Choose the most appropriate answer. Mark only one.  

1. Which of the following is the svarūpa of viveka?  
   □ Brahman is eternal, and the world is impermanent.  
   □ Brahman is real, and the world is an illusion.  
   □ Jīva and Brahman are identical.  
   □ The world is real and Brahman is illusory.

State True or False (T/F)  

1. The terms ‘anitya’ and ‘mithyā’ mean the same, they being synonymous.

Choose the correct statements. Check all that apply.  

1. What is vairāgya with respect to the world of objects?  
   □ Not depending upon the world of objects for happiness  
   □ Ability to give up an object without being affected  
   □ Not benefitting from the objects of the world even if they are required for the accomplishment of one’s duties, for they are impermanent  
   □ Pursuing objects, for they give joy in the present, though they are impermanent in nature  
   □ To escape from worldly responsibilities, for they are a source of trouble and pain

Match the following.  

Map the fourfold analysis of sādhana-catuṣṭaya to their import.  

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
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<tbody>
<tr>
<td>a) Hetu</td>
<td>(1) Effect</td>
</tr>
<tr>
<td>b) Svarūpa</td>
<td>(2) Cause</td>
</tr>
<tr>
<td>c) Kārya</td>
<td>(3) Perfection</td>
</tr>
<tr>
<td>d) Avadhi</td>
<td>(4) Nature</td>
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