

Roll No.

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(Write Roll Number from left side exactly as in Admit Card)

1409

Signature of Invigilators

1. _____

2. _____

Test Booklet Series

A

Test Booklet No.

Subject Code : 09

OMR Sheet No.

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PAPER-III

PHILOSOPHY

Time : 2 Hours 30 minutes

Maximum Marks: 150

Instructions for the Candidates

1. Write your roll number in the space provided on the top of this page and roll number with subject code on the OMR Sheet attached with this booklet. Also write your OMR Sheet number in the space provided above.
2. This paper consists of seventyfive multiple choice type questions. Answer *all* the questions. Each question carries *two* marks.
3. Each question has *four* alternative responses marked (A), (B), (C) and (D). You have to select only one correct response and mark it in the OMR Sheet with blue/black ball pen.

Example:



Here (C) is the correct response.

4. Your responses to the questions are to be indicated only in the top page of the duplicate OMR Sheet provided with this booklet. If the marking is put at any other place than in the top page of the duplicate OMR Sheet, it will not be evaluated.
5. Sheets are attached at the end of the booklet for rough work.
6. If you write your name or put any special mark on any part of the top page of the duplicate OMR Sheet which may disclose in any way your identity, you will render yourself liable to disqualification.
7. Do not tamper or fold the OMR Sheet in any way. If you do so, your OMR Sheet will not be evaluated.
8. You should return the top page of the duplicate OMR Sheet to the invigilator at the end of the examination. You are allowed to carry the second page of the OMR Sheet back with you for your future reference.
9. If the top page of the duplicate OMR Sheet is not returned along with the test booklet, you will be disqualified.
10. No candidate shall be allowed to leave his/her seat or the examination hall/room till the end of the examination without the permission of the invigilator.

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1409-III

PHILOSOPHY

PAPER-III

1. To the Naiyāyikas *prāgabdhāva* means
 - (A) having an end, but not beginning
 - (B) having a beginning, but not end
 - (C) having both end and beginning
 - (D) None of the above
2. When is the *mithyātva* of this world realized, according to the Advaitins?
 - (A) After the realisation of Brahman.
 - (B) After the realisation of God.
 - (C) After the performance of the rituals.
 - (D) None of the above
3. How is the existence of *kāla* proved?
 - (A) In terms of the usages like past etc.
 - (B) In terms of the movement of the Sun.
 - (C) In terms of its ceaseless flow.
 - (D) None of the above
4. 'Moonness' cannot be considered as *jāti* because it involves the following *Jātibādhaka*.
 - (A) *Tulyatva*
 - (B) *Saṅkara*
 - (C) *Rūpahāni*
 - (D) *Vyakterabheda*
5. According to the Vaiśeṣikas, the following are eternal substances:
 - (A) *Dik* and *Kāla*
 - (B) *Dik*, *Kāla* and *Manas*
 - (C) *Dik*, *Kāla*, *Manas*, *Ātman*, *Ākāśa* and atoms of *Kṣiti*, *Apa*, *Tejas*, *Marut*.
 - (D) God and *Ātman*
6. The view that no error is possible is held by
 - (A) Prābhākara Mīmāṃsakas
 - (B) Bhāṭṭa Mīmāṃsakas
 - (C) Dvaitavādins
 - (D) Advaitins
7. Select the correct answer from the following options:
Assertion (A): According to Advaita Vedānta *Māyā* is positive ignorance
Reason (R): *Māyā* positively produces some illusory appearance
 - (A) *A* is correct, but *R* is not correct
 - (B) *A* is not correct and *R* is not correct
 - (C) *A* is not correct, but *R* is correct
 - (D) Both *A* and *R* are correct and *R* is the correct explanation of *A*
8. Which one of the following is correct?
 The Vaibhāṣikas hold that
 - (A) external objects are directly known in perception and not inferred.
 - (B) perception of external objects depends on objects, mind, sense and auxiliary conditions.
 - (C) we infer the object from the idea of the object produced in the mind.
 - (D) objects are dependent on the mind.
9. The inference *sābda nityaḥ kāryatvāt* involves the fallacy of
 - (A) *Savyabhicāra*
 - (B) *Virudha*
 - (C) *Asidha*
 - (D) *Bādhita*
10. Which *sannikarṣa* is operative in case of the perception of the soundness in sound?
 - (A) *Samīyoga*
 - (B) *Samaveta samavāya*
 - (C) *Samīyukta samavāya*
 - (D) *Samavāya*

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11. For the Nyāya–Vaiśeṣikas, the sense- object contact operative in case of perception of inherence (*samavāya*) is

- (A) *samaveta samavāya*
- (B) *saṁyoga*
- (C) *saṁjukta samavāya*
- (D) none of the above

12. The root meaning of Bhagavadgītā's doctrine of *Niṣkāma karma* is

- (A) doing action considering oneself as an instrument of God.
- (B) doing action without attachment.
- (C) doing action for others.
- (D) doing action for attaining liberation.

13. Which one is the correct sequence of the four kinds of *Puruṣārthas*?

- (A) *Artha, Kāma, Dharma, Mokṣa*
- (B) *Kāma, Artha, Dharma, Mokṣa*
- (C) *Dharma, Artha, Kāma, Mokṣa*
- (D) *Mokṣa, Dharma, Artha, Kāma*

14. Which of the following paths was advocated by Buddha?

- (A) *Śreya*
- (B) *Madhyampratipada*
- (C) *Kaivalya*
- (D) *Preya*

15. Which one of the following represents the correct meaning of *āśramadharmā*?

- (A) This is a living of *Śramana*'s life.
- (B) This is to live in an *āśrama* made in forest.
- (C) This is to fulfil ethical duties according to our situation.
- (D) This is the service for the society.

16. To the Naiyāyika, an effect is that

- (A) which is caused by a set of conditions.
- (B) which is manifested from a non-manifested stage.
- (C) which is the counterpositive of its prior absence.
- (D) none of the above

17. The Vaiśeṣikas do not admit darkness (*taṃas*) as a separate substance, because

- (A) it has no weight.
- (B) it is included in *abhāva*.
- (C) it is an illusory object.
- (D) it has no causal efficacy.

18. _____ flourished mostly in the north and its adherents are to be found in Tibet, China and Japan.

- (A) *Hinayāna*
- (B) *Mahāyāna*
- (C) *Yogācāra*
- (D) None of the above

19. The theory that word-meaning is prior to sentence meaning is known as

- (A) *śabdānityavāda*
- (B) *jātiśaktivāda*
- (C) *anvitābhīdhānavāda*
- (D) *abhihitānvayavāda*

20. To Vallabha, *puṣṭimārga bhakti* means

- (A) to attain *bhakti* with knowledge.
- (B) to attain *bhakti* through *karma*.
- (C) to attain *bhakti* through both knowledge and *karma*.
- (D) to attain *bhakti* without any effect, simply by grace of God.

21. Rāmānuja admits the following sources of knowledge:

- (A) perception and inference
- (B) perception, inference and verbal testimony
- (C) perception, inference, verbal testimony and *arthāpatti*
- (D) perception and *arthāpatti*

22. According to Sri Chaitanya, liberation is the state of

- (A) absolute cessation of suffering.
- (B) eternal enjoyment of blissful love for Krishna.
- (C) attainment of partial suffering and enjoyment.
- (D) none of the above

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23. Vallabha's theory of creation is known as
 (A) *vivartavāda*
 (B) *pariṇāmavāda*
 (C) *satkāryavāda*
 (D) *avikṛta-pariṇāmavāda*
24. The Vedāntic theory propagated by Nimbārka is known as
 (A) *dvaita*
 (B) *kevalādvaita*
 (C) *dvaitādvaita*
 (D) *viśiṣṭādvaita*
25. The inference of future rain from the appearance of dark heavy clouds in the sky is a case of
 (A) *śeṣavat* inference
 (B) *sāmānyatodṛṣṭa* inference
 (C) *pūrvavat* inference
 (D) *anvayavyatireki* inference
26. *Prajñā*, *Śīla* and *Samādhī* are the key concepts of
 (A) Hinduism
 (B) Jainism
 (C) Buddhism
 (D) None of the above
27. 'Naratva' and 'manuṣyatva' cannot be considered as *jāti* because they involve the following *jātibādhaka*:
 (A) *tulyatva*
 (B) *saṅkara*
 (C) *vyakterabheda*
 (D) *rūpahāni*
28. Which one of the following is correct according to the Vaiśeṣikas?
 (A) Desire etc. are essential character of the self.
 (B) Desire etc. are accidental properteis of the self.
 (C) Desire etc. are not the properties of the self
 (D) None of the above
29. To an Advaitin the following is admitted as the relation between *avayava* and *avayavī*
 (A) *saṃyoga*
 (B) *tādātmya*
 (C) *svarūpa*
 (D) *samavāya*
30. Under what conditions are the two atoms conjoined, according to Vaiśeṣikas?
 (A) Automatically without the intervention of any external force.
 (B) Through intervention of some conscious principle.
 (C) Through some unexplored unique technique.
 (D) None of the above
31. According to Locke, all our knowledge is derived either through sensation or through
 (A) perception
 (B) reflection
 (C) speculative thinking
 (D) none of the above
32. According to Hume, our knowledge of the external world going beyond the evidences of present experiences is obtained through
 (A) causal inference
 (B) imagination
 (C) demonstrative reasoning
 (D) conceptual analysis
33. Who considers definite descriptions as proper names?
 (A) Russell
 (B) Frege
 (C) Kripke
 (D) None of the above
34. In which of the following examples the causal relation is necessary?
 (A) Running — Feeling fatigue
 (B) Rock hitting the window — Breaking the window
 (C) Over eating — Illness
 (D) Plug pulled out of socket — Radio not working
35. A method of 'bracketing' involves
 (A) a denial of the reality of the external world.
 (B) acceptance of the reality of the external world.
 (C) suspending the beliefs in the reality of the external world.
 (D) None of the above

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36. The 'open-question argument' technique was introduced by

- (A) Moore
- (B) Kant
- (C) Bentham
- (D) None of the above

37. Match *List I* with *List II* and select the correct answer from the codes given:

List-I

List-II

- | | |
|--|--------------|
| (a) Substances are simplest things that can mirror the entire universe | 1. Hume |
| (b) Substance is that which requires nothing other in order to exist | 2. Plato |
| (c) Substance is something I know not what | 3. Descartes |
| (d) Substance is a fiction of the mind | 4. Locke |

Codes	(a)	(b)	(c)	(d)
(A)	1	2	3	4
(B)	2	3	4	1
(C)	3	4	1	2
(D)	4	3	2	1

38. In case of propositional knowledge, truth of the proposition is

- (A) only a necessary condition of knowledge.
- (B) a sufficient condition of knowledge.
- (C) both necessary and sufficient condition of knowledge.
- (D) neither sufficient, nor necessary condition of knowledge.

39. The version of scepticism advocated by Hume is called

- (A) antecedent scepticism
- (B) consequent scepticism
- (C) pyrrhonism
- (D) none of the above

40. In what figure or figures, if any, can a valid standard form categorical syllogism have only one term distributed, and that one only once?

- (A) Figures 1 and 2
- (B) Figures 2 and 3
- (C) Figures 1, 3 and 4
- (D) Figure 2

41. According to Frege, the primary unit of meaning is

- (A) a word
- (B) a sentence
- (C) the whole discourse
- (D) none of the above

42. How many truth functions can be obtained from a single propositional variable?

- (A) Four
- (B) Two
- (C) Eight
- (D) None of the above

43. Match *List I* with *List II* and select the correct answer from the codes given:

List-I

List-II

- | | |
|--|--------------------|
| (a) Bodily continuity is a necessary condition of personal identity | 1. Thomas Reid |
| (b) Psychological continuity is a necessary condition of personal identity | 2. B.A.O. Williams |
| (c) Personal identity consists in the identity of consciousness | 3. S. Shoemaker |
| (d) Personal identity implies the continued existence of the individual self | 4. J. Locke |

Codes	(a)	(b)	(c)	(d)
(A)	1	2	3	4
(B)	2	3	4	1
(C)	4	3	2	1
(D)	3	4	1	2

44. The formal properties of an axiomatic systems are

- (A) consistency and completeness
- (B) consistency and independence
- (C) completeness and independence
- (D) consistency, completeness and independence

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45. Match *List I* with *List II* and select the correct answer from the codes given:

*List-I**List-II*

- (a) Mind and body are not two independent substances but are two parallel manifestations of the same reality
- (b) Mind and body interact and there is a causal relation between the two
- (c) There is a perfect co-ordination between parallel mental and bodily events without causal connection
- (d) Mind and body are synchronised by God
1. Descartes
2. Leibniz
3. Spinoza
4. Occasionalists

Codes	(a)	(b)	(c)	(d)
(A)	3	1	2	4
(B)	4	3	2	1
(C)	1	2	3	4
(D)	3	4	2	1

46. According to Gandhi, the goal of constructive programme is

- (A) providing economic relief to the unemployed.
- (B) distributing some wages to Spinners and Weavers.
- (C) creating a non-violent society.
- (D) none of the above

47. Which of the following is *not* a decision procedure?

- (A) The method of truth table
- (B) The method of truth tree
- (C) The method of resolution
- (D) Proof-theoretic method

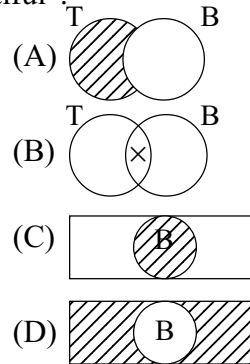
48. Gandhi's solution to all social problems ultimately rests on

- (A) establishing the Kingdom of God on earth.
- (B) total and unprecedented humanistic outlook.
- (C) total self-sacrifice.
- (D) total love and feeling for all.

49. According to whom 'Punishment is the negative reward of the criminals'

- (A) Kant
- (B) Bradley
- (C) Both (A) and (B)
- (D) None of the above

50. Which of the following is the correct Venn diagrammatic representation of 'Everything is beautiful'?



51. The correct symbolization of 'We shall swim even if it rains' would be

- (A) $R \supset S$
- (B) $(R \vee \sim R) \supset S$
- (C) $S \supset R$
- (D) $R \equiv S$

52. Which philosophical position holds the view that object of knowledge owes its existence as well as its properties to the knowing mind?

- (A) Absolute idealism
- (B) Phenomenalism
- (C) Metaphysical idealism
- (D) Epistemological idealism

53. Select the correct answer from the following options:

Assertion (A): According to Berkeley, for a material object, to exist is to be perceived.

Reason (R): A Material object is a collection of ideas.

- (A) Both *A* and *R* are true and *R* provides a correct explanation of *A*
- (B) *A* is true, *R* is false, and *R* provides a correct explanation of *A*
- (C) *A* is true and *R* is false, and *R* does not provide a correct explanation of *A*
- (D) Both *A* and *R* are true, and *R* does not provide a correct explanation of *A*

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54. Match *List I* with *List II* and select the correct answer from the codes given:

<i>List-I</i>	<i>List-II</i>
(a) Frege	1. Coherence theory of truth
(b) Bradley	2. Pragmatic theory of truth
(c) C. S. Peirce	3. Correspondence theory of truth
(d) Alfred Tarski	4. Semantic theory of truth

Codes	(a)	(b)	(c)	(d)
(A)	1	2	3	4
(B)	2	3	4	1
(C)	3	1	2	4
(D)	4	1	3	2

55. Consider the following propositions which are either true or false and select the correct answer from the codes given:

- (A) Frege holds that the sense of an expression is a mode of presentation of its referent.
- (B) According to later Wittgenstein, there is no essence of language.
- (C) Proper names, according to Kripke, are rigid designators
- (D) In philosophy of language, Dummett supports realism in the metaphysical debate between realism and anti-realism.

Codes	(a)	(b)	(c)	(d)
(A)	True	True	True	False
(B)	True	True	False	True
(C)	True	False	False	False
(D)	False	True	False	True

56. Who made the distinction between 'Knowing how' and 'Knowing that'?

- (A) Plato
- (B) Russell
- (C) Moore
- (D) Ryle

57. Which of the following statements is true in the context of Husserl's philosophy?

- (A) Logic and mathematics can be derived from psychology.
- (B) 'Epoche' means denial of the reality of the outer world.
- (C) There is no distinction between fact and essence.
- (D) Eidetic reduction is a method of abstracting essences, the ideas underlying the pure phenomena of consciousness.

58. Who holds the thesis that 'The present king of France is wise' presupposes, the statement 'The present king of France exists'?

- (A) Russell
- (B) Quine
- (C) Searle
- (D) Strawson

59. Feminism is a movement to end

- (A) Sexism
- (B) Patriarchal domination
- (C) Gender bias
- (D) All of the above

60. Phenomenology

- (A) accepts the distinction between essence and appearance.
- (B) accepts the distinction between noumena and phenomena.
- (C) rejects the distinction between essence and appearance.
- (D) rejects the distinction between fact and essence.

61. According to modern logicians existential fallacy arises if from two universal premises we infer

- (A) a universal proposition
- (B) a particular proposition
- (C) an affirmative proposition
- (D) a negative proposition

62. Consider the following propositions which are either true or false and select the correct answer from the codes given:

- (A) A true proposition is implied by any proposition.
- (B) Tautologies imply any proposition whatsoever.
- (C) Any proposition is implied by a self contradiction.
- (D) Any proposition can imply a self-contradiction.

Codes	(a)	(b)	(c)	(d)
(A)	True	True	True	False
(B)	True	False	True	False
(C)	True	False	False	True
(D)	True	True	False	False

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63. United Nations' Universal Declaration of Human Rights was signed in

- (A) 1948
- (B) 1950
- (C) 1973
- (D) 1968

64. Match *List I* with *List II* and select the correct answer from the codes given:

*List-I**List-II*

- | | |
|---|----------------------|
| (a) The relation between cause and effect is universal and necessary | 1. J. S. Mill |
| (b) The relation between cause and effect is nothing but the regular sequence of events | 2. Kant |
| (c) Cause must be an invariable, unconditional antecedent of an effect | 3. Entailment theory |
| (d) Causality is a category of understanding | 4. Hume |

Codes	(a)	(b)	(c)	(d)
(A)	1	2	4	3
(B)	4	1	3	2
(C)	3	4	1	2
(D)	2	3	1	4

65. In Kantian ethics 'a subjective principle of action' is called

- (A) a maxim
- (B) a rule
- (C) a practical law
- (D) an imperative

66. Which of the following statements is associated with Gandhi's concept of Truth?

- (1) Truth is an ontological category
- (2) Truth is an ethical category
- (3) Truth is only a property of statement

Select the correct answer from the codes given:

- (A) 1, 2 and 3
- (B) 1 and 2
- (C) 2 and 3
- (D) 1 and 3

67. According to Husserl, noema is

- (A) an entity existing independently of perception of it.
- (B) an entity constituted by our consciousness.
- (C) an entity to which our consciousness is directed.
- (D) an entity caused by external objects.

68. Which one of the following is not associated with Bentham's utilitarianism?

- (A) Nature has placed man under the empire of pleasure and pain. His object is to seek pleasure and shun pain.
- (B) Weigh pleasures and weigh pains and as the balance stands, will stand the question of right and wrong.
- (C) Quantity of pleasure being equal, pushpin is as good as poetry.
- (D) The moral standard is the greatest pleasure of the individual and not the 'greatest pleasure of the greatest number'.

69. Match *List I* with *List II* and select the correct answer from the codes given:

*List-I**List-II*

- | | |
|---------------|--|
| (a) Aristotle | 1. <i>An Essay Concerning the Principles of Morals</i> |
| (b) Kant | 2. <i>Language of Morals</i> |
| (c) Hume | 3. <i>Nicomachean Ethics</i> |
| (d) Hare | 4. <i>Groundwork of the Metaphysic of Morals</i> |

Codes	(a)	(b)	(c)	(d)
(A)	3	4	2	1
(B)	3	2	4	1
(C)	3	4	1	2
(D)	2	3	4	1

70. “Act in such a way that you treat humanity, whether in your own person or in the person of another, always at the same time as an end and never simply as a means.” Whose remark is this?

- (A) Mill
- (B) Sartre
- (C) Kant
- (D) Spencer

71. Who made this Statement?

“So far as consciousness can be extended backwards to any past action or thought, so far reaches the identity of that person”—

- (A) Locke
- (B) Hume
- (C) William James
- (D) Thomas Reid

72. ‘Ahirman’ and ‘Ahir Majda’ are associated with

- (A) Hinduism
- (B) Judaism
- (C) Zoroastrianism
- (D) Sikhism

73. Hare’s ethical theory is known as

- (A) rule-utilitarianism
- (B) intuitionism
- (C) prescriptivism
- (D) cognitivism

74. Select the correct answer from the following options:

Assertion (A): It is morally justifiable to hold people responsible

Reason (R): They act freely in accordance with the principle of justice

- (A) Both *A* and *R* are true and *R* is the correct explanation of *A*.
- (B) Both *A* and *R* are 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.

75. Emotivism is supported by

- (A) Plato and Aristotle
- (B) Moore
- (C) Ross
- (D) Ayer and Stevenson

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ROUGH WORK

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ROUGH WORK