

Examrace

Competitive Exams: Philosophy MCQs (Practice_Test 89 of 90)

Glide to success with Doorsteptutor material for competitive exams : **get questions, notes, tests, video lectures and more-** for all subjects of your exam.

1. Which one of the following statements is not admitted by Plato?
 - a. Universals are unchanging and eternal
 - b. Universals are more real than particulars
 - c. Universals have an independent existence while particulars have only a borrowed existence
 - d. Universals can exist only in particulars

2. Consider the following statements: According to Aristotle
 - a. Universals do not exist separately from individual things.
 - b. Without the theory of Universals there could be no scientific knowledge.
 - c. As Universals are motionless, they could help us to understand things as we know them

Of these statements

 - a. 1 and 2 are correct
 - b. 1 and 3 are correct
 - c. 2 and 3 are correct
 - d. 1,2 and 3 are correct

3. Which one of the following pairs is not correctly matched?
 - a. Forms alone are real and eternal and are true objects of Knowledge 褒Plato
 - b. There are four types of causes 褒Aristotle
 - c. Knowledge is agree mentor disagreement between ideas 褒Locke
 - d. It is possible to have abstract general ideas 褒Berkeley

4. It is impossible to form an idea of a triangle which is neither equilateral, nor isosceles, nor scalene. This view is the same as saying that
 - a. there can be imageless thought
 - b. it is possible for the mind to form any kind of abstract idea

- c. general ideas exist over and above particular area
- d. any word used for designating the common features of a class of things is a mere name
5. According to the Vaisheshika School, the Universal 'cowhood' is
- eternal, one and residing in many
 - non-eternal, one and residing in many
 - non-eternal and many
 - eternal and many
6. Match List I with List II and select the correct answer using the codes given below the lists:

List-I (Theses)	List-II (Philosophers)
A. Thought deals only with particular ideas	1. Aristotle
B. Reason is concerned essentially with the Universal and cannot deal directly with anything individual	2. Buddhists
C. Universal runs through particulars	3. Berkeley
D. Universals are imaginary constructions	4. Plato

A B C D

- 4 3 1 2
 - 4 3 2 1
 - 3 4 2 1
 - 3 4 1 2
7. Words, according to Buddhists, express
- real universals
 - real particulars
 - both universals and particulars
 - none of the above

8. 'Anumana can at best provide probable knowledge of an object.' This view is maintained by
- Mimamsa
 - Carvaka
 - Jainism
 - Buddhism
9. 'Just as we know that there is a tiger in the cage through perception, we also know that there is no tiger in the cage through perception.' This statement is acceptable to
- Naiyayikas
 - Advaitins
 - Buddhist
 - Carvakas
10. In Purvavat anumana, we infer
- the unperceived effect from a perceived cause
 - the unperceived cause from a perceived effect
 - not on the basis of causation but on uniformity of co-existence
 - imperceptible cause from perceptible effects
11. In the statement 'Rose is red' the relation between rose and red, according to vaishesika, is a case of
- Samyoga
 - Svarupa
 - Tadatmya
 - Samavaya
12. According to Nyaya-vaishesika which one of the following represents the correct sequence of the five members of syllogism?
- Hetu, Udaharana, Pratijna, Upanaya, Nigamona
 - Pratinja, Udaharana, Hetu, Nigamanu, Upanaya
 - Pratijna, Hetu, Upanaya, Udaharana, Nigamana
 - Pratijna, Hetu, Udaharana, Upanaya
Nigamana
13. According to the Nyaya school, vyatireki vyapti between hetu and sadhya obtains when

- a. all cases of hetu are cases of absence of sadhya
 - b. some cases of hetu are cases of sadhya
 - c. some cases of sadhya are cases of hetu
 - d. all cases of absence of sadhya are cases of absence of hetu
14. Which one of the following alternatives is accepted by Nyaya system?
- a. Svatah-pramanya, Paratah-apramanya
 - b. Svatah-pramanya, Svatah-apramanya
 - c. Paratah-pramanya, Svatah-apramanya
 - d. Paratah-pramanya, Paratah-apramanya
15. Nirvikalpaka pratyaksa, according to the Buddhist philosophy, believes to have
- a. the awareness of the particular object in a vague, indefinite and inarticulate manner
 - b. the awareness of the basic unrelated particular
 - c. awareness that reveals itself
 - d. the perceptual awareness of the particular object for the first time

Developed by: [Mindsprite Solutions](#)