

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-II

Question Booklet No.

(Identical with OMR Answer Sheet Number)

Subject Code : 09

PHILOSOPHY

Time : 1 Hour 15 Minutes

Maximum Marks: 100

Instructions for the Candidates

- Write your Roll Number in the space provided on the top of this page as well as on the OMR Sheet provided.
- 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:
 - To have access to the Question Booklet, tear off the paper seal on the edge of this cover page.
 - 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.
 - Verify whether the Question Booklet No. is identical with OMR Answer Sheet No.; if not, the full set to be replaced.
 - After this verification is over, the Question Booklet Series and Question Booklet Number should be entered on the OMR Sheet.
- This paper consists of fifty (50) multiple-choice type questions. All the questions are compulsory. Each question carries *two* marks.
- 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) (●) (D), where (C) is the correct response.
- 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.
- Rough work is to be done at the end of this booklet.
- 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.
- Do not tamper or fold the OMR Sheet in any way. If you do so, your OMR Sheet will not be evaluated.
- 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.
- Use only Black Ball point pen.**
- Use of any calculator or mobile phone etc. is strictly prohibited.**
- There are no negative marks for incorrect answers.**

[Please Turn Over]

PHILOSOPHY

PAPER II

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

*List-I**List-II*

- | | |
|---------------------------------------|---------------------|
| (a) <i>Hind Swaraj</i> | (i) J. Krishnamurti |
| (b) <i>Who were the Shudras</i> | (ii) Gandhi |
| (c) <i>The First and Last Freedom</i> | (iii) Ambedkar |
| (d) <i>Principal Upanisads</i> | (iv) Radhakrishnan |

Codes:

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

2. The view that truth is primarily a matter of consequences, of the way ideas workout in practice, is advocated by

- (A) Wittgenstein
 (B) Ayer
 (C) James
 (D) Heidegger

3. What is the name of the *samādhi* in which meditator and the object of meditation are completely fused together?

- (A) *Savitarka samādhi*
 (B) *Samprajñāta samādhi*
 (C) *Asamprajñāta samādhi*
 (D) *Sāsmīta samādhi*

4. According to Kant, the table of judgements provides a transcendental clue to the discovery of

- (A) intuition
 (B) categories
 (C) modality
 (D) immanent objectivity

5. Which aspect of Buddhism appealed to Ambedkar in his interpretation of Buddhism?

- (A) Metaphysics
 (B) Logic and Epistemology
 (C) Psychology
 (D) Ethics and Social Philosophy

6. Who is the author of the text *Buddha and His Dhamma*?

- (A) Swami Vivekananda
- (B) Krishna Chandra Bhattacharyya
- (C) B. R. Ambedkar
- (D) Sri Aurobindo

7. Why does Descartes use the method of doubt?

- (A) To reject Aristotle's theory of causation.
- (B) To arrive at certain knowledge.
- (C) To introduce scepticism.
- (D) To argue for his moral philosophy.

8. Which of the following, according to Tagore, is the basis of all creativity?

- (A) Devotion
- (B) Social service
- (C) Perfect knowledge
- (D) Surplus in man

9. The concept of 'Language game' was introduced by

- (A) Frege
- (B) Ayer
- (C) Strawson
- (D) Wittgenstein

10. According to Vivekānanda, the believer in the universal religion has to be broadminded and open-hearted and be prepared to learn from

- (A) the Vedas
- (B) the *Tripitakas*
- (C) the *Bhagavadgītā*
- (D) the scriptures of all religion

11. According to Iqbal, the only way to apprehend God's existence is

- (A) intuition
- (B) the authority of Quoran
- (C) social service
- (D) meditation

12. Mill is known as

- (A) Quantitative Utilitarian
- (B) Qualitative Utilitarian
- (C) Intuitionist
- (D) Perfectionist

13. The difference between Mind and Super-Mind, according to Sri Aurobindo, consists in the difference between their

- (A) appearances
- (B) structures
- (C) manners of apprehending reality
- (D) None of the above

14. An innate idea is

- (A) given to us by our parents.
- (B) dependent on experience.
- (C) present at birth.
- (D) given by religion.

15. The Mīmāṃsakas accept

- (A) *Parataḥprāmāṇyavāda*
- (B) *Svataḥprāmāṇyavāda*
- (C) Both *Parataḥprāmāṇyavāda* and *Svataḥprāmāṇyavāda*
- (D) Neither *Parataḥprāmāṇyavāda* and *Svataḥprāmāṇyavāda*

16. What is the name of the theory which holds that the meaning of a word is not due to recollection or apprehension but to denotation?

- (A) *Śabdānityavāda*
- (B) *Anvitābhīdhānavāda*
- (C) *Abhihitānvayavāda*
- (D) *Jātiśaktivāda*

17. According to Leibnitz, mind-body relation is due to:

- (A) Interactionism
- (B) Parallelism
- (C) Pre-established harmony
- (D) Epiphenomenalism

18. Which school of Indian philosophy accepts *arthāpatti* and *anupalabdhi* as valid sources of knowledge?

- (A) Sāṃkhya
- (B) Yoga
- (C) Nyāya
- (D) Advaita Vedānta

19. Which of the following does not match with Hume's view?

- (A) Reflection is not the copy of sensation.
- (B) There is no certainty of knowledge.
- (C) Genetic consideration is relevant for epistemological analysis of causation.
- (D) Reflection is secondary and sensation is primary.

20. 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) Mādhyamika	(i) <i>Śūnyavāda</i>
(b) Yogācāra	(ii) <i>Vijñānavāda</i>
(c) Sautrāntika	(iii) <i>Bāhyapratyakṣavāda</i>
(d) Vaibhāṣika	(iv) <i>Bāhyānumeyavāda</i>

Codes:

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

21. According to Advaita Vedānta, the relation between *Māyā* and *Brahman* is

- (A) *vāstavika*
- (B) *svataḥ-siddha*
- (C) *aupādhika*
- (D) *kārya-kāraṇabhāva*

22. Which of the following theories attempts to eliminate metaphysics?

- (A) Realism
- (B) Idealism
- (C) Phenomenology
- (D) Logical Positivism

23. To which category does the act of *sandhyāvandanā* belong, according to the Mimāṃsakas?

- (A) *Nitya karma*
- (B) *Naimittika karma*
- (C) *Kāmya karma*
- (D) None of the above

24. In Transcendental Aesthetic, Kant discusses the theory of

- (A) knowledge
- (B) space and time
- (C) truth
- (D) morality

25. Identify the character of the object on the basis of which the cognition of the object is inferred, according to Kumārila.

- (A) *jñāna*
- (B) *jñāta*
- (C) *jñeya*
- (D) *jñātatā*

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

<i>List-I</i>	<i>List-II</i>
(a) Dualism	(i) Spinoza
(b) Parallelism	(ii) Descartes
(c) Pre-established harmony	(iii) Leibnitz
(d) Occasionalism	(iv) Malebranche

Codes:

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

27. What is the following theory known as:

‘The meaning of a word is to be understood as being related with other words in the sentence’?

- (A) *Anvitābhīdhānavāda*
- (B) *Abhihitānvayavāda*
- (C) *Jātiśaktivāda*
- (D) *Śabdānityavāda*

28. Given below are two statements one labelled as *Assertion (A)* and the other labelled as *Reason (R)*. Considering (A) and (R) in the light of Leibnitz select the correct code:

Assertion (A): Man is free to pursue his perfection that consists in the enlightened benevolence of all.

Reason (R): Free action means an action without determinism.

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.

29. Cārvāka believes in

- (A) rebirth
- (B) achieving *Mokṣa*
- (C) living with lust and lull
- (D) living with kindness and benevolence

30. Who said 'Philosophy is a battle against the bewitchment of intelligence by language'?

- (A) Russell
- (B) Moore
- (C) Wittgenstein
- (D) Heidegger

31. The self is called *Prajñāna* in the state of

- (A) *jāgrata*
- (B) *swapna*
- (C) *suṣupti*
- (D) *tūrīya*

32. *Facticity* is a concept found in:

- (A) Nietzsche
- (B) Kierkegaard
- (C) Heidegger
- (D) Jaspers

33. Who says that the world comes into existence by the spontaneous combination of material elements?

- (A) Cārvāka
- (B) Jaina
- (C) Bauddha
- (D) Naiyāyika

34. Spinoza's theory of substance argues for

- (A) Dualism
- (B) Pantheism
- (C) Polytheism
- (D) Pluralism

35. According to Locke, an idea of yellow is

- (A) a complex idea
- (B) a simple idea
- (C) a secondary idea
- (D) None of the above

36. Match *List-I* with *List-II* and choose the correct answer by using the codes given below:

List-I

List-II

- | | |
|---------------------|--|
| (a) <i>Prakṛti</i> | (i) uncaused root cause |
| (b) <i>Pradhāna</i> | (ii) unmanifested state of all effects |
| (c) <i>Jaḍa</i> | (iii) first principle of this universe |
| (d) <i>Avyakta</i> | (iv) unintelligent and unconscious principle |

Codes:

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

37. Recognise the *hetvābhāsa* in the following inference:

‘The river is fiery, because it is watery’.

- (A) *Viruddha*
- (B) *Prakaraṇasama*
- (C) *Asiddha*
- (D) *Sādhāraṇa anaikāntika*

38. Which of the following is associated with later Wittgenstein?

- (A) Reality is the totality of facts.
- (B) Don't ask for meaning but ask for use of language.
- (C) The limit of my language means the limit of my world.
- (D) Death is not an event.

39. To which *pramāṇa*, *arthāpatti* is reduced by the Naiyāyika-s?

- (A) *Pratyakṣa*
- (B) *Anumāna*
- (C) *Upamāna*
- (D) *Śabda*

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

Assertion (A): According to the Naiyāyikas, pleasure and pain are known by inference.

Reason (R): According to the Naiyāyikas, pleasure and pain cannot be apprehended by external sense-organs.

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 true, but (R) is false.
- (D) (A) is false, but (R) is true.

41. The notion 'The will to power' is propounded by:

- (A) Heidegger
- (B) Jaspers
- (C) Sartre
- (D) Nietzsche

42. 'Śabda and Upamāna are not independent pramāṇas as they are reducible to anumāna.'

This is the view of the

- (A) Naiyāyika-s
- (B) Vaiśeṣika-s
- (C) Vedāntins
- (D) Prābhākara Mīmāṃsaka-s

43. Consider *List-I* and *List-II* and select the code that correctly matches the lists:

List-I

List-II

- | | |
|---------------|--------------------------|
| (a) Descartes | (i) Pluralist |
| (b) Spinoza | (ii) Subjective idealist |
| (c) Leibnitz | (iii) Pantheist |
| (d) Berkeley | (iv) Cogito |

Codes:

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

44. According to the Nyāya school *vyatireka vyāpti* between *hetu* and *sādhya* obtains when

- (A) all cases of *hetu* are cases of *sādhya*.
- (B) all cases of *hetu* are cases of absence of *sādhya*.
- (C) some cases of *sādhya* are cases of *hetu*.
- (D) all cases of absence of *sādhya* are cases of absence of *hetu*.

45. Match *List-I* with *List-II* and mark the correct codes given below:

List-I

List-II

- | | |
|--|--------------------------|
| (a) Analytic statement | (i) The sun is shining. |
| (b) Synthetic <i>apriori</i> statement | (ii) I am in pain. |
| (c) Basic statement | (iii) Red roses are red. |
| (d) Statement about matters of fact | (iv) $7+5=12$ |

Codes:

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

46. According to the Vaiśeṣikas, creation of the world begins with

- (A) the combination of atoms.
- (B) the interference of God.
- (C) the ceremonial performance.
- (D) the combination of five elements.

47. Which among the following is *not* a category according to the Vaiśeṣika scheme?

- (A) *Karma*
- (B) *Guṇa*
- (C) *Yajña*
- (D) *Prāgabhāva*

48. The regularity of movements of the sun, moon and stars, the alterations of day and night become possible because

- (A) *Ṛta* works
- (B) *Ṛta* sees
- (C) *Ṛta* is fixed
- (D) *Ṛta* moves

49. Match *List-I* with *List-II* and mark the correct codes given below:

List-I

List-II

- | | |
|----------------------------|----------------------------|
| (a) Completely verifiable | (i) I am a robot. |
| (b) Completely falsifiable | (ii) Bananas are ripe. |
| (c) Weakly verifiable | (iii) Flowers are not red. |
| (d) Weakly falsifiable | (iv) I feel hungry. |

Codes:

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

50. The inferential cognition of the form 'sky-flower is fragrant as it has got floweriness in it' commits the fallacy of

- (A) *anaikāntika*
- (B) *satpratipakṣa*
- (C) *bādha*
- (D) *āśrayāsiddhi*

X-11

0917-II

ROUGH WORK

0917-II

X-12

ROUGH WORK