

ENTRANCE EXAMINATION, 2021
M.A. PHILOSOPHY

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Hall Ticket No. _____

Time: Two Hours

Maximum Marks: 100

Instructions

- 1 The question paper consists of 100 objective type (multiple-choice) questions of one mark each.
- 2 There will be **negative marking of 0.33** for every wrong answer.
- 3 Use the OMR sheet for answering the questions.

1. Who is known as the "sage of Königsberg"?
 - A. Gottfried Wilhelm Leibniz
 - B. Immanuel Kant
 - C. Edmund Husserl
 - D. Martin Heidegger
2. The philosophical statement, 'existence precedes essence' was made by
 - A. Rene Descartes
 - B. Søren Kierkegaard
 - C. Jean-Paul Sartre
 - D. Friedrich Nietzsche
3. The author of *Novum Organum* is
 - A. Rene Descartes
 - B. John Stuart Mill
 - C. John Dewey
 - D. Francis Bacon
4. What, according to positivist Auguste Comte, is the order of the three stages of global society?
 - A. Theological, Metaphysical, Scientific
 - B. Metaphysical, Scientific, Theological
 - C. Scientific, Theological, Metaphysical
 - D. Theological, Scientific, Metaphysical

5. Kant lays down his theory of sensibility in that part of *The Critique of Pure Reason*, known as
- Transcendental Aesthetic
 - Transcendental Analytic
 - Transcendental Dialectic
 - Transcendental Doctrine of Method
6. The philosophers who discussed the Theory of Social Contract are
- Hobbes, Locke, Descartes
 - Locke, Descartes, Rousseau
 - Rousseau, Hobbes, Locke
 - Descartes, Hobbes, Rousseau
7. The average age of a committee of 8 members is 45 years. A member aged 65 years retired, and his post was taken by another member aged 41 years. The average age of the present committee is
- 39
 - 40
 - 41
 - 42
8. Gita started a business with Rs. 20,00,000 and was joined afterwards by Sita with Rs. 30,00,000. After how many months did Sita join, if the profits at the end of the year are divided equally?
- 3
 - 4
 - 5
 - 6
9. Match the following.
- | | |
|--------------------------|-------------------------------|
| I. Bhimsen Joshi | 1. Kathak |
| II. Kelucharan Mohapatra | 2. Flute |
| III. Bismillah Khan | 3. Sarod |
| IV. Amjad Ali Khan | 4. Shehnai |
| V. Birju Maharaj | 5. Hindustani Classical music |
| VI. Hariprasad Chaurasia | 6. Odissi |
- I-6, II-5, III-2, IV-3, V-1, VI-4
 - I-5, II-6, III-4, IV-3, V-1, VI-2
 - I-5, II-6, III-3, IV-2, V-4, VI-1
 - I-1, II-6, III-3, IV-2, V-4, VI-5

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10. Match the following.

- | | |
|------------------|---|
| I. Etymology | 1. the study of parts |
| II. Ontology | 2. study of the origin of words |
| III. Gerontology | 3. the philosophical study of existence |
| IV. Oncology | 4. the study of birds |
| V. Mereology | 5. the study of ageing |
| VI. Ornithology | 6. the study of cancer |

A. I-2, II-3, III-5, IV-6, V-1, VI-4

B. I-3, II-5, III-2, IV-1, V-6, VI-4

C. I-2, II-5, III-3, IV-1, V-6, VI-4

D. I-4, II-6, III-1, IV-3, V-5, VI-2

11. Complete the series. 26, 226, 626, 1226,.....

A. 1426

B. 1626

C. 1826

D. 2026

12. A tennis ball and a cricket ball which is twice heavier than the tennis ball are dropped at the same time from a height of 10 meters under ideal experimental conditions. Which one among the following is correct?

A. The cricket ball will reach the ground first.

B. The tennis ball will reach the ground the first.

C. The cricket ball will reach the ground twice earlier than the tennis ball.

D. Both will reach the ground simultaneously.

13. "Those who have died in Italy from the epidemic are probably less than those killed in car accidents plus worker fatalities. In short, I am not so much scared of contagion." The reasoning involved in the above argument is

A. False dilemma

B. False analogy

C. False presumption

D. False hypothesis

14. What is the probability of a certain event?

A. 0.5

B. 0.25

C. 0

D. 1

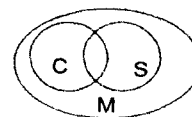
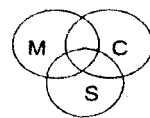
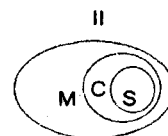
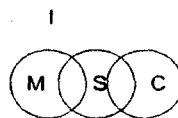
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15. The argument, "All men are mortal. Saniya is a woman. Therefore, Saniya is not mortal." is
- valid.
 - true.
 - false.
 - fallacious.
16. One of the following books was admonished as "A book forged in hell by the devil himself". Which is the book?
- Hitler's *Mein Kampf*
 - Hobbes's *Leviathan*
 - Nietzsche's *Beyond Good and Evil*
 - Spinoza's *Tractatus Theologico Politicus*
17. Find the odd one.
- Thomson's Violinist
 - Gyges' Ring
 - Schrödinger's cat
 - Ockham's Razor
18. Which Indian state has first set up South Korean Style Covid-19 kiosks?
- Maharashtra
 - Tamil Nadu
 - Uttar Pradesh
 - Kerala
19. The colour of a star indicates its
- distance.
 - luminosity.
 - mass.
 - temperature.
20. Match the following.
- | | |
|-----------------------|-----------------------------------|
| I. Amartya Sen | 1. <i>Abhijnana Shakuntalam</i> |
| II. Arundhati Roy | 2. <i>An Argumentative Indian</i> |
| III. Ramachandra Guha | 3. <i>God of Small Things</i> |
| IV. Kalidasa | 4. <i>India after Gandhi</i> |
| V. Shashi Tharoor | 5. <i>Savitri</i> |
| VI. Sri Aurobindo | 6. <i>Why I am a Hindu</i> |
- I-3, II-2, III-4, IV-5, V-6, VI-1
 - I-5, II-3, III-4, IV-2, V-1, VI-6

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

21. Atmosphere exists because of
- A. the revolution of the earth.
 - B. the gravitational force of the earth.
 - C. the weight of the gases of the atmosphere.
 - D. the rotation of the earth.
22. 'Pen' is to 'Pencil' as 'Hockey' is to
- A. Ground
 - B. Team
 - C. Players
 - D. Football
23. "Tell your mother that you are the apple of my eye." The given sentence is
- A. grammatically incorrect.
 - B. syntactically incorrect.
 - C. semantically incorrect.
 - D. Philosophically incorrect.
24. The sentence, "Colourless green ideas sleep furiously" is
- A. semantically correct but syntactically nonsense.
 - B. syntactically correct but semantically nonsense.
 - C. both semantically and syntactically correct.
 - D. both syntactically and semantically nonsense.
25. Sam is twice as old as Amy. Three years ago, Sam was three times as old as Amy. If Tom is ten years older than Amy, how old is Tom now?
- A. 12 years
 - B. 18 years
 - C. 10 years
 - D. 16 years
26. Which among the following diagrams best represents the relations among the following sentences. "All metals are good conductors of electricity. Not all metals are solid. Some non-solid metals are good conductors of electricity." (M-Metals, C: Good Conductors of electricity, S: Solids)



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

27. If two persons disagree about the correct spelling of a word, it is a

- 1. factual dispute.
- 2. verbal dispute.
- 3. apparent dispute.
- 4. genuine dispute.

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

28. If X is the sister of the daughter of Y's daughter, then X is Y's

- A. mother.
- B. daughter.
- C. sister.
- D. granddaughter.

29. Identify the correct sentences.

- I. One of my friend failed the exam.
- II. One of my friends failed the exam.
- III. Few of my friends failed the exam.
- IV. A few of my friends failed the exam.

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

30. If KING AND QUEEN is coded as KXNG VND QZWWN, then COURTIER is coded as

- A. CYZRTXWR
- B. CZRTXWXR
- C. CXRTWXER
- D. CYRZTYWR

31. What is the next number in the series 2, 6, 12, 20, ...?

- A. 42
- B. 30

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- C. 22
D. 40
32. AC and BD are two diagonals of the the rectangle $ABCD$. AD is extended to E , and DE is parallel to BC . If $\angle ABD = 30^\circ$, then, $\angle BDC = ?$
- A. 60°
B. 30°
C. 120°
D. 40°
33. A fair six-sided die has been cast. If an even number is obtained, then Saniya will toss a coin. If Saniya gets the head, she will receive a prize. What is the probability that Saniya gets the prize?
- A. 0.25
B. 0.5
C. 1
D. 0

Answer questions 34 to 36 based on the following information.

Ravi and Kunal are good at Hockey and Volleyball. Sachin and Ravi are good at Hockey and Baseball. Gaurav and Kunal are good at Cricket and Volleyball. Sachin, Gaurav and Michael are good at Football and Baseball.

34. Who is good at Hockey, Cricket and Volleyball?
- A. Ravi
B. Sachin
C. Kunal
D. Gaurav
35. Who is good at Baseball, Cricket, Volleyball and Football?
- A. Gaurav
B. Sachin
C. Kunal
D. Ravi
36. Who is good at Baseball, Volleyball and Hockey?
- A. Sachin
B. Kunal
C. Gaurav
D. Ravi

Answer questions 37 to 40 on the basis of the information given below.

A is older than M, and G is older than M but younger than A. K is younger than R and M, and M is older than R.

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37. Whose age is exactly in the middle of all the five?
- A. M
 - B. G
 - C. R
 - D. A
38. Whose age is between G and R?
- A. A
 - B. K
 - C. A and K
 - D. M
39. Whose age is between M and K?
- A. G
 - B. R
 - C. A
 - D. G and R
40. Who is the youngest?
- A. K
 - B. A
 - C. G
 - D. R

Carefully read the following passage and answer the questions from 41 to 45.

One way of understanding a theory or a belief is to see how one is led to it from the facts of common experience. Now, illusion is a familiar fact of common experience, and in this experience, we become acquainted with a falsity which we certainly associate with a visible appearance. May we not pass quite easily from this notion of falsity connected with some appearances to the notion of the falsity of all appearances, seeing that there is nothing to distinguish one appearance as appearance from another? Such passage, however far from being easy, does not even seem possible because, in the first place, the cases of recognized illusion are not so plentiful in life as to give us the impression that everything is illusory, and, secondly, it is not true that we cannot and do not distinguish between one appearance and another. The discredited appearance of a snake in the place of a rope is certainly not put on a par with the appearance which we take to be a rope. Apart from some religious or mystical interest, it does not seem possible on the basis of common experience, on the basis, that is, of the sporadic cases of recognized illusion which we meet with in life, to arrive at the notion that the whole world is false.

(From 'Falsity of the World' by Ras Bihari Das)

41. "Illusion is a familiar fact of common experience, and in this experience, we become acquainted with a falsity which we certainly associate with a visible appearance." From this sentence, we can infer that

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- I. appearance is an illusion.
 - II. illusion is an appearance.
 - III. illusion is a common experience.
 - IV. illusion is an acquaintance with falsity.
 - A. I and III
 - B. III and IV
 - C. I, II and IV
 - D. II, III and IV
42. "The discredited appearance of a snake in the place of a rope is certainly not put on a par with the appearance which we take to be a rope." This sentence suggests that
- A. both the snake and the rope are appearances.
 - B. neither the snake nor the rope is an appearance.
 - C. the snake is an appearance, but the rope is not an appearance.
 - D. the rope is an appearance, but the snake is not an appearance.
43. In the given passage, the author claims that
- I. we are not justified in generalizing the falsity of all appearances based on the falsity of some appearances.
 - II. the nature of all appearances are similar; hence we are justified in generalizing the falsity of all appearances based on the falsity of some appearances.
 - III. it is not necessary that all appearances are false because some appearances are false.
 - IV. it is not possible to arrive at a theory based on the facts of common experience.
 - A. I, II and IV
 - B. II and III
 - C. I and III
 - D. I, III and IV
44. "Apart from some religious or mystical interest, it does not seem possible on the basis of common experience, on the basis, that is, of the sporadic cases of recognized illusion which we meet with in life, to arrive at the notion that the whole world is false." This statement means that
- A. the common experience of illusion provides sufficient reason to falsify the reality of the world.
 - B. the common experience of illusion does not provide sufficient reason to falsify the reality of the world.
 - C. the reality of the world can never be established.
 - D. only religious experience can give insights into the true nature of reality.
45. The conclusions that can be drawn from the passage are:
- I. The world is an appearance.
 - II. The world is not an appearance.

- III. The world is an illusion
IV. The world is not an illusion
- A. I, III,
B. I, IV
C. II, III
D. II, IV

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Carefully read the following passage and answer the questions from 46 to 50.

We meet here two common enough errors, to one of which the ordinary uninstructed mind is most liable, to the other the too instructed critic or the too intellectually conscientious artist or craftsman. To the ordinary mind, judging poetry without really entering into it, it looks as if it were nothing more than an aesthetic pleasure of the imagination, the intellect and the ear, a sort of elevated pastime. If that were all, we need not have wasted time in seeking for its spirit, its inner aim, its deeper law....Pleasure, certainly, we expect from poetry as from all art; but the external sensible and even the inner imaginative pleasure are only first elements. For these must not only be refined in order to meet the highest requirements of the intelligence, the imagination and the ear; but afterwards they have to be still farther heightened and in their nature raised beyond even their own noblest levels, so that they may become the support for something greater beyond them; otherwise they cannot lead to the height on which lives the Mantra ...

The critic — of a certain type — or the intellectually conscientious artist will, on the other hand, often talk as if poetry were mainly a matter of a faultlessly correct or at most an exquisite technique. Certainly, in all art good technique is the first step towards perfection; but there are so many other steps, there is a whole world beyond before you can get near to what you seek; so much so that even a deficient correctness of execution will not prevent an intense and gifted soul from creating great poetry which keeps its hold on the centuries.

(From *Future Poetry* by Aurobindo)

46. Who considers poetry as just “an aesthetic pleasure of the imagination, the intellect and the ear”?
- A. An art-critic
B. Efficient artist
C. Craftsman
D. Layman
47. According to the author, poetry is
- A. neither for ordinary nor for great minds.
B. neither an ordinary experience nor heightened spiritual experience.
C. either a waste of time or a great intellectual process.
D. neither a pastime nor just an intellectual exercise.

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48. The highest aim of poetry is
- mantra
 - aesthetic pleasure
 - beautiful idea
 - intelligence
49. Which are the two errors that the author speaks of?
- Poetry is not a sort of elevated pastime, and it is bereft of technique.
 - Poetry is a sort of elevated pastime, and it involves an indispensable technique for its perfection.
 - Poetry is not a sort of elevated pastime, and it involves an indispensable technique for its perfection.
 - Neither poetry is a sort of elevated pastime nor does it involve an indispensable technique for its perfection.
50. The author claims that
- sensible and imaginative pleasures are not the ultimate purpose of art.
 - a poet should keep refining one's work only to satisfy the highest requirements of the intellect, the imagination and the ear.
 - 'Mantra' is a chant that is to be recited.
 - the highest poetry must transcend the intellect.
 - the noblest poetry should go beyond the limitations of technology to reach Mantra.
- I, II and IV
 - II, III, IV and V
 - I, IV and V
 - I, III and IV
51. According to Kant, the moral worth of an action depends on
- the moral character of the agent who performs it.
 - the consequences of the action.
 - the maxim that is acted on.
 - the means of the action.
52. Which of the following sets are inconsistent?
- {All humans are mammals, Some humans are mammals}
 - {Some humans are not mammals, All humans are mammals}
 - {All humans are mammals, No humans are mammals}
 - {No humans are mammals, Some humans are mammals}
 - {Some humans are mammals, Some humans are not mammals}
 - {No humans are mammals, Some humans are not mammals}

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

53. According to Kant, space and time are

- A. concepts of the Understanding.
- B. forms of the Sensibility.
- C. a set of relations holding among objects.
- D. two independent substances.

54. Which is the correct order of control in Plato's tripartite division of the human soul?

- A. The rational part controls the spirited part, and the spirited part controls the appetitive part.
- B. The rational part controls both the spirited and the appetitive parts.
- C. The spirited part controls the rational part, and the rational part controls the appetitive part.
- D. The spirited part controls both the rational and the appetitive parts.

55. Identify the order of support among the following statements concerning the nature of God.

- I. God is perfect by definition.
 - II. God did not create me with a tendency to have uncorrectable false beliefs.
 - III. God is not a deceiver.
- A. I supports II, and II supports III.
 - B. II supports III, and III supports I.
 - C. I supports III, and III supports II.
 - D. III supports I, and I supports II.

56. Match the philosophers with the theories they advocate

- | | |
|----------------------|-------------------------|
| I. Gilbert Ryle | 1. Logical Atomism |
| II. Bertrand Russell | 2. Pragmatism |
| III. J. S. Mill | 3. Structuralism |
| IV. William James | 4. Utilitarianism |
| V. Levi-Strauss | 5. Logical Behaviourism |

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

57. How many *pramānas* are admissible to the Buddhists?

- A. One
- B. Two
- C. Three
- D. Four

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58. How many Gods do the Buddhists accept?

- A. One
- B. Two
- C. Many
- D. None

59. Which of the following have been upheld by Spinoza?

- I. One substance can be produced by another substance.
 - II. A substance is necessarily infinite.
 - III. In nature, there cannot be two or more substances of the same nature or attribute.
 - IV. It pertains to the nature of a substance to exist.
- A. I, II and III
 - B. II, III and IV
 - C. III, IV and I
 - D. IV, I, and II

60. Berkeley asserts that

- I. there are an endless variety of ideas.
 - II. there are unthinking substances or substratum of ideas.
 - III. an idea can be like nothing but an idea.
 - IV. the existence of an idea consists in being perceived.
 - V. there are abstract general ideas.
- A. I, II, III
 - B. I, III, IV
 - C. I, IV and V
 - D. II, III and IV

61. John Locke asserts that

- I. the truth of 'Whatever is is' is known later to the truth about some of its particular instances (e.g., White is White, Black is Black, Circle is Circle and so on).
 - II. the truth of 'Whatever is is' is known earlier to the truth about any of its particular instances (e.g., White is White, Black is Black, Circle is Circle and so on).
 - III. intuitive knowledge is the most certain knowledge that we can have.
 - IV. demonstrative knowledge is the most certain knowledge that we can have.
- A. I and III
 - B. I and IV
 - C. II and III
 - D. II and IV

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62. According to David Hume,

- I. I never can catch myself at any time without a perception.
 - II. I can catch myself without any perception of myself.
 - III. impressions are more lively than ideas.
 - IV. ideas are more lively than impressions.
- A. I and III
 - B. I and IV
 - C. II and III
 - D. II and IV

63. "Have you stopped beating your wife?" is a traditional example of

- A. the fallacy of begging the question.
- B. the fallacy of many questions.
- C. the fallacy of Straw Man.
- D. the fallacy of irrelevant authority.

64. Either conforming a science to cause and effect places a restriction on the factual content of science; Or it does not. In either case, we face problems that defeat the notion of cause as fundamental to science.

(John Norton, 'Causation as Folk Science')

The above argument is

- A. an enthymeme.
- B. a disjunctive syllogism.
- C. a dilemma.
- D. a hypothetical syllogism.

65. Which of the following are Aristotelian categories of motion?

- A. Natural motion, Violent motion, Local motion
- B. Violent motion, Accelerated motion, Local motion
- C. Local Motion, Natural motion, Accelerated motion
- D. Accelerated motion, Violent motion, Natural motion

66. The reasoning involving relations of ideas only, as David Hume has noted, is

- A. always ampliative.
- B. always non-ampliative.
- C. sometimes ampliative.
- D. sometimes non-ampliative.

67. "Every body continues its state of rest or uniform rectilinear motion unless compelled by an external force" is an

- A. A proposition
- B. E proposition

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- C. I proposition
D. O proposition
68. "If snow is white, *modus ponens* is valid. Snow is white. Therefore, *modus ponens* is valid." This argument is
- A. invalid and unsound.
 - B. valid and sound.
 - C. sound and invalid.
 - D. unsound and valid.
69. According to _____, universals and particulars are logically dependent on each other.
- A. Plato
 - B. Nominalism
 - C. Aristotle
 - D. Berkeley
70. _____ is the belief that God is identical with nature and all things exist ultimately in God.
- A. Atheism
 - B. Theism
 - C. Pantheism
 - D. Agnosticism
71. Descartes' assertion, 'I have an idea of the most perfect being,' is a premise of his
- A. cosmological argument.
 - B. ontological argument.
 - C. argument from design.
 - D. teleological argument.
72. Which of the following are true of David Hume's philosophical position?
- I. Empiricism
 - II. Positivism
 - III. Skepticism
 - IV. Agnosticism
- A. I, II, III
 - B. II, III, IV
 - C. I, III, IV
 - D. I, II, IV

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73. Match the following.

- | | |
|---------------|-----------------------------|
| I. Descartes | 1. Doctrine of modes |
| II. Berkeley | 2. Doctrine of monads |
| III. Leibnitz | 3. <i>Esse est percipi</i> |
| IV. Spinoza | 4. Doctrine of Innate Ideas |
- A. I-3, II-1, III-2, IV-4
B. I-1, II-3, III-4, IV-2
C. I-4, II-3, III-2, IV-1
D. I-4, II-3, III-1, IV-2

74. According to G.E. Moore, goodness is

- A. simple, unanalysable quality known by intuition.
B. simple, analysable quality known by reason.
C. complex, unanalysable quality known by reason.
D. simple, unanalysable quality known by experience.

75. According to Spinoza, an attribute is that

- A. which the intellect perceives as constituting the essence of a substance.
B. which the intellect perceives as constituting the accidental property of a substance.
C. which the intellect perceives as constituting the rational property of a substance.
D. which the intellect perceives as the spiritual property of a substance.

76. Berkeley rejects Locke's distinction between primary and secondary qualities because, for Berkeley,

- A. all qualities are subjective.
B. only secondary qualities are subjective.
C. qualities are created by God.
D. qualities inhere in substance.

77. Sāṃkhya philosophy is named so because of its association with

- I. numbers.
II. knowledge.
III. measurement.
IV. experience.
- A. I and II
B. I and III
C. II and III
D. II and IV

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78. Match the following.

- | | |
|-----------------------|-------------------------|
| I. Hitopadesh | 1. Buddha's lives |
| II. Jātaka tales | 2. Royalty and morality |
| III. Kathāsaritasāgar | 3. Princely adventures |
| IV. Daṣkumārcaritam | 4. Folk and fairy tales |
- A. I-2, II-3, III-4, IV-1
 B. I-1, II-2, III-4, IV-3
 C. I-4, II-3, III-2, IV-1
 D. I-2, II-1, III-4, IV-3

79. According to Cārvākas,

- I. pleasure is always mixed up with pain.
 II. God does not exist.
 III. the soul is identical to the body.
 IV. the mind cannot be reduced to matter.
 V. Bṛhaspati is the creator of the universe.
 VI. senses are not competent to give us the ultimate knowledge.
- A. I, II and III
 B. I, III and IV
 C. II, III and IV
 D. IV, V and VI

80. If all the premises of a deductive argument are false, then

1. the argument can be valid.
 2. the argument cannot be valid.
 3. the argument can be sound.
 4. the argument cannot be sound.
- A. I, III
 B. I, IV
 C. II, III
 D. II, IV

81. Base is that which serves as a base. This definition of 'base' is

- A. too wide.
 B. too narrow.
 C. circular.
 D. ambiguous.

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82. Which among the following is a fallacy of defective induction?
- A. Amphiboly
 - B. Appeal to emotion
 - C. *Ad Hominem*
 - D. False analogy
83. If the conclusion of a deductive argument is false, then
- I. the argument can be valid.
 - II. the argument cannot be valid.
 - III. the argument can be sound.
 - IV. the argument cannot be sound.
- A. I, II
 - B. I, IV
 - C. II, III
 - D. II, IV
84. If P truth-functionally entails Q, then
- A. P and Q can never be false together.
 - B. P and Q can never be true together.
 - C. it is not possible that P is true, and Q is false.
 - D. it is not possible that P is false and Q is true.
85. According to the data from the US Bureau of Transportation, Statistics, and Centers for Disease Control & Prevention, the number of Japanese passenger cars sold in the US from 1999 to 2009 correlates with the number of suicides by crashing of motor vehicles during the same period. This shows a
- A. causal relation.
 - B. spurious correlation.
 - C. statistical insignificance.
 - D. normative relation.
86. The distinction between *a priori* and *a posteriori* is
- A. epistemic.
 - B. logical.
 - C. ontological.
 - D. modal.
87. Identify the correct symbolisation of the sentence, "Not everything is useful". (Ux : x is useful)
- I. $(\forall x) \sim Ux$
 - II. $\sim (\forall x)Ux$
 - III. $\sim (\exists x)Ux$
 - IV. $(\exists x) \sim Ux$

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

88. Which among the following methods are helpful in checking the consistency of a set of statements?

- I. Truth tree
- II. Truth table
- III. Formal proof
- IV. Conditional proof

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

89. Naturalistic fallacy belongs to

- A. Metaphysics
- B. Metalogic
- C. Metaepistemology
- D. Metaethics

90. What is the correct symbolisation of the sentence, "The plant dies unless watered"? (W: Plant is watered. D: Plant dies.)

- A. $W \supset D$
- B. $W \supset \sim D$
- C. $\sim W \supset D$
- D. $\sim W \supset \sim D$

91. Which of the following are *Puruṣārthas*?

- A. Dharma, Artha, Kāma, Ívara
- B. Puruṣa, Artha, Kāma, Dharma
- C. Dharma, Artha, Kāma, Mokṣa
- D. Dharma, Artha, Kāma, Brahman

92. The correct sequence of the development of philosophical thoughts of Vedas is

- A. Samhitā, Āraṇyaka, Brāhmaṇa, Upaniṣad.
- B. Samhitā, Brāhmaṇa, Āraṇyaka, Upaniṣad.
- C. Upaniṣad, Āraṇyaka, Brāhmaṇa, Samhitā.
- D. Samhitā, Brāhmaṇa, Upaniṣad, Āraṇyaka.

93. Which of the following statement(s) is/are correct according to Nyāya system?

- I. Consciousness is an adventitious attribute of the soul.
- II. The soul is neither created nor destroyed.
- A. I only
- B. II only
- C. Both I and II
- D. Neither I nor II

94. Which is the correct sequence of the evolutes of Sāmkhya?

- A. Prakṛti, Mahat, Ahamkāra, Tanmātras, Mahābhūtas
- B. Puruṣa, Mahat, Ahamkāra, Mahābhūtas, Tanmātras
- C. Puruṣa, Ahamkāra, Mahat, Tanmātras, Mahābhūtas
- D. Prakṛti, Mahat, Manas, Mahābhūtas, Tanmātras

95. According to Gita,

- I. self-realisation cannot be attained without knowledge.
- II. we should practice renunciation of action (*naiṣkarmya*).
- III. of the non-existent (*asat*) there is no being (*bhāva*), and of the existent (*sat*), there is no non-being (*abhāva*).
- IV. the soul is neither born nor does it ever die.
- A. I, II and III
- B. I, II and IV
- C. I, III and IV
- D. II, III and IV

96. According to Sāmkhya,

- A. the effect (*kārya*) is *sat* in its *upādāna kāraṇa*.
- B. the effect (*kārya*) is *sat* in its *asamvāyi kāraṇa*.
- C. the effect (*kārya*) is *sat* in its *nimitta kāraṇa*.
- D. the effect (*kārya*) is *sat* in its *param kāraṇa*.

97. According to the Vaiśeṣika school, the universal 'cowness' is

- A. non-eternal and many
- B. eternal and many
- C. eternal, one and residing in many
- D. non-eternal and one

98. *Manas* is eternal and atomic and cannot come into contact with several senses simultaneously. This is the view maintained by

- A. Sāmkhya.
- B. Mīmāṃsā.

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C. Nyāya-Vaiśeṣika.

D. Advaita Vedānta.

99. Which of the following are included in the twelve links of *pratityasamutpāda*?

1. *Avidya and samskāra*

2. *Rāga – dveṣa*

3. *Nāma – rūpa*

A. I and III only

B. II and III only

C. I and II only

D. I, II and III

100. According to Yoga,

I. God is the creator, preserver and destroyer of this world.

II. God is not the creator, preserver and destroyer of this world.

III. the cessation of the modifications of the *citta* through *āsana*s is called 'Yoga'.

IV. the cessation of the modifications of the *citta* through *samādhi* is called 'Yoga'.

V. liberation consists in the discrimination between *Puruṣa* and *Prakṛti*.

VI. liberation consists in the unity between *Puruṣa* and *Prakṛti*.

A. I, III and V

B. I, III and VI

C. II, IV, and V

D. II, IV and VI

University of Hyderabad
Entrance Examinations - 2021

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Course/Subject : MA

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

Note/Remarks :