

## Examrace

### Competitive Exams: Philosophy MCQs (Practice\_Test 35 of 90)

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1. Which one of the following is not correct according to Buddhist philosophy?
  - a. The universal is a mental construction
  - b. 'The universal man' is a figment of imagination
  - c. The universal is a mere name
  - d. The universal is a real entity
2. Pramana in Indian philosophy implies
  - a. means of knowledge
  - b. means of valid knowledge
  - c. means of invalid knowledge
  - d. the thing to be known
3. The Naiyayikas accepts cognition of nonexistence as generated by
  - a. Perception
  - b. Inference
  - c. Comparison
  - d. Verbal testimony
4. Which of the following doctrines regarding the validity of knowledge is advocated by the Nyaya-Vaisesika system?
  - a. Extrinsic validity of knowledge
  - b. Intrinsic validity of knowledge
  - c. The idealistic theory of knowledge
  - d. The illusory theory of knowledge
5. According to Buddhism, which one of the following is correct?
  - a. Valid knowledge is attainable through inference, comparison and verbal testimony
  - b. Valid knowledge is attainable through inference only

- c. Valid knowledge is attainable through both perception and inference
- d. Valid knowledge is attainable through perception, inference, comparison and verbal testimony
6. 'True cognition is the apprehension of an object (visaya) which is above doubt (asamdigdha) , free from error (aviparita) and has not been previously known (anadhigata) and so falls outside the scope of memory (smriti) ' is the definition given by
- Nyaya
  - Jainism
  - Sankhya
  - Buddhism
7. According to Nyaya valid knowledge consists in the manifestation of an object as it really is. It is the application of
- Correspondence theory of truth
  - Coherence theory of truth
  - Pragmatic theory of truth
  - Self-evident theory of truth
8. Which of the following theories holds that a true proposition is one that describes an actual state of affairs?
- Coherence theory
  - Pragmatic theory
  - Phenomenological theory
  - Correspondence theory
9. Consider the following statements:
- Ethical judgements are universalizable
  - Logical relation among ethical judgements are
  - The evaluative meaning of 'Good' can be used to effect a change in the description meaning of it.

Which of these statements is/are acceptable to R M Hare?

- 1 only
- 1 and 2
- 2 and 3

d. 1,2 and 3

10. According to Stevenson, moral disagreement does not involve which one of the following?

- a. Disagreement in belief
- b. Disagreement in attitude
- c. Disagreement in both belief and attitude
- d. Disagreement in neither belief nor attitude

11. Which one of the following views does not accept that moral judgements are supervenient on the description of the object of moral judgement?

- a. Descriptivism
- b. Prescriptivism
- c. Intuitionism
- d. Emotivism

12. Consider the following statements:

- a. He who abides in the self and has found joy, satisfaction and peace in self.
- b. He has given up all his desires.
- c. He is not affected by pain, pleasure, passion fear and anger.
- d. He has withdrawn all his senses from the attraction of their object

Which of the above statements correctly describe (s) sthitaprajna according to Gita?

- a. 1 only
- b. 2 and 4
- c. 2 and 3
- d. 1,2, 3 and 4

13. Which one of the following is not acceptable in the Gita's concept of niskama karma?

- a. The agent's concern is solely with the action, never with its fruits
- b. There follows no result from the action done
- c. The results cease to be ends because they are not desired
- d. There can be no end conceivable apart from desire

14. Aparigraha is a part of Jain ethics because

- a. there are limited resources in the universe

- b. material possession leads to attachment
- c. it is desirable to be poor and simple
- d. it ensures better distribution of wealth

15. Match List-I with List-II and select the correct answer:

List-I (Description)	List-II (Name)
A. Influx of matter into the soul	1. Samvaras
B. Complete elimination of matter from the soul	2. Asrava
C. Passions of the soul	3. Nirjara
D. Stoppage of influx of matter into the soul	4. Vikara

**A B C D**

- a. 5 1 4 3
- b. 2 3 5 1
- c. 5 3 4 1
- d. 2 1 5 3

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