

DO NOT OPEN THIS TEST BOOKLET UNTIL YOU ARE ASKED TO DO SO

COMBINED COMPETITIVE (PRELIMINARY) EXAMINATION, 2010

Serial No.

PHILOSOPHY

Code No. 15



Time Allowed : Two Hours

Maximum Marks : 300

INSTRUCTIONS

1. IMMEDIATELY AFTER THE COMMENCEMENT OF THE EXAMINATION, YOU SHOULD CHECK THAT THIS TEST BOOKLET DOES NOT HAVE ANY UNPRINTED OR TORN OR MISSING PAGES OR ITEMS, ETC, IF SO, GET IT REPLACED BY A COMPLETE TEST BOOKLET.
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4. This Booklet contains 120 items (questions). Each item comprises *four* responses (answers). You will select *one* response which you want to mark on the Response Sheet. In case you feel that there is more than one correct response, mark the response which you consider the best. In any case, choose **ONLY ONE** response for each item.
 5. In case you find any discrepancy in this test booklet in any question(s) or the Responses, a written representation explaining the details of such alleged discrepancy, be submitted within three days, indicating the Question No(s) and the Test Booklet Series, in which the discrepancy is alleged. Representation not received within time shall not be entertained at all.
 6. You have to mark all your responses **ONLY** on the separate Response Sheet provided. *See directions in the Response Sheet.*
 7. All items carry equal marks. Attempt **ALL** items. Your total marks will depend only on the number of correct responses marked by you in the Response Sheet.
 8. Before you proceed to mark in the Response Sheet the response to various items in the Test Booklet, you have to fill in some particulars in the Response Sheet as per instructions sent to you with your Admit Card and Instructions.
 9. While writing Centre, Subject and Roll No. on the top of the Response Sheet in appropriate boxes use **“ONLY BALL POINT PEN”**.
 10. After you have completed filling in all your responses on the Response Sheet and the examination has concluded, you should hand over to the Invigilator only the Response Sheet. You are permitted to take away with you the Test Booklet.

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ROUGH WORK

1. Deductive logic deals with arguments that are :
 - (A) right or wrong
 - (B) true or false
 - (C) valid or invalid
 - (D) sound or unsound

2. To determine the truth or falsehood of premises is the task of :
 - (A) inductive logic
 - (B) critical inquiry
 - (C) deductive logic
 - (D) scientific inquiry

3. In an invalid argument the :
 - (A) premises are true and the conclusion is true
 - (B) premises are false and the conclusion is true
 - (C) premises are true and the conclusion is false
 - (D) premises are false and the conclusion is false

4. In a deductive argument the premises provide :
 - (A) some conclusive grounds for the conclusion
 - (B) absolute conclusive grounds for the conclusion
 - (C) no conclusive grounds for the conclusion
 - (D) none of the above

5. A proposition differs from a declarative sentence in that :
 - (A) different sentences can be uttered in different contexts to assert different propositions
 - (B) the same sentence can be uttered in different contexts to assert different propositions
 - (C) the same sentence can be uttered in different contexts to assert the same proposition
 - (D) all of the above

6. The truth value of a conjunction of two statements :
 - (A) is completely determined by the truth value of its conjuncts
 - (B) is partially determined by the truth value of its conjuncts
 - (C) is never determined by the truth value of its conjuncts
 - (D) none of the above

7. In a truth-functional compound statement :
 - (A) The truth value of all of its components is true
 - (B) The truth value of all of its components is false
 - (C) The truth value of the statement is determined on the basis of the truth value of its component statements
 - (D) None of the above

8. A disjunctive statement is false when :
- (A) All its disjuncts are true (B) All its disjuncts are false
(C) One of its disjuncts is true (D) One of its disjuncts is false
9. Two statements are materially equal :
- (A) when they are connected by the symbol ' \supset ' and have the same truth value
(B) when they are connected by the symbol ' \equiv ' and have the same truth value
(C) when they are connected by the symbol ' \vee ' and have the same truth value
(D) when they are connected by the symbol ' \cdot ' and have the same truth value
10. Any argument is proved to be invalid if there is :
- (A) another argument of exactly the same form with true premises and false conclusion
(B) another argument of exactly the same form with false premises and false conclusion
(C) another argument of exactly the same form with true premises and true conclusion
(D) another argument of the exactly same form with false premises and true conclusion
11. In the fallacy of the undistributed middle, the middle term is :
- (A) Distributed in the conclusion (B) Distributed in either of the premises
(C) Not distributed in either of the premises (D) None of the above
12. In the fallacy of illicit major, the major term is distributed in the :
- (A) conclusion and the premises (B) conclusion but not in the premises
(C) premises but not in the conclusion (D) in neither the premises nor the conclusion
13. Two negative premises in a syllogism entails :
- (A) formal fallacy (B) informal fallacy
(C) relational fallacy (D) absolute fallacy
14. Many informal fallacies arise due to :
- (A) precision and definiteness in expression
(B) vagueness or ambiguity in expression
(C) precision in logical form
(D) none of the above

15. To argue for something other than what is to be proved :
- (A) is a fallacy of ignoratio elenchi
 - (B) is inductive reasoning
 - (C) is deductive reasoning
 - (D) is a fallacy of petitio principii
16. To argue that a particular event/action will initiate a further chain of events/actions that culminate in an undesirable event/action is a fallacy of :
- (A) illicit minor
 - (B) slippery slope
 - (C) red herring
 - (D) post hoc ergo propter hoc
17. Syllogistic logic requires :
- (A) Universal and particular propositions
 - (B) Singular and universal propositions
 - (C) Singular and particular propositions
 - (D) Singular and indefinite propositions
18. In the square of opposition upheld by syllogistic logic, a contradiction holds between :
- (i) Universal affirmation and universal denial
 - (ii) Particular affirmation and particular denial
 - (iii) Particular affirmation and universal denial
 - (iv) Universal affirmation and particular denial
- (A) (i) and (iv)
 - (B) (iii) and (iv)
 - (C) (ii) and (iii)
 - (D) (i) and (ii)
19. $(p \supset q) \cdot (r \supset s)$
 $p \vee r$
Therefore, $q \vee s$
The above expresses the following rule of inference :
- (A) Hypothetical Syllogism
 - (B) Disjunctive Syllogism
 - (C) Destructive Dilemma
 - (D) Constructive Dilemma
20. If A is predicated of all B and
B is predicated of all C, then
A is predicated of all C.
- (A) The above syllogism has the form Barbara
 - (B) The above syllogism has the form Darii
 - (C) The above syllogism has the form Celarent
 - (D) The above syllogism has the form Ferio

21. Which of the following propositions are there in syllogistic logic ?
(A) Quantified Propositions (B) Relational propositions
(C) Subject predicate propositions (D) None of the above
22. If p then q
 $\sim q$
Therefore, $\sim p$.
The above expresses :
(A) Modus ponens (B) Modus tollens
(C) Hypothetical syllogism (D) Disjunctive syllogism
23. A conditional statement is expressed by the symbol :
(A) ' \supset ' and is false when its premise is false and conclusion false
(B) ' \supset ' and is false when its premise is true and conclusion true
(C) ' \supset ' and is false when its premise is false and conclusion true
(D) ' \supset ' and is false when its premise is true and conclusion false
24. P
Therefore, $p \vee q$
The above expresses the following rule of inference :
(A) Simplification (B) Addition
(C) Constructive Dilemma (D) Destructive Dilemma
25. $\sim (p \cdot q) \equiv (\sim p \vee \sim q)$.
 $\sim (p \vee q) \equiv (\sim p \cdot \sim q)$
The above expresses the following rule of replacement :
(A) Double Negation (B) Material Implication
(C) De Morgan's Theorems (D) Material Equivalence
26. $p \vee q$
 $\sim p$
Therefore, q .
The above expresses the following rule of inference :
(A) Constructive Dilemma (B) Destructive Dilemma
(C) Disjunctive Syllogism (D) Hypothetical Syllogism

27. $p \equiv \sim \sim p$

The above expresses the following rule of replacement :

- (A) Commutation (B) Double negation
(C) Conjunction (D) Exportation

28. $p \equiv (p \vee p)$

$p \equiv (p \cdot p)$

The above expresses the following rule of replacement :

- (A) Tautology (B) Transportation
(C) Material implication (D) Material Equivalence

29. $[p \vee (q \vee r)] \equiv [(p \vee q) \vee r]$

$[p \cdot (q \cdot r)] \equiv [(p \cdot q) \cdot r]$

The above expresses the following rule of replacement :

- (A) Distribution (B) Association
(C) Commutation (D) Transportation

30. Everything is mortal can be symbolized as :

- (A) $(x) Mx$ (B) $(\exists x) Mx$
(C) $(x) \sim Mx$ (D) $(\exists x) \sim Mx$

31. The doctrine of karma is not accepted by :

- (A) Carvaka school (B) Jaina school
(C) Buddhist school (D) Vedanta school

32. Those actions (karma) that one is regularly obligated to perform are :

- (A) nitya (B) naimittika
(C) sancita (D) kriyamana

33. Actions that are prohibited are :

- (A) prarabdha (B) sancita
(C) nisiddha (D) kamya

34. The karma doctrine upholds that :

- (A) human existence is rooted in past actions
(B) human existence is uprooted from past actions
(C) human existence is both rooted in and uprooted from past actions
(D) human existence is neither rooted in nor uprooted from past actions

35. The Gita maintains that :
- (A) one is rid of the bondage of karma by performing nishkama karma
 - (B) one is rid of the bondage of karma by not performing nishkama karma
 - (C) one is tied of the bondage of karma by performing nishkama karma
 - (D) one is tied of the bondage of karma by not performing nishkama karma
36. Which of the following is not included in the meaning of Svadharmā ?
- (A) one's varna dharma
 - (B) one's psychological makeup
 - (C) one's self-nature
 - (D) one's own religion
37. Samanya dharma means :
- (A) moral duties that are discharged irrespective of varna
 - (B) moral duties that are discharged with respect to varna
 - (C) moral duties that are discharged with respect to aśrama
 - (D) moral duties that are discharged with respect to svabhava
38. Ahimsa, satya, asteya and aparigraha are :
- (A) samanya dharma
 - (B) svadharmā
 - (C) varnaśrama dharma
 - (D) akarma
39. Dharma is a :
- (A) prescriptive term
 - (B) descriptive term
 - (C) logical term
 - (D) aesthetic term
40. Ashrama dharma are obligations :
- (A) in accordance with varna
 - (B) irrespective of varna
 - (C) in accordance with different stages of life
 - (D) none of the above
41. Dharma means :
- (A) Religion
 - (B) Sect
 - (C) Duty
 - (D) None of the above

42. Carvaka ethics accepts :
- (A) mokṣa (B) kama
(C) Vedas (D) Upanisads
43. Ahimsa (abstention from all kinds of injury), satya (truthfulness), asteya (non-stealing), brahmacarya (control of desires) and aparigraha (non-possesiveness) are a part of :
- (A) Vratas of Jainism (B) Śīlas of Buddhism
(C) Yamas of Yoga (D) All of the above
44. According to Buddhism and Jainism, morality :
- (A) is a means to liberation (B) is the end of liberation
(C) is the means and end of liberation (D) is neither the means to nor the end of liberation
45. Dharma aims at :
- (A) preservation of the social order (B) destruction of the social order
(C) revolution against the social order (D) neglect of the social order
46. In Yoga philosophy niyama is the :
- (A) practice of moral restraint (B) practice of good habits
(C) practice of physical restraint (D) practice of regulation of breath
47. According to Yoga, bondage is caused by the self's :
- (A) identity with action (B) identity with mental modifications
(C) identity with pleasure (D) identity with pain
48. Which of the following believe in God's existence ?
- (A) Nyaya philosophy (B) Sankhya philosophy
(C) Jaina philosophy (D) Buddhist philosophy
49. Which of the following is guna in Sankhya philosophy ?
- (A) Sattva (B) Rajas
(C) Tamas (D) All of the above

50. According to Yoga, the world evolves through the :
- (A) association of the independent principles of puruṣa and prakṛiti
 - (B) dissociation of the independent principles of puruṣa and prakṛiti
 - (C) Both (A) and (B)
 - (D) Neither (A) nor (B)
51. Advaita Vedanta can be attributed to :
- (A) Madhva
 - (B) Vallabha
 - (C) Śaṅkara
 - (D) Ramanuja
52. For Carvakas, the source of knowledge is :
- (A) perception
 - (B) inference
 - (C) testimony
 - (D) authority
53. Carvaka philosophy believes that the world is composed of :
- (A) Air (vayu), fire (agni), water (ap) and earth (kṣiti)
 - (B) Ether (akāśa), fire (agni), water (ap) and earth (kṣiti)
 - (C) Ether (akāśa), air (vayu), water (ap) and earth (kṣiti)
 - (D) Ether (akāśa), air (vayu), fire (agni) and water (ap)
54. The Carvaka school :
- (A) rejects liberation (mokṣa) as an impossible ideal
 - (B) accepts liberation (mokṣa) as a possible ideal
 - (C) doubts liberation (mokṣa) as an impossible ideal
 - (D) None of the above
55. The soul is rejected by :
- (A) Carvakas
 - (B) Jainas
 - (C) Both (A) and (B)
 - (D) Vedantins
56. Who of the following was believed to be a Carvaka thinker ?
- (A) Jaimini
 - (B) Kapila
 - (C) Jayaraṣi
 - (D) Vatsayana
57. Mimamsa formulates the theory of potential energy of śakti :
- (A) as a causal explanation
 - (B) as a logical explanation
 - (C) as an aesthetic explanation
 - (D) None of the above

58. Anaekantavada of Jainism believes that reality has :
- (A) many aspects (B) dual aspects
(C) triple aspects (D) one aspect
59. Which of the following argument is not advocated by Nyaya to prove God's existence ?
- (A) The Causal Argument
(B) The Argument from Scriptural authority
(C) The Argument from Adr̥ṣṭa (good and bad deeds)
(D) The Ontological Argument
60. Which of the following is accepted by Nyaya philosophy ?
- (A) Perception (B) Inference
(C) Comparison (D) All of the above
61. Sankya philosophy advocates :
- (A) Satkaryavada (B) Asatkaryavada
(C) Pratiṭyasamudpada (D) Asotkaranavada
62. According to Saṅkhya, the material cause of the world is :
- (A) consciousness (B) prakriti
(C) God (D) none of the above
63. Which of the following is not a cardinal virtue ?
- (A) Justice (B) Temperance
(C) Courage (D) Piety
64. According to Aristotle, happiness is the highest activity in accordance with :
- (A) Emotion (B) Virtue
(C) Reason (D) Instinct
65. Socrates believes that virtue is :
- (A) Knowledge (B) Emotions
(C) Reason (D) None of the above

66. 'Virtue is habit'
This was held by :
(A) Epicurus (B) Empiricus
(C) Socrates (D) Aristotle
67. According to Plato :
(A) one could knowingly do a wrong (B) one could never do a wrong knowingly
(C) one could willingly do a wrong (D) one could unwillingly do a wrong
68. The hedonistic calculus was offered by :
(A) Sidgwick (B) Bentham
(C) Mill (D) Paley
69. Mill's utilitarianism has room for :
(A) both qualitative and quantitative pleasure
(B) qualitative pleasure
(C) bodily pleasure
(D) neither qualitative nor quantitative pleasure
70. Hedonistic calculus believes that the goodness or badness of a consequence depends upon its :
(A) Pleasantness (B) Rationality
(C) Aesthetics (D) logic
71. Deontological ethics believes that an action can be right or wrong :
(A) only with respect to its consequences
(B) with respect to its form and motive
(C) both with respect to and apart from its consequences
(D) none of the above
72. The greatest happiness of the greatest numbers is the :
(A) principle of utility (B) categorical imperative
(C) principle of justice (D) hypothetical imperative
73. Determinism is the view that for everything that happens :
(A) there are conditions such that nothing else could happen
(B) there are conditions such that everything else could happen
(C) there are conditions such that something else could happen
(D) none of the above

74. Those who believe in the principle of free-will are :
- (A) determinists (B) fatalists
(C) voluntarists (D) rationalists
75. Teleological moral judgements :
- (A) take the action alone into account
(B) take the consequence of the action alone into account
(C) take both the action and its consequence into account
(D) take neither the action nor its consequence into account
76. According to Kant, a moral judgement is capable of being :
- (A) universally applicable
(B) individually applicable
(C) neither universally nor individually applicable
(D) none of the above
77. A moral command, according to Kant is :
- (A) unconditional (B) hypothetical
(C) logical (D) emotional
78. According to emotivists moral propositions are :
- (A) neither true nor false (B) either true or false
(C) true (D) false
79. Ayer believes that moral propositions :
- (A) are emotive (B) are logical
(C) are rational (D) are scientific
80. Retributivist theory of punishment does not believe that :
- (A) punishment of a crime is right because of its intrinsic value
(B) punishment of a crime is right because of its consequences
(C) punishment of a crime is right because it is just
(D) punishment of crime is right because the guilty should suffer

81. The reformist theory of punishment focuses on :
- (A) utility (B) justice
(C) deterrence (D) rehabilitation
82. The utilitarian approach allows punishment only in so far as :
- (A) It excludes a greater evil (B) It includes a greater evil
(C) It includes justice (D) It excludes justice
83. 'Man is the measure of all things'
This was upheld by :
- (A) Pythagoras (B) Protagoras
(C) Parmenides (D) Plato
84. The Sophists practiced :
- (A) conviction by reasoning (B) persuasion by rhetoric
(C) persuasion through dialogue (D) all of the above
85. Socrates believed that :
- (A) virtue can be taught (B) virtue cannot be taught
(C) it's impossible to be virtuous (D) none of the above
86. According to Plato, justice is not a harmony of :
- (A) wisdom, courage, temperance (B) reason, spirit and appetite
(C) rulers, guards and laborers (D) rulers, guards and the principle of might
87. Plato's philosopher king primarily represents the following virtue :
- (A) wisdom (B) courage
(C) temperance (D) submissiveness
88. Aristotle terms the highest form of happiness as :
- (A) Eudaimonism (B) Phronesis
(C) Daikosune (D) Episteme
89. According to Plato the soul has following aspects :
- (A) reason, spirits and appetites (B) reason and spirit only
(C) spirit and appetite only (D) reason and appetite only

90. Rule utilitarianism was upheld by :
(A) Kant (B) Hume
(C) Mill (D) Locke
91. Thales believed that the fundamental principle of the universe is :
(A) apeiron (B) air
(C) water (D) logos
92. Heraclitus believed that :
(A) everything is in a state of flux (B) nothing is in a state of flux
(C) some things are in a state of flux (D) none of the above
93. According to Democritus, the universe is made of indivisible atoms which are :
(A) related mechanically (B) related by love and strife
(C) related by logos (D) related by nous
94. The theory of four-fold causation was advocated by :
(A) Aristotle (B) Plotinus
(C) Socrates (D) Plato
95. Which of the following is upheld by Plato ?
(A) Empiricism (B) Psycho-physical interactionism
(C) Monadology (D) Theory of Ideas
96. Aristotle views knowledge as a process that moves from :
(A) sense experience to insight to essence (B) insight to sense experience to essence
(C) essence to insight to sense experience (D) sense experience to essence to insight
97. Spinoza upheld the :
(A) natura naturans (B) res extensa
(C) res cogitans (D) tabula rasa
98. According to Descartes, matter is :
(A) conscious and extended (B) not conscious but extended
(C) neither conscious nor extended (D) either conscious or extended

99. Leibniz believed that out of all the possible worlds, this world is the :
- (A) best (B) worst
(C) neither the best nor the worst (D) both the best and the worst
100. Which of the following cannot be applied to Spinoza's view of substance ?
- (A) God (B) Absolute
(C) Self-caused (D) Created
101. According to Spinoza, substance has :
- (A) infinite attributes (B) two attributes
(C) finite attributes (D) one attribute
102. Rationalists believe that the only source of knowledge is :
- (A) only reason (B) sense-experience
(C) revelation (D) intuition
103. According to Locke, all knowledge :
- (A) originates in experience
(B) ends in experience
(C) neither originates nor ends in experience
(D) both originates and ends in experience
104. Hume believed that a causal relation is a :
- (A) contingent association of events (B) necessary association of events
(C) substantive association of events (D) non-substantive association of events
105. The Nyaya system gives knowledge of reality :
- (A) for the sake of art (B) for the sake of individual liberation
(C) for the sake of science (D) for the sake of metaphysics
106. According to Sankhya, rajas is :
- (A) the principle of activity (B) the principle of pleasure
(C) the principle of passivity (D) the principle of negativity

107. Vaiśeṣika philosophy recognizes :
- (A) 16 padarthas (B) 7 padarthas
(C) 18 padarthas (D) 5 padarthas
108. Vaiśeṣika divides all objects denoted by words into :
- (A) being (bhava) and non-being (abhava)
(B) scriptural (vaidika) and secular (laukika)
(C) ordinary (laukika) and alaukika (extraordinary)
(D) none of the above
109. According to Samkhya the three gunas in unmanifested Prakriti are in constant :
- (A) conflict (B) cooperation
(C) transformation (D) equilibrium
110. According to Śāṅkara, the one Brahman multiplies into many selves because of :
- (A) maya and avidya (B) maya and vidya
(C) maya and śabda (D) none of the above
111. According to Ramanuja, between self and God :
- (A) there is identity and difference (B) there is identity without difference
(C) there is no identity but only difference (D) there is either identity or difference
112. According to Ramanuja the manifold world is :
- (A) created by God's gracious will (B) preserved by God's gracious will
(C) dissolved by God's gracious will (D) none of the above
113. The essence of the self according to Śāṅkara is :
- (A) pure existence, consciousness and bliss
(B) pure intellect and bliss
(C) pure reason and bliss
(D) pure passions and bliss
114. According to Mimamsa philosophy, the world is :
- (A) neither created nor destroyed (B) either created or destroyed
(C) both created and destroyed (D) created but not destroyed

115. Which of the following are some of the sources of knowledge according to Mimamsa ?

- (A) Inference (anumana) (B) Comparison (upamana)
(C) Testimony (śabda) (D) All of the above

116. Mimamsa philosophy is not :

- (A) pluralistic (B) realistic
(C) Vedic (D) idealistic

117. In Sāṅkhya, jivanmukti is :

- (A) emancipation of the soul while living in the body
(B) emancipation of the body while living in the soul
(C) emancipation of the soul and the body
(D) emancipation of neither the soul nor the body

118. Sāṅkhya philosophy can be called :

- (A) idealist non-realism (B) dualistic realism
(C) materialistic realism (D) pluralistic realism

119. Which of the following schools offer arguments for the existence of God ?

- (A) Sāṅkhya (B) Buddhist
(C) Jaina (D) Nyaya

120. Vaiśeṣika system was founded by :

- (A) Śābarasvāmī (B) Kanada
(C) Kapila (D) Mahavira

ROUGH WORK

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