

## Entrance Examination 2020

### M. A. Philosophy

Hall Ticket No. \_\_\_\_\_

Time: 2 Hours

Maximum Marks: 100

#### Instructions:

The question paper consists of 100 objective type (multiple-choice) questions of one mark each. There will be a negative marking of .33 for every wrong answer. Use OMR sheet for answering the questions.

#### PART – A

1. Which of the following statements is true of Gandhian conception of 'Means and Ends'?
  - A. Truth and Ahimsa are the Means.
  - B. Truth and Ahimsa are the Ends.
  - C. Ahimsa is the Means; Truth is the End.
  - D. Truth is Means; Ahimsa is the End.
  
2. Which of the following are included in the Four noble truths of Buddhism?
  - I. *Duhka*
  - II. *Dukha samudaya*
  - III. *Duhka vicāra*
  - IV. *Duhka nirodha*
  - A. I, II, III
  - B. II, III, IV
  - C. I, II, IV
  - D. I, III, IV
  
3. Which of the following statements is/are true of 'Gitā'?
  - I. 'Gitā' teaches renunciation of action.
  - II. 'Gitā' teaches renunciation in action.
  - III. 'Gitā' teaches renunciation of worldly life.
  - A. I only
  - B. I and II
  - C. II only
  - D. II and III
  
4. What is the correct sequence of the stages of *Samādhi*, according to Pātanjali?
  - I. *Vicāra*
  - II. *Vitarka*
  - III. *Sāsmītā*
  - IV. *Sānanda*

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- A. II, I, IV, III
- B. II, I, III, IV
- C. I, II, IV, III
- D. III, II, I, IV

5. Which of the following statements are correct according to Buddhism?

- I. The Second Noble Truth states that an end to suffering is possible.
- II. *Pratityasamutpāda* is also known as *dharmachakra*.
- III. *Samyak vāk*, *samyak karmānta*, and *samyak smṛti* are not among the constituents of the eightfold path.
- IV. *Jāti* and *jarā-maraṇa* among the twelve-spoked wheel are related to the future life.
- V. Buddhism accepts only three *pramāṇas*.
- VI. Buddhism does not believe in the existence of a creator.

- A. I, II, III,
- B. I, III, IV, V
- C. I, IV, V
- D. II, IV, VI

6. Which among the following, according to Vedic tradition, are *mahāvākyas*?

- I. *Tatvamasi*
- II. *Aham Brahmasmi*
- III. *Prajñānam Brahman*
- IV. *Sarvambrahman*

- A. I, III, IV
- B. II, III, IV
- C. I, II, IV
- D. I, II, III

7. Which of the following is termed as Vedānta?

- A. The Brāhmaṇas
- B. The Samhitās
- C. The Upaniṣads
- D. The Yogasūtras

8. The concept of Bodhisattva is associated with:

- A. Theravāda
- B. Mahāyāna
- C. Mahāsaṅghika
- D. Sautrāntika

9. Which of the following is the root- cause of all sufferings according to Buddhism?

- I. Desire to be born again
- II. Ignorance
- III. Old age and death
- IV. Clinging to enjoyment

- A. Only I
- B. Only II
- C. II and IV
- D. I, II and IV

10. Which systems of the Indian philosophy fall in the group of *āstikas*?

- A. Nyāya, Sāṃkhya, and Yoga
- B. Cārvāka, Buddhism, and Jainism
- C. Jainism, Vedānta, and Mimāṃsā
- D. Cārvāka, Buddhism, and Nyāya

11. Which scripture has the character of Satyakāma?

- A. Rāmāyaṇa
- B. Mahabharata
- C. Bhagavad-Gītā
- D. Chandogya Upaniṣad

12. Suppose that the sentence, "There is a glass of water on the table" is true. Which of the following statements regarding this true sentence is **not** acceptable to Nyāya-vaiśeṣika?

- A. The sentence corresponds to the state of affairs it represents.
- B. The existence of the glass of water on the table is re-identifiable by a later cognition.
- C. Perception of the glass of water on the table validates the existence of a glass of water on the table.
- D. The existence of a glass of water on the table is independent of our cognition of it.

13. Find the correct statements from the following four:

- I. There are four sections of Vedas namely Samhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads.
- II. Samhitā is the collection of Mantras.
- III. Upaniṣads deal with the rituals and sanctifies.
- IV. No philosopher has ever challenged the authority of Vedas.

- A. I and II
- B. II and III
- C. I and III
- D. III and IV

14. Consider the following statements:

- I. *Rāja Yoga* is a science of *āsana*s.
- II. *Karma yoga* is the practice of the eightfold path mentioned by Pātaṅjali.
- III. *Jñāna yoga* is a way to acquire knowledge of absolute reality.
- IV. *Bhakti yoga* is the spiritual love towards God.

Which of the following statements are correct?

- A. I and IV
- B. II and III
- C. I and III
- D. III and IV

15. Match List-I with List-II and select the correct answer.

|      | List-I                 | List-II            |
|------|------------------------|--------------------|
| I.   | Realism                | 1. Cārvāka         |
| II.  | Idealism               | 2. Jainism         |
| III. | Relativistic pluralism | 3. Nyāya.          |
| IV.  | Materialism            | 4. Advaita Vedānta |

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

16. Match the terms (column I) with their descriptions (column II).

|      | Column I   | Column II                                   |
|------|------------|---|
| I.   | Lama       | 1. An enlightened being                     |
| II.  | Arhat      | 2. A state of enlightenment                 |
| III. | Upāsaka    | 3. An ascetic in Tibetan Buddhist tradition |
| IV.  | Bodhicitta | 4. A lay follower                           |

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

17. Match the schools of Indian philosophy (column I) with their accepted *Pramānas* (column II).

|      | Column I          | Column II  |
|------|-------------------|--|
| I.   | Cārvāka           | 1. <i>Pratyakṣa, Anumāna, Upamāna, Arthāpattiḥ, Śabda, Anupalabdhi</i> |
| II.  | Buddhism          | 2. <i>Pratyakṣa, Anumāna, Śabda</i>                                    |
| III. | Vedānta           | 3. <i>Pratyakṣa, Anumāna</i>   |
| IV.  | Yoga              | 4. <i>Pratyakṣa</i>  |
| V.   | Nyāya             | 5. <i>Pratyakṣa, Anumāna, Upamāna, Arthāpattiḥ, Śabda</i>              |
| VI.  | Prabhākar Mimāṃsā | 6. <i>Pratyakṣa, Anumāna, Upamāna, Śabda</i>                           |

|    | I | II | III | IV | V | VI |
|----|---|----|-----|----|---|----|
| A. | 4 | 3  | 5   | 2  | 6 | 1  |
| B. | 4 | 3  | 1   | 2  | 6 | 5  |
| C. | 3 | 2  | 1   | 4  | 6 | 5  |
| D. | 4 | 2  | 1   | 3  | 5 | 6  |

18. Match the systems of Indian philosophy (column I) with their theories of causation (column II).

| Column I     | Column II                      |
|--------------|--------------------------------|
| I. Cārvāka   | 1. <i>Brahman-pariṇāmavāda</i> |
| II. Sāmkhya  | 2. <i>Ārambhavāda</i>          |
| III. Jainism | 3. <i>Vivartavāda</i>          |
| IV. Rāmānuj  | 4. <i>Sadāśdkāryavāda</i>      |
| V. Vaiśeṣika | 5. <i>Prakṛti-pariṇāmavāda</i> |
| VI. Vedānta  | 6. <i>Svabhāvavāda</i>         |

|    | I | II | III | IV | V | VI |
|----|---|----|-----|----|---|----|
| A. | 6 | 5  | 4   | 1  | 2 | 3  |
| B. | 6 | 1  | 4   | 5  | 2 | 3  |
| C. | 4 | 5  | 6   | 1  | 3 | 2  |
| D. | 2 | 5  | 4   | 1  | 6 | 3  |

19. Arrange the following steps of *Aṣṭāṅga Yoga* in order.

- I. *Samādhi*
- II. *Prāṇāyām*
- III. *Dhāraṇa*
- IV. *Niyama*

- A. IV, II, I, III
- B. IV, II, III, I
- C. III, II, IV, I
- D. IV, I, III, II

20. Arrange the following philosophers according to the chronological order.

- I. Mādhvāchārya
- II. Śaṅkarācārya
- III. Gaudapāda
- IV. Vallabhācārya

- A. I, II, III, IV
- B. II, I, III, IV
- C. III, II, I, IV
- D. III, I, II, IV

21. Kant characterises the most general concepts belonging to human understanding as

- A. Categories.
- B. Intuitions.
- C. Ideas.
- D. Schemata.

22. The principle that a statement is cognitively meaningful only if it is empirically verifiable was championed by
- A. Rationalists.
  - B. Positivists.
  - C. Materialists.
  - D. Idealists.
23. Hegel's system of Philosophy is a kind of
- A. Objective Idealism.
  - B. Transcendental Idealism.
  - C. Absolute Idealism.
  - D. Subjective Idealism.
24. Which of the following is an ontological question?
- A. Is justified true belief knowledge?
  - B. Are there unicorns?
  - C. Is it good to tell a lie?
  - D. Are the conclusions of all valid arguments true?
25. The philosopher who is associated with the Law of Sufficient Reason:
- A. Locke
  - B. Berkeley
  - C. Leibnitz
  - D. Plato
26. Spinoza explains the mind-body relation through\_\_\_\_\_
- A. Interactionism.
  - B. Pre-established harmony.
  - C. Psycho-physical parallelism.
  - D. Epiphenomenalism.
27. Which among the following works uses the geometric method of presentation?
- A. Spinoza's *Ethics*
  - B. Moore's *Principia Ethica*
  - C. Russell's *An Essay on the Foundations of Geometry*
  - D. Frege's *Foundations of Arithmetic*
28. Who proposed the method of doubt?
- A. Hume
  - B. Descartes
  - C. Pyrrho
  - D. Socrates
29. Which among the following would be analytic propositions for Kant?
- I.  $A = A$ .
  - II.  $2+2 = 4$ .
  - III. A bachelor is an unmarried man.
  - IV. All bodies are extended.

- A. I, II, III
- B. II, III, IV
- C. III, IV, I
- D. IV, I, II

30. Consider the following statements:

- I. All knowledge is derived from experience.
- II. Ideas of primary qualities are distinct from ideas of secondary qualities.
- III. To be is to be perceived.
- IV. A physical object is a bundle of ideas.

Which of the following sets of statements is acceptable to Berkeley?

- A. I, II, III
- B. II, III, IV
- C. III, IV, I
- D. I, II, IV

31. Which of the following are the works of Immanuel Kant?

- I. *Critique of Pure Reason*
- II. *Foundations of Metaphysics of Morals*
- III. *Critique of Practical Reason*
- IV. *The Phenomenology of Spirit*

- A. II, III, IV
- B. I, III, IV
- C. I, II, IV
- D. I, II, III

32. Which of the following statements are true?

- I. Kierkegaard, Nietzsche, Heidegger and Sartre were existentialist thinkers.
- II. Kierkegaard, Nietzsche, Karl Jaspers and Heidegger were existentialist thinkers.
- III. Locke, Berkeley and Hume were empiricists.
- IV. Berkeley, Leibnitz and Spinoz were rationalists.
- V. Kant accepted the distinction between *a priori* and *a posteriori* judgements; although he refuted the Analytic-Synthetic distinction.
- VI. Kant refuted the distinction between *a priori* and *a posteriori* judgements; although he accepted the Analytic-Synthetic distinction.

- A. I, II, III
- B. IV, V, VI
- C. I, III, V
- D. II, IV, VI

33. Match the pre-Socratic philosophers with the principles they advocated:

- |                 |                   |
|-----------------|-------------------|
| I. Anaximander: | 1. Water          |
| II. Parmenides: | 2. Fire           |
| III. Thales:    | 3. The unlimited  |
| IV. Heraclitus: | 4. Being          |
|                 | 5. Material Atoms |

|    | I | II | III | IV |
|----|---|----|-----|----|
| A. | 3 | 4  | 1   | 2  |
| B. | 2 | 3  | 4   | 5  |
| C. | 4 | 5  | 3   | 1  |
| D. | 5 | 1  | 2   | 3  |

34. Match the following:

|      |                  |               |
|------|------------------|---------------|
| I.   | Verificationism  | 1. Hume       |
| II.  | Falsificationism | 2. Kant       |
| III. | Logicism         | 3. Russell    |
| IV.  | Empiricism       | 4. A. J. Ayer |
|      |                  | 5. Popper     |

|    | I | II | III | IV |
|----|---|----|-----|----|
| A. | 3 | 2  | 1   | 4  |
| B. | 5 | 4  | 3   | 1  |
| C. | 4 | 5  | 2   | 1  |
| D. | 4 | 5  | 3   | 1  |

35. Match the entries under List- I with suitable entries under List – II.

|      | List – I                   | List – II       |
|------|----------------------------|-----------------|
| I.   | Ghost in the Machine       | 1. G. Frege     |
| II.  | Elimination of Metaphysics | 2. G.E. Moore   |
| III. | Defence of common sense    | 3. J.L. Austin  |
| IV.  | Speech act                 | 4. A.J. Ayer    |
|      |                            | 5. Gilbert Ryle |

|    | I | II | III | IV |
|----|---|----|-----|----|
| A. | 5 | 4  | 2   | 1  |
| B. | 5 | 4  | 2   | 3  |
| C. | 1 | 2  | 3   | 4  |
| D. | 2 | 3  | 4   | 5  |

36. Match the authors with their books.

|      | Authors             | Books  |
|------|---------------------|--|
| I.   | David Hume          | 1. <i>Gitanjali</i>                                |
| II.  | John Locke          | 2. <i>Logical Investigations</i>                   |
| III. | Rabindranath Tagore | 3. <i>Enquiries Concerning Human Understanding</i> |
| IV.  | Wittgenstein        | 4. <i>Savitri</i>                                  |
| V.   | Sri Aurobindo       | 5. <i>An Essay Concerning Human Understanding</i>  |
| VI.  | Husserl             | 6. <i>Philosophical Investigations</i>             |

|    | I | II | III | IV | V | VI |
|----|---|----|-----|----|---|----|
| A. | 3 | 5  | 6   | 1  | 4 | 2  |
| B. | 5 | 3  | 1   | 6  | 4 | 2  |
| C. | 3 | 5  | 1   | 6  | 4 | 2  |
| D. | 3 | 5  | 1   | 6  | 2 | 4  |



37. Match each type of knowledge with its proper instance.

| Type                           | Instance   |
|--------------------------------|--|
| I. Propositional knowledge:    | 1. I know that if lions are ferocious, then lions are ferocious. |
| II. Knowledge by acquaintance: | 2. I know that colourless green ideas sleep furiously.           |
| III. Skill Knowledge:          | 3. I Know that Grass is green.                                   |
| IV. <i>A priori</i> knowledge: | 4. I Know Mr Upadhyaya.  |
|                                | 5. I know cycling.   |

|    | I | II | III | IV |
|----|---|----|-----|----|
| A. | 5 | 2  | 3   | 1  |
| B. | 4 | 3  | 2   | 5  |
| C. | 3 | 4  | 5   | 1  |
| D. | 1 | 3  | 5   | 2  |

38. Which of the following correctly represents the chronological order of the philosophers?

- A. Thales, Protagorus, Plato, Thomas Aquinas.
- B. Leibnitz, Spinoza, Descartes, Locke.
- C. Locke, Berkeley, Hume, Descartes.
- D. Descartes, Kant, Hegel, Locke.

39. Which is the correct sequence of the level of reality in the descending order of scope according to the Tree of Porphyry?

- A. Animate, Substance, Individual, Material, Rational, Sensitive
- B. Rational, Sensitive, Animate, Individual, Material, Substance
- C. Individual, Material, Substance, Sensitive, Rational, Animate
- D. Substance, Material, Animate, Sensitive, Rational, Individuals

40. Specify the order in which Descartes's *Meditations* rejects different kinds of knowledge:

- A. *A priori* Mathematical knowledge, Past Empirical Knowledge, Current Empirical Knowledge
- B. Past Empirical Knowledge, Current Empirical Knowledge, *A Priori* Mathematical Knowledge
- C. Current Empirical Knowledge, *A Priori* Mathematical Knowledge, Past Empirical Knowledge
- D. *A priori* mathematical Knowledge, Past Empirical Knowledge, Current Empirical Knowledge

41. A conclusion indicator is a phrase or term often used to suggest or indicate that its attached statement is the conclusion of an argument. Which of the following are conclusion indicators?

- I. The truth of the matter is
- II. It follows that
- III. It is highly probable that
- IV. On account of the fact that

- A. I, II, III
- B. I, III, IV
- C. II, III, IV
- D. I, II, IV

42. If the conclusion of a valid argument is false, then:
- All the premises are true.
  - All the premises are false.
  - At least one among the premises is true.
  - At least one among the premises is false.
43. An argument consists of a set of premises and a conclusion. Often a phrase or a term, called premise-indicator, is used to suggest or indicate the reasons for accepting the conclusion. Which of the following are premise-indicators?
- Because of the fact that
  - In view of
  - The point I am trying to make that
  - For the reason that
- I, II, III
  - I, II, IV
  - II, III, IV
  - I, III, IV
44. Which of the following can be logically inferred from the proposition that the Sun rises in the East?
- Either the Sun rises in the East or the Moon rises in the East.
  - The Sun rises in the East, and the Moon rises in the East.
  - If the Sun rises in the East, then the Moon rises in the East.
  - The Sun rises in the East if and only if the Moon rises in the East.
45. Which of the following statements are true of inductive inference:
- Relevant information, when added to its premises, can change the truth value of the conclusion.
  - The conclusion is always a general proposition.
  - The form of an argument determines its strength.
  - A valid deductive argument need not be acceptable if it were an inductive argument.
- I and IV
  - I and II
  - II and III
  - II and IV
46. Consider the following four conditional statements, each of which seems to assert a different type of implication. Match the conditional statements (column I) with the type of implication (column II).
- | Column I  | Column II                   |
|---|-----------------------------|
| I. If you are hungry, breakfast is ready.   | 1. Causal implication       |
| II. If Sham is a bachelor, then he is unmarried.                                      | 2. Intentional implication  |
| III. If you lower the temperature to zero degree Celsius, then the water will freeze. | 3. Informative implication  |
| IV. If you pass the test, I'll give you a movie treat.                                | 4. Definitional implication |
|   | 5. Material implication     |

|    | I | II | III | IV |
|----|---|----|-----|----|
| A. | 2 | 3  | 4   | 5  |
| B. | 5 | 4  | 2   | 1  |
| C. | 3 | 4  | 2   | 1  |
| D. | 3 | 4  | 1   | 2  |

47. Match the relations (Column I) with their correct definitions (Column II).

|      | Column I        | Column II  |
|------|-----------------|--|
| I.   | Contradictories | 1. Two propositions cannot be both false.                    |
| II.  | Contraries      | 2. Opposition between universal and particular propositions. |
| III. | Sub-contraries  | 3. Two propositions cannot be true.                          |
| IV.  | Sub-alternation | 4. Opposition of truth values between two Propositions.      |

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

48. Match the names of fallacies in the first column with their correct descriptions in the second.

|      |                       |  |
|------|-----------------------|--|
| I.   | Slippery Slope:       | 1. Assigning two different meanings to the same word in an Argument.                             |
| II.  | Straw man:            | 2. A claim is true because it hasn't been proven false.  |
| III. | Appeal to ignorance:  | 3. A conclusion by using that very same conclusion as Support.                                   |
| IV.  | Begging the question: | 4. Misrepresenting a person's views for them to be easily attacked.                              |
|      |                       | 5. Rejecting an action telling that it will lead to other actions with undesirable consequences. |

|    | I | II | III | IV |
|----|---|----|-----|----|
| A. | 3 | 5  | 1   | 4  |
| B. | 5 | 4  | 2   | 3  |
| C. | 2 | 5  | 3   | 1  |
| D. | 4 | 3  | 1   | 2  |

49. Match the entries under Column I with suitable entries under Column II.

|      | Column I              | Column II      |
|------|-----------------------|----------------|
| I.   | A set of propositions | 1. Validity    |
| II.  | A proposition         | 2. Normative   |
| III. | An argument           | 3. Consistency |
| IV.  | A moral judgment      | 4. Truth value |

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

50. Given that some pesticides are poisonous, what is the truth value of the following statements?

- I. No non-poisons are non-pesticides.
  - II. Some pesticides are not non-poisonous.
  - III. No pesticides are poisons.
- A. I is true, II is false and III cannot be determined.
  - B. I cannot be determined, II is true and III is false.
  - C. I is false, II is true and III cannot be determined.
  - D. I is false, II is true and III is false.

### PART - B

51. Which poet of classical India is called Shakespeare of India?

- A. Vālmiki
- B. Vyāsa
- C. Kālidās
- D. Bhavabhuti

52. Arrange, in descending order, the following cities in accordance with their population.

- I. New Delhi
- II. Mumbai
- III. Kolkata
- IV. Hyderabad

- A. I, II, III, IV
- B. II, I, III, IV
- C. IV, I, III, II
- D. IV, I, II, III

53. Given is a list of measuring standards in length. Identify the correct option in terms of ascending order.

- I. Centimetre
- II. Millimetre
- III. Micrometre
- IV. Nanometre

- A. IV, III, II, I
- B. III, IV, II, I
- C. II, I, IV, III
- D. I, II, IV, III

54. Given below is a list of mountain peaks. Identify the correct option that indicates their heights in descending order.

- I. Kangchenjunga
  - II. K12
  - III. K2
  - IV. K6
- A. I, III, IV, IV
  - B. III, IV, II, I
  - C. III, I, II, IV
  - D. III, IV, II, I

55. Identify the correct sequence of colours in a primary rainbow starting from the longest wavelength.

- I. Blue
  - II. Violet
  - III. Indigo
  - IV. Yellow
  - V. Red
  - VI. Green
  - VII. Orange
- A. IV, VI, VII, I, II, III, V
  - B. III, IV, V, II, I, VI, VII
  - C. V, VII, IV, VI, I, III, II
  - D. V, VI, VII, IV, III, II, I

56. \_\_\_\_\_ is a Covid19 survivor.

- A. The President of the USA
- B. The British Prime Minister
- C. The Prime Minister of Bangladesh
- D. The President of South Korea

57. The Mandal Commission was constituted during the tenure of \_\_\_\_\_ as the PM of India.

- A. Indira Gandhi
- B. Morarji Desai
- C. Rajiv Gandhi
- D. V P Singh

58. The Narmada river originates from \_\_\_\_\_.

- A. Mahabaleshwar
- B. Trimbakeshwar
- C. Ananthagiri Hills
- D. Amarkantak

59. World Philosophy Day is observed on \_\_\_\_\_

- A. the 4th Thursday of November.
- B. the 3rd Thursday of November.
- C. the 2nd Thursday of November.
- D. the 1st Thursday of November.

60. Hypothalamus is an important part of \_\_\_\_.
- Heart
  - Kidney
  - Eye
  - Brain
61. How many games must be played among twenty teams of a football tournament so that each team plays at least one game with all other teams?
- 160
  - 170
  - 180
  - 190
62. If you count your left hand's thumb as 1, index finger as 2, middle finger as 3, ring finger as 4, little finger as 5 and then ring finger as 6, middle finger as 7, and so on up to 1000. Which finger do you count as 1000?
- Thumb
  - Index Finger
  - Middle Finger
  - Ring Finger
63. If a right-angled triangle's hypotenuse is 0.5 meter and its base is 30 cm, then what is the area of a square which has a side equal to that triangle's perpendicular?
- 160 sq.cm
  - 1600 sq. cm
  - 3400 sq. cm
  - 3500 sq. cm
64. If ANIMAL is coded as 261318142615, then, HUMAN is coded as \_\_\_\_.
- 196142613
  - 821132614
  - 821614113
  - 196142614
65. Find the missing letters of the letter series, a b \_ b a \_ a \_ \_ b \_ b
- a b b a a
  - a a b b b
  - a b a b b
  - b a b a b
66. What is X in the series: 1, 2, 6, 24, X?
- 120
  - 48
  - 144
  - 60
67. In a certain code language, HAND is written as SZMW; what will be the code of FINGER?
- URMTVI
  - UJMTVI
  - TRMUVI
  - TRMUWI

68. Choose the odd one out from the group: Rectangle, Square, Cube, Triangle.
- A. Rectangle
  - B. Square
  - C. Cube
  - D. Triangle
69. Choose the odd one out from the group: 21, 36, 49, 56, 84, 105, 175.
- A. 21
  - B. 36
  - C. 49
  - D. 56
70. If three circles are marked as X, Y and Z, then, describe the figure that best represents the relationship among elephants, wolves and animals.
- A. The circle X is outside the circle Y, and the two are inside Z.
  - B. The circle X is inside the circle Y, and the two are inside Z.
  - C. The circle X is inside the circle Y, and the two are outside Z.
  - D. The circle X is outside the circle Y, and the two are outside Z.
71. Find whether the conclusions C1, and/ or C2, follow from statements, S1 and S2.
- S1: Some hens are crows.  
 S2: All crows are horses.  
 C1: Some horses are hens.  
 C2: Some hens are horses.
- A. Only C1 follows.
  - B. Only C2 follows.
  - C. Both C1 and C2 follow.
  - D. Neither C1 nor C2 follows.
72. Which of the assumptions, A1 and A2, is/are implicit in the statement, 'Most of the people who stop smoking gain weight'?
- A1: If one stops smoking, one will gain weight.  
 A2: If one does not stop smoking, one will not gain weight.
- A. A1
  - B. A2
  - C. Both A1 and A2
  - D. Neither A1 nor A2
73. "All crows are black" is logically equivalent to:
- A. All non-crows are non-black.
  - B. All non-black things are non-crows.
  - C. All black things are crows.
  - D. All non-crows are white.
74. "Not everyone in the class will complete the course." is equivalent to:
- A. No one in the class will complete the course.
  - B. Someone in the class will complete the course.
  - C. Someone in the class will not complete the course.
  - D. Everyone will complete the course.

75. In column I, there is a set of conflicting values. In column II, there is a set of questions that presupposes the conflicts. Identify the correct option that matches the value-conflict (in column I) with the relevant question (in column II).

**Column I**

- I. Loyalty-honesty
- II. Equality-individualism
- III. Competition-cooperation
- IV. Order-freedom

**Column II**

- 1. Do you support the grading system in school?
- 2. Is reservation policy for employment fair?
- 3. Should I tell the police about my friend's vandalism?
- 4. Should we encourage radical views?

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

**Read the following information and answer questions 76 and 77**

There is a group of six persons: P<sub>1</sub>, P<sub>2</sub>, P<sub>3</sub>, P<sub>4</sub>, P<sub>5</sub> and P<sub>6</sub>. There are two fathers, three brothers (need not be brothers of each other) and a mother in the group. P<sub>3</sub> is the sister of P<sub>6</sub>. P<sub>2</sub> is the brother of P<sub>5</sub>'s husband. P<sub>4</sub> is the father of P<sub>1</sub> and paternal grandfather of P<sub>6</sub>.

76. Who are those three brothers (need not be brothers of each other)?
- A. P<sub>1</sub>, P<sub>2</sub>, P<sub>6</sub>
  - B. P<sub>1</sub>, P<sub>4</sub>, P<sub>5</sub>
  - C. P<sub>2</sub>, P<sub>4</sub>, P<sub>6</sub>
  - D. P<sub>1</sub>, P<sub>2</sub>, P<sub>4</sub>
77. How is P<sub>6</sub> related to P<sub>5</sub>?
- A. P<sub>6</sub> is the father of P<sub>5</sub>.
  - B. P<sub>6</sub> is the husband of P<sub>5</sub>.
  - C. P<sub>6</sub> is the son of P<sub>5</sub>.
  - D. P<sub>6</sub> is the brother of P<sub>5</sub>.

**Answer the questions from 78 to 80 based on information given below.**

Six lectures, L<sub>1</sub>, L<sub>2</sub>, L<sub>3</sub>, L<sub>4</sub>, L<sub>5</sub> and L<sub>6</sub>, are to be organised in a span of seven days from Sunday to Saturday, only one lecture on each day in accordance to the following:

- I. L<sub>1</sub> should not be organised on Thursday.
- II. L<sub>3</sub> should be arranged immediately after L<sub>6</sub>.
- III. There should be a gap of two days between L<sub>4</sub> and L<sub>5</sub>.
- IV. One day there will be no lecture (Friday is not that day).
- V. L<sub>4</sub> should be organised just before the day on which there will be no lecture.
- VI. L<sub>2</sub> should be held on Tuesday and should not be followed by L<sub>4</sub>.



78. What is the day on which there is no lecture?
- A. Monday
  - B. Wednesday
  - C. Thursday
  - D. Saturday
79. How many lectures are organised between L2 and L1?
- A. One
  - B. Two
  - C. Three
  - D. Four
80. Which of the following is the last lecture in the series?
- A. L1
  - B. L3
  - C. L5
  - D. L6

**Answer the questions from 81 to 85 on the basis of the following sentence and the 8 propositions listed below it.**

It is not necessary- no, nor so much as convenient that the legislative should always be in being; but absolutely necessary that the executive power should, because, there is not always need of new laws to be made, but always need of execution of the laws that are made. (John Locke)

List of propositions:

- I. It is necessary and convenient that the legislative should always be in being.
- II. It is not necessary or convenient that the legislative should always be in being.
- III. It is absolutely necessary that the executive power should always be in being.
- IV. It is not absolutely necessary that the executive power should always be in being.
- V. There is always a need for new laws to be made.
- VI. There is not always a need for new laws to be made.
- VII. There is always a need for execution of the laws that are made.
- VIII. There is not always a need for execution of the laws that are made.

81. What are the component propositions of the given passage?
- A. I, III, V, VII
  - B. II, IV, VI, VIII
  - C. II, III, VI, VII
  - D. I, III, VI, VII
82. How many premises, conclusions and independent arguments are there in the passage?
- A. One premise, three conclusions and three arguments
  - B. Two premises, two conclusions and two arguments
  - C. Three premises, one conclusion and two arguments
  - D. Three premises, one conclusion and three arguments

83. What are the premises of the arguments made in the passage?

- A. VI alone
- B. VI and VII
- C. II and III
- D. II, III and VI

84. What are the conclusions of the arguments made in the passage?

- A. II alone
- B. II and III
- C. II, III and V
- D. IV, V and VII

85. What are the Arguments made in the passage?

- A. Two Arguments: (i) VI, therefore, II. (ii) VII, therefore, III.
- B. Two Arguments: (i) II, therefore, VI. (ii) III, therefore, VII.
- C. Two Arguments: (i) V, therefore, I. (ii) VIII, therefore, IV.
- D. Three Arguments: (i) V, therefore, I. (ii) VI, therefore, II. (iii) VII, therefore, III.

86. Which of the following sentences are grammatically correct?

- I. They did not want to come with us at first, but we were able to persuade them.
  - II. We tried hard, but we could not persuade them to come with us.
- A. Only I
  - B. Only II
  - C. Both I and II
  - D. Neither I nor II

87. Which of the following sentences are grammatically erroneous?

- I. The number of boys was twenty.
- II. The number of boys were twenty.
- III. It is a gift from I and my son.
- IV. It is a gift from my son and me.
- V. Either Ravi or his wife is present here.
- VI. Neither Ravi nor his wife is present here.

- A. II and III
- B. II and IV
- C. II and V
- D. I and VI

88. Match the collective nouns (Column I) with appropriate animals (Column II).

|      | Column I    | Column II |
|------|-------------|-----------|
| I.   | A pack of   | 1. sheep  |
| II.  | A pride of  | 2. ants   |
| III. | An army of  | 3. fish   |
| IV.  | A school of | 4. wolves |
| V.   | A flock of  | 5. crows  |
| VI.  | A murder of | 6. Lions  |

|    | I | II | III | IV | V | VI |
|----|---|----|-----|----|---|----|
| A. | 4 | 6  | 2   | 3  | 1 | 5  |
| B. | 4 | 6  | 2   | 3  | 5 | 1  |
| C. | 2 | 3  | 4   | 6  | 1 | 5  |
| D. | 1 | 5  | 4   | 6  | 2 | 3  |

89. Which of the following uses of 'for' or 'since' are correct?

- I. I have been waiting for a long time.
- II. I have been waiting since a long time.
- III. I have been waiting since six months.
- IV. I have been waiting for ages.
- V. We have not been to the cinema for ages.
- VI. It has been ages since we went to the cinema.

- A. I, III, V
- B. II, III, IV, V
- C. I, II, V, VI
- D. I, IV, V, VI

90. Match the words with their synonyms.

|      | Words        | Synonyms         |
|------|--------------|------------------|
| I.   | Cogent       | 1. Forbid        |
| II.  | Equivocal    | 2. Word for word |
| III. | Verbatim     | 3. Compelling    |
| IV.  | Incorrigible | 4. Dubious       |
| V.   | Proscribe    | 5. Propose       |
| VI.  | Proffer      | 6. Uncorrectable |

|    | I | II | III | IV | V | VI |
|----|---|----|-----|----|---|----|
| A. | 1 | 5  | 2   | 6  | 3 | 4  |
| B. | 2 | 6  | 1   | 5  | 3 | 4  |
| C. | 3 | 4  | 1   | 5  | 2 | 6  |
| D. | 3 | 4  | 2   | 6  | 1 | 5  |

Read the following passage and answer the questions from 91 to 100.

Beauty in Nature then, as we commonly understand, is anything that brings about a break in the routine life and serves as a point of departure towards the realisation of delight. This is the only condition which it should satisfy. But what is the significance of this break? Generally, we lead a life of continuous tension, bent as we are upon securing aims more or less personal in character. In Śamkara's words, life is characterised by *avidyā-kāma-karma*, i.e., desire and strife, arising out of the ignorance of the ultimate truth. When we are not actively engaged, we may feel this tension relaxed; but the feeling of relaxation is deceptive for even then self-interest persists as may be within the experience of us all. Delight means the transcending of even this inner strain. The absence of desire then is the determining condition of pleasure; and its presence, that of pain. The absence of desire may be due to any cause whatever – to a particular desire having been gratified or to there being, for the time, nothing to desire. The chief thing is that the selfish attitude of the mind – the 'ego-centric predicament' – must be transcended at least temporarily, and a point of

detachment has to be reached before we can enjoy happiness. Joy or bliss is the intrinsic nature of the self according to the Vedanta, that being the significance of describing the ultimate reality as *ānanda*. The break in the routine life restores this character to the self. If the intrinsic nature is not always manifest, it is because desire veils it. When this veil is stripped off, no matter how the real nature of *ātman* asserts itself and we feel the happiness which is all our own. In the case of a *jñānin* the true source of this delight is known, but even when such enlightenment is lacking, we may experience a similar delight. We may enjoy while yet we do not know. To use Śaṅkara's words again, the ever-recurring series of *kāma* and *karman* while their cause *avidyā* continues in a latent form, marks the aesthetic attitude; the dismissal of *avidyā* even in this latent form marks the saintly attitude. Thus the artistic attitude is one of disinterested contemplation but not of true enlightenment while the attitude of the saint is one of true enlightenment and disinterestedness but not necessarily passive. The two attitudes thus resemble each other in one important respect, viz., unselfishness.

(Extracted from *Indian Aesthetics* by M. Hiriyana)

91. What serves as a point of departure towards the realisation of delight?
  - A. Beauty in Nature
  - B. Break from mundane life
  - C. Knowledge of the self
  - D. Latent form of *avidyā*
92. From Śaṅkara's concept of *Avidyā-kāma-karma* as elucidated by Hiriyana we can infer that:
  - A. Life is full of suffering.
  - B. Ignorance causes desire and strife in life.
  - C. Human life has nothing to do with ultimate reality.
  - D. Desire and strife cause ignorance.
93. The author understands delight as the transcending of certain "inner strain". What is the inner strain?
  - A. Strife in everyday life
  - B. Desires of life
  - C. Life of continuous tension
  - D. Persistence of self-interest
94. "The absence of desire then is the determining condition of pleasure; and its presence, that of pain." Which of the following sentences are suggested by the above quote?
  - I. Absence of desire is the one and only condition for the experience of pleasure.
  - II. Presence of pleasure entails the absence of desire.
  - III. Presence of pain entails the presence of desire.
  - IV. Absence of desire is also a desire; hence elimination of pain is not possible.

Choose the correct combinations:

- A. I, II and IV
- B. I, II and III
- C. II, III and IV
- D. I, II, III and IV

95. "The break in the routine life restores this character to the self. If the intrinsic nature is not always manifest, it is because desire veils it." In the context of the paragraph, the quoted sentences should be understood as:

- A. The break in the routine of life is possible only when unknown events interfere.
- B. The essential human nature is blissful but is not realised because of the presence of desires.
- C. There is a deeper sense of purpose that can never be revealed in life.
- D. This world is essentially incomprehensible; hence the true nature of the self is unknown.

96. The true nature of self is known only by

- A. a person who is bereft of all desires.
- B. one who has an aesthetic attitude.
- C. a philosopher.
- D. an ordinary person.

97. The author asserts that aesthetic attitude is the result of

- A. the cultivated taste.
- B. latent form of *avidyā*.
- C. manifested *kāma* and *karman*.
- D. inborn natural disposition.

98. The feature that a saint and an art-lover share is:

- A. Disinterestedness
- B. Enlightenment
- C. Self-interest
- D. Indifference

99. What differentiates a saint from an art-lover?

- A. Enlightenment
- B. Unselfishness
- C. Blissfulness
- D. Break in the routine life

100. Which of the following can be inferred from the paragraph?

- I. If somebody wants to appreciate real beauty, then one should cultivate an unselfish attitude in life.
  - II. *Ananda* is the essential nature of the self.
  - III. One should have constant engagement with the world in order to experience the beauty of nature.
  - IV. Aesthetic experience is of the nature of blissfulness, unselfishness and temporary enlightenment.
- A. I, III and IV
  - B. II, III and IV
  - C. I, II, and III
  - D. I, II and IV

# University of Hyderabad

## Entrance Examinations - 2020

School/Department/Centre : Philosophy  
Course/Subject : MA

| Q.No. | Answer | Q.No. | Answer | Q.No. | Answer | Q.No. | Answer |
|-------|--------|-------|--------|-------|--------|-------|--------|
| 1     | C      | 26    | C      | 51    | C      | 76    | A      |
| 2     | C      | 27    | A      | 52    | B      | 77    | C      |
| 3     | C      | 28    | B      | 53    | A      | 78    | A      |
| 4     | A      | 29    | C      | 54    | C      | 79    | C      |
| 5     | D      | 30    | C      | 55    | C      | 80    | A      |
| 6     | D      | 31    | D      | 56    | B      | 81    | C      |
| 7     | C      | 32    | A      | 57    | B      | 82    | B      |
| 8     | B      | 33    | A      | 58    | D      | 83    | B      |
| 9     | B      | 34    | D      | 59    | B      | 84    | B      |
| 10    | A      | 35    | B      | 60    | D      | 85    | A      |
| 11    | D      | 36    | C      | 61    | D      | 86    | C      |
| 12    | C      | 37    | C      | 62    | B      | 87    | A      |
| 13    | A      | 38    | A      | 63    | B      | 88    | A      |
| 14    | D      | 39    | D      | 64    | A      | 89    | D      |
| 15    | B      | 40    | B      | 65    | A      | 90    | D      |
| 16    | B      | 41    | A      | 66    | A      | 91    | A      |
| 17    | B      | 42    | D      | 67    | A      | 92    | B      |
| 18    | A      | 43    | B      | 68    | C      | 93    | D      |
| 19    | B      | 44    | A      | 69    | B      | 94    | B      |
| 20    | C      | 45    | A      | 70    | A      | 95    | B      |
| 21    | A      | 46    | D      | 71    | C      | 96    | A      |
| 22    | B      | 47    | A      | 72    | D      | 97    | B      |
| 23    | C      | 48    | B      | 73    | B      | 98    | A      |
| 24    | B      | 49    | D      | 74    | C      | 99    | A      |
| 25    | C      | 50    | D      | 75    | D      | 100   | D      |

Note/Remarks :



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