

Sub Unit 1

1. In logical reasoning any statement is termed as
 - A. Sentence.
 - B. Reason.
 - C. **Proposition.**
 - D. Premise.

2. A proposition gives a relation between
 - A. **Two or more.**
 - B. Three.
 - C. Four.
 - D. Five.

3. A structure of proposition has _____ type of part
 - A. Two.
 - B. Three.
 - C. **Four.**
 - D. Five.

4. _____ is a universal quantifier of proposition
 - A. Some.
 - B. **All.**
 - C. Any one.
 - D. Everybody.

5. A proposition has four part, these are _____
 - A. Subject, predicate, copula, condition.
 - B. Subject, predicate, quantifier, condition.
 - C. Subject, predicate, condition, relation.
 - D. **Subject, predicate, copula, quantifier.**

6. Relations between subject and predicate is
 - A. Condition.
 - B. Implication.
 - C. Conjunction.
 - D. **Copula.**

7. _____ is that affirms or denning about the subject

- A. Quantifier.
- B. Predicate.**
- C. Copula.
- D. Relation.

8. Copula is _____

- A. Relation.**
- B. Condition.
- C. Conjunction.
- D. Modification.

9. How many kinds of proposition in terms of quality

- A. 2.**
- B. 4.
- C. 3
- D. 5.

10. Quantity of proposition are two types these are

- A. Categorical, Hypothetical.
- B. Affirmative, Negative.
- C. Universal, Particular.**
- D. Abstract, Concrete

11. All "S" is "P" is a _____ proposition

- A. Universal affirmative.**
- B. Universal negative.
- C. Particular affirmative.
- D. Particular negative.

12. When predicate agrees only with a part of subject, the proposition is

- A. A.
- B. E.
- C. I.**
- D. O.

13. "No.....is/are" is identity term of _____ proposition

- A. A.
- B. O.
- C. I.
- D. E.**

14. Which proposition is the subject term is not distributed but the predicate term is distributed

- A. A.
- B. O.**
- C. I.
- D. E.

15. The propositions of "I" _____ term/terms is/are do not distributed

- A. Subject.
- B. Predicate.
- C. Both.**
- D. Inevitable.

Sub Unit 2

1. What is logic?
 - A. **A method is use to distinguish correct from incorrect reasoning.**
 - B. A method is use to distinguish valid from invalid reasoning.
 - C. A method is use to distinguish true from false reasoning.
 - D. Both A and B.

2. Which type of reasoning creates explanatory hypotheses?
 - A. Analogical.
 - B. **Conditional.**
 - C. Abduction.
 - D. Inductive.

3. Analogical reasoning relating _____
 - A. Causes and affect.
 - B. Understanding the whole.
 - C. **Things to novel other situation.**
 - D. Using an example.

4. _____ is the cause and affect reasoning.
 - A. Abduction.
 - B. Analogical.
 - C. Certain.
 - D. **The Bradford Hill Criteria.**

5. Conditional reasoning using
 - A. Either-or.
 - B. **If and then.**
 - C. If and only if.
 - D. None of these.

6. “Understand the part, to understand the whole” in which type of reasoning use
 - A. Criteria.
 - B. Conditional.
 - C. **Decompositional**
 - D. Deductive.

7. Deductive reasoning starting from
 - A. Specifics to general rule.
 - B. Concrete to abstract.
 - C. Simple to general.
 - D. **General rule to specify.**

8. Inductive reasoning starting _____
- A. **Specify to general rule.**
 - B. Concrete to abstract.
 - C. Invalid to valid.
 - D. General rules to specify
9. Inference are the reasoning part of
- A. A logical.
 - B. **An argument.**
 - C. Final conclusion.
 - D. An induction.
10. Inference has two type, they are _____
- A. Valid and invalid.
 - B. True and false.
 - C. Mathematical and logical.
 - D. **Deductive and inductive.**
11. Which type inference the conclusion can not be more general than premises
- A. **Deductive.**
 - B. Inductive.
 - C. Invalid.
 - D. None of these.
12. Which type of inference the conclusion must be implication from the premises?
- A. **Deductive.**
 - B. Inductive.
 - C. Conditional.
 - D. Both A and B.
13. The conclusion is generated to be true if the premises are true _____ this the criteria of _____ inference
- A. Communicative.
 - B. Conditional.
 - C. Inductive.
 - D. **Deductive.**
14. In which type of inference the conclusion is more general than the premises
- A. **Inductive.**
 - B. Deductive.
 - C. Valid.
 - D. None of these.
15. "if the premises are true than the conclusion has high probability of being" _____ this criteria has happen of _____ inference.
- A. Deductive.
 - B. **Inductive.**
 - C. Formative.
 - D. Abstract.

16. Syllogistic reasoning is _____

- A. **Deductive.**
- B. Inductive.
- C. Formative.
- D. Hypothetical.

Sub Unit 3

1. An analogy is _____ between two objects
 - A. Differences.
 - B. Structures.
 - C. Comparison.**
 - D. None of these.

2. Analogy classified as _____
 - A. Valid.
 - B. Invalid.
 - C. Certainty.
 - D. Probability.**

3. The ground of analogy is _____
 - A. Post experience to future.**
 - B. Experience to present.
 - C. Present experience to future.
 - D. Both B and C.

4. Analogy is also used in _____
 - A. Demonstration.
 - B. Classification.
 - C. Explanation.**
 - D. Formulation.

5. In a analogical argument two or more essential entities used to indicate one or more respect who they are _____
 - A. Differ.
 - B. Controversy.
 - C. Similar.**
 - D. None of these.

6. Which is an appraising of analogical argument _____
 - A. Numbers Entities.
 - B. Relevant.
 - C. Evaluated.
 - D. Both A and B.

7. The layer number of entities i.e. case in one past experience the _____ for analogical argument
- A. Failure.
 - B. Bdelium.
 - C. Stronger.**
 - D. Omitting.
8. The analogical argument stronger if _____
- A. Discrepancy in the premises.
 - B. Validity of premise.
 - C. Contradiction of premise.
 - D. Varsity of the instance in the premises.**
9. When the greater number in the premises of an analogical argument the conclusion should be
- A. Leap probable.
 - B. Excessive probable.
 - C. More probable.**
 - D. Slightly probable.
10. In an analogical argument the conclusion will be more probable when the similarity of premises are _____
- Ref:23.d
- A. Preposterous.
 - B. Relevant.**
 - C. Grotesque.
 - D. Incredible.
11. Dis-analogies is a _____
- A. Stronger analogical argument.
 - B. Weaken analogical argument.**
 - C. Abstract analogical argument.
 - D. Lam analogical argument.
12. Provide is more likely herein been provided by earlier instance of dialogise
- A. The similarity.
 - B. The dissimilarity.**
 - C. The condition.
 - D. The relevant.

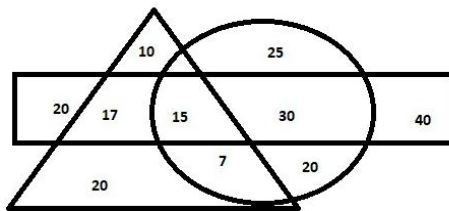
13. Which appraising of analogical argument is not simple relation between premises and the conclusion
- A. Number of similar respect.
 - B. Relevants.
 - C. Number of entities.
 - D. **Variety in the premises.**

Sub Unit 4

1. Venn diagram is a kind of diagram to

- A. **Represent an assess the validity of elementary inferences of syllogistic form**
- B. Represent but not assess the validity of elementary inferences of syllogistic form
- C. Represent an assess the truth of elementary inferences of syllogistic form
- D. Assess but not represent the truth of elementary inferences of syllogistic form

Study the diagram given below and answer each of the following questions.



Persons who takes wine



Persons who takes coffee



Persons who takes tea

2. How many persons are there who take tea and wine but not coffee?

- A. 40
- B. 17**
- C. 10
- D. 7

3. How many persons are there who take both tea and coffee but not wine?

- A. 15
- B. 30
- C. 7**
- D. 40

4. How many persons take wine?

- A. 105
- B. 85
- C. 92
- D. **122**

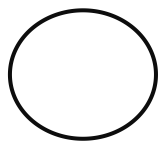
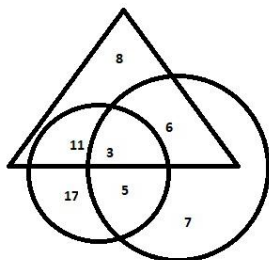
5. How many persons are there who take only coffee?

- A. 90
- B. 60
- C. 25
- D. **20**

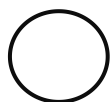
6. How many persons take all the three?

- A. 40
- B. 7
- C. 10
- D. **15**

Study the following figure and answer the questions given below.



Employed people



Backward People



Educated People

7. How many educated people are employed?

- A. 9
- B. 18
- C. 20
- D. 15

8. How many backward people are educated?

- A. 9
- B. 28
- C. 14
- D. 6

9. How many backward uneducated people are employed?

- A. 14
- B. 5
- C. 7
- D. 11

10. How many backward people are not educated?

- A. 3
- B. 14
- C. 22
- D. 25

Sub Unit 5

1. Pramana in Indian philosophy implies

- A. **Means of valid knowledge**
- B. Means of invalid knowledge
- C. Means of knowledge
- D. The things to be known

2. Prama means _____

- A. **Valid representative cognition**
- B. Non valid representative cognition
- C. Valid presentative cognition
- D. A and C are true

3. “The validity and invalidity of knowledge are due to extraneous cognition” this view is maintained by _____

Ref:27

- A. **Nyaya**
- B. Samkhya
- C. Minamsa
- D. Vedanta

4. _____ literally means “the meaning of a word or the object signified by word”

- A. **Padartha**
- B. Object
- C. Jneya
- D. Abhidheya

5. _____ is the way of knowing anything truly

- A. **Pramana**
- B. Prameya
- C. Siddhanta
- D. Tarka

6. The study of pramanas is called _____

- A. Anumana
- B. Perception
- C. Reason
- D. **Nyaya**

7. Buddhism school holds that _____pramans
- A. 3
 - B. 2**
 - C. 5
 - D. 628
8. Pramana literally means _____ of Indian philosophy
- A. Proof**
 - B. Reason
 - C. Knowledge
 - D. Validity
9. Valid cognition is called _____
- A. Pramana
 - B. Prama**
 - C. Prameya
 - D. Jukti
10. Every cognition must fulfilled three steps, these are
- A. Object, condition, justification
 - B. Object, connection, justification
 - C. Belief, conditions of truth, justifications**
 - D. Belief, reason, justification.
11. Pramana is defined as _____
- A. That by which true cognition is arrived at
 - B. That by which pure cognition is arrived at
 - C. That by which right cognition is arrived at
 - D. That by which valid cognition is arrived at**
12. There are _____ pramanas accepted in the Nyaya philosophy
- A. 3
 - B. 4**
 - C. 5
 - D. 6
13. _____type of pramanas accepted mimasa philosophy
- A. 5
 - B. 6**
 - C. 2
 - D. 3

14. The word “pramana” means

- A. Sources of knowledge
- B. Means of acquiring prama
- C. Proof or measure of knowledge
- D. **All of the above**

15. “Etymologically” the Sanskrit word for prama

- A. Out word measurement
- B. Forth measurement
- C. Pramana
- D. **Both A and B**

16. The concept of pramana deals with branch of philosophy

- A. **Epistemology**
- B. Logic
- C. Metaphysic
- D. All of these

17. The total number of pramana accepted by Indian philosophy

- A. 7
- B. 5
- C. **6**
- D. 8

18. Select the correct sequence of the pramanas

- A. **Perception, inference, verbal testimony, comparison, postulation and non-apprehension**
- B. Perception, inference, comparison, postulation and non-apprehension and verbal testimony
- C. Inference, perception, comparison, non-apprehension and verbal testimony, verbal testimony
- D. None of these

19. Which school of Indian philosophy beliefs in pramans

- A. Only orthodox schools
- B. Only heterodox schools
- C. **Both A and B**
- D. None of the above

Sub Unit 6

1. Pramanas are
 - A. Indian philosophy
 - B. Means of knowledge**
 - C. The evidence
 - D. None of these

2. Which of the following involves use of perception
 - A. Anumana
 - B. Upamana**
 - C. Shabda
 - D. Pratyaksha

3. Which of the following involves use of comparison
 - A) Anumana
 - B) Upamana**
 - C) Shabda
 - D) Vyapti

4. Which of the following involves use of verbal testimony
 - A. Anumana
 - B. Upamana
 - C. Shabda**
 - D. Arthapatti

5. The name of invariable relation in Indian logic is
 - A. Anumana
 - B. Upamana
 - C. Anuplabhadi
 - D. Vyapti**

6. Pramana means
 - A. Knower
 - B. Means of knowledge
 - C. Object of knowledge
 - D. Valid knowledge**

7. Pramata implies

- A. **Knower**
- B. Means of knowledge
- C. Object of knowledge
- D. Valid knowledge

8. Which of the following is known as sadhya

- A. **Major term**
- B. Minor term
- C. Middle term
- D. None of these

9. Which of the following is known as hetu

- A. Major term
- B. Minor term
- C. **Middle term**
- D. None of these

10. Which of the following are hetvahasas

- a) Savyabhicara or anaikantika
- b) Viruddha
- c) Sat-pratipaksa
- d) Asiddha

- A. Only a, b and d
- B. Only b and d
- C. Only c and d
- D. **Only a, b, c and d**

11. _____pramana deals with conjectural or circumstantial knowledge

- A. **Arthapatti**
- B. Perception
- C. Anuman
- D. All of the above

12. Knowledge of the non-existence is generated by

- A. Pramanas
- B. Pratyaksha
- C. **Anuplabdhi**
- D. Apramana

13. Anubhava is a part of which pramana

- A. Anumana
- B. Arthapatti
- C. Pratyakshya**
- D. Anupalabdhi

14. Indirect perception deals with

- A. Shruti**
- B. Smriti
- C. Both A and B
- D. None of the above

15. In which of the pramana knowledge is derived from the knowledge of example

- A. Inference
- B. Indirect perception
- C. Comparison**
- D. Both A and B

16. _____ pramana is works on the premise of cause _____ effect relation

- A. Postulation**
- B. Non-apprehension
- C. Comparison
- D. Both A and C

17. Knowledge gained through text symbol, words, etc. comes under

- A. Sabda**
- B. Comparison
- C. Both A and B
- D. None of these

18. Postulated or arthapatti deals with knowledge comes under

- A. Perception
- B. Inference
- C. Both A and B
- D. No other pramana**

19. Match the following parmana with there correct example

List-I

List-II

- | | |
|----------------------|--|
| A. Perception | i) the ball is white |
| B. Inference | ii) all cases of smoke are cases of fire |
| C. Postulation | iii) X-does not sleep at night so he must be sleeping during the day |
| D. Non-apprehension | iv)cactus has no fragrance |

20. Which is an example of vyapti

- A. Where ever there is fire, there is smoke
- B. Where ever there is smoke, there is fire**
- C. Where ever there is children, there is noise
- D. All of these

21. Another name for anupalabdi is

- A. Yogyanupalabdhhi**
- B. Bhava
- C. Both A and B
- D. None of these

22. Which amongst the following is a mediated pramana

- A. Inference**
- B. Verbal testimony
- C. Postulation
- D. Non-apprehension

23. The memory of the identity of the subject and the object consciousness adopting the from of external object is called as

- A. Perception only
- B. Indirect perception**
- C. Non-apprehension
- D. Directed perception

24. Knowledge via perception deals

- A. 5 sense**
- B. 4 sense of sight
- C. 6 sense of sight
- D. Both sight and touch

25. The word “pratyaksa” refer

- A. True belief
- B. Immediate apprehension**
- C. Both A and B
- D. Memory

26. How many types of pratyaksa in nyayaphilosophy

- A. 2**
- B. 4
- C. 3
- D. 6

27. Perception related

- A. Sense and the object**
- B. Self and the object
- C. Manas and the object
- D. None of these

28. “the ice is cold” is ana example of

- A. Savikalpa perception
- B. Laukika perception
- C. Pratyabhijna
- D. Alukika perception**

29. There are _____ type of transcendent perception

- A. 2
- B. 5
- C. 3**
- D. 4

30. Anumana means-

- A. We get knowledge of directed object
- B. Literally the measuring after something**
- C. Perceived the indirect object
- D. None of these

Sub Unit 7

1. How many characteristics of middle term are given by nyaya_____
 - A. 1
 - B. 3
 - C. 7
 - D. 5

2. According to nyaya, which kind of inference is based on mere co-existence?
 - A. Pararthanumana
 - B. Purvavat-anumana
 - C. Sesavat-anumana
 - D. **Samanyatodrsta-anumana**

3. Which among the following is true meaning of samavyapti?
 - A. **Vyapti between two terms of equal extension**
 - B. Vyapti between two terms of unequal extension
 - C. Vyapti between hetu and pratijna
 - D. None of these

4. In sesavat anumana, we infer_____
 - A. **The unperceived cause from a perceived effect**
 - B. By analogy with examples
 - C. Not on the basis of causation but on uniformity co-existence
 - D. The unperceived effect from a perceived cause

5. The “vyapti” is known_____
 - A) “major” term invariably connected with the “middle term”
 - B) **“middle term” invariably connected with the “major term”**
 - C) Paksha invariably connected with the sadhya
 - D) Both A and C

6. The knowledge of paksadharmata as qualified by vyapti is called_____
 - A. **Pramarsha**
 - B. Paksadharmata
 - C. Hetvabhasas
 - D. None of these

7. The Indian inference has three terms, they are
- A. Sadhya, sadhana, paksa
 - B. Paksa, sadhya, vyapti
 - C. Major, minor, middle**
 - D. Major, mode, middle
8. The major term known as _____
- A. Paksa
 - B. Sadhya**
 - C. Hetu
 - D. None of these
9. We know that smoke is invariably associated with fire, i.e.
- A. Paksadharmata
 - B. ASadhana
 - C. Udaharana
 - D. Vyapti**
10. These _____ proposition of the Indian syllogism
- A. 3
 - B. 4
 - C. 5**
 - D. 2
11. In the syllogism the correct sequence of five avayavas are-
- A. Pratijana, hetu, upanaya, udaharana, nigamana
 - B. Pratijana, upanaya, udaharana, hetu, nigamana
 - C. Pratijana, hetu, udaharana, upanaya, nigamana**
 - D. Pratijana, hetu, udaharana, nigamana, upanaya
12. Vyapti is of two kinds namely _____
- A. Sadharana vyapti, Asadharana vyapti
 - B. Sama vyapti, visama vyapti**
 - C. Both A and B
 - D. None of these

13. The nyaya method of induction may be analyse into _____ steps

- A. 3
- B. 4
- C. 2
- D. **5**

14. Inference is generally classified into _____

- A. Yathartha, parartha
- B. Parartha, aparartha
- C. Formal, informal
- D. **Svartha, parartha**

15. _____ anumana is a syllogism

- A. **Parartha**
- B. Svartha
- C. Purvavat
- D. Tarka

16. When inference is based not on causation but on uniformity of coexistences; it is called _____

- A. Purvavat
- B. **Samanyatadrsta**
- C. Shesavat
- D. None of these

17. The vyapti relation established may be

- A. Anvaya
- B. Vyatireka
- C. **Both A and B**
- D. None of these

18. The middle term in Indian logic known as

- A. Paksa
- B. Sadhya
- C. **Hetu**
- D. Samanya

19. The correct steps in the nyaya method of induction are _____
- A. Vyatireka, anavaya, vyabhicharagraha, upadhinirasa, tarka
 - B. Vyatireka, anavaya, vyabhicharagraha, tarka, upadhinirasa
 - C. Anavaya, Vyatireka, vyabhicharagraha, upadhinirasa, tarka**
 - D. None of these

20. Vyapti is established by the
- A. Critical experience
 - B. Normal experience
 - C. Uncontradicted experience**
 - D. Unconditional experience

21. The middle term must be present in the minor term, that's called
- A. Pakasabharmata**
 - B. Sapaksasattva
 - C. Vipaksasaptva
 - D. Abadhita

22. In Indian logic fallacy is called
- A. Birodha
 - B. Hetvabhasa**
 - C. Dosa
 - D. Vyapti

23. In Indian logic _____ type of fallacy here
- A. 8
 - B. 3
 - C. 6
 - D. 5**

24. "sound is a quality, because it is visible" the example of
- A. Asiddha
 - B. Svarupasiddha**
 - C. Ashrayasiddha
 - D. Vyapatvasiddha

25. “ the hill has fire because it is knowable” example of

- A. **Sadharana Hetvabhasas**
- B. Asadharana Hetvabhasas
- C. Badhita Hetvabhasas
- D. Birudha Hetvabhasas

26. “ sound is eternal, because it is audible” is the example of

- A. Sadharana
- B. Asadharana
- C. Anupasamhri
- D. **Satpratipaksa**

27. “fire is cold, because it is a substance” this is the example of

- A. Viruddha
- B. Sadharana
- C. **Badhita**
- D. Anupasamhri

28. “sound is eternal, because produced”- is the example of

- A. Badhita
- B. Sadharana
- C. **Viruddha**
- D. None of these

29. no non-fiery objects are smokythe hill is smokytherefore, the hill is firey_____this type of anumana is

- A. Kevalanvayi
- B. Kevalavyatireki
- C. **Anvayavyatireki**
- D. Purvavat

30. In svarthanumana a man seeks only to reach the conclusion for_____

- A) **Himself**
- B) Other
- C) Both A and B
- D) Guru

31. _____ is the ground of anumana

- A) Logic
- B) Hetu
- C) Vyapti**
- D) Paramarsa

32. The presence of the middle term with the major term is called _____

- A. Vyapti
- B. Paramarsa
- C. Anvaya
- D. Paksadharmata**