

Test Paper : II

Test Subject : PHILOSOPHY

Test Subject Code : A-18-02

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 : II

Subject : PHILOSOPHY

Time : 1 Hour 15 Minutes

Maximum Marks : 100

Number of Pages in this Booklet : 12

Number of Questions in this Booklet : 50

Instructions for the Candidates

- Write your Hall Ticket Number in the space provided on the top of this page.
- This paper consists of fifty 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)

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 యాభై బహుళైచ్ఛిక ప్రశ్నలను కలిగి ఉంది.
- పరీక్ష ప్రారంభమున ఈ ప్రశ్నపత్రము మీకు ఇవ్వబడుతుంది. మొదటి ఐదు నిమిషములలో ఈ ప్రశ్నపత్రమును తెరిచి కేంద్ర తెలిపిన అంశాలను తప్పనిసరిగా సరిచూసుకోండి.
 - ఈ ప్రశ్న పత్రమును చూడడానికి కవర్ 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 నిజప్రతి కాకపోవుట లేదా ప్రశ్నలు క్రమపద్ధతిలో 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 సరిచూసుకున్న తర్వాత ప్రశ్నపత్రం సంఖ్యను OMR పత్రము పై అదేవిధంగా OMR పత్రము సంఖ్యను ఈ ప్రశ్నపత్రము పై నిర్దిష్టస్థలంలో రాయవచ్చు.
- ప్రతి ప్రశ్నకు నాలుగు ప్రత్యామ్నాయ ప్రతిస్పందనలు (A), (B), (C) మరియు (D) లుగా ఇవ్వబడ్డాయి. ప్రతి ప్రశ్నకు సరైన ప్రతిస్పందనను ఎన్నుకొని కేంద్ర తెలిపిన విధంగా OMR పత్రములో ప్రతి ప్రశ్నా సంఖ్యకు ఇవ్వబడిన నాలుగు వృత్తాల్లో సరైన ప్రతిస్పందనను సూచించే వృత్తాన్ని బాల్ పాయింట్ పెన్ తో కేంద్ర తెలిపిన విధంగా పూరించాలి.

ఉదాహరణ : (A) (B) (C) (D)

(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 నిర్ణీత 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/నల్ల రంగు బాల్ పాయింట్ పెన్ మాత్రమే ఉపయోగించాలి.
- లాగరిథమిక్ టేబుల్స్, క్యాలిక్యులేటర్లు, ఎలక్ట్రానిక్ పరికరాలు మొదలగునవి పరీక్షగదిలో ఉపయోగించడం నిషేధం.
- తప్పు సమాధానాలకు మార్కుల తగ్గింపు లేదు.





PHILOSOPHY
Paper – II

1. Cosmic moral order is called
 (A) Ṛṇa (B) Ṛta
 (C) Ṛtu (D) Ṛk
2. Etymologically 'upaniṣad' means
 (A) Sitting near
 (B) Search for truth
 (C) Quest for knowledge
 (D) Quality of life
3. The Bhagavad Gītā belongs to the following Parva of the Mahābhārata
 (A) Ādi (B) Virāṭa
 (C) Sabhā (D) Bhīṣma
4. Arrange the following according to Aṣṭāṅgayoga
 I. Yama
 II. Samādhi
 III. Pratyāhāra
 IV. Āsana
 (A) I, IV, III, II (B) II, I, IV, III
 (C) III, II, IV, I (D) I, II, III, IV

5. Given below are two statements, one is labelled Assertion (A) and the other labelled Reason (R)

A : Ether does not exist, according to Cārvāka

R : Ether cannot be perceived

In the context of above two statements, which of the following is correct ?

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

6. Match the following :

I. Cārvāka	1. Anekāntavāda
II. Jainism	2. Anātmavāda
III. Buddhism	3. Pramāṇa
IV. Nyāya	4. Lokāyata

Code :

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



7. According to Jainism, 'Sat' consists of

- (A) Permanence (B) Origination
(C) Decay (D) All the above

8. The following is not one among the twelve links in the Doctrine of Dependent Origination

- (A) Vedana (B) Bhava
(C) Jāti (D) Bhāvana

9. Arrange the following upanisads in order

- I. Praśna
II. Kena
III. Kaṭha
IV. Īśa
(A) IV, II, III, I (B) I, III, IV, II
(C) II, IV, I, III (D) III, I, II, IV

10. Given below are two statements, one is labelled Assertion (A) and the other Reason (R)

A : Prakṛti is not perceived, according to Sāṅkhya

R : It is subtle and gross

In the context of above two statements, which of the following is correct ?

- (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

11. Match the following :

- | | |
|--------------------|----------------------------|
| I. Aurobindo | 1. Intellect and intuition |
| II. Tagore | 2. Sarvodaya |
| III. Radhakrishnan | 3. Cosmopolitanism |
| IV. Gandhi | 4. Gnostic being |

Code :

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

12. According to Nyāya theory of perception the division between indeterminate and determinate perception is based on

- (A) Conceptualization
(B) Abstraction
(C) Introspection
(D) Intuition

13. The five membered syllogism is advocated by

- (A) Dinnāga (B) Dharmakīrti
(C) Gotama (D) Nāgārjuna

14. Arrange the following in descending order as in Advaita

- I. Jagat
II. Īśvara
III. Māyā
IV. Brahman
(A) I, II, III, IV (B) IV, III, II, I
(C) II, III, I, IV (D) III, I, II, IV



15. Given below are two statements, one labelled Assertion (A) and the other labelled Reason (R)

A : The atoms of air are the finest of all elements in Vaiśeṣika

R : Because air is all pervading

In the context of the above two statements which one of the following is correct ?

- (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, R is true

16. Match the following :

I. Nyāya	1. Ārambhavāda
II. Sāṅkhya	2. Prakṛti - Pariṇāmavāda
III. Advaita	3. Vivartavāda
IV. Viśiṣṭādvaita	4. Brahma - Pariṇāmavāda

Code :

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

17. According to Mīmāṃsā the means to liberation is

- (A) Karma (B) Bhakti
 (C) Dhyāna (D) Jñāna

18. Wrong identification of self with the body senses and mind in Advaita is called

- (A) Aviveka (B) Avidyā
 (C) Māyā (D) Adhyāsa

19. Arrange the following according to Aṣṭāṅgikamārga of Buddhism

- I. Right views
 II. Right speech
 III. Right resolve
 IV. Right conduct

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

20. Given below are two statements, one is labelled Assertion (A) and the other Reason (R)

A : Māyā is anādi, according to Advaita

R : Māyā is cosmic illusion

In the context of above two statements, which of the following is correct ?

- (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



21. According to Sāṅkhya, Puruṣa is
 (A) evolvment (B) evolute
 (C) neither (D) both
22. In yoga dhyāna means
 (A) detachment of sense organs
 (B) uninterrupted flow towards the object
 (C) detachment of sense organs from the body
 (D) detachment of sense organs from external object
23. Arrange the stages of reaching mokṣa according to Rāmānuja
 I. Sāyujya
 II. Sālōkya
 III. Sārūpya
 IV. Sāmīpya
 (A) IV, II, III, I (B) I, II, III, IV
 (C) III, II, I, IV (D) II, IV, III, I
24. Match the following :
 I. Upaniṣads 1. Skhandas
 II. Buddhism 2. Nirvikalpaka Samādhī
 III. Yoga 3. Samavāya
 IV. Vaisēṣika 4. Niṣprapañca
- Code :**
- | | I | II | III | IV |
|-----|---|----|-----|----|
| (A) | 4 | 1 | 2 | 3 |
| (B) | 3 | 2 | 1 | 4 |
| (C) | 1 | 2 | 3 | 4 |
| (D) | 4 | 3 | 2 | 1 |

25. Given below are two statements, one labelled Assertion (A) and the other Reason (R)
A : There are plurality of souls, according to Mīmāṃsā
R : There is a separate soul in each body
 In the context of above two statements, which of the following is correct ?
 (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, R is false
 (D) A is false, R is true
26. Ambedkar attacks the Varṇa system as it gives rise to
 (A) caste identity
 (B) economic identity
 (C) political identity
 (D) cultural identity
27. 'Know thy self' is the statement made by
 (A) Zeno (B) Plato
 (C) Socrates (D) Thales



28. Match the following :

- | | |
|-----------------|--------------|
| I. Thales | 1. Paradoxes |
| II. Anaximander | 2. Boundless |
| III. Anaximanes | 3. Water |
| IV. Zeno | 4. Air |

Code :

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

29. Arrange the following in a chronological order

- I. Spinoza
II. Kant
III. Hume
IV. Russell
- (A) I, III, II, IV
(B) III, II, IV, I
(C) II, I, III, IV
(D) IV, II, III, I

30. Given below are two statements, one labelled Assertion (A) and the other labelled Reason (R)

A : Cogito is what thinks, wills, loves, judges

R : Matter is what has extension, figure motion, rest and number

In the context of the above two statements, which one of the following is correct ?

- (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

31. The author of Confessions is

- (A) St. Auselnu
(B) St. Thomas Aquinas
(C) St. Augustine
(D) St. Thomas

32. Spinoza held that

- (A) God is substance
(B) God is nature
(C) God is both substance and nature
(D) God is personal



33. Leibniz's contingent truths are subject to
- (A) law of excluded middle
 - (B) law of noncontradiction
 - (C) law of identity
 - (D) law of sufficient reason
34. Given below are two statements, one labelled Assertion (A) and the other Reason (R)
- A :** All events seem entirely loose and separate : they seem conjoined but never connected
- R:** Causal relationship is a matter of customary transition and habit
- (A) Both A and R are correct
 - (B) Both A and R are false
 - (C) A is correct, but R is false
 - (D) A is false, but R is correct
35. Arrange the following in chronological order
- I. Philosophical Investigations
 - II. Logical Investigations
 - III. Phenomenology of Spirit
 - IV. Being and time
- (A) I, II, III, IV
 - (B) II, III, I, IV
 - (C) IV, III, I, II
 - (D) III, II, IV, I
36. Hume's fork consists of
- (A) Impressions and ideas
 - (B) Primary and secondary qualities
 - (C) Perception and sensation
 - (D) Relation of ideas and matters of fact
37. 'Concepts without percepts are empty, and percepts without concepts are blind' is the statement made by
- (A) Kant
 - (B) Sartre
 - (C) Hume
 - (D) Leibniz
38. The triadic movement of human reason proceeds as
- (A) Thesis and synthesis
 - (B) Thesis and anti-thesis
 - (C) Thesis, anti-thesis and synthesis
 - (D) Contradiction and sublation
39. Nietzsche introduced the concept of
- (A) good will
 - (B) beyond good and evil
 - (C) trans-valuation of values
 - (D) will to believe
40. Moore's ethics can be categorized under the following category
- (A) intuitionist
 - (B) prescriptivist
 - (C) descriptivist
 - (D) absolutist



41. Match the following :

- | | |
|--------------|-----------------------------|
| I. Locke | 1. to be is to be perceived |
| II. Berkeley | 2. Noumenon |
| III. Hume | 3. Tabula raza |
| IV. Kant | 4. Problem of induction |

Code :

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

42. Arrange the following works chronologically

- I. The Republic
- II. Critique of Pure Reason
- III. Discourse on Method
- IV. Nicomacheon Ethics

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

43. Given below are two statements, one labelled Assertion (A) and the other labelled Reason (R)

A : For Russell sense- contents are neutral entities

R: Because they are derived from sensations

In the context of above two statements which of the following is correct ?

- (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

44. 'Do not ask for the meaning of a word, but look for it,' is the statement made by

- (A) Early Wittgenstein
- (B) Russell
- (C) Moore
- (D) Later Wittgenstein



45. Philosophy, according to Husserl, is known as
- (A) rigorous science
 - (B) subjective enterprise
 - (C) descriptive science
 - (D) transcendental method
46. 'None can die on my death by proxy' is the statement made by
- (A) Husserl
 - (B) Heidegger
 - (C) Sartre
 - (D) Jaspers
47. The motto of principle of verification is
- (A) to distinguish science from pseudo-science
 - (B) to distinguish meaningful statements from meaningless ones
 - (C) to demarcate science from mathematics
 - (D) to distinguish propositions from statements
48. Peirce talks about
- (A) will to power
 - (B) fixation of belief
 - (C) good will
 - (D) will to believe
49. Gilbert Ryle introduced the concept of
- (A) Category mistake
 - (B) Verification
 - (C) Falsification
 - (D) Abduction
50. Given below are two statements, one labelled Assertion (A) and the other labelled Reason (R)
- A** : According to Heidegger, nothing is experienced
- R** : Dread reveals nothing
- In the context of above two statements which of the following is correct ?
- (A) Both A and R are true, and R is the correct explanation
 - (B) Both A and R are true, and R is not the correct explanation
 - (C) A is true, but R is false
 - (D) A is false, but R is true



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