

Roll No.

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

Signature of Invigilators

1. _____
2. _____

0917

Question Booklet Series

X

PAPER–III

Question Booklet No.

(Identical with OMR Answer Sheet Number)

Subject Code : 09

PHILOSOPHY

Time : 2 Hours 30 Minutes

Maximum Marks: 150

Instructions for the Candidates

1. Write your Roll Number in the space provided on the top of this page as well as on the OMR Sheet provided.
2. At the commencement of the examination, the question booklet will be given to you. In the first 5 minutes, you are requested to open the booklet and verify it:
 - (i) To have access to the Question Booklet, tear off the paper seal on the edge of this cover page.
 - (ii) Faulty booklet, if detected, should be get 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.
 - (iii) Verify whether the Question Booklet No. is identical with OMR Answer Sheet No.; if not, the full set to be replaced.
 - (iv) After this verification is over, the Question Booklet Series and Question Booklet Number should be entered on the OMR Sheet.
3. This paper consists of seventy-five (75) multiple-choice type questions. All the questions are compulsory. Each question carries *two* marks.

4. Each Question has four alternative responses marked: (A) (B) (C) (D). You have to darken the circle as indicated below on the correct response against each question.

Example: (A) (B) (C) (D), where (C) is the correct response.

5. Your responses to the questions are to be indicated correctly in the OMR Sheet. If you mark your response at any place other than in the circle in the OMR Sheet, it will not be evaluated.
6. Rough work is to be done at the end of this booklet.
7. If you write your Name, Roll Number, Phone Number or put any mark on any part of the OMR Sheet, except the space allotted for the relevant entries, which may disclose your identity, or use abusive language or employ any other unfair means, such as change of response by scratching or using white fluid, you will render yourself liable to disqualification.
8. Do not tamper or fold the OMR Sheet in any way. If you do so, your OMR Sheet will not be evaluated.
9. You have to return the Original OMR Sheet to the invigilator at the end of the examination compulsorily and must not carry it with you outside the Examination Hall. You are, however, allowed to carry question booklet and duplicate copy of OMR Sheet after completion of examination.
10. **Use only Black Ball point pen.**
11. **Use of any calculator or mobile phone etc. is strictly prohibited.**
12. **There are no negative marks for incorrect answers.**

[Please Turn Over]

PHILOSOPHY

PAPER III

1. Which among the following gives the meaning of *Lokasaṃgraha*?

- (A) Actions for the benefit of the liberated souls.
- (B) Actions for the benefit of humanity.
- (C) Actions for attaining liberation.
- (D) None of the above

2. Match *List I* with *List II* and select the correct answer by using the codes given below :

List I

List II

- | | |
|------------------------------------------------|------------------|
| (a) Reality is one, external and unchangeable | (i) Parmenides |
| (b) Reality is changing, flux and becoming | (ii) Heracleitus |
| (c) Air is the primary stuff of the universe | (iii) Anaximenes |
| (d) Water is the primary stuff of the universe | (iv) Thales |

Codes:

- | | | | |
|-----------|------|-------|-------|
| (a) | (b) | (c) | (d) |
| (A) (iv) | (i) | (ii) | (iii) |
| (B) (iii) | (ii) | (i) | (iv) |
| (C) (ii) | (i) | (iv) | (iii) |
| (D) (i) | (ii) | (iii) | (iv) |

3. According to Nyāya, which kind of inference is based on mere coexistence?

- (A) *Parārthānumāna*
- (B) *Pūrvavat anumāna*
- (C) *Śeṣavat anumāna*
- (D) *Sāmānyatodṛṣṭa anumāna*

4. Whom do the tribal people of India, specially the Santals and the Mundas worship?

- (A) Tirthankara
- (B) Buddha
- (C) Singbonga
- (D) Nanak

5. Which among the following religions is associated with nature worship?

- (A) Christianity
- (B) Judaism
- (C) Islam
- (D) Religion of the Santals

6. Match *List I* with *List II* and select the correct answer by using the codes given below :

List I

List II

- | | |
|-------------------------------------------------------------------------------|----------------------------------------|
| (a) External objects are directly known in perception and not inferred. | (i) Sautrāntikas |
| (b) External objects are not directly known in perception and to be inferred. | (ii) Vaibhāṣika |
| (c) Both mind and matter are real. | (iii) Yogācāra |
| (d) The mind alone is real. | (iv) both Sautrāntikas and Vaibhāṣikas |

Codes:

- | | | | |
|----------|-------|-------|-------|
| (a) | (b) | (c) | (d) |
| (A) (ii) | (i) | (iii) | (iv) |
| (B) (ii) | (i) | (iv) | (iii) |
| (C) (i) | (iv) | (iii) | (ii) |
| (D) (ii) | (iii) | (iv) | (i) |

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

List I

List II

- | | |
|----------------------|----------------------------|
| (a) not both p and q | (i) $p \supset q$ |
| (b) p only if q | (ii) $p \vee q$ |
| (c) Neither p nor q | (iii) $\sim (p \cdot q)$ |
| (d) p unless q | (iv) $\sim p \cdot \sim q$ |

Codes:

- | | | | |
|-----------|------|-------|-------|
| (a) | (b) | (c) | (d) |
| (A) (iv) | (ii) | (i) | (iii) |
| (B) (iii) | (i) | (iv) | (ii) |
| (C) (i) | (ii) | (iv) | (iii) |
| (D) (ii) | (iv) | (iii) | (i) |

8. How does Nimbārka understand the relation between the individual self and the ultimate self (*Brahman*) as expressed in the statement '*Tat tvam asi*'?

- (A) Identity
(B) Difference-in-identity
(C) Identity-in-difference
(D) Accidental

9. How many basic suppositions were espoused by Heidegger to explore 'being'?

- (A) One
(B) Two
(C) Three
(D) Four

10. What does the expression *Khyāti* mean in the expressions *Akhyāti*, *Anyathākhyāti* etc.?

- (A) Theory of justification
(B) Theory of error
(C) Theory of knowledge
(D) Theory of justice

11. Who is the author of the book *Gender Trouble*?

- (A) Simone de Beavoir
(B) John Stuart Mill
(C) Mary Wollstonecraft
(D) Judith Butler

12. Consider the *Assertion (A)* and *Reason (R)* and select the correct code given below:

Assertion (A) : Rāmānuja has adopted a kind of realistic epistemology.

Reason (R) : He says that the object of knowledge as well as that of illusion is real.

Codes :

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

13. Consider the following statements with reference to predicate logic and select the correct code given below:

- (i) Individual constant is required for singular proposition.
(ii) 'x is a boy' is the same as '___ is a boy'.
(iii) 'A is a boy' is not the same as '___ is a boy'.
(iv) Both individual variable and individual constant stand for particular entity.

Codes :

- (A) Only (i) and (iv) are true
(B) Only (i) and (iii) are true
(C) Only (ii) and (iv) are true
(D) All are true

14. The term *Bodhisattva*, according to the Hinayāna school of Buddhism refers to

- (A) the past birth of Buddha
- (B) stage of Buddha after enlightenment.
- (C) stage of Buddha after his death.
- (D) None of the above

15. Modern hermeneutics was started by

- (A) Heidegger
- (B) Nietzsche
- (C) Gadamer
- (D) Schleiermacher

16. Five pillars of Islam are

- (A) Sahadat, Zakat, Mannat, Kalma, Salat
- (B) Sahadat, Salat, Zakat, Swom, Hajj
- (C) Swom, Mannat, Dua, Kalma, Salat
- (D) Mannat, Hajj, Kalma, Swom, Sahadat

17. Match *List I* with *List II* and select the correct answer by using the codes given below :

List I

List II

- | | |
|-------------|-------------------------------|
| (a) FESAPO | (i) II nd figure |
| (b) DISAMIS | (ii) I st figure |
| (c) FESTINO | (iii) IV th figure |
| (d) FERIO | (iv) III rd figure |

Codes:

- | | | | |
|-----------|-------|-------|------|
| (a) | (b) | (c) | (d) |
| (A) (iv) | (ii) | (iii) | (i) |
| (B) (i) | (iii) | (iv) | (ii) |
| (C) (iii) | (iv) | (i) | (ii) |
| (D) (ii) | (iii) | (iv) | (i) |

18. Which of the following is *not* included in the list of *Brahmavihāras* of the Buddhists?

- (A) *Karuṇā*
- (B) *Maitrī*
- (C) *Ānanda*
- (D) *Upekṣā*

19. Feminism is a school of thought which propounds

- (A) critique of rational approach to women problems.
- (B) critique of notion of nationalism.
- (C) critique of gender discrimination.
- (D) None of the above

20. Match *List I* with *List II* and select the correct answer by using the codes given below :

List I

List II

- | | |
|--------------------------|--------------------------------|
| (a) Prābhākara Mīmāṃsaka | (i) <i>anyathākhyāti</i> |
| (b) Nyāya | (ii) <i>anirvacanīyākhyāti</i> |
| (c) Advaita Vedānta | (iii) <i>akhyāti</i> |
| (d) Viśiṣṭādvaita | (iv) <i>satkhyāti</i> |

Codes:

- | | | | |
|-----------|-------|-------|------|
| (a) | (b) | (c) | (d) |
| (A) (i) | (ii) | (iii) | (iv) |
| (B) (iii) | (i) | (ii) | (iv) |
| (C) (iv) | (iii) | (ii) | (i) |
| (D) (ii) | (iii) | (iv) | (i) |

21. Who is the author of *Truth and Method*?

- (A) Ayer
- (B) Gadamer
- (C) Frege
- (D) Schlick

22. Match *List I* with *List II* and select the correct answer by using the codes given below :

<i>List I</i>	<i>List II</i>
(a) Śaṁkara	(i) Advaitavāda
(b) Rāmānuja	(ii) Viśiṣṭādvaitavāda
(c) Nimbārka	(iii) Dvaitādvaitavāda
(d) Madhva	(iv) Dvaitavāda

Codes:

(a)	(b)	(c)	(d)
(A) (i)	(ii)	(iii)	(iv)
(B) (ii)	(iii)	(iv)	(i)
(C) (iii)	(iv)	(i)	(ii)
(D) (iv)	(i)	(ii)	(iii)

23. Which is the correct symbolization for the statement given below:

‘If some bananas are yellow, they are ripe’.

- (A) $(\exists x) [Bx \cdot (Yx \supset Rx)]$
 (B) $(\exists x) [Bx \cdot (Rx \supset Yx)]$
 (C) $(\exists x) [(Bx \cdot Yx) \supset Rx]$
 (D) $(x) [(Bx \cdot Yx) \supset Rx]$

24. ‘Nothing nothings itself’ is the view of

- (A) Russell
 (B) Heidegger
 (C) Sartre
 (D) Frege

25. Which among the following express the *Triratna* of the Buddhists?

- (A) *Dharma, Artha, Kāma*
 (B) *Duḥkha, Samudaya, Nirodha*
 (C) *Buddha, Dharma, Saṁgha*
 (D) *Bodhisattva, Amitābha, Avalokiteśvara*

26. Match *List I* with *List II* and select the correct code from given below :

<i>List I</i>	<i>List II</i>
(a) Sartre	(i) Language is the house of Being
(b) Nietzsche	(ii) Phenomenological reduction
(c) Heidegger	(iii) Bad faith
(d) Husserl	(iv) God is dead

Codes:

(a)	(b)	(c)	(d)
(A) (iii)	(i)	(iv)	(ii)
(B) (iii)	(iv)	(i)	(ii)
(C) (i)	(iii)	(ii)	(iv)
(D) (iv)	(ii)	(iii)	(i)

27. According to Gandhi, *satyāgraha* is

- (A) weapon of the weak.
 (B) weapon of the peace-wanting people.
 (C) weapon of the strong.
 (D) weapon of the morally vigilant and the active.

28. Linguistic turn appears against

- (A) Metaphysics in general
 (B) Speculative metaphysics in particular
 (C) Unjustified epistemic belief
 (D) Cognitive psychology

29. Which among the following is *not* at all required for *Śābdabodha*, according to the Naiyāyikas?

- (A) *Vyākaraṇa, kośa, āptavākya*
 (B) *Upamāna, bhūyodarśana, sādṛśya*
 (C) *Vyākaraṇa, vākyaśeṣa, vṛddhavyavahāra*
 (D) *Kośa, āptavākya, vṛddhavyavahāra*

30. Consider the *Assertion (A)* and *Reason (R)* and select the correct answer from the codes given below:

Assertion (A): The number of distributed terms in the conclusion must be at least one less than the total number of distributed terms in the premises.

Reason (R) : The middle term does not appear in the conclusion.

Codes

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

31. The function of *ākāśa*, according to the Jaina metaphysics is

- (A) to save the world like a roof.
- (B) to secure substances from natural hazards.
- (C) to afford room for the existence of all extended substances.
- (D) None of the above

32. In the context of Husserl's Philosophy, consider the given *Assertion (A)* and *Reason (R)* and then mark the correct option as given below:

Assertion (A): An essential feature of the phenomenological method is its technique of 'bracketing' of the factual dimension of our experience.

Reason (R) : Phenomenology is concerned with particular facts.

Codes :

- (A) Both (A) and (R) are true and (R) does not provide the correct explanation of (A).
- (B) (A) is true and (R) is false but (R) does not provide the correct explanation of (A).
- (C) (A) is true and (R) is false but (R) provides the correct explanation of (A).
- (D) Both (A) and (R) are true and (R) provides the correct explanation of (A).

33. *Akhyātivāda* is the theory of error advocated by

- (A) Vedāntins
- (B) Bhāṭṭas
- (C) Prābhākaras
- (D) Buddhists

34. Aristotle's 'Third Man Argument' against *Plato's Theory of Ideas* seeks to show that it involves

- (A) Infinite regress
- (B) *Petito principii*
- (C) Illicit major
- (D) None of the above

35. Recognise the *hetvābhāsa* in:
 All fiery objects are smoky
 The hill is fiery
 Therefore, the hill is smoky
 (A) *Viruddha*
 (B) *Prakaraṇasama*
 (C) *Asiddha*
 (D) *Sādhāraṇa anaikāntika*
36. Who wrote *Frege : Philosophy of Language*?
 (A) Moore
 (B) Russell
 (C) Carnap
 (D) Dummett
37. Which one of the following statements is true?
 (A) $(\exists x) \phi x$ follows from $(x) \phi x$
 (B) $(\exists x) (\phi x \cdot \Psi x)$ follows from $(x) (\phi x \supset \Psi x)$
 (C) $(\exists x) (Px \cdot Tx)$ follows from $(x) [(Px \cdot Tx) \supset Dx]$
 (D) $(x) Fx$ follows from $(y) (Dxy \supset Fx)$
38. Which among the following are objective forms of experience, according to the Vaiśeṣikas?
 (A) Time and space
 (B) Earth, water, fire and air
 (C) Mind and spirit
 (D) None of the above
39. 'The issue of realism does not really centre round the nature of entities, it is rather associated with the nature of truth' is maintained by
 (A) Davidson
 (B) Ayer
 (C) Quine
 (D) Dummett
40. Who held that 'Knowledge is virtue'?
 (A) Kant
 (B) Thales
 (C) Anaximander
 (D) Socrates
41. The relation of the individual soul with God, according to Rāmānuja, is
 (A) *Samavāya*
 (B) *Samyoga*
 (C) *Apṛthakasiddhi*
 (D) *Bhedābheda*
42. The primacy of 'knowing how' over 'knowing that' was propounded by
 (A) Russell
 (B) Ryle
 (C) Wittgenstein
 (D) Austin
43. Consider the following argument and identify the correct answer from the statements given below:
 No M is P
 No S is M
 \therefore No S is P
 (A) the fallacy of Illicit Major
 (B) the fallacy of Illicit Minor
 (C) the fallacy of Undistributed Middle
 (D) None of the above

44. Match *List I* with *List II* and select the correct answer by using the codes given below :

<i>List I</i>	<i>List II</i>
(a) Perception	(i) <i>Samjñā samjñī - Sambandha</i>
(b) Inference	(ii) <i>Drṣṭānta</i>
(c) Comparison	(iii) <i>Vyāpti</i>
(d) Testimony	(iv) <i>Jñānalakṣaṇa</i>

Codes:

(a)	(b)	(c)	(d)
(A) (ii)	(i)	(iii)	(iv)
(B) (iv)	(iii)	(ii)	(i)
(C) (i)	(ii)	(iii)	(iv)
(D) (iii)	(i)	(iv)	(ii)

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

<i>List I</i>	<i>List II</i>
(a) Wittgenstein	(i) Language is the house of being.
(b) Heidegger	(ii) We have a unified conceptual scheme.
(c) Strawson	(iii) A speech act is a performative Utterance.
(d) Austin	(iv) Philosophical problems arise when language goes on holiday.

Codes:

(a)	(b)	(c)	(d)
(A) (i)	(ii)	(iii)	(iv)
(B) (iv)	(i)	(ii)	(iii)
(C) (iii)	(ii)	(i)	(iv)
(D) (ii)	(iii)	(iv)	(i)

46. Who believes that a ‘ ‘Number’ is the world ground, the stuff out of which the universe is made.’?

- (A) Thales
- (B) Anaximander
- (C) Heraclitus
- (D) Pythagorus

47. Which of the following are *not* the kinds of *pratyakṣa*, according to Nyāya-Vaiśeṣika?

- (A) *Sāmānyalakṣaṇa* and *Jñānalakṣaṇa*
- (B) *Laukika* and *Alaukika*
- (C) *Yogaja*
- (D) *Bāhya* and *Āntara*

48. Which of the following is *not* correct?

- (A) The negation of a contingent statement is not contingent.
- (B) The negation of a tautology is self-contradictory.
- (C) The negation of a self-contradictory statement is a tautology.
- (D) The negation of a contingent statement is contingent.

49. The philosopher who advocates *radical interpretation* as basic to the investigation of language, mind, action and knowledge is

- (A) Davidson
- (B) Searle
- (C) Strawson
- (D) Dummett

50. Match the following:

List I

- (a) Rāmānuja
- (b) Śrinivāsa
- (c) Jayatirtha
- (d) Nimbārka

List II

- (i) *Tattvaparakāśikā*
- (ii) *Vedāntapārijāta-saurabha*
- (iii) *Śrībhāṣya*
- (iv) *Yatindramata-dīpikā*

Codes:

- | | | | |
|-----------|-------|-------|------|
| (a) | (b) | (c) | (d) |
| (A) (i) | (ii) | (iii) | (iv) |
| (B) (i) | (iii) | (iv) | (ii) |
| (C) (ii) | (iii) | (iv) | (i) |
| (D) (iii) | (iv) | (i) | (ii) |

51. Prescriptivism as a meta-ethical theory is advocated by

- (A) Kant
- (B) Moore
- (C) Mill
- (D) Hare

52. Match *List I* with *List II* and select the correct answer by using the codes given below :

List I

- (a) Śaṅkara
- (b) Vallabha
- (c) Madhva
- (d) Padmapāda

List II

- (i) *Viṣṇutatt-vavinirṇaya*
- (ii) *Śārīrakabhāṣya*
- (iii) *Prasthānaratnākara*
- (iv) *Pañcapādikā*

Codes:

- | | | | |
|-----------|-------|-------|------|
| (a) | (b) | (c) | (d) |
| (A) (iv) | (i) | (iii) | (ii) |
| (B) (iii) | (i) | (iv) | (ii) |
| (C) (ii) | (iii) | (i) | (iv) |
| (D) (iii) | (iv) | (ii) | (i) |

53. Which of the following is *not* true under the Boolean interpretation?

- (A) No categorical proposition has existential import.
- (B) Categorical propositions are explained with regard to class concept.
- (C) There is empty class.
- (D) Only contradiction relation of propositions holds good.

54. The view that *cit* and *a-cit* are two parts of *Brahman* is held by

- (A) Śaṅkara
- (B) Madhva
- (C) Rāmānuja
- (D) Jaimini

55. 'There is no ontological reality of causality' is the view admitted by

- (A) Aristotle
- (B) Kant
- (C) Mill
- (D) None of the above

56. Consider the *Assertion (A)* and *Reason (R)* and choose the correct answer from the codes given below:

Assertion (A) : Madhva calls Advaitins 'deceitful demons'.

Reason (R) : According to Madhva, 'They play in the darkness of ignorance and provide false interpretation of Veda.'

Codes:

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

57. Consider the following statements and select the correct code given below:

- (i) An axiomatic system is consistent because it begins with a limited number of axioms.
- (ii) Theorems are derived from axioms by applying the Transformation Rules which are truth-preserving.
- (iii) In an axiomatic system both P and $\sim P$ cannot be derived as theorems
- (iv) An axiomatic system is complete

Codes:

- (A) Only (i) and (ii) are true
- (B) Only (ii) and (iii) are true
- (C) Only (iii) is true
- (D) Only (i), (ii) and (iii) are true

58. According to referential theory, the meaning of language is determined by

- (A) the reference of language.
- (B) the referential connection of language.
- (C) the dispositional power of language.
- (D) the locutionary force of language.

59. Consider the *Assertion (A)* and *Reason (R)* and select the correct code given below:

Assertion (A) : According to Hume, there is no permanent and abiding spiritual substance apart from a series of feelings and ideas.

Reason (R) : Whenever we try to perceive it we can perceive it.

Codes:

- (A) Both *(A)* and *(R)* are true and *(R)* is a correct explanation of *(A)*.
- (B) Both *(A)* and *(R)* are true but *(R)* is not a correct explanation of *(A)*.
- (C) *(A)* is true but *(R)* is false.
- (D) *(A)* is false but *(R)* is true.

60. Which of the following is acceptable to Viśiṣṭādvaita system as a means of *mokṣa*?

- (A) *Karma-bhakti*
- (B) *Bhakti-prapatti*
- (C) *Jñāna-karma*
- (D) None of the above

61. Which of the following is not a propositional function?

- (A) $(x) (Bx \supset Cx) \supset (y) (By \supset Cx)$
- (B) $(x) (Bx \supset Cx) \supset Dx$
- (C) x is the father of Ram
- (D) a stands on the right side of b (where ' a ' and ' b ' stand for individual constants).

62. Who among the following philosophers advocated no-sense theory of reference?

- (A) Frege
- (B) Strawson
- (C) Ryle
- (D) Russell

63. According to Rāmānuja, the individual soul is

- (A) Only *jñātā*
- (B) *Jñātā* and *kartā*
- (C) *Kartā* and *bhoktā*
- (D) *Jñātā*, *kartā* and *bhoktā*

64. 'Tooth for a tooth and eye for an eye' is the principle of

- (A) Retributive theory
- (B) Deterrent Theory
- (C) Reformatory theory
- (D) All of the above

65. Which sort of existence or *sattā* does the world have, according to Śaṅkara?

- (A) *Vyavahārika*
- (B) *Pāramārthika*
- (C) *Prātibhāsika*
- (D) None of the above

66. According to Quine, naturalised epistemology differs from classical epistemology because

- (i) Classical epistemology is based on dogmas.
- (ii) Classical epistemology is not accorded with common sense and natural sciences.
- (iii) Classical epistemology is concerned with human knowledge.
- (iv) Classical epistemology functions within science itself.

Codes:

- (A) Only (i) and (ii) are true
- (B) Only (ii) and (iii) are true
- (C) Only (iv) is true
- (D) Only (i) and (iv) are true

67. Consider the *Assertion (A)* and *Reason (R)* and select the correct code given below:

Assertion (A): Madhva advocates both quantitative and qualitative pluralism of souls.

Reason (R): Madhva believes that in liberation, the soul differs in degrees regarding their possession of knowledge and enjoyment of bliss.

Codes:

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

68. 'Extension is not real', according to

- (A) Leibnitz
- (B) Locke
- (C) Descartes
- (D) None of the above

69. Which one of the following is *not* included in the scheme of four *puruṣārthas*?

- (A) *Kāma*
- (B) *Prayer*
- (C) *Artha*
- (D) *Dharma*

70. Edmund L. Gettier doubts about the

- (A) correctness of entailment theory.
- (B) satisfaction of evidence condition of knowledge.
- (C) ordinary usage of knowledge.
- (D) correctness of the traditional definition of knowledge.

71. Wittgenstein's 'picture theory' is broadly considered as

- (A) correspondence theory of truth
- (B) coherence theory of truth
- (C) pragmatic theory of truth
- (D) None of the above

72. Which schools of Indian philosophy believe that liberation can be attained when ignorance is removed?

- (A) Cārvāka, Bauddha and Jaina
- (B) Cārvāka, Bauddha and Vaiśeṣika
- (C) Cārvāka, Vaiśeṣika and Mīmāṃsā
- (D) Bauddha, Mīmāṃsā and Advaita Vedānta

73. Plato asserted that knowledge is

- (A) justified belief
- (B) justified true belief
- (C) true belief
- (D) belief

74. The unique feature of Prābhākara Mimāṃsā is

- (A) *Jñātātā*
- (B) *Pratītyasamutpādvāda*
- (C) *Tripuṭīpratyakṣavāda*
- (D) *Anekāntavāda*

75. Match *List I* with *List II* and select the correct answer by using the codes given below :

List I

List II

- | | |
|-----------------------------|-------------------|
| (a) God is Jehovah | (i) <i>Islam</i> |
| (b) God is Allah | (ii) Christianity |
| (c) God is the Holy Trinity | (iii) Hinduism |
| (d) God is <i>antaryāmī</i> | (iv) Judaism |

Codes:

- | | | | |
|-----------|------|-------|-------|
| (a) | (b) | (c) | (d) |
| (A) (iv) | (ii) | (i) | (iii) |
| (B) (iv) | (i) | (ii) | (iii) |
| (C) (iii) | (i) | (ii) | (iv) |
| (D) (iv) | (ii) | (iii) | (i) |

0917-III

X-14

ROUGH WORK

X-15

0917-III

ROUGH WORK

0917-III

X-16

ROUGH WORK