

**Paper XVII B - Introduction to *Indian Aesthetics* ( Sem IV)**

1. The classical Aesthetician in ancient India who created *Natyasastra* is
  - A. Kuntaka
  - B. Abhinavagupta
  - C. Bharata
  - D. Shankaracharya
  
2. *Bhava* in Indian Aesthetics is used to convey
  - A. Feelings or Emotions
  - B. Satvik, Tamasik and Rajasic responses
  - C. Sthayi, Sanchari, Satvika
  - D. All of the above
  
3. *Dhvani* as the suggested meaning is divided into three types -
  - A. vastu alamkāra and rasa
  - B. Beginning, middle and the end
  - C. Swara, vyanjana and kriya
  - D. Madhura, Soumya and Shreshtha
  
4. The temporary emotions are termed as the \_\_\_\_\_
  - A. Sanchari bhava
  - B. Textual feeling
  - C. Spontaneous Overflow
  - D. Adhaikari bhava
  
5. \_\_\_\_\_ is the major concept to study and explore in aesthetics
  - A. Honesty
  - B. Beauty
  - C. Unity
  - D. Truth
  
6. The \_\_\_\_\_ pleasure constitutes of the conceptualization and perception of beauty
  - A. Aesthetic
  - B. Ethical
  - C. Worldly
  - D. Lucrative

7. The theories in aesthetics broadly consists of
- Description of the ideas and forms of beauty
  - Analysis of language and style
  - Good translation of texts
  - More detective diagnosis of etymology
8. The \_\_\_\_\_ school is known for Vamana's declaration *Ritiratma Kavyasya*
- Prakriti
  - Eastern
  - Riti
  - Collaborative
9. All the aestheticians in India had been theoretically forming various principles about the elements like \_\_\_\_\_
- Love and such emotions
  - Service, devotion, sacrifice and so on
  - Delight through rasas like anger and compassion
  - All of the above
10. *Rasa* as a term originally derives from the \_\_\_\_\_
- Tastes relished by people in eating food
  - Juices of herbs used in ancient medical practices
  - Flavors and fragrances for flowers
  - Mild or wild taste of the medicines
11. *Siddhanta* in Indian aesthetics conveys the \_\_\_\_\_
- The titles as declarations
  - The textual principles
  - The doctrine or dogma
  - The rules of sports
12. The Sanskrit term *Abhinaya* refers to the art of \_\_\_\_\_
- Moving hands and making faces
  - Acting the role or the character
  - Dance and music in the background
  - The presence of *New things Now*

13. Which of the following is not included in the types of *Rasa*
- A. Terror and fear
  - B. Bravery and heroism
  - C. Compassion and pity
  - D. Universality and truth
14. \_\_\_\_\_ the ninth *Rasa*, of which the deity is Lord Vishnu, was added later to the rasa school
- A. Inner Voice in crisis
  - B. Shanti or Peace
  - C. Greed or avarice
  - D. Prayer and Blessing of gods
15. The rasa called *Bibhatsam* means \_\_\_\_\_
- A. Disgust or aversion
  - B. Cultural conversion
  - C. Structural subversion
  - D. Either fusion or illusion
16. Plato and Aristotle spoke of \_\_\_\_\_ as the re-presentation or imitation of nature in art
- A. Natural crisis
  - B. Diagnosis
  - C. Poetic justice
  - D. Mimesis
17. The feminist aesthetics mainly deals with
- A. The opposition to the male oriented principles of pleasure
  - B. The social patriarchal set up in forming the standards of beauty
  - C. The social and corporate practice of fashion show
  - D. None of the above singularly
18. The aesthetics of Interpretation involves keenly with
- A. Experiential understanding of the arts or literary works
  - B. Experimental structuring of new works in art
  - C. Experimental writing of truth in general
  - D. Experimental conclusions of the craft of writing
19. In which writing by R. Tagore does the following line occur  
“For Art, like life itself, has grown by its own impulse....”
- A. Religion, Spirituality, and Philosophy
  - B. What Is Art?
  - C. Gitanjali
  - D. Omnibus

20. Deepa Mehta in Indian feminist context, is known for her films on the elemental titles as
- A. Fire, Earth, Water
  - B. Space Race Gender
  - C. Society Men and Women
  - D. None of the above
21. Interior design could be an instance of \_\_\_\_\_.
- A. Aesthetics of interpretation
  - B. Aesthetics of imitation
  - C. Aesthetics of Devotion
  - D. Aesthetics of Relation
22. Popular literature is often considered as
- A. Literature of Desperation
  - B. Not suitable for academic courses
  - C. Opposite to serious or canonical literature
  - D. All of the above
23. Where did Sri Aurobindo practice Yoga and the studies in cult of spirituality?
- A. Calcutta
  - B. Puducherry
  - C. Delhi
  - D. Madras
24. The theology of poem *Savitri* is taken from \_\_\_\_\_
- A. Ramayana
  - B. Gita
  - C. Mahabharata
  - D. Purana
25. What kind of woman can be a dutiful wife according to Manu?
- A. Who blindly obeys her husband
  - B. Who after life also be with her husband
  - C. Who controls her husband's mind
  - D. None of the above