

PHILOSOPHY (INDIAN AESTHETICS)

1. Rta literally means _____

1. The course of things
2. Seasons
3. Ceremony
4. Temporal changes

2. Rta is a _____

1. Law
2. Method
3. Duty
4. Obligation

3. Rta can be said as _____

1. The immanence of justice
2. Chief justice of this world
3. The supreme administrator
4. All of the above

4. The regularity of the movements of the sun, moon, and stars, the alterations of day and of night, and of the reasons are because of

1. Rta works
2. Rta applied
3. Rta fixed
4. Rta moves

5. Rta denotes

1. Permanancy of the world
2. The order of the worls
3. Mortality of living beings
4. Eternity of the absolute

6. Rta is the principle for everything _____

1. that occurs in the universe
2. that happens in the universe
3. that is ordered in the universe
4. that is related to God

7. What is true about Rta?

1. A cosmic order
2. The settled will of a supreme God
3. The law of morality and righteousness
4. All of the above

8. Rta is as _____

1. God can transgress it
2. God cannot transgress it
3. God can change it
4. God can make it

9. The whole universe is founded on _____

1. Vedas and moves by it

2. Sesanaga and stayed on it
3. Rta and moves in it
4. Brahma and moves in him

11. Who is known as rtasyagopa?

1. Indra
2. Varuna
3. Surya
4. Rta

12. Who are the keepers of Rta and forgivers of sin?

1. Indra and Varuna
2. Mitra and Surya
3. Indra and Surya
4. Varuna and Mitra

13. Who are called the Adityas (the sons of Adity)

1. Varuna and Mitra
2. Mitra and Bhaga
3. Aryaman and Bhaga
4. Varuna, Mitra, Aryaman and Bhaga

14. Varuna is associated with _____

1. The morning light
2. The sunlight
3. The night-sky

4. The stars light

15. Mitra is association with _____

1. the sun light
2. the morning light
3. the night sky
4. the stars light

16. What is true about Brahmanical religion _____

1. Prayer comes to mean the muttering of mantras
2. Loud petitions were thought necessary to rouse God to action
3. Priest claimed for himself the dignity of God on earth
4. All of the above

17. Anyone could become immortal like the Gods by _____

1. Performing sacrifices
2. Praying the God
3. Uttering the mantras
4. Learning the magic

18. We can depose Indra from his throne in heaven if we perform _____

1. A thousand horse sacrifice
2. Our duties well
3. A hundred horse sacrifice
4. Kindness in all actions

19. The sacrifices were made as a rule for gaining _____

1. Earthly profits
2. Heavenly bliss
3. Purified soul
4. Mearness of God

20. The Yajmana or the man for whom the rite is performed _____

1. Is a passive agent
2. Is a active agent
3. Prays
4. Utters the mantras

21. As a Brahmocarín or student, a Brahmin _____

1. Must control his passions
2. Wait on his preceptor
3. Beg for his food
4. All of the above

22. Who says, `A twice-born man, a Brahmin, ksatriya, or Vaisya unlearned in the Vedas soon falls even while living to a condition of Sudra`

1. Manu
2. Brhaspati
3. Prajapati
4. Yajnyavalkya

23. Vedas give importance of the _____

1. Spiritual profits
2. Physical profits
3. Economical profits
4. More of the above

24. Godliness , the first duty, consist in _____

1. the mechanical performance of fixed ritual
2. Praise and good works
3. trying to be divine as much as possible
4. 2 and 3

24. Agni is the lord of _____

1. Vows
2. Speech
3. Truth
4. Righteousness

25. Vak is the lord of _____

1. Vows
2. Speech
3. Truth
4. Righteousness

26. Adultery is condemned as a sin against the God

1. Specially Varuna
2. Agni

3. Vak

4. None of the above

27. In all cases of evil doing-

1. Confession is supposed to make the guilt less

2. Offerings to the Gods is supposed to make the guilt less

3. There is no way to lessen the guilt

4. Asceticism is the way to lessen the guilt

28. A worthy ideal , for the Gods are supposed to have obtained divine rank by austerity is _____

1. Asceticism

2. Priest-hood

3. Duty-devoted

4. None of the above

29. The first reference to the division of Hindu Society into the four classes is found in _____

1. Atharvaveda

2. Mundakopanisada

3. Purusa Sukta

4. Ramayana

30. Manasoretah is _____

1. Desire or Karma

2. Mental state

3. Intuition

4. None of the above

31. Theories of creation given in Vedic hymns are

1. Materialistic
2. Vitalistic
3. A and B
4. None of them

32. The synonym of Brahma is _____

1. Rtasaygopa
2. Harivamsa
3. Hiranyagarbha
4. None of them

33. Who is the author of the primeval water?

1. Indra
2. Varuna
3. God
4. Mitra

34. The first cause of this universe is _____

1. Absolute consciousness
2. Beyond time and space
3. Beyond age death and immortality
4. All of the above

35. Tapas is _____

1. the rushing forth
2. the spontaneous outgrowth
3. the projection of being into existence
4. All of the above

36. Desire or Kama denotes _____

1. Intellectual stir
2. the sense of deficiency
3. active effort
4. all of the above

37. According to the hymns of RgVeda _____

1. the world is real
2. the world is unreal
3. the world is apparent
4. the world is indescribable

38. Rg Vedic Maya signifies _____

1. Illusion
2. Ignorance
3. Power
4. Avidya

39. In the logical accounts, according to Upanishads, a god overlooking matter, stirring it up into motion. This God is _____

1. Brahma
2. Indra

3. Prajnana

4. Prajapati

40. Whose ideals resembles with upanisadic theory of creations

1. Aristotle

2. Plato

3. Socertese

4. None

41. According to Upanisads form and matter are_____

1. Two different realities

2. Aspects of one reality

3. Matter is produced from form

4. Only matter is real

42. What is true above atman_____

1. Atman is absolute

2. Atman is the highest reality

3. Atman is the sum of Indriyas

4. Atman is the sum of thoughts

43. The self is called Prajnana in _____

1. Jagrat state

2. Swapna state

3. Susupti state

4. Turiya state

44. Brahman is _____

1. Objective side of ultimate reality
2. Subjective side of ultimate reality
3. Neither objective nor subjective
4. None of the above

45. According to Upanishads, Brahman is _____

1. Saprapanca, saguna, savisesa
2. Nisprapanca, nirguna, mirvisea
3. 1 and 2 are accepted
4. Only saguna and anirvacaniya

46. According to samkaracarya Isvara is _____

1. Saguna
2. Nirguna
3. Indescribable
4. None of the above

47. The moral law of Karma is _____

1. the expression of nature of absolute
2. the expression of the nature of God
3. Regulated by Isvara
4. Man`s nature itself

48. Karma refers to the unchanging actions of _____

1. the gods
2. the absolute
3. the man
4. the nature

49. The law of Karma is related to _____

1. Morality
2. Metaphysics
3. Epistemology
4. Axiology

50. Samsara is real _____

1. Within the absolute
2. Without the absolute
3. Out of absolute
4. In itself

51. Reality manifest itself in and through and by means of the _____

1. Permanency
2. Temporal changes
3. Static character
4. Unreality

52. Temporal changes occurs _____

1. Randomly
2. According to the law of karma

3. According to the law of Rta
4. According to the law of Rna

53. Plurality seen in this world is _____

1. Real
2. Apparent
3. Indescribable
4. Nature of absolute

54. Moksa is a state of _____

1. Pain
2. Ananda
3. Confussion
4. Ananda and non-ananda

55. During the state of Moksa _____

1. Heaven and earth are felt to flow together
2. the creature as creature is abolished
3. creature realizes his oneness with creator
4. All of the above

56. Neti-neti negates _____

1. All descriptions about the Brahman
2. the Brahman
3. the reality of this world
4. the reality of atman

57. The temporal happenings become eternal when viewed in relation to the _____

1. Absolute
2. Atman
3. Law of karma
4. Law of Rta

58. Which one of the following is not included in purusartha-catustaya

1. Dharma
2. Nyaya
3. Moksa
4. Artha

59. Which one of the following is accepted by vedic ethics as highest good

1. Dana
2. Yajna
3. Ahimsa
4. Ksamasheelata

60. Upanishads can be said as monists because they believe in _____

1. One God
2. Many God
3. One creator (Brahma)
4. One reality (Brahman)

61. The reason behind the rejection of vedic yajna by Upanishads is _____

1. Yajna is only for sawarnas
2. This is complicated
3. This includes the killings of animals
4. it is not helpful in gaining Moksa

62. Which of the following is not harmonical with the law of karma

1. Punarjanma is controlled by kriyaman karma
2. Punarjanma is regulated by God`s own will
3. The pleasures and pain of this life are the products of the works of previous life
4. Punarjanma is regulated by samcit karma

63. Trivarga indicates _____

1. Moksa, dharma, artha
2. Dharma, kama, moksa
3. Kama, artha, and dharma
4. Kama, artha, and moksa

64. Which of the following doctrines tries to explain mind and consciousness as the products of matter

1. Nyaya
2. Jaina
3. Carvaka
4. Buddhism

65. Which among the following schools holds that matter is the only reality

1. Jainism
2. Carvaka

3. Buddhism

4. Samkhya

66. Which among the following doctrines represents the tendency that seeks to reduce the higher to the lower ones

1. Materialism

2. Idealism

3. Conceptualism

4. Realism

67. Which of the following doctrines explains the higher phenomenon in the light of the lower ones

1. Idealism

2. Realism

3. Conceptualism

4. Materialism

68. Which of the following school accepts perception as the only source of knowledge

1. Nyaya

2. Charvaka

3. Jainism

4. Buddhism

69. Which of the following school criticizes inference and testimony as the valid sources of knowledge

1. Nyaya

2. Samkhya

3. Carvaka

4. Buddhism

70. The no. of pramanas accepted by carvaka

1. Six
2. Three
3. Two
4. One

71. According to Carvaka the valid source of knowledge is _____

1. Pratyaksa
2. Anumana
3. Sabda
4. Pratyaksa and Anumana

72. Who among the following philosophers said, `Inference is a mere leap in the dark`

1. Mahavira
2. Buddha
3. Carvaka
4. Gautama

73. Which among the following school rejects anumana as a valid source of knowledge_____

1. Nyaya
2. Buddhism
3. Carvaka
4. Jainism

74. Who says that the Vedas are the works of some cunning priests

1. Jainism
2. Buddhism
3. Carvaka
4. Samkhya

75. Which among the following knowledges are not valid according to carvaka

1. Words which are heard
2. Smelt fragrance
3. Seen items
4. Knowledge obtained from texts

76. Who says that the world comes into existence by the spontaneous combination of material elements

1. Carvaka
2. Jainism
3. Buddhism
4. Nyaya

77. Carvaka`s theory can be kept under _____

1. Atheism
2. Naturalism
3. Mechanism
4. Positivism

78. According to Carvaka, the soul is _____

1. A self-conscious eternal being
2. An unconscious eternal being

3. A mere form of ultimate reality
4. the living body, with the quality of consciousness

79. According to Carvaka, the purusarthas are _____

1. Dharma and artha
2. Artha and Kama
3. kama and moksa
4. Dharma, artha, kama, and moksa

80. Carvaka gives importance to _____

1. Liberation and virtue
2. Virtue only
3. Wealth and enjoyment
4. Wealth only

81. Carvaka accepts moksa as _____

1. the end of this life
2. a state of ananda
3. cessation of ananda
4. None of the above

82. Carvaka believes in _____

1. Rebirth
2. Achieving moksa
3. Living with lust and lull
4. Living with kindness and benevolence

83. How many Tirthankaras are there in Jainism

1. 22
2. 21
3. 23
4. 24

84. Which among the following can be kept under reality following jaina`s theory

1. Substance
2. Permanence
3. Change
4. Decay

85. A substance is _____

1. Dharma
2. Dharmi
3. Guna
4. Paryaya

86. Which among the following is not trasa

1. Elephant
2. Man
3. Tirthankara
4. Ant

87. According to Jaina, the essential character of soul is _____

1. Consciousness
2. Thinking
3. Meditation
4. Intuition

88. Gunas are the _____

1. Essential characters
2. Accidental characters
3. Essential and accidental both
4. Neither essential nor accidental

89. Paryayas are the _____

1. Essential as well as accidental characters
2. Essential characters
3. Accidental characters
4. Neither essential nor accidental

90. Which of the following character can be kept under guna

1. Desire
2. Volitions
3. Pleasure
4. Consciousness

91. Which of the following characters is not paryaya

1. Desire
2. Volitions

3. Pleasure
4. Consciousness

92. Which among the following according to Jaina theory is not a conscious substance

1. Horse
2. Ants
3. Anu
4. Stone

93. In vegetable or in lifeless things, according to Jaina, which kind of consciousness is present _____

1. Growing kind
2. Tactual kind
3. Extentive kind
4. All of the above

94. Jaina metaphysics can be kept under

1. Realistic pluralism
2. Idealistic pluralism
3. Qualified monism
4. Monism

95. Syadvada is the theory of _____

1. truth and validity
2. Error
3. Judgement
4. None of the above

96. Nayavada is the theory related to _____

1. Error
2. Judgement
3. Matter
4. Knowledge of a thing

97. Nayavada is the principle that _____

1. Truth is relative to our standpoints
2. Truth is same at all the points
3. Truth is nowhereelse
4. None of the above

98. Who among the following holds the view ethical idealism

1. Mahavira
2. Buddha
3. Gautama
4. Kapila

99. The number of `indeterminate questions` mentioned by Buddha is _____

1. 10
2. 5
3. 20
4. 3

100. In Pali language the indeterminate questions mentioned by Buddha re known as _____

1. Avyakatani

2. Avyavaharika

3. Ningula

4. Vyakata

