddhism
190. A karma-yogin is one who renounces
 a. The world c) The desire for the fruits of his actions
 b. All worldly pleasure d) None of these
191. The very lesson that the gita teaches is that the soul is
 a. Indestructible c) Unborn
 b. Eternal d) All the above
192. The central teaching of the Bhagavad gita is the same as that of
 a. Upanisads c) Jana
 b. Buddhism d) None of these
193. In the Gita the personal God is known as
 a. Purusottma c) Arjuna
 b. Sri krishna d) None of these
194. The Gita is some times called
 a. Upanisads c) Vaisnavism
 b. Harigita d) None of these
195. The Gita is in the form of a dialogue between
 a. Sanjaya and Arjuna c) Pandava and Sri krishna
 b. Sri krishna and Arjuna d) None of these

ANSWER KEYS

1. (d)
2. (c)
3. (b)
4. (d)
5. (a)

6. (c)
7. (d)
8. (a)
9. (b)
10. (d)
11. (b)
12. (a)
13. (c)
14. (d)
15. (a)
16. (b)
17. (c)
18. (b)
19. (c)
20. (d)
21. (c)
22. (c)
23. (a)
24. (d)
25. (b)
26. (b)
27. (d)
28. (a)
29. (c)
30. (b)
31. (c)
32. (d)
33. (a)
34. (d)
35. (b)
36. (a)
37. (d)
38. (b)
39. (a)
40. (d)
41. (a)
42. (b)
43. (d)
44. (a)
45. (c)
46. (b)
47. (a)
48. (a)
49. (a)
50. (b)
51. (b)

- 52. (b)
- 53. (a)
- 54. (a)
- 55. (b)
- 56. (a)
- 57. (a)
- 58. (a)
- 59. (a)
- 60. (c)
- 61. (a)
- 62. (b)
- 63. (c)
- 64. (c)
- 65. (a)
- 66. (a)
- 67. (b)
- 68. (a)
- 69. (c)
- 70. (a)
- 71. (b)
- 72. (a)
- 73. (b)
- 74. (a)
- 75. (b)
- 76. (c)
- 77. (c)
- 78. (a)
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- 81. (c)
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- 95. (c)
- 96. (d)
- 97. (a)

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- 100. (a)
- 101. (d)
- 102. (c)
- 103. (b)
- 104. (b)
- 105. (a)
- 106. (b)
- 107. (c)
- 108. (a)
- 109. (c)
- 110. (a)
- 111. (d)
- 112. (d)
- 113. (d)
- 114. (d)
- 115. (a)
- 116. (c)
- 117. (a)
- 118. (c)
- 119. (a)
- 120. (b)
- 121. (a)
- 122. (a)
- 123. (a)
- 124. (a)
- 125. (d)
- 126. (b)
- 127. (d)
- 128. (a)
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- 131. (b)
- 132. (b)
- 133. (c)
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- 136. (b)
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- 139. (a)
- 140. (c)
- 141. (d)
- 142. (a)
- 143. (a)

- 144. (b)
- 145. (a)
- 146. (b)
- 147. (b)
- 148. (a)
- 149. (a)
- 150. (c)
- 151. (a)
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- 168. (a)
- 169. (c)
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- 172. (b)
- 173. (d)
- 174. (a)
- 175. (a)
- 176. (c)
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- 180. (c)
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- 183. (b)
- 184. (b)
- 185. (a)
- 186. (c)
- 187. (b)
- 188. (b)
- 189. (b)

190. (c)

191. (d)

192. (a)

193. (a)

194. (b)

195. (b)