

Examrace

Competitive Exams: Philosophy MCQs (Practice_Test 69 of 90)

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1. ◦ **Assertion (A):** According to Nyaya-Vaisesika, a universal cannot inhere in another universal.
 - **Reason (R):** Nyaya-Vaisesikas believe that both particulars and universals are eternal.
 - a. Both A and R are individually true and R is the correct explanation of A
 - b. Both A and R are individually true but R is not the correct explanation of A
 - c. A is true but R is false
 - d. A is false but R is true
2. **Assertion (A):** Action should be done as a sacrifice (yajna) being free from all attachments.
Reason (R): All actions other than the action done as sacrifice (yajna) cause bondage.
 - a. Both A and R are individually true and R is the correct explanation of A
 - b. Both A and R are individually true but R is not the correct explanation of A
 - c. A is true but R is false
 - d. A is false but R is true
3. ◦ **Assertion (A):** Kant's moral theory is merely formal.
 - **Reason (R):** It cannot determine what we should do in a particular situation.
 - a. Both A and R are individually true and R is the correct explanation of A
 - b. Both A and R are individually true but R is not the correct explanation of A
 - c. A is true but R is false
 - d. A is false but R is true
4. ◦ **Assertion (A):** According to Mill, the general happiness is a good to the aggregate.
 - **Reason (R):** Each person's happiness is a good to that person.
 - a. Both A and R are individually true and R is the correct explanation of A
 - b. Both A and R are individually true but R is not the correct explanation of A
 - c. A is true but R is false

d. A is false but R is true

5. Match List-I with List-II and select the correct answer using the code given below the Lists:

List-I (View)	List-II (Philosopher)
A. Perception is that non-erroneous cognition which is produced by the sense-object contact	1. Visvanatha
B. Perception is direct cognition which is not derived through the instrumentality of any other cognition	2. Prabhakara
C. Perception is direct apprehension	3. Dingnaga
D. Perception is devoid of all thoughtconstructions	4. Goutama

A B C D

a. 4 1 2 3

b. 2 3 4 1

c. 4 3 2 1

d. 2 1 4 3

6. Match List-I with List-II and select the correct answer using the code given below the lists:

List-I (Theory)	List-II (System)
A. Svasamvedana	1. Advaita Vedanta
B. Anuvyavasaya	2. Buddhism
C. Jnatalinganumeya	3. Nyaya-Vaisesika
D. Svayamprakasa	4. Purva-Mimamsa

A B C D

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

7. Which one of the statements given below is not consistent with the Advaita epistemology of Sankara?
- a. 'If the sruti contradicts reason, reason must be our guide for it is nearer our experience.'
 - b. 'Reason is the sole means of knowing truth and falsity.'
 - c. 'Even the statement that' intellect stands condemned'must be made by intellect itself.'
 - d. 'Sruti is the final pramana (source of knowledge) as it embodies revealed truths.'
8. Match List-I with List-II and select the correct answer using the code given below the Lists

List-I (Criterion)	List-II (System)
A. Truth is that which conforms to fact	1. Idealism
B. Truth is consistency among other accepted ideas, things and judgments	2. Pragmatism
C. Anything which is clear and distinct must be held as true	3. Realism
D. Truth is that which works	4. Cartesianism

A B C D

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

9. Which one of the following schools accepts the Coherence theory of Truth?
- a. Idealism
 - b. Empiricism
 - c. Realism
 - d. Representationalism
10. The ideal of 'Knowledge for knowledge sake' is not accepted by which one of the following theories?
- a. Correspondence theory of Truth
 - b. Coherence theory of Truth
 - c. Pragmatic theory of Truth
 - d. Redundancy theory of Truth
11. Consider the following statements on error:
- a. Error is sheer omission and not commission.
 - b. Error is wrong synthesis of the presented and the represented objects.
 - c. Error is superimposition of one thing over another.

Which of the statements given above is/are valid as per Sankara's account of error?

- a. 1 only
 - b. 2 and 3 only
 - c. 3 only
 - d. 1 and 2 only
12. When one has an erroneous cognition of the form 'This is silver' while there actually is a shell, the error, according to Naiyayikas, consists of which one of the following?
- a. 'Silver' which is in one's mind, is cognized as being there outside the mind
 - b. 'Silver' in fact, is not the qualifier of the subject 'this' but it is wrongly cognized to be so
 - c. 'Silver' which actually is the object of memory, is not cognized to be so
 - d. The shell-aspect of the object before me remains hidden, and the silver aspect becomes manifest
13. Which one of the following reasons is not used by Descartes to make the mind-body distinction?

- a. Whereas I can doubt that my body exists, I cannot doubt that I myself exist
 - b. I have a clear and distinct idea of myself as a thing that thinks
 - c. I can clearly see that mind is indivisible while a physical object is divisible
 - d. I am distinct from my body since I am present in my body as a sailor is present in a ship
14. Which one of the following is not advocated by Spinoza?
- a. Individual minds are finite temporal modes of substance under the attribute of thought
 - b. Individual bodies are finite temporal modes of substance under the attribute of extension
 - c. Particular finite objects and minds are direct effects of the substance of God
 - d. Each finite thing has its efficient cause in some other finite thing
15. 'The union of soul and body consists only in the perfect mutual agreement, purposely established by the order of first creation.' Who among the following subscribed to the above view?
- a. Spinoza
 - b. Descartes
 - c. St. Augustine
 - d. Leibniz