

Roll No:

Application No:

Name:

Exam Date: **05-Oct-2020**Exam Time: **09:00-12:00**Examination: **1. Course Code - M.A./M.Sc./M.C.A.****2. Field of Study - PHILOSOPHY (SPHM)****SECTION 1 - SECTION 1****Question No.1 (Question Id - 21)**Which one of the following Philosophers is **not** a Deontologist ?

- (A) ☐ Immanuel Kant
(B) ☐ W.D. Ross
(C) ☐ R.M. Hare
(D) ☐ **John Stuart Mill (Correct Answer)**

Question No.2 (Question Id - 1)Which of the following school of classical Indian Philosophy believes in *arthāpatti* as one of the instruments of valid cognition ?

- (A) ☐ Nyāya
(B) ☐ Yoga
(C) ☐ Vaiśeṣika
(D) ☐ **Mīmāṃsā (Correct Answer)**

Question No.3 (Question Id - 31)

Digha Nikāya is related to which of the following Philosophical Schools ?

- (A) ☐ Mīmāṃsā
(B) ☐ Nyāya
(C) ☐ Ārvāka
(D) ☐ **Buddhism (Correct Answer)**

Question No.4 (Question Id - 85)

Who, among the following, regarded logic and dialectic as separate ?

- (A) ☐ Hegel
(B) ☐ Marx
(C) ☐ **Kant (Correct Answer)**
(D) ☐ Schelling

Question No.5 (Question Id - 43)The fallacy (*hetvābhāsa*) produced in the conclusion, due to refutation of *Sādhya* by Hetu, is known as :

- (A) ☐ Savyabhichara
(B) ☐ **Viruddha (Correct Answer)**
(C) ☐ Satpratipaksha
(D) ☐ Asiddha

Question No.6 (Question Id - 62)

Which one of the following forms of categorical syllogisms is valid in the first figure ?

- (A) ☐ AAI
 (B) ☐ AEE
 (C) ☐ IAI
 (D) ☐ **AAA (Correct Answer)**

Question No.7 (Question Id - 47)

Which pair of the following could be regarded as the operative terms of dialectics ?

- (A) ☐ Quantity and quality
 (B) ☐ **Contradiction and sublimation (Correct Answer)**
 (C) ☐ Cause and effect
 (D) ☐ Conditioned and unconditioned

Question No.8 (Question Id - 69)

Match List - I with List - II.

List - I	List - II
A. Converse of All S is P	I. Not Valid
B. Converse of No S is P	II. Some P is S (by limitation)
C. Converse of Some S is P	III. No P is S
D. Converse of Some S is not P	IV. Some P is S

Choose the **correct** answer from the options given below :

- (A) ☐ A - III, B - IV, C - II, D - I
 (B) ☐ A - III, B - IV, C - I, D - II
 (C) ☐ A - IV, B - III, C - II, D - I
 (D) ☐ **A - II, B - III, C - IV, D - I (Correct Answer)**

Question No.9 (Question Id - 4)

What is the chronological order of the following books ?

- A. *The Republic*
 B. *Critique of Pure Reason*
 C. *Discourse on Method*
 D. *A Theory of Justice*
 E. *Monadology*

Choose the **correct** answer from the options given below :

- (A) ☐ C, A, B, E, D
 (B) ☐ D, A, C, B, E
 (C) ☐ **A, C, E, B, D (Correct Answer)**
 (D) ☐ E, A, C, D, B

Question No.10 (Question Id - 39)

Which one of the following are called Prasthāna - Traya ?

- (A) ☐ Upaniṣads, Brahma-Sutra and Purāṇa
 (B) ☐ Upaniṣads, Smṛiti and Gita
 (C) ☐ **Upaniṣads, Brahma-Sutra and Gita (Correct Answer)**

Question No.11 (Question Id - 5)

Arrange the following in sequential order according to Dwādaśa-nidān-ćakra (twelve linked chain) :

- A. Nāma-rūpa
- B. Avidya
- C. Vijñāna
- D. Samskāra
- E. Śadāyatana

Choose the **correct** answer from the options given below :

- (A) ☐ **B, D, C, A, E (Correct Answer)**
- (B) ☐ D, B, A, E, C
- (C) ☐ C, A, B, D, E
- (D) ☐ A, B, C, E, D

Question No.12 (Question Id - 86)

Which one of the following kinds of knowledge was **not** advocated by John Locke ?

- (A) ☐ Intuitive Knowledge
- (B) ☐ Demonstrative Knowledge
- (C) ☐ Sensitive Knowledge
- (D) ☐ **Knowledge from Innate ideas (Correct Answer)**

Question No.13 (Question Id - 74)

Which one of the following is the principle of Ockham's Razor ?

- (A) ☐ Entities should always be multiplied
- (B) ☐ **Entities should not be multiplied beyond necessity (Correct Answer)**
- (C) ☐ Entities must not come under our consideration
- (D) ☐ Plurality is the virtue of any explanation

Question No.14 (Question Id - 80)

Which one of the following is the **correct** nature of analytic judgments ?

- (A) ☐ They always add something to the concept.
- (B) ☐ **They do not add anything to what is included in the subject. (Correct Answer)**
- (C) ☐ They are essentially sharp in nature.
- (D) ☐ They are mathematically coherent.

Question No.15 (Question Id - 8)

Match **List - I** with **List - II**.

List - I	List - II
A. Pure Being is Pure Nothing	I. Descartes
B. Noumenon is a limiting concept	II. Leibniz
C. Pre-established harmony	III. Kant
D. Extension is the property of Body	IV. Hegel

Choose the **correct** answer from the options given below :

- (A) ☐ A - I, B - II, C - IV, D - III
(B) ☐ A - III, B - IV, C - I, D - II
(C) ☐ **A - IV, B - III, C - II, D - I (Correct Answer)**
(D) ☐ A - II, B - IV, C - III, D - I

Question No.16 (Question Id - 17)

According to 'Law of identity of the indiscernibles' which one of the following is correct ?

- (A) ☐ **If A and B are indiscernible, then they are identical (Correct Answer)**
(B) ☐ If A is B and B is C then A is C
(C) ☐ If X and Y are same then they are identical
(D) ☐ If X and Y are identical then they are same

Question No.17 (Question Id - 70)

Which of the following statements are **true** ?

- A. The conjunction between two propositions is true when either of the conjuncts is true.
B. The conjunction between two propositions is true when both the conjuncts are true.
C. The conjunction between two propositions is false when either of the conjuncts is false.
D. The conjunction between two propositions is false when both the conjuncts are false.

Choose the **correct** answer from the options given below :

- (A) ☐ A, B and C only
(B) ☐ A, B and D only
(C) ☐ **B, C and D only (Correct Answer)**
(D) ☐ A, C and D only

Question No.18 (Question Id - 84)

Which one of the following is **not** a principle of dialectics ?

- (A) ☐ Unity and the struggle of opposites
(B) ☐ Quantitative changes leading to qualitative changes and vice-versa
(C) ☐ **Principle of identity (Correct Answer)**
(D) ☐ Negation of negation

Question No.19 (Question Id - 11)

Who among the following classical Indian Philosopher/s believe/s that when we mistake an oyster shell for silver, the silver is actually perceived ?

- A. Ramanuja
B. Śaṅkara
C. Nyaya
D. Prabhakara

Choose the **correct** answer from the options given below :

- (A) ☐ A only
(B) ☐ B and D only
(C) ☐ **A and C only (Correct Answer)**

Question No.20 (Question Id - 28)

Which one of the following is **not** a condition of intelligibility of a sentence according to Nyāya ?

- (A) ☐ Yogyatā
 (B) ☐ Tātparya
 (C) ☒ **Samānatā (Correct Answer)**
 (D) ☐ Ākāṅkṣā

Question No.21 (Question Id - 2)

"Human reason has this peculiar fate that in one of its species, it is burdened by questions which human reason can neither answer nor can it ignore them".

In the light of Critique of Pure Reason, what is best implied by the above statement ?

- A. Reason is a competent faculty
 B. Reason is not competent enough
 C. Reason is a critique of reason
 D. Reason ignores everything
 E. Reason is not limited

Choose the correct answer from the options given below :

- (A) ☐ Only A
 (B) ☐ Only B
 (C) ☒ **Only C (Correct Answer)**
 (D) ☐ Only D and E

Question No.22 (Question Id - 35)

Which one of the following schools believes in only two Pramānas ?

- (A) ☐ Ārvāka
 (B) ☐ Mīmāṃsā
 (C) ☒ **Buddhism (Correct Answer)**
 (D) ☐ Nyāya

Question No.23 (Question Id - 42)

In the Nyāya school, what is the absence of an object after its destruction called ?

- (A) ☐ Prāgābhāva
 (B) ☒ **Pradhvaṁsābhāva (Correct Answer)**
 (C) ☐ Anyonyābhāva
 (D) ☐ Atyantābhāva

Question No.24 (Question Id - 54)

Match **List - I** with **List - II**.

List - I	List - II
A. Contradictory propositions	I. A & I
B. Contrary propositions	II. I & O
C. Sub-alternate propositions	III. E & A

Choose the **correct** answer from the options given below :

- (A) ☐ A - I, B - III, C - II, D - IV
 (B) ☐ A - II, B - I, C - III, D - IV
 (C) ☐ A - III, B - II, C - IV, D - I
 (D) ☐ **A - IV, B - III, C - I, D - II (Correct Answer)**

Question No.25 (Question Id - 9)

When we argue that there must be fire on the mountain because there is smoke rising from it, which of the following is the pakṣa (minor term of the inference) ?

- (A) ☐ **Mountain (Correct Answer)**
 (B) ☐ Smoke
 (C) ☐ Fire
 (D) ☐ Fire qualified by smoke

Question No.26 (Question Id - 60)

Which one of the following rules permits the inference that if $(p \supset q) \cdot (r \supset s)$ is true, and $p \vee r$ is also true, then $q \vee s$ must be true ?

- (A) ☐ Absorption
 (B) ☐ **Constructive Dilemma (Correct Answer)**
 (C) ☐ Disjunctive Syllogism
 (D) ☐ Destructive Dilemma

Question No.27 (Question Id - 22)

By which one of the following claims does Rawls maintain the non-negotiability of civil and political rights in his two principles of justice ?

- (A) ☐ **Lexical priority of the first principle (Correct Answer)**
 (B) ☐ Lexical priority of the second principle
 (C) ☐ Equal status of both principles
 (D) ☐ Reflective equilibrium

Question No.28 (Question Id - 67)

Which one of the following logical expressions is contingent ?

- (A) ☐ $p \supset p$
 (B) ☐ $p \vee \sim p$
 (C) ☐ **$p \vee p$ (Correct Answer)**
 (D) ☐ $p \cdot \sim p$

Question No.29 (Question Id - 20)

Which of the following is the **correct** sequence of different steps involved in the process of anumāna according to Nyāya Philosophy ?

- A. Upanaya
 B. Udāharaṇa
 C. Hetu

E. Pratijñā

Choose the **correct** answer from the options given below :

- (A) ☐ D, C, A, B, E
 (B) ☐ E, B, C, A, D
 (C) ☒ **E, C, B, A, D (Correct Answer)**
 (D) ☐ E, C, A, B, D

Question No.30 (Question Id - 72)

Cognitivism is a meta-ethical theory which suggests that :

- (A) ☒ **Ethical judgments essentially express beliefs (Correct Answer)**
 (B) ☐ Ethical judgments are mind-relative
 (C) ☐ Ethics is subjective
 (D) ☐ Ethics is God-dependent

Question No.31 (Question Id - 66)

Match **List - I** with **List - II**.

List - I	List - II
A. O proposition	I. Distributes subject only
B. E proposition	II. Distributes predicate only
C. I proposition	III. Distributes both subject and predicate
D. A proposition	IV. Distributes neither subject and predicate

Choose the **correct** answer from the options given below :

- (A) ☐ A - IV, B - I, C - II, D - III
 (B) ☐ A - IV, B - II, C - I, D - III
 (C) ☒ **A - II, B - III, C - IV, D - I (Correct Answer)**
 (D) ☐ A - II, B - IV, C - I, D - III

Question No.32 (Question Id - 52)

What is that valid form of inference called which proceeds by interchanging the subject and predicate terms of a proposition ?

- (A) ☒ **Conversion (Correct Answer)**
 (B) ☐ Obversion
 (C) ☐ Subversion
 (D) ☐ Contraposition

Question No.33 (Question Id - 7)

Who among the following thinkers maintains that determinate form and the matter in which it is embodied are inseparable, both belonging to the real world ?

- A. Plato
 B. Aristotle
 C. Parmenides
 D. Spinoza

- (A) ☐ Only A and B
 (B) ☒ **Only B (Correct Answer)**
 (C) ☐ Only A, B and C
 (D) ☐ Only D

Question No.34 (Question Id - 29)

What is the correct order of Vedic literature ?

- A. Brāhmaṇa
 B. Āraṇyaka
 C. Upaniṣads
 D. Saṃhitā

Choose the correct answer from the options given below :

- (A) ☐ A, B, D, C
 (B) ☐ C, B, A, D
 (C) ☒ **D, A, B, C (Correct Answer)**
 (D) ☐ B, A, D, C

Question No.35 (Question Id - 49)

“The only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others”.

Select the statement which is **not** implied by the above statement :

- (A) ☐ Liberty consists in the freedom to do everything which injures no one else.
 (B) ☐ The exercise of natural rights of each man has no limits except those which assure to the other members of the society the enjoyment of the same rights.
 (C) ☒ **Individual liberty is constrained by the pleasure of others. (Correct Answer)**
 (D) ☐ Rightful exercise of power is constrained by the concerns of other's harm.

Question No.36 (Question Id - 81)

How many citta-vṛtti (mental modifications) have been accepted in Yoga Philosophy ?

- (A) ☐ Four
 (B) ☒ **Five (Correct Answer)**
 (C) ☐ Six
 (D) ☐ Seven

Question No.37 (Question Id - 73)

Match List - I with List - II.

List - I	List - II
A. Consequentialism	I. Moral Laws
B. Kantian Deontology	II. Maximization of utility
C. Virtue Theory	III. Human expression
D. Emotivism	IV. Character traits

- (A) ☐ **A - II, B - I, C - IV, D - III (Correct Answer)**
 (B) ☐ A - IV, B - III, C - I, D - II
 (C) ☐ A - III, B - IV, C - II, D - I
 (D) ☐ A - II, B - III, C - I, D - IV

Question No.38 (Question Id - 75)

Which one of the following is the exact theoretical position implied by "One cannot step twice in the same river" ?

- (A) ☐ **Perpetual flux (Correct Answer)**
 (B) ☐ Non-existence
 (C) ☐ Absolutism
 (D) ☐ Non-dualism

Question No.39 (Question Id - 56)

Which one of the relation between two propositions says that they cannot both be true, although they may both be false ?

- (A) ☐ Sub-alternation
 (B) ☐ **Contrary (Correct Answer)**
 (C) ☐ Contingent
 (D) ☐ Contradictory

Question No.40 (Question Id - 68)

What is a logical statement, all of whose substitution instances are false called ?

- (A) ☐ Tautology
 (B) ☐ **Contradictory (Correct Answer)**
 (C) ☐ Contingent
 (D) ☐ Incontingent

Question No.41 (Question Id - 90)

According to Naiyāyikas knowledge of an object (Sādhya) from some recognised similarity between two things (Prasiddhasādharmyāta) is known as :

- (A) ☐ Vyāpti
 (B) ☐ Linga-paramarśa
 (C) ☐ **Upamāna (Correct Answer)**
 (D) ☐ Upanaya

Case Study - 42 to 46 (Question Id - 91)

"What, then, is good ? How is good to be defined ? Now it may be thought that this is a verbal question. A definition does indeed often mean the expressing of one word's meaning in other words.

But this is not the sort of definition I am asking for. Such a definition can never be of ultimate importance to any study except lexicography. If I wanted that kind of definition I should have to consider in the first place how people generally used the word good; but my business is not with its proper usage, as established by custom. I should, indeed, be foolish if I tried to use it for something which it did not usually denote : if, for instance, I were to announce that, whenever I used the word good, I must be understood to be thinking of that object which is usually denoted by the word table. I shall, therefore, use the word in the sense in which I think it is ordinarily used; but at the same time I

am not anxious to discuss whether I am right in thinking it is so used. My business is solely with that object or idea, which I hold, rightly or wrongly, that the word is generally used to stand for. What I want to discover is the nature of that object or idea, and about this I am extremely anxious to arrive at an agreement.

But if we understand the question in this sense, my answer to it may seem a very disappointing one. If I am asked, What is good ? my answer is that good is good, and that is the end of the matter. Or if I am asked How is good to be defined ? my answer is that it cannot be defined, and that is all I have to say about it. But disappointing as these answers may appear, they are of the very last importance. To readers who are familiar with philosophic terminology, I can express their importance by saying that they amount to this : That propositions about the good are all of them synthetic and never analytic; and that is plainly no trivial matter. And the same thing may be expressed more popularly, by saying that, if I am right, then nobody can foist upon us such an axiom as that Pleasure is the only good or that The good is the desired on the pretence that this is the very meaning of the word".
(G.E. Moore, Principia Ethica, 1903)

Question No.42 (Question Id - 92)

What sense of the term good concerns the author in this passage ?

- (A) ☐ The customary sense of the term
- (B) ☐ Use sense of the term
- (C) ☒ **The sense in which the object or the idea is denoted by the term (Correct Answer)**
- (D) ☐ Linguistic sense of the term

Question No.43 (Question Id - 93)

The author of this passage is engaged in a particular ethical inquiry which is called :

- (A) ☒ **Metaethics (Correct Answer)**
- (B) ☐ Normative ethics
- (C) ☐ Descriptive ethics
- (D) ☐ Pragmatic ethics

Question No.44 (Question Id - 94)

Indefinable nature of the word good means, good is :

- (A) ☐ A natural property
- (B) ☐ A non-physical property
- (C) ☒ **A non-natural property (Correct Answer)**
- (D) ☐ A non-moral property

Question No.45 (Question Id - 95)

Which one of the following is **not** attributable to G.E. Moore ?

- (A) ☐ G.E. Moore is a cognitivist
- (B) ☒ **G.E. Moore is a naturalist (Correct Answer)**
- (C) ☐ G.E. Moore is a realist
- (D) ☐ G.E. Moore is an intuitionist

Question No.46 (Question Id - 96)

What is the **correct** nature of ethical judgments, according to Moore ?

- (A) ☒ **Synthetic judgments (Correct Answer)**
- (B) ☐ Analytic judgments
- (C) ☐ Natural judgments
- (D) ☐ Synthetics apriori judgments

Question No.47 (Question Id - 33)

which one of the following has propagated the concept of 'General Will' ?

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- (A) ☐ Locke
- (B) ☐ Hobbes
- (C) ☐ Mill
- (D) ☐ **Rousseau (Correct Answer)**

Question No.48 (Question Id - 26)

Which one of the following options correctly defines the Classical Account of Propositional Knowledge ?

- A. Truth
- B. Belief
- C. Certainty
- D. Justification

Choose the **correct** answer from the options given below :

- (A) ☐ A, C and D only
- (B) ☐ A, B and C only
- (C) ☐ B, C and D only
- (D) ☐ **A, B and D only (Correct Answer)**

Question No.49 (Question Id - 6)

Who among the following Philosopher/s maintain/s that there is only being without becoming ?

- A. Parmenides
- B. Zeno
- C. Aristotle
- D. Heraclitus

Choose the **correct** answer from the options given below :

- (A) ☐ A only
- (B) ☐ C only
- (C) ☐ D only
- (D) ☐ **A and B only (Correct Answer)**

Question No.50 (Question Id - 12)

The statement - "I infer from the principle of sufficient reason, among other consequences, that there are not in Nature two real, absolute beings indiscernible from each other; because if there were, God and Nature would act without reason in ordering the one otherwise than the other." Could be attributed to who among the following thinkers ?

- (A) ☐ Descartes
- (B) ☐ **Leibniz (Correct Answer)**
- (C) ☐ Locke
- (D) ☐ Hegel

Question No.51 (Question Id - 3)

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List - I	List - II
A. Akhyāti	I. Ramanuja
B. Viparita khyāti	II. Sankara
C. Anirvachaniya khyāti	III. Prabhakara
D. Sat khyāti	IV. Kumarila

Choose the **correct** answer from the options given below :

- (A) ☐ A - II, B - III, C - I, D - IV
- (B) ☒ **A - III, B - IV, C - II, D - I (Correct Answer)**
- (C) ☐ A - IV, B - III, C - I, D - II
- (D) ☐ A - I, B - IV, C - III, D - II

Question No.52 (Question Id - 79)

There is something wrong about the following two sentences :

- A. The yellow hatred kicked the malicious algorithm.
- B. My dog sick old to sleep need to be put.

What is wrong with them may be identified in terms of which one of the following ?

- (A) ☒ **The first one suffers from the problem of semantic and the second one from the problem of syntactic.**
- (B) ☐ The first one suffers from the problem of syntactic and the second one from the problem of semantic.
- (C) ☐ Both suffer from the problem of hyperbolic.
- (D) ☐ Both suffer from the problem of amphiboly.

Question No.53 (Question Id - 44)

Gandhi's concepts of Swarāj and Swadeshi most appropriately refer to :

- (A) ☒ **Autonomy and self-sufficiency (Correct Answer)**
- (B) ☐ Social inclusion and exclusion
- (C) ☐ Denial of Trusteeship
- (D) ☐ Denial of Autonomy

Question No.54 (Question Id - 37)

Which one of the following Philosopher has given concept of God as 'Unmoved mover' ?

- (A) ☐ Plato
- (B) ☐ Descartes
- (C) ☒ **Aristotle (Correct Answer)**
- (D) ☐ Spinoza

Question No.55 (Question Id - 15)

Read the following passage and identify whose views does it express ?

'The first was never to accept anything as true if I did not have evident knowledge of its truth : that is, carefully to avoid precipitate conclusions and preconceptions, and to include nothing more in my judgements than what presented itself to my mind so clearly and so distinctly that I had no occasion to doubt it.'

- (A) ☐ **Descartes (Correct Answer)**
- (B) ☐ Leibniz
- (C) ☐ Locke
- (D) ☐ Hegel

Question No.56 (Question Id - 71)

Match List - I with List - II.

List - I	List - II
A. Kapila	I. Sāṃkhya
B. Gautama	II. Mīmāṃsā
C. Jaimini	III. Vaiśeṣika
D. Kaṇada	IV. Nyāya

Choose the **correct** answer from the options given below :

- (A) ☐ A - II, B - III, C - IV, D - I
- (B) ☐ A - III, B - II, C - I, D - IV
- (C) ☐ **A - I, B - IV, C - II, D - III (Correct Answer)**
- (D) ☐ A - II, B - I, C - IV, D - III

Question No.57 (Question Id - 57)

Which one of the following statements is **correct** ?

- (A) ☐ Both truth and validity are characteristics of propositions.
- (B) ☐ Both truth and validity are characteristics of arguments.
- (C) ☐ **Truth is a characteristic of propositions while validity is a characteristic of arguments.**
- (D) ☐ Truth is a characteristic of arguments while validity is a characteristic of propositions.

(Correct Answer)

Question No.58 (Question Id - 40)

Which one of the following is **true** ?

- (A) ☐ Prabhākara believes in Svataḥ Pramāṇyavāda and Kumārila believes in Parataḥ Pramāṇyavāda.
- (B) ☐ Kumārila believes in Svataḥ Pramāṇyavāda and Prabhākara believes in Parataḥ Pramāṇyavāda.
- (C) ☐ **Both Prabhākara and Kumārila believe in Svataḥ Pramāṇyavāda. (Correct Answer)**
- (D) ☐ Both Prabhākara and Kumārila do not believe in Svataḥ Pramāṇyavāda.

Question No.59 (Question Id - 23)

According to Rawls, which one of the following ideas is expressed in his two principles of justice ?

- (A) ☐ Justice as capability
- (B) ☐ Justice as merit
- (C) ☐ **Justice as fairness (Correct Answer)**
- (D) ☐ Justice as entitlement

Which one of the following fallacy occurs when the argument relies upon an attack against the person taking a position ?

- (A) ☐ Straw Man
- (B) ☐ Red Herring
- (C) ☒ **Argument ad Hominem (Correct Answer)**
- (D) ☐ Petitio Principii

Question No.61 (Question Id - 45)

Which one of the following is the criterion truth advocated by Rene Descartes ?

- (A) ☒ **Clearness and distinctness (Correct Answer)**
- (B) ☐ True on certain account
- (C) ☐ Coherence of ideas
- (D) ☐ Correspondence theory

Question No.62 (Question Id - 34)

Which one of the following schools accepts the concept of Pārmitā ?

- (A) ☐ Ārvāka
- (B) ☒ **Buddhism (Correct Answer)**
- (C) ☐ Mīmāṃsā
- (D) ☐ Vaiśeṣika

Question No.63 (Question Id - 48)

Which one of the following is **true** of Correspondence Theory of Truth ?

- (A) ☐ A belief is true if it corresponds to the world of faith.
- (B) ☒ **A belief is true if it corresponds to a fact of some kind that exists in the world. (Correct Answer)**
- (C) ☐ A belief is true if it corresponds to the forms that exist in our thoughts.
- (D) ☐ A belief is true if it corresponds nothing but the belief itself.

Question No.64 (Question Id - 77)

Which one of the following is **true** with regard to the form of knowledge called "Knowledge by acquaintance" ?

- (A) ☒ **The knowledge we get of things by being directly aware of them. (Correct Answer)**
- (B) ☐ The knowledge we get of things through inference.
- (C) ☐ The knowledge of familiar things of our everyday life.
- (D) ☐ The knowledge of things that we inherit from our earlier generation.

Question No.65 (Question Id - 16)

Read the following passage and identify the school of thought it refers to - 'The pleasure arises in men from contact with sensible objects is to be relinquished as accompanied by pain - such is the reasoning of fools; the berries of the paddy, rich with the finest white grains - what man, seeking his true interest, would fling away because covered with husk and dust ?'

- (A) ☐ Yoga
- (B) ☐ Buddhism
- (C) ☐ Jainism
- (D) ☒ **Ārvāka (Correct Answer)**

Which of the following propositions, according to Boole, have existential import ?

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

Choose the **correct** answer from the options given below :

- (A) ☐ A, B, C and D
- (B) ☐ A and B only
- (C) ☒ **C and D only (Correct Answer)**
- (D) ☐ A and C only

Question No.67 (Question Id - 10)

Who among the following Western Philosophers contends that mind can influence the body through pineal gland ?

- (A) ☒ **Descartes (Correct Answer)**
- (B) ☐ Leibniz
- (C) ☐ Spinoza
- (D) ☐ Hume

Question No.68 (Question Id - 83)

'Every event must have a cause.' What kind of proposition is it according to Kant ?

- (A) ☒ **Apriori (Correct Answer)**
- (B) ☐ Aposteriori
- (C) ☐ Synthetic
- (D) ☐ Analytic

Question No.69 (Question Id - 27)

What is the problem exposed by Gettier in the tripartite definition of Knowledge ?

- (A) ☒ **It is possible to infer a true justified belief from a false justified belief (Correct Answer)**
- (B) ☐ It is possible to infer a false justified belief from a true justified belief
- (C) ☐ It is possible to infer a true justified belief from a true justified belief
- (D) ☐ It is possible to infer a false justified belief from a false justified belief

Question No.70 (Question Id - 82)

'To infer rain in the past by perceiving muddy water in the pond' is :

- (A) ☐ Pūrvovāta anumāna
- (B) ☒ **Sesvatanumāna (Correct Answer)**
- (C) ☐ Samanyatodrṣṭa
- (D) ☐ Kevalānvaya

Case Study - 71 to 75 (Question Id - 97)

"Analytic judgments say nothing in the predicate except what was actually thought already in the

concept of the subject, though not so clearly nor with the same consciousness. If I say : All bodies are extended, then I have not in the least amplified my concept of body, but have merely resolved it, since extension, although not explicitly said of the former concept prior to the judgment, nevertheless was actually thought of it; the judgment is therefore analytic. By contrast, the proposition : Some bodies are heavy, contains something in the predicate that is not actually thought in the general concept of body; it therefore augments my cognition, [4 : 267] since it adds something to my concept, and must therefore be called a synthetic judgment".

Question No.71 (Question Id - 98)

According to Kant, analytic/synthetic distinction pertains to :

- (A) ☐ Knowledge
- (B) ☒ **Judgment (Correct Answer)**
- (C) ☐ Concept
- (D) ☐ Sensations

Question No.72 (Question Id - 99)

In analytic judgment :

- (A) ☐ The subject is contained in the predicate
- (B) ☒ **The predicate is contained in the subject (Correct Answer)**
- (C) ☐ The subject and the predicate are contained in each other
- (D) ☐ Subject is contained in the verb

Question No.73 (Question Id - 100)

According to Kant :

- (A) ☐ Analytic judgment is necessarily synthetic
- (B) ☐ Analytic judgment is necessarily aposteriori
- (C) ☒ **Analytic judgment is necessarily apriori (Correct Answer)**
- (D) ☐ Aposteriori judgment is necessarily analytic

Question No.74 (Question Id - 101)

According to Kant, Scientific knowledge is :

- (A) ☐ Synthetic
- (B) ☐ Analytic
- (C) ☐ Apriori
- (D) ☒ **Synthetic apriori (Correct Answer)**

Question No.75 (Question Id - 102)

According to Kant $7 + 5 = 12$ is :

- (A) ☐ An analytic apriori judgment
- (B) ☐ An analytic aposteriori judgment
- (C) ☒ **A synthetic apriori judgment (Correct Answer)**
- (D) ☐ A synthetic aposteriori judgment

Question No.76 (Question Id - 30)

The mahāvākya Aham Bramhasmi (अहं ब्रह्मास्मि) (I am Brahman), has been taken from :

- (A) ☐ Mundaka Upaniṣada
- (B) ☐ Katha (कठ) Upaniṣada
- (C) ☒ **Brihdāraṇyaka Upaniṣada (Correct Answer)**
- (D) ☐ Chāndogya (छांदोग्य) Upaniṣada

Question No.77 (Question Id - 18)

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The statement - "Pushpin is as good as poetry" can be attributed to which one of the following Philosophers ?

- (A) ☐ Bentham (Correct Answer)
- (B) ☐ Kant
- (C) ☐ Heidegger
- (D) ☐ Husserl

Question No.78 (Question Id - 59)

Which formal fallacy is committed in a categorical syllogism when a particular conclusion is inferred from two universal premises ?

- (A) ☐ Fallacy of Illicit Minor
- (B) ☐ Existential Fallacy (Correct Answer)
- (C) ☐ Fallacy of Exclusive Premises
- (D) ☐ Fallacy of Illicit Major

Question No.79 (Question Id - 63)

Which one of the following forms of categorical syllogisms is valid in the fourth figure ?

- (A) ☐ OAA
- (B) ☐ OEO
- (C) ☐ EIO (Correct Answer)
- (D) ☐ EAO

Question No.80 (Question Id - 64)

Match List - I with List - II.

List - I	List - II
A. Modus Tollens	I. $p \vee q$ $\sim p$ $\therefore q$
B. Hypothetical Syllogism	II. $(p \supset q) \cdot (r \supset s)$ $p \vee r$ $\therefore q \vee s$
C. Disjunctive Syllogism	III. $p \supset q$ $\sim q$ $\therefore \sim p$
D. Constructive Dilemma	IV. $p \supset q$ $q \supset r$ $\therefore p \supset r$

Choose the correct answer from the options given below :

- (A) ☐ A - III, B - I, C - II, D - IV
- (B) ☐ A - III, B - IV, C - I, D - II (Correct Answer)

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- (C) ☐ A - IV, B - III, C - II, D - I
(D) ☐ A - IV, B - III, C - I, D - II

Question No.81 (Question Id - 89)

Which Pramāna is chiefly used in Nyāya Philosophy to prove the existence of God ?

- (A) ☐ Upamāna (analogy)
(B) ☒ **Anumāna (inference) (Correct Answer)**
(C) ☐ Laukika Pratyakṣa (Ordinary perception)
(D) ☐ Alaukika Pratyakṣa (Extra-ordinary perception)

Question No.82 (Question Id - 38)

How many autonomies have been accepted by Kant ?

- (A) ☒ **Four (Correct Answer)**
(B) ☐ Six
(C) ☐ Eight
(D) ☐ Twelve

Question No.83 (Question Id - 50)

Which of the following can be said with respect to the definition of an Open Question ?

- (A) ☐ A question which has no answer.
(B) ☒ **A question is open if the meanings of the terms in the question do not decide the matter.**
(C) ☐ Any question that is self-contradictory in nature.
(D) ☐ A question which limits further opinion

(Correct Answer)

Question No.84 (Question Id - 32)

Which one of the following is **correct** according to spinoza ?

- (A) ☐ Thought and extension both are not attributes of God. God does not have infinite number of other attributes.
(B) ☒ **Thought and extension both are attributes of God. God has also an infinite number of other attributes.**
(C) ☐ Only thought is attribute of God not extension. God has finite number of other attributes.
(D) ☐ Only extension is attribute of God not thought. God has also finite number of attributes.

(Correct Answer)

Question No.85 (Question Id - 88)

Which type of argument to prove the existence of God is used by St. Anselm ?

- (A) ☒ **Ontological Argument (Correct Answer)**
(B) ☐ Cosmological Argument
(C) ☐ Argument from Design
(D) ☐

Question No.86 (Question Id - 46)

Who among the following regards that personal identity is not possible to establish ?

- (A) ☐ **Hume (Correct Answer)**
- (B) ☐ Hegel
- (C) ☐ Aristotle
- (D) ☐ St. Anselm

Question No.87 (Question Id - 61)

Which one of the following principle asserts that if any statement is true, then it is true ?

- (A) ☐ Principle of Contradiction
- (B) ☐ Principle of Non-contradiction
- (C) ☐ **Principle of Identity (Correct Answer)**
- (D) ☐ Principle of Excluded Middle

Question No.88 (Question Id - 14)

Identify the author of the following passage from the options given thereafter :

“When we entertain, therefore, any suspicion that a philosophical term is employed without any meaning or idea (as is but too frequent), we need but enquire, from what impression is that supposed idea derived ? And if it be impossible to assign any, this will serve to confirm our suspicion.”

- (A) ☐ Locke
- (B) ☐ **Hume (Correct Answer)**
- (C) ☐ Berkley
- (D) ☐ Plato

Question No.89 (Question Id - 36)

Which one of the following is Nāstika Philosopher according to traditional classification of Indian Philosophy ?

- (A) ☐ Kumārila
- (B) ☐ **Dharmakirti (Correct Answer)**
- (C) ☐ Udāyana
- (D) ☐ Rāmānuja

Question No.90 (Question Id - 25)

Which principle is expressed through Kant's first Categorical Imperative that “Act only according to that maxim whereby at the same time will that it should become a universal law ?”

- (A) ☐ Principle of Individuality
- (B) ☐ Principle of Equity
- (C) ☐ Principle of Utility
- (D) ☐ **Principle of Universalizability (Correct Answer)**

Question No.91 (Question Id - 19)

Which one of the following is **not** true according to Determinism ?

- ☐

(A) ☐ Whatever we think or do is always caused.

(B) ☐ What we think is the inevitable consequence of antecedent circumstance

(C) ☐ Everything is beyond our control

(D) ☐ **Everything is matter of luck (Correct Answer)**

Question No.92 (Question Id - 78)

Which one of the following statement is **true** with regard to the theory of moral realism ?

(A) ☐ **We can attribute truth or falsity to moral matters. (Correct Answer)**

(B) ☐ We can prove moral statement through scientific methods.

(C) ☐ Moral statements are based on our subjective experience.

(D) ☐ God is the only source of moral reality.

Question No.93 (Question Id - 13)

Given below are two statements :

Statement I :

According to Locke certain qualities of an object lie in the object itself independent of the perceiving subject.

Statement II :

According to Locke certain qualities of an object are dependent on the perceiving subject even though their cause lies in the object itself.

In the light of the above statements, choose the **most appropriate** answer from the options given below :

(A) ☐ **Both Statement I and Statement II are correct. (Correct Answer)**

(B) ☐ Both **Statement I** and **Statement II** are incorrect.

(C) ☐ **Statement I** is correct but **Statement II** is incorrect.

(D) ☐ **Statement I** is incorrect but **Statement II** is correct.

Question No.94 (Question Id - 53)

What is a statement form called all of whose substitution instances must be true ?

(A) ☐ Contradictory

(B) ☐ Contingent

(C) ☐ **Tautologous (Correct Answer)**

(D) ☐ Counterfactual

Question No.95 (Question Id - 58)

Which one of the following definitions identifies the extension of a term by listing the members of the class of objects to which the term refers ?

(A) ☐ Precising definition

(B) ☐ **Denotative definition (Correct Answer)**

(C) ☐ Theoretical definition

(D) ☐ Persuasive definition

Question No.96 (Question Id - 87)

Justice is one of the four cardinal virtues Plato spoke of in his :

(A) ☐ **The Republic (Correct Answer)**

☐

- (B) ☐ Apology
(C) ☐ Gorgias
(D) ☐ Protagoras

Question No.97 (Question Id - 76)

"The only thing I know is that I know nothing" which one of the following is challenged by this Socratic statement ?

- (A) ☐ Solipsism
(B) ☐ **Dogmatism (Correct Answer)**
(C) ☐ Empiricism
(D) ☐ Rationalism

Question No.98 (Question Id - 41)

Match List - I with List - II.

List - I	List - II
A. Everything changes	I. Parmenides
B. Nothing changes	II. Anaximander
C. Ultimate reality is infinite, eternal and ageless	III. Heraclitus
D. The soul is air; fire is rarefied air	IV. Anaximenes

Choose the **correct** answer from the options given below :

- (A) ☐ A - II, B - III, C - IV, D - I
(B) ☐ A - I, B - II, C - III, D - IV
(C) ☐ **A - III, B - I, C - II, D - IV (Correct Answer)**
(D) ☐ A - IV, B - III, C - I, D - II

Question No.99 (Question Id - 55)

Which one of the following expressions is not equivalent to $p \supset q$?

- (A) ☐ It is not the case that p, or q
(B) ☐ p is a sufficient condition for q
(C) ☐ **p is a necessary condition for q (Correct Answer)**
(D) ☐ p entails q

Question No.100 (Question Id - 24)

Which one of the following instances is not an example of Samavāya relation in Vaiśeṣika School ?

- (A) ☐ Cowness in a cow
(B) ☐ Redness in a red coloured cloth
(C) ☐ Motion in a running wheel
(D) ☐ **Book on a table (Correct Answer)**