

IST SEMESTER MA DEGREE (CBS) Examination

PRIVATE REGISTRATION

PL010103- INDIAN EPISTEMOLOGY

MCQ

1. The branch of philosophy which deals with various theories of knowledge is called
 - a. Metaphysics
 - b. Epistemology
 - c. Axiology
2. 'Prama' means
 - a. Valid Knowledge
 - b. Reality
 - c. Error
3. Means of Valid knowledge is
 - a. Pramatha
 - b. Pramana
 - c. Prameya
4. Object of Valid Knowledge is
 - a. Pramatha
 - b. Pramana
 - c. Prameya
5. 'Jnana' means
 - a. Consciouness
 - b. Cognition
 - c. Intellect
6. Mental process of acquiring knowledge through thought ,experience and perception is called
 - a. Consciouness
 - b. Cognition
 - c. Intellect
7. The ability to retain knowledge in the brain is called
 - a. Memory
 - b. Learning
 - c. Intelligence
8. Anubhava includes
 - a. Direct Perception
 - b. Apprehension
 - c. Both
9. 'Maya' is the
 - a. Power of Illusion
 - b. power of memory
 - c. Power of intuition
10. Art of debate which analyses the nature and source of knowledge and its validity is called
 - a. Anubhava
 - b. Tarka
 - c. Vishesha
11. How many Pramanas are mentioned in Vedas
 - a. 5
 - b. 7
 - c. 3
12. Which among the following Pramanas is not accepted by Nyaya
 - a. Prathyaksha
 - b. Arthapatti
 - c. Anumana
13. Direct and immediate knowledge obtained through the contact between object and sense organs is
 - a. Perception
 - b. Inference
 - c. Verbal testimony
14. Simple apprehension is called
 - a. Nirvikalpaka Prathyaksha
 - b. Savikalpaka Prathyaksha
 - c. Laukika Prathyaksha
15. The second stage of Perception is called
 - a. Nirvikalpaka Prathyaksha
 - b. Savikalpaka Prathyaksha
 - c. Laukika
16. Perception within the limits of sense organs is called
 - a. Nirvikalpaka Prathyaksha
 - b. Savikalpaka Prathyaksha
 - c. Laukika Prathyaksha

17. Perception beyond the limits of sense organs is called
 - a. Nirvikalpaka Prathyaksha
 - b. Alaukika Prathyaksha
 - c. Laukika Prathyaksha
18. Mediate and indirect knowledge obtained through previous perception is called
 - a. Perception
 - b. Inference
 - c. Verbal testimony
19. Establishment of Universal relation between two inseparable objects is called
 - a. Hetu
 - b. Udaharana
 - c. Vyapti
20. The first step in the Nyaya Syllogism is called
 - a. Pratijna
 - b. Vyapti
 - c. Nigamana
21. Which among the following is not a step in Nyaya Syllogism
 - a. Pratinjna
 - b. Udaharana
 - c. Samanya
22. How many steps are there in Nyaya Syllogism
 - a. 3
 - b. 5
 - c. 7
 - d. 8
23. Valid knowledge obtained through the utterances of a trustworthy person is called
 - a. Prathyaksha
 - b. Anumana
 - c. Sabda
24. Which among the following is regarded as Sabda pramana by Nyaya
 - a. Bhagavad Gita
 - b. Veda
 - c. Mahabharata
25. Mediate and indirect knowledge derived from the similarity between two objects is
 - a. Perception
 - b. Comparison.
 - c. Verbal testimony
26. Which one among the following is called 'Indian Logic'
 - a. Nyaya
 - b. Vaiseshika
 - c. Sankhya
27. Jaina theory of Reality is called
 - a. Syad vada
 - b. Kshanika vada
 - c. Anekanda vada
28. The only pramana accepted by Charvaka is
 - a. Perception
 - b. Inference
 - c. Comparison
29. The word 'Jaina' came from the word
 - a. Jiva
 - b. Ajiva
 - c. Jina
30. Jaina Philosophy is
 - a. Realistic
 - b. Idealistic
 - c. Both
31. Jaina theory of knowledge is called
 - a. Syad vada
 - b. Kshanika vada
 - c. Anekanda vada
32. The word 'Syad' means
 - a. Many
 - b. Probable.
 - c. Complex
33. According to Jainism how many probable judgements which leads to relative knowledge is
 - a. 5
 - b. 7
 - c. 9
34. Probable judgements which leads to relative knowledge according to Jainism is called
 - a. Pratitya samutpada
 - b. Saptabhangi naya
 - c. Ashtanga marga
35. Which among the following is not come under Saptabhangi naya
 - a. Syad Asti
 - b. Syad Nasti
 - c. Syad Asteya

36. Which among the following is a sect of Jainism
 a. Svetambara b. Digambara c. Both
37. How many pramanas accepted by Purvamimamsa
 a. 6 b. 7 c. 9
38. The only pramana through which Non-existence of an object is possible is
 a. Upamana b. Pratyaksha c. Anupalabdhi
39. Presumption is
 a. Upamana b. Anupalabdhi c. Arthapatti
40. Purvamimamsa explains self validity in knowledge through
 a. Kshanika vada b. Svatah Pramanya vada c. syad vada
41. The word 'Anumana' means
 a. Prior knowledge b. After Knowledge c. Annihilative knowledge
42. Through Inference we get
 a. Direct Knowledge b. Immediate Knowledge c. Mediate Knowledge
43. Inference depends on
 a. Comparison b. Presumption c. Perception
44. Nyaya Philosophy gives prime importance to
 a. Perception b. Inference c. Comparison
45. Only pramana which gives direct knowledge about an object is
 a. Perception b. Inference c. Comparison
46. Only pramana which gives immediate knowledge about an object is
 a. Perception b. Inference c. Comparison
47. According to Jainism man in the bounded stage gets
 a. Relative Knowledge b. Absolute knowledge c. Both
48. According to Jainism Mukta can achieve
 a. Relative Knowledge b. Absolute knowledge c. None
49. Jainism believe that one can attain moksha through achieving
 a. Wealth b. Satisfying one's desire c. Kevala jnana
50. Mimamsa thinker Prabhakara's theory of Error is called
 a. Akhyati b. Viparitha Khyati c. Niruktha
51. Mimamsa thinker Kumaila Bhatta's theory of Error is called
 a. Akhyati b. Viparitha Khyati c. Niruktha
52. Theory of according to Nyaya system is
 a. Anyathakhyati b. Akhyati c. Viparitha Khyati
53. The theory which state that error consists in the apprehension of an object as a different object is
 a. Anyathakhyati vada b. Akhyati vada c. Viparitha Khyati vada
54. The error caused by viewing rope as snake is an example of
 a. Akhyati b. Viparitha Khyati c. Anyathakhyati

55. Indian theory of error is called

- a. Kshnika Vada b. Khyati vada c. Anekandha vada

56. There are ----- major theories of error in Indian epistemology

- a. 10 b. 6 c. 4

57. Theory of error advocated by Ramanuja is

- a. Satkhyati b. Viparitha Khyati c. Akhyati

58. Theory of error advocated by Sunyavadins is

- a. Satkhyati b. asatkhyati c. Akhyati

59. Theory of error advocated by Advadins is

- a. Satkhyati b. asatkhyati c. Anirvachniya khyati

60. Error caused due to non-perception of difference between different cognitions is called

- a. Akhyati b. Viparitha Khyati c. Anyathakhyati

61. Apprehension of the non-existent is

- a. Satkhyati b. asatkhyati c. Akhyati

62. Madhyamika buddhism advocates

- a. Asatkhyati vada b. Viparitha Khyati vada c. Anyathakhyati vada

63. The most important Pramana according to Purva mimamsa is

- a. Perception b. Inference c. Verbal testimony

64. Anupalabdhi is accepted as a Pramana by -----school of Mimamsa

- a. Prabhakara b. Kumarila c. Both

65. Jainism considered Absolute Knowledge as

- a. Prathyaksha Jnana b. Paroksha jnana c. Kevala Jnana

66. How many Pramanas are accepted by Nyaya

- a. 5 b. 4. c. 3

67. How many Pramanas are accepted by Purva mimamsa

- a. 5 b. 4. c. 6

68. Knowledge obtained through the reliable statement of scripture is

- a. Perception b. Inference c. testimony

69. Which pramana means Non-cognition
a. Pratyaksha b. Anupalabhi c. Arthapatti
70. Which pramana means Presumption
a. Pratyaksha b. Anupalabhi c. Arthapatti
71. Validity of Inference is refuted by
a. Charvaka b. Nyaya c. Samkhya
72. Vyapthi is rejected by
a. Mimamsa b. Visishta Advaita c. Charvaka
73. Which among the following is mediate knowledge according to Jaina epistemology
a. Mathi b. Shrutha c. Both
74. According to Jaina Epistemology, there are -----types of immediate Knowledge
a. 2 b. 3 c. 4
75. Jaina Epistemology regarded Kevala as
a. Immediate Knowledge b. Mediate Knowledge c. Indirect Knowledge
76. Partial knowledge of innumerable aspects of a thing is called
a. Kevala b. Naya c. Shruta
77. According to Jaina Epistemology, there are -----types of Nayas
a. 6 b. 7 c. 8
78. ----- is the theory of relativity of knowledge
a. Kshnika vada b. Syad vada c. sunya vada
79. Pramanas accepted by Vaiseshika system
a. Perception b. Inference c. Both
80. Indian epistemology aims at
a. Realization of highest Truth b. Economy c. Business management
81. Mimamsa literally means
a. Knowledge b. Reverted Knowledge c. Partial Knowledge
82. Nyaya maintains the theory of-----
a. Paratahpramanyavada b. Kshanikavada c. Swadhahpramanyavada

83. Nyaya describe Fallacious reasons as
 a. Hetvabhasa b. Satyabhasa c. Asatyabhasa
84. Jaina epistemology Avadhi is regarded as
 a. Mediate Knowledge b. Immediate Knowledge c. Both
85. Jaina epistemology Manahpariyaya is regarded as
 a. Immediate Knowledge b. Mediate Knowledge c. Both
86. Jaina epistemology Kevalai is regarded as
 a. Mediate Knowledge b. Immediate Knowledge c. Both
87. Shruta is the knowledge derived from
 a. Perception b. Inference c. Authority
88. Alaukika Pratyaksha is otherwise known as
 a. Laukika Pratyaksha b. Yogic Pratyaksha c. Both
89. Laukika Pratyaksha is
 a. Ordinary Perception b. Extra ordinary Percetion c. Both
90. Alaukika Pratyaksha is
 a. Ordinary Perception b. Extra ordinary Percetion c. Both
91. Which Naya is relted to objects or meanings
 a. Artha naya b. Sabda naya c. Vyavahara naya
92. The standpoint in which the real is identified with the momentary is called
 a. Sabda naya b. Vyavahara naya c. rjusutra naya
93. According to which Naya a name should be applied to an object only when its meaning is fulfilled
 a. . Evambhuta nayab. Sabda naya c. Vyavahara naya
94. In Rjusutra naya the Real is identified with
 a. Consistancy b. Abslute c. Momentary
95. According to Jainism mistaking a partial truth for the Absolute truth is called
 a. Syad b. durniti c. Abhava
96. The author of Nyay Sutra
 a. Gautama b. Kanada c. Jaimini

97. According to Nyaya system well defined Perception is called

- a. Determinate perception b. indeterminate perception c. Ordinary perception

98. Subject of Valid Knowledge is

- a. Pramatha b. Pramana c. Prameya

99. According to Jainism Perception through the activity of sense organs is called

- a. Mati Jnana b. Shruta Jnana c. Avadhi Jnana

100. According to Jainism knowledge revealed by scriptures is called

- a. Mati Jnana b. Shruta Jnana c. Avadhi Jnana

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MCQ – ANSWER KEY

1.	B	21	C	41	B	61	B	81	B
2.	A	22	B	42	C	62	A	82	A
3	B	23	C	43	C	63	C	83	A
4	C	24	B	44	B	64	B	84	B
5	B	25	B	45	A	65	C	85	A
6	B	26	A	46	A	66	B	86	B
7	A	27	C	47	A	67	C	87	C
8	C	28	A	48	B	68	C	88	B
9	A	29	A	49	C	69	B	89	A
10	B	30	A	50	A	70	C	90	B
11	C	31	A	51	B	71	A	91	A
12	B	32	B	52	A	72	C	92	C
13	A	33	B	53	A	73	C	93	A
14	A	34	B	54	C	74	B	94	C
15	B	35	C	55	B	75	A	95	B
16	C	36	C	56	B	76	A	96	A
17	B	37	A	57	A	77	B	97	A
18	B	38	C	58	B	78	B	98	A
19	C	39	C	59	C	79	C	99	A
20	A	40	B	60	A	80	A	100	B

