

Test Paper : III  
 Test Subject : PHILOSOPHY  
 Test Subject Code : A-18-03

Test Booklet Serial No. : \_\_\_\_\_  
 OMR Sheet No. : \_\_\_\_\_  
 Hall Ticket No. 

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 (Figures as per admission card)

**Name & Signature of Invigilator**

Name : \_\_\_\_\_ Signature : \_\_\_\_\_

Paper : III  
 Subject : PHILOSOPHY

Time : 2 Hours 30 Minutes

Maximum Marks : 150

Number of Pages in this Booklet : 16

Number of Questions in this Booklet : 75

**Instructions for the Candidates**

- Write your Hall Ticket Number in the space provided on the top of this page.
- This paper consists of seventy five multiple-choice type of questions.
- At the commencement of examination, the question booklet will be given to you. In the first 5 minutes, you are requested to open the booklet and compulsorily examine it as below :
  - To have access to the Question Booklet, tear off the paper seal on the edge of this cover page. Do not accept a booklet without sticker-seal and do not accept an open booklet.
  - Tally the number of pages and number of questions in the booklet with the information printed on the cover page. Faulty booklets due to pages/questions missing or duplicate or not in serial order or any other discrepancy should be got replaced immediately by a correct booklet from the invigilator within the period of 5 minutes. Afterwards, neither the Question Booklet will be replaced nor any extra time will be given.**
  - After this verification is over, the Test Booklet Number should be entered in the OMR Sheet and the OMR Sheet Number should be entered on this Test Booklet.
- Each item has four alternative responses marked (A), (B), (C) and (D). You have to darken the circle as indicated below on the correct response against each item.  
**Example :**

A	B	C	D
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 where (C) is the correct response.
- Your responses to the items are to be indicated in the **OMR Sheet given to you**. If you mark at any place other than in the circle in the Answer Sheet, it will not be evaluated.
- Read instructions given inside carefully.
- Rough Work is to be done in the end of this booklet.
- If you write your name or put any mark on any part of the OMR Answer Sheet, except for the space allotted for the relevant entries, which may disclose your identity, you will render yourself liable to disqualification.
- You have to return the test question booklet and OMR Answer Sheet to the invigilators at the end of the examination compulsorily and must not carry it with you outside the Examination Hall.
- Use only Blue/Black Ball point pen.**
- Use of any calculator or log table etc., is prohibited.**
- There is no negative marks for incorrect answers.**

**అభ్యర్థులకు సూచనలు**

- ఈ పుట పై భాగంలో ఇవ్వబడిన స్థలంలో మీ హాల్ టికెట్ నంబరు రాయండి.
- ఈ ప్రశ్న పత్రము డెబ్బైఐదు బహుళాప్త ప్రశ్నలను కలిగి ఉంది.
- పరీక్ష ప్రారంభమున ఈ ప్రశ్నపత్రము మీకు ఇవ్వబడుతుంది. మొదటి ఐదు నిమిషములలో ఈ ప్రశ్నపత్రమును తెరిచి కింద తెలిపిన అంశాలను తప్పనిసరిగా సరిచూసుకోండి.
  - ఈ ప్రశ్న పత్రమును చూడడానికి కనర్ పేజీ అంచున ఉన్న కాగితపు సీలును చించండి. స్టిక్కర్ సీలులేని మరియు ఇదివరకే తెరిచి ఉన్న ప్రశ్నపత్రమును మీరు అంగీకరించవద్దు.
  - కవరు పేజీ పై ముద్రించిన సమాచారం ప్రకారం ఈ ప్రశ్నపత్రములోని పేజీల సంఖ్యను మరియు ప్రశ్నల సంఖ్యను సరిచూసుకోండి. పేజీల సంఖ్యకు సంబంధించి గానీ లేదా సూచించిన సంఖ్యలో ప్రశ్నలు లేకపోవుట లేదా ఏదైనా తేడాలుండటం వంటి దోషపూరితమైన ప్రశ్న పత్రాన్ని వెంటనే మొదటి ఐదు నిమిషాల్లో పరీక్షా పర్యవేక్షకునికి తిరిగి ఇచ్చివేసి దానికి బదులుగా సరిగ్గా ఉన్న ప్రశ్నపత్రాన్ని తీసుకోండి. తదనంతరం ప్రశ్నపత్రము మార్చబడదు అదనపు సమయం ఇవ్వబడదు.
  - పై విధంగా సరిచూసుకొన్న తర్వాత ప్రశ్నపత్రం సంఖ్యను OMR పత్రము పై అదేవిధంగా OMR పత్రము సంఖ్యను ఈ ప్రశ్నపత్రము పై నిర్దిష్టస్థలంలో రాయవలెను.
- ప్రతి ప్రశ్నకు నాలుగు ప్రత్యామ్నాయ ప్రతిస్పందనలు (A), (B), (C) మరియు (D) లుగా ఇవ్వబడ్డాయి. ప్రతి ప్రశ్నకు సరైన ప్రతిస్పందనను ఎన్నుకొని కింద తెలిపిన విధంగా OMR పత్రములో ప్రతి ప్రశ్నా సంఖ్యకు ఇవ్వబడిన నాలుగు వృత్తాల్లో సరైన ప్రతిస్పందనను సూచించే వృత్తాన్ని బాల్ పాయింట్ పెన్ తో కింద తెలిపిన విధంగా పూరించాలి.  
**ఉదాహరణ :**

A	B	C	D
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 (C) సరైన ప్రతిస్పందన అయితే
- ప్రశ్నలకు ప్రతిస్పందనలను ఈ ప్రశ్నపత్రముతో ఇవ్వబడిన OMR పత్రము పైన ఇవ్వబడిన వృత్తాల్లోనే పూరించి గుర్తించాలి. అలాకాక సమాధాన పత్రంపై వేరొక చోట గుర్తిస్తే మీ ప్రతిస్పందన మూల్యాంకనం చేయబడదు.
- ప్రశ్న పత్రము లోపల ఇచ్చిన సూచనలను జాగ్రత్తగా చదవండి.
- చిత్తుననిని ప్రశ్నపత్రము చివర ఇచ్చిన ఖాళీస్థలములో చేయాలి.
- OMR పత్రము పై నిర్దేశ స్థలంలో సూచించవలసిన వివరాలు తప్పించి ఇతర స్థలంలో మీ గుర్తింపును తెలిపే విధంగా మీ పేరు రాయడం గానీ లేదా ఇతర చిహ్నాలను పెట్టడం గానీ చేసినట్లయితే మీ అనర్హతకు మీరే బాధ్యులవుతారు.
- పరీక్ష పూర్తయిన తర్వాత మీ ప్రశ్నపత్రాన్ని మరియు OMR పత్రాన్ని తప్పనిసరిగా పరీక్షపర్యవేక్షకుడికి ఇవ్వాలి. వాటిని పరీక్ష గది బయటకు తీసుకువెళ్లకూడదు.
- నీలి/స్వల్ప రంగు బాల్ పాయింట్ పెన్ మాత్రమే ఉపయోగించాలి.
- లాగరిథమ్ టేబుల్స్, క్యాలిక్యులేటర్లు, ఎలక్ట్రానిక్ పరికరాలు మొదలగునవి పరీక్షగదిలో ఉపయోగించడం నిషేధం.
- తప్పని సమాధానాలకు మార్కుల తగ్గింపు లేదు.





## PHILOSOPHY

### Paper – III

1. The distinction between Vyāvahārika and Pārmārthika was introduced by

- (A) Nāgārjuna
- (B) Śankara
- (C) Madhva
- (D) Nimbārka

2. Ākāśa is the prime element in

- (A) Sāṅkhya
- (B) Cārvāka
- (C) Buddhism
- (D) Jainism

3. Ātman is identical with Brahman in

- (A) Yoga
- (B) Dvaita Vedānta
- (C) Advaita Vedānta
- (D) Viśiṣṭādvaita Vedānta

4. **Assertion A :** Puruṣa is the eternally pure and transcendental consciousness.

**Reason R :** Puruṣa appears changing when Chitta appears in it.

**Code :**

- (A) Both (A) and (R) are correct
- (B) (A) is correct but (R) is wrong
- (C) (A) is wrong but (R) is correct
- (D) Both (A) and (R) are wrong

5. Arrange the following dravyas in sequence

- I) Ākāśa
- II) Prithvi
- III) Vāyu
- IV) Agni

**Code :**

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

6. Match the following theories of causality using the code given below :

**List I**

**List II**

- |                            |                       |
|----------------------------|-----------------------|
| I) Prakrit<br>Pariṇāmavāda | 1) Advaita<br>Vedānta |
| II) Vivartavāda            | 2) Sāṅkhya            |
| III) Satkāryavāda          | 3) Nyāya              |
| IV) Asatkāryavāda          | 4) Viśiṣṭādvaita      |

**Code :**

- |       |    |     |    |
|-------|----|-----|----|
| I     | II | III | IV |
| (A) 2 | 1  | 4   | 3  |
| (B) 1 | 3  | 2   | 4  |
| (C) 3 | 2  | 4   | 1  |
| (D) 4 | 3  | 2   | 1  |



7. Being is the first category in

- (A) Socrates
- (B) Plato
- (C) Hegel
- (D) Kant

8. Four fold causality was proposed by

- (A) Kant
- (B) Descartes
- (C) Hume
- (D) Aristotle

9. 'Substance is the subject of all predicates' is said by

- (A) Plato
- (B) Locke
- (C) Leibniz
- (D) Aristotle

10. Arrange the following theories of self in sequence

- I) Nimbārka
- II) Madhva
- III) Rāmānuja
- IV) Śankara

**Code :**

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

11. **Assertion A :** I can not catch myself distinct from the perceptions.

**Reason R :** There is no permanent personal identity.

**Code :**

- (A) Both (A) and (R) are false
- (B) (A) is true but (R) is false
- (C) Both (A) and (R) are true
- (D) (A) is false but (R) is true

12. Match the following theories of reality using the code given below :

List I	List II
I) Thales	1) Forms
II) Heraclitus	2) Water
III) Plato	3) Monads
IV) Leibniz	4) Fire

**Code :**

I	II	III	IV
(A) 2	4	1	3
(B) 1	2	3	4
(C) 4	2	1	3
(D) 3	4	2	1



13. Which one of the following does not accept Śabda as pramāṇa ?

- (A) Advaita Vedānta
- (B) Viśiṣṭādvaita
- (C) Dvaitādvaita
- (D) Buddhism

14. **Assertion A** : Cognition is never invalid. Error means incomplete and imperfect truth.

**Reason R** : The way to remove error is to acquire more perfect knowledge.

**Code :**

- (A) Both (A) and (R) are false
- (B) Both (A) and (R) are true
- (C) (A) is true but (R) is false
- (D) (A) is false but (R) is true

15. Arrange the following pramāṇas in sequence

- I) Śabda
- II) Anuman
- III) Pratyakṣha
- IV) Upamāna

**Code :**

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

16. Match the following theories of khyātic using the code given below :

**List I**

**List II**

- |                         |                      |
|-------------------------|----------------------|
| I) Anyathā -khyāti      | 1) Kumarila          |
| II) Akhyāti             | 2) Advaita Vedānta   |
| III) Viparītakhyāti     | 3) Nyāya - Vaiśeṣika |
| IV) Anirvachanīyakhyāti | 4) Prabhākara        |

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 2 | 1  | 4   | 3  |
| (B) | 4 | 3  | 2   | 1  |
| (C) | 3 | 4  | 1   | 2  |
| (D) | 1 | 2  | 3   | 4  |

17. 'Truth' is an operative term in knowledge. It is advocated by

- (A) Plato
- (B) Descartes
- (C) Locke
- (D) All

18. The rationalist way of knowing is through

- (A) Reason
- (B) Sensibility
- (C) Intuition
- (D) Imagination



**19. Assertion A :** 'An idea is true when it corresponds to the fact which it denotes'.

**Reason R :** 'Since everything changes, the correspondence of an idea to the fact is always transitory.'

**Code :**

- (A) Both (A) and (R) are true
- (B) (A) is true but (R) is false
- (C) (A) is false but (R) is true
- (D) Both (A) and (R) are false

**20.** Arrange the following books in sequence using the code given below :

- I) Discourse on Method
- II) Phenomenology of Spirit
- III) Treatise of Human Nature
- IV) Monadology

**Code :**

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

**21.** Match the following theories of truth using the code given below :

**List I**

**List II**

- |                                |                  |
|--------------------------------|------------------|
| I) Truth is Universal          | 1) William James |
| II) Cleanness and Distinctness | 2) Locke         |
| III) Coherence                 | 3) Descartes     |
| IV) Pragmatic Theory           | 4) Plato         |

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 4 | 3  | 2   | 1  |
| (B) | 3 | 2  | 4   | 1  |
| (C) | 2 | 1  | 3   | 4  |
| (D) | 1 | 2  | 4   | 3  |

**22.** Nyaya has propounded pratyakṣa on

- (A) Savikalpaka Pratyakṣa
- (B) Nirvikalpaka Pratyakṣa
- (C) Alaukika Pratyakṣa
- (D) Laukika Pratyakṣa

**23.** Buddhism has accepted

- (A) Pratyakṣa
- (B) Anumāna
- (C) Pratyakṣa and Anumāna
- (D) Śabda

**24. Assertion A :** Perception is

non-erroneous cognition produced by the interaction of sense-organs with the object.

**Reason R :** Divine and Yogic perception has no objects.

**Code :**

- (A) Both (A) and (R) are true
- (B) Both (A) and (R) are false
- (C) (A) is true but (R) is false
- (D) (A) is false but (R) is true



25. Arrange the following schools which advocated Pratyakṣa in sequence

- I) Nyāya
- II) Cārvāka
- III) Jainism
- IV) Buddhism

**Code :**

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

26. Match the following theories using the code given below :

- I) Pratyakṣa                      1) Nyāya
- II) Anumāna and Pratyakṣa      2) Buddhism
- III) Pratyakṣa, Anumāna 3) Advaita Śabda                      Vedānta
- IV) Vyāpti                      4) Cārvāka

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 4 | 2  | 3   | 1  |
| (B) | 2 | 3  | 4   | 1  |
| (C) | 1 | 2  | 3   | 4  |
| (D) | 3 | 1  | 2   | 4  |

27. Miskāmakarma means

- (A) No action
- (B) No fruits
- (C) Action but no fruits
- (D) Action without attachment

28. Purusharthas have been divided into

- (A) Dharma, Artha, Kāma
- (B) Abhyudaya and Nihshreyas
- (C) Kāma, Artha, Moksha, Dharma
- (D) Śreyas and Prayas

29. **Assertion A :** Right faith, right

knowledge and right conduct are the triratnas in Jainism .

**Reason R :** Triratnas create path for liberation.

**Code :**

- (A) Both (A) and (R) are false
- (B) (A) is true and (R) is false
- (C) Both (A) and (R) are true
- (D) (A) is false but (R) is true



30. Arrange the Brahma viharas in sequence

- (A) Karuṇa , Mudita, Maitri, Upekṣa
- (B) Mudita, Maitri, Karuṇa , Upekṣa
- (C) Maitri, Karuṇa , Mudita, Upekṣa
- (D) Upekṣa , Mudita, Karuṇa , Maitri

31. Match the following theories using the code given below :

- |                   |                       |
|-------------------|-----------------------|
| I) Pañcaśīla      | 1) Gīta               |
| II) Ṛta           | 2) Vedic injunctions  |
| III) Lokasamgraha | 3) Cosmic moral order |
| IV) Ṛna           | 4) Buddhism           |

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 4 | 3  | 1   | 2  |
| (B) | 3 | 2  | 4   | 1  |
| (C) | 2 | 3  | 1   | 4  |
| (D) | 1 | 2  | 4   | 3  |

32. Cardinal virtues were introduced in

- (A) Republic
- (B) Nichomachean Ethics
- (C) Bible
- (D) City of God

33. Justice is required to

- (A) Deter the criminal
- (B) Create harmony in society
- (C) Punish the offenders
- (D) All

34. **Assertion A** : 'Freedom and responsibility are the two sides of the same coin'.

**Reason R** : 'One can not be held responsible unless, one has freedom to act'.

**Code :**

- (A) Both (A) and (R) are true
- (B) Both (A) and (R) are false
- (C) (A) is true but (R) is false
- (D) (A) is false but (R) is true





35. Arrange the following texts in sequence

- I) Perpetual Peace
- II) Idea of Justice
- III) Theory of Justice
- IV) The Republic

**Code :**

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

36. Match the following views using the code given below :

- |                                   |              |
|-----------------------------------|--------------|
| I) Good is indefinable            | 1) Aristotle |
| II) Freedom from and freedom to   | 2) Plato     |
| III) Justice is to pay the dues   | 3) Berlin    |
| IV) Endaemonia is the golden-mean | 4) Moore     |

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 2 | 4  | 3   | 1  |
| (B) | 1 | 2  | 3   | 4  |
| (C) | 4 | 3  | 2   | 1  |
| (D) | 3 | 2  | 4   | 1  |

37. Kant's moral theory is known as

- (A) Utilitarianism
- (B) Deontological
- (C) Hedonism
- (D) Communitarianism

38. Human rights are centered around

- (A) Society
- (B) Community
- (C) State
- (D) Individuals

39. **Assertion A :** Feminism is the movement aimed against patriarchy.

**Reason R :** Feminism requires women's human rights.

**Code :**

- (A) Both (A) and (R) are true
- (B) Both (A) and (R) are false
- (C) (A) is true but (R) is false
- (D) (A) is false but (R) is true

40. Arrange the following in sequence using the code given below :

- I) Utilitarianism
- II) Universal Declaration of Human Right
- III) Categorical Imperative
- IV) The Second Sex

**Code :**

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



41. The statement "Rama is intelligent and Gopal is hardworking" can be symbolized in propositional calculus in the following way  
(A)  $r_I$  &  $g_H$  (B)  $R$  &  $G$   
(C)  $I_r$  &  $H_r$  (D)  $r$  &  $g$
42. The following is the argument form of the statement "If it rains then the roads are wet".  
(A)  $p \supset q$  (B)  $P \supset Q$   
(C)  $p \equiv q$  (D)  $P \equiv Q$
43. Quantify the statement "Some boys are not courageous".  
(A)  $\forall_x(B_x \supset \sim C_x)$   
(B)  $\exists_x(B_x \supset \sim C_x)$   
(C)  $\exists_x(B_x \& \sim C_x)$   
(D)  $\forall_x(B_x \& \sim C_x)$
44. An axiom is consistent if  
(A) theorems of one axiom can be derived from other axioms  
(B) no theorems can be derived from an axiom  
(C) an axiom is derived from another axiom  
(D) the theorems derived from one axiom cannot be derived from any other axiom
45. In the square of opposition I and O propositions are  
(A) Contraries  
(B) Sub-Contraries  
(C) Subaltern  
(D) Contradictories
46. In axiomatic system an axiom can be  
(A) proved  
(B) disproved  
(C) both proved and disproved  
(D) treated as an established truth
47. The statement 'Sugar is sweet' can be symbolized in quantification logic in the following way  
(A)  $\forall_x(S_g \& S_h)$   
(B)  $\exists_{(x)}(S_x \supset W_x)$   
(C)  $\forall_{(x)}(S_x \supset W_x)$   
(D)  $\exists_{(x)}(S_x \& W_x)$
48. The following is the rule of material equivalence  
(A)  $(p \supset q) \equiv (p \vee q)$   
(B)  $(p \vee q) \equiv (\sim p \vee q)$   
(C)  $(p \supset q) \equiv (\sim p \vee q)$   
(D)  $(p \vee q) \equiv (p \supset q)$
49. Unlike propositional calculus, predicate calculus deals with  
(A) the structure of a proposition  
(B) the validity of a proposition  
(C) the truth of a proposition  
(D) the internal structure of a proposition



50. If there are three variables in a given argument, how many rows exist in a truth table ?

- (A) 4
- (B) 6
- (C) 8
- (D) 10

51. The number of Vedangas are

- (A) Three
- (B) Four
- (C) Five
- (D) Six

52. Name the Indian scholars who translated Dhammapada into English.

- (A) Vivekananda
- (B) Aurobindo
- (C) Radhakrishnan
- (D) Ramakrishna Paramahansa

53. The ethical framework of Dhammapada is similar to that of

- (A) Bible
- (B) Quran
- (C) Guru Granth Sahib
- (D) Tirukkural

54. **Assertion A** : Sabda is not accepted by Cārvakās.

**Reason R** : Sabda is based on Anumāna.

- (A) Both A and R are true and R is the correct explanation
- (B) Both A and R are true, but R is not the correct explanation
- (C) A is true but R is false
- (D) A is false but R is true

55. Identify the correct sequence as chronological order.

- I) Aurobindo
- II) Vivekananda
- III) Sankara
- IV) Chaitanya

**Code :**

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



56. Match the item in one list with an item in the other.

List I	List II
I) Jīva	1) Jaḍa
II) Prakṛti	2) Ādheya
III) Ādhāra	3) Śeṣi
IV) Śeṣa	4) Ātman

**Code :**

I	II	III	IV
(A) 4	3	2	1
(B) 4	1	2	3
(C) 4	2	1	3
(D) 4	3	1	2

57. Sufi Islam and Nirguṇa Bhakti movements influenced one of the following religions.

- (A) Bahai
- (B) Brahmakumaris
- (C) Sikhism
- (D) Kabir-Panth

58. Identify the deity associated with the rathayātra.

- (A) Krishna
- (B) Rāma
- (C) Durga
- (D) Jagannath

59. **Assertion A :** David is a Christian

**Reason R :** David recently had his bar-mitzvah.

**Code :**

- (A) A is true and R is true
- (B) A is false and R is false
- (C) If A is true then R is false and vice versa
- (D) A is false but R is true

60. Identify the correct sequence chronologically

- I) Hind Swaraj
- II) Satya Śodhani
- III) Navajīvan
- IV) Satyāgraha in South Africa

**Code :**

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



61. Match the following :

- |                  |             |
|------------------|-------------|
| I) Judaism       | 1) Easter   |
| II) Christianity | 2) Sabbath  |
| III) Islam       | 3) Baisakhi |
| IV) Sikhism      | 4) Hijra    |

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 1 | 2  | 3   | 4  |
| (B) | 2 | 3  | 4   | 1  |
| (C) | 3 | 4  | 1   | 2  |
| (D) | 2 | 1  | 4   | 3  |

62. Who wrote Gita-Rahasya ?

- (A) Gandhi
- (B) Tilak
- (C) Śankara
- (D) Dhyānesvara

63. What does Nietzsche call “the secret hatred and envy of all these more favoured than oneself” ?

- (A) Resentment
- (B) Renunciation
- (C) Sublimation
- (D) Denunciation

64. **A** : Language consists of atomic propositions.

**R** : Propositions are composed of simple facts known as atomic facts.

According to logical atomism,

- (A) Both A and R are not true
- (B) Both A and R are true, and R is the correct explanation
- (C) A is true and R is false
- (D) A is false and R is true

65. Identify the correct chronological order

- I) Bertrand Russell
- II) Ludwig Wittgenstein
- III) Rudolph Carnap
- IV) A.J. Ayer

**Code :**

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



66. Match the following :

**List I**

**List II**

- |             |                          |
|-------------|--------------------------|
| I) Carnap   | 1) Logical Analysis      |
| II) Austin  | 2) Chinese room argument |
| III) Searle | 3) Sense and reference   |
| IV) Frege   | 4) Ordinary language     |

**Code :**

- |     | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 1 | 2  | 3   | 4  |
| (B) | 2 | 3  | 4   | 1  |
| (C) | 4 | 3  | 2   | 1  |
| (D) | 1 | 4  | 2   | 3  |

67. Name the philosopher who coined the term “phenomenological epoche”.

- (A) Heidegger
- (B) Merleau-Ponty
- (C) Dilthey
- (D) Husserl

68. “I think something”. This statement refers to

- (A) Cognition
- (B) Phenomenon
- (C) Fundamental ontology
- (D) Intentionality

69. Given below are two statements of Maurice Merleau-Ponty. One is an assertion A and the other R is the explanation. Which of the following options are correct ?

**A** : “I am my body”.

**R** : One cannot separate oneself as a mental subject and a bodily object.

**Code :**

- (A) A is right but R is not the correct explanation
- (B) Both A and R are incorrect
- (C) A is incorrect but R is correct
- (D) Both A and R are correct and R is the correct explanation

70. Identify the correct sequence as the chronological order of a set of concepts.

- I) Gauḍapāda
- II) Śankara
- III) Vācaspati
- IV) Govinda

**Code :**

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



71. Match each item in List I to an item in List II.

List I	List II
I) Śankara	1) Kalyāṇa Gunas
II) Rāmānuja	2) Svarūpa Jñāna
III) Bādarāyana	3) Karma Jñāna Samuccaya
IV) Maṇḍana Mīśra	4) Brahma-Sūtra

Code :

I	II	III	IV
(A) 2	4	3	1
(B) 2	1	4	3
(C) 4	1	2	3
(D) 1	2	3	4

72. Moksha in yoga is called

- (A) Sāyujya
- (B) Apavarya
- (C) Kaivalya
- (D) Aparokṣa

73. The most important 'vrata' in Jainism is

- (A) Asteya
- (B) Aparigraha
- (C) Satya
- (D) Ahimsa

74. Two statements are given below, one labeled Assertion (A) and the Reason (R).

**A** : Deductive inference is vitiated by the fallacy of Petitis principii.

**R** : It is merely an argument in a circle since the conclusion is already contained in the major premise, the validity of which is not proved.

In the context of the above two claims of the Cārvaka, identify the correct answer.

- (A) A and R are both incorrect
- (B) A is correct, but R is incorrect
- (C) Both A and R are correct, but R is not the correct explanation
- (D) Both A and R is correct and R is the correct explanation

75. Arrange the following in the correct order. Use the code given below :

- I) Antar̄yami
- II) Parā
- III) Vyūha
- IV) Vibhava

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



Space for Rough Work