

**Semester : 1st Sem**  
**Subject : Philosophy**  
**Course Code : MM-101**  
**Course Title : Indian Philosophy (I)**

Unit No.	Sl. No.	QUESTIONS	Type of Questions (OT,SAT,ET)	Marks	Key Answer to The Objective Type Questions
I	1	There are two/three/four non-vedic systems in Indian philosophy.	OT	1	Three
	2	The aim of Indian philosophy is material prosperity/liberation	OT	1	Liberation
	3	The Indian philosophical system that rejects the vedic authority is known as orthodox/heterodox	OT	1	Heterodox
	4	Astika is one who believes in the existence of God/authority of the vedas	OT	1	Existence of God
	5	There are six/eight/nine systems in Indian philosophy	OT	1	Nine
	6	In Indian literature the term Darsana means visual perception/the vision of truth	OT	1	The vision of truth
	7	Sad-darsan is known as Astika system/Nastika system	OT	1	Astika System
	8	The source of Indian philosophy is/is not Veda	OT	1	Is
	9	The Indian philosophical system that accepts the Vedic authority is known as Vedic School/Non-Vedic School.	OT	1	Vedic School
	10	Vedic/Non-Vedic does not accept the authority of Vedas	OT	1	Non-Vedic
	11	Indian philosophy can be regarded as Hindu Philosophy - Is it true or false?	OT	1	False
	12	Indian philosophy is essentially intellectual / Spiritual	OT	1	Spiritual
	13	The founder of Nyaya System of Indian Philosophy is Kapila / Goutama / Jaimini	OT	1	Goutama
	14	Patanjali / Buddha / Goutama is the founder of Yoga Philosophy	OT	1	Patanjali

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	15	The founder of Sankhya philosophy is sage Goutama / Kanada / Kalipala	OT	1	Kapila
	16	Carvaka is Vedic / Non-Vedic Philosophy	OT	1	Non-Vedic
	17	The propounder of Vaisesika philosophy is Jamini / Kapila / Kanada	OT	1	Kanada
	18	The Mimamsa school was founded by Patanjali/Jaimini	OT	1	Jaimini
	19	The Sankhya philosophy is an Astika/Nastika system of Indian philosophy	OT	1	Astika
	20	Mimamsa/Nyaya/Sankhya system is directly based on Vedas	OT	1	Mimamsa
	21	Pessimism in Indian philosophy is initial / final	OT	1	Initial
	22	Ignorance / Right knowledge is the root cause of suffering	OT	1	Ignorance
	23	The Vedanta / the Sankhya philosophy directly follows the teaching of Vedas	OT	1	The Vedanta
	24	The literal meaning of Vedanta is the starting of Veda / the end of the Veda	OT	1	The end of the Veda
	25	In the Vedanta system of philosophy Ramanuj is the founder of Dvaitavada / Advaitavada / Visistadvaitavada	OT	1	Visistadvaitavada
	26	Sankaracharyya / Ramanuja / Madhva is the founder of Advaitavedanta	OT	1	Sankaracharyya
	27	The Carvaka advocates Realism / Materialism / Idealism	OT	1	Materialism
	28	The Vedanta / Carvaka is the materialistic system of philosophy	OT	1	Carvaka
	29	The Vedanta emphasised the knowledge aspect / ritualistic aspect	OT	1	Knowledge aspect
	30	Purva-Mimamsa is based on the ritualistic / speculative side of vedas	OT	1	Ritualistic

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II	31	Carvaka believed / does not believe rebirth	OT	1	Does not believe
	32	Buddha philosophy / carvaka believes in law of Karma	OT	1	Buddha philosophy
	33	Rta/Rna means the course of things	OT	1	Rta
	34	Rta is known as Apurva in Nyaya philosophy / Mimamsa philosophy	OT	1	Mimamsa philosophy
	35	Rta is known as Adrsta / Apurva in Nyaya philosophy	OT	1	Adrsta
	36	Rta is changeable/unchangeable	OT	1	Unchangeable
	37	According to Carvaka / Buddhism, matter is the only reality	OT	1	Carvaka
	38	Carvaka / Nyaya, opposes the spiritual interpretations of the universe	OT	1	Carvaka
	39	According to Carvaka / Nyaya, perception is the only source of knowledge	OT	1	Carvaka
	40	The number of pramanas accepted by Carvaka is one / three.	OT	1	One
	41	Carvaka / Buddhism criticizes inference and testimony as the valid sources of knowledge	OT	1	Carvaka
	42	According to Carvaka / Nyaya "Inference is a mere leap in the dark	OT	1	Carvaka
	43	According to Carvaka / Jainism the world comes into existence by the spontaneous combination of material elements	OT	1	Carvaka
	44	Carvaka gives importance to wealth and enjoyment / liberation and virtue	OT	1	Wealth and enjoyment
	45	According to Carvaka, the world consists of four / five / six elements	OT	1	Four
	46	According to Carvaka, the purusarthas are dharma and artha / artha and kama	OT	1	Artha and Kama

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	47	Carvaka rejects 'Vyapti' on the basis of invariable relation or vyapti is not possible between two terms/perception does not prove vyapti	OT	1	Perception does not prove vyapti
	48	Jainism / Carvaka says that the vedas are the works of some cunning priests	OT	1	Carvacas
	49	The Nyaya / Jaina / Buddhist system advocates Anekantavada	OT	1	Jaina System
	50	The knowledge of a thing as it is, according to Jaina philosophers, is known as Pramana/Naya	OT	1	Naya
	51	The Jainas have divided the judgement into seven / eight / nine categories	OT	1	Seven
	52	According to Jainism the knowledge of every object is absolute/relative	OT	1	Relative
III	53	The first Arya satya 'life is full of suffering' proves Buddha's pessimistic view/to revolt against evil	OT	1	To revolt against evil
	54	The number of 'interminate questions' mentioned by Buddha is ten/five/twenty	OT	1	Ten
	55	All the teachings of Goutama Centre round four noble truths / nirvana / metaphysical views	OT	1	Four noble truths
	56	Pratityasamutpada is related to first / second noble truth	OT	1	Second noble truth
	57	Jati is the cause of avidya / jaramarana	OT	1	Jaramarana
	58	Trsna is the cause of upadana / vedana	OT	1	Upadana
	59	Sadayatana is produced due to namrupa / sparsa / trsna	OT	1	Namarupa
	60	Gautam Buddha was the propounder of Madhyamamarga / Sasvatavada	OT	1	Madhyamamarga
	61	In Buddhism, the way to cessation of suffering is known as Triratna/Astangayoga/ Astangikamarga	OT	1	Astangikamarga

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	62	Samyag drusti/Samyag bhoga is not included in Astangika marga	OT	1	Samyag bhoga
	63	Buddha's theory regarding self was Advaitavada / Anatmavada	OT	1	Anatmavada
	64	In the chain of twelve links, Avidya / Sainskara / Jati and jaramarana is related to future life	OT	1	Jati and Jaramarana
	65	Buddhism has faith in rebirth but not in Impermanence / transmigration	OT	1	Transmigration
	66	The Hinayana Buddhists are realists / idealists	OT	1	Realists
	67	The Mahayana Buddhists are idealists / realists	OT	1	Idealists
	68	Bahyanumeyavada is the theory accepted by Madhyamika / Sautrantika	OT	1	Sautrantika
	69	According to Nagarjuna, the world is either real or unreal / neither real nor unreal	OT	1	Neither real / nor unreal
	70	Truths given by Nagarjuna are Paramarth / Laukika	OT	1	Paramarth
	71	According to vaibhasikas, only mind is real / mind and external objects are real	OT	1	Mind and external objects are real
IV	72	Who is the author of Nyaya-sutra ? a) Udayaba b) Yddyotkara c) Goutama d) Vatsayana	OT	1	Gautama
	73	What is called valid knowledge in Indian philosophy a) Upalabdhi b) Anubhava c) Prama d) Aprama	OT	1	Prama
	74	2/3/4/5 sources of knowledge are recognised by the Nyaya school	OT	1	4 (Four)
	75	Which of the following do not include in invalid knowledge in Nyaya System ? a) Pratyaksa b) Smriti c) Viparyaya d) Tarka	OT	1	Pratyaksa

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	76	Definite and real knowledge, according to Nyaya, is known as Prama / Aprama / Both / Neither	OT	1	Prama
	77	Knowledge is broadly divided into ..... and smriti a) Anubhava b) Valid knowledge c) Hypothetical reasoning d) None of the above	OT	1	Anubhava
	78	Caksuka / Sparsana / Rasana / Samanyalaksana is not an ordinary perception	OT	1	Samanyalaksana
	79	The presence of the middle term in the minor term is called Vtapti / Paksadharmata / Paramarsa	OT	1	Paksadharmata
	80	The knowledge of Paksadharmata as qualified by Vyapti is called Paramarsa / Linga / Both / Neither	OT	1	Paramarsa
	81	The invariable association of the middle term with the major term is called Vyapti / Paksadharmata / Paramarsa / Linga	OT	1	Vyapti
	82	There are two / three / four / five members or avayabas in the Nyaya syllogism	OT	1	Five
	83	The assertion of a reliable person in Nyaya is called Upamiti / Aptavakya / Both / Neither	OT	1	Aptavakya
	84	Nyaya theory of error is known as Viparitakhyativada / Anyathakhyativada / Akhyativada / None of these	OT	1	Anyathakhyativada
	85	Vaisesika recognizes three / five / seven / nine categories	OT	1	Seven
	86	The Vaisesika category of substances are Spiritual / Material / Both Spiritual and Material / Neither Spiritual and Material	OT	1	Both Spiritual and Material
	87	The Vaisesika philosophy recognizes three / five / seven / nine type of Dravyas	OT	1	Nine
	88	In Vaisesika Action as a category is of three / five / nine / seven kinds	OT	1	Five

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I	89	There are four / five / six / seven / positive categories in Vaisesika philosophy	OT	1	Six
	90	The Nyaya theory of extrinsic validity of knowledge is called Svatah-pramanyavada / paratah-pramanyavada / Paratah-apramanyavada	OT	1	Paratah-pramanyavada
	91	According to Vaisesika atoms are dynamic / Static by nature	OT	1	Static
	1	Make distinction between Vedic and Non-Vedic systems of Indian philosophy	SAT	4	
	2	Write a note on systems of Indian philosophy	SAT	4	
	3	What is Saddarsan ?	SAT	4	
	4	Distinguish between Astika and Nastika schools of Indian philosophy	SAT	4	
	5	What is spiritual disquiet in Indian philosophy?	SAT	4	
	6	What do you mean by Rebirth in Indian philosophy	SAT	4	
	7	Write a note on pessimism in Indian philosophy.	SAT	4	
	8	Is Indian philosophy dogmatic ?	SAT	4	
	9	Write a note on 'Rta'	SAT	4	
	10	What do you mean by 'Rna' in Vedas	SAT	4	
	11	Write short note on 'Yajna'	SAT	4	
	12	Write the concept of 'Brahman' in Upanisadas	SAT	4	
	II	13	Write a brief note on 'Atman' in Upanisadar	SAT	4
14		How does Carvaka refute inference ?	SAT	4	
15		Write short note on Carvaka materialism	SAT	4	
16		What do you mean by Anchantavada in Jaina?	SAT	4	

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	17	State the seven steps involved in the Jaina Saptabhanginaya.	SAT	4	
	18	Write the concept of Jiva in Jainism	SAT	4	
	19	What do you mean by 'Dravya' in Jaina philosophy ?	SAT	4	
III	20	Write short notes on : a) Pratitya samutpada b) Nirvana c) Anatmavada d) Anityavada e) The law of Karma in Buddhism f) Anti-metaphysical attitude of Buddhism g) Theory of momentaries h) Madhyam pratipada	SAT SAT SAT SAT SAT SAT SAT SAT	4 4 4 4 4 4 4 4	
IV	21	What do you mean by Prama ?	SAT	4	
	22	How do you distinguish between Nirvikalpa and Savikalpa Pratyaksha ?	SAT	4	
	23	What is Vyapti ?	SAT	4	
	24	Write short note on Upamana in Nyaya perspective ?	SAT	4	
	25	Distinguish between Svathanumana and Parathanumana	SAT	4	
	26	What are the logical classifications of inference in Nyaya ?	SAT	4	
	27	Write in brief about the inferences those are classified on the nature of Vyapti in Nyaya philosophy.	SAT	4	
	28	Write short note on 'Shabda' or Agama as a kind of valid knowledge in Nyaya.	SAT	4	
	29	Write short note on Substance as a category in Vaisesika.	SAT	4	
	30	What are the different kinds of Abhava as stated by the Vaisesika philosophy ? State them.	SAT	4	



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I	1	Explain the common characteristics of the different systems of Indian philosophy.	ET	15	
	2	In what sense the outlook of Indian philosophy is broad ? Is the charge of dogmatism against Indian philosophy justified ? Discuss.	ET	3+12=15	
	3	What is the meaning of 'spiritual disquiet' from which philosophical thought in Indian springs ? Critically examine the statement 'Pessimism in Indian philosophy is initial and not final.'	ET	3+12=15	
	4	Explain the chief characteristics of Indian philosophy.	ET	15	
	5	What is philosophy in Indian thought ? Discuss the nature of Indian philosophy.	ET	3+12=15	
	6	In what sense Indian philosophy is a guide to our practical life ? Show that Indian philosophy is neither pessimistic nor dogmatic.	ET	3+12=15	
	7	Give a brief account of the different systems of Indian philosophy.	ET	15	
	8	Is the charge against Indian philosophy that it is wholly ethico-religious, justified ? Discuss the question elaborately.	ET	15	
	9	Define Upanishad and discuss the concept of Atman in the Upanisads.	ET	3+12=15	
	10	What do you mean by Brahman in Upanisads? Discuss its relation with Atman.	ET	7+8=15	
	11	What according to the Upanisads is the relation between Ultimate Reality and the soul.	ET	15	
II	12	Critically examine the Carvaka theory of knowledge.	ET	15	
	13	Explain the grounds on which the Carvaka rejects Inference as a Prama.	ET	15	
	14	Discuss the Metaphysics of Carvaka system.	ET	15	

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	15	Critically explain the Jaina doctrine of Syadvada	ET	15	
	16	Discuss fully the Jaina theory of substance.	ET	15	
	17	Explain and evaluate the Jaina doctrine of Spta-bhangi-naya.	ET	15	
	18	How does the Jaina distinguish between the Jiva and Ajiva ? Explain the different kinds of Ajivas.	ET	3+12=15	
	19	'Jaina metaphysics is a realistic and relativistic pluralism' - Discuss the view by referring to Jaina's doctrine of Ankekantavada.	ET	15	
	20	In what sense the word 'Syad' is used in Jaina theory of judgement ? Explain with examples the Jaina view that every judgement is relative.	ET	15	
III	21	What are the four noble truths of Buddhism ? Discuss fully.	ET	15	
	22	Explain the eight fold path recommended by Buddha for attaining liberation.	ET	15	
	23	What are the philosophical implications of Buddha's ethical teaching ?	ET	15	
	24	Critically examine the Buddha's theory of universal change and impermanence.	ET	15	
	25	Explain Buddhistic theory of Dependent Organisation.	ET	15	
	26	Describe briefly the different schools of Buddhism.	ET	15	
	27	Critically examine the no-soul theory of Buddhism.	ET	15	
	28	Explain Madhyamika school with special reference to Nagarjuna.	ET	15	
IV	29	What is Prama ? Discuss any one kind of it.	ET	5+10=15	

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	30	Discuss clearly the Nyaya theory of Perception.	ET	15	
	31	What is perception according to the Nyaya philosophy? What are the different classifications of perception made by the Nyaya philosophy ? Discuss.	ET	5+10=15	
	32	Distinguish after the Naiyayikas between the Nirvikalpa and Savikalpa Pratyaksa.	ET	15	
	33	Nirvikalpa and Savikalpa are not two different kinds of perception, but are the two stages of the same complex process of perception. - Elucidate the statement with reference to the Nyaya system.	ET	15	
	34	Discuss after Nyaya the nature and kind of Anumana	ET	15	
	35	Explain clearly the different types of Inference (Anumana) according to Nyaya.	ET	15	
	36	What is Vyapti according to Nyaya system ? How it is ascertained ? Discuss clearly	ET	15	
	37	Discuss clearly the Anythakhyativada as a theory of error in Nyaya system of Indian philosophy.	ET	15	
	38	Discuss clearly the Nyaya theory of Paratahpramanyavada.	ET	15	
	39	What is padartha according to Vaisesika ? Discuss Dravya as a category in this philosophy.	ET	15	
	40	Write an essay on Vaisesika category of Samanya.	ET	15	
	41	Explain the Vaisesika category of Non-existence (Ashava) and illustrate its different forms.	ET	15	
	42	Critically examine Atomistic theory of Vaisesika philosophy.	ET	15	

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	43	“The Atomistic theory of Vaisesika owes its inspiration from Greek Atomism of Leucipuss and Democritus” Evaluate the statement in the light of Vaisesika atomism.	ET	15	