

SUBJECT CODE	SUBJECT	PAPER																
A-18-02	PHILOSOPHY	II																
HALL TICKET NUMBER		QUESTION BOOKLET NUMBER																
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DURATION	MAXIMUM MARKS	NUMBER OF PAGES	NUMBER OF QUESTIONS															
1 HOUR 15 MINUTES	100	16	50															

This is to certify that, the entries made in the above portion are correctly written and verified.

Candidate's Signature

Name and Signature of Invigilator

Instructions for the Candidates

అభ్యర్థులకు సూచనలు

- 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 Answer 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.
- The candidate must handover the OMR Answer Sheet to the invigilators at the end of the examination compulsorily** and must not carry it with you outside the Examination Hall. The candidate is allowed to take away the carbon copy of OMR Sheet and used Question paper booklet at the end of the examination.
- 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.**

- 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. స్టికర్ 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 తేడాలుండుట 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 సరిచూసుకొన్న తర్వాత ప్రశ్నపత్రం సంఖ్యను OMR పత్రము పై అదేవిధంగా OMR పత్రము సంఖ్యను ఈ ప్రశ్నపత్రము పై నిర్దిష్టస్థలంలో రాయవలెను.
- 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.
- చిత్తువనిని ప్రశ్నపత్రము చివర ఇచ్చిన ఖాళీస్థలములో చేయాలి.
- OMR పత్రము పై నిర్దిత స్థలంలో సూచించవలసిన వివరాలు తప్పించి ఇతర స్థలంలో మీ గుర్తింపును తెలిపే విధంగా మీ పేరు రాయడం గానీ లేదా ఇతర చిహ్నాలను పెట్టడం గానీ చేసినట్లయితే మీ అనర్హతకు మీరే బాధ్యులువుతారు.
- పరీక్ష పూర్తయిన తర్వాత మీ OMR పత్రాన్ని తప్పనిసరిగా పరీక్ష పర్యవేక్షకుడికి ఇవ్వాలి. వాటిని పరీక్ష గది బయటకు తీసుకువెళ్లకూడదు. పరీక్ష పూర్తయిన తరువాత అభ్యర్థులకు ప్రశ్న పత్రాన్ని, OMR పత్రం యొక్క, కార్బన్ కాపీని తీసుకువెళ్లవచ్చు.
- నీలి/నల్ల రంగు బాల్ పాయింట్ పెన్ మాత్రమే ఉపయోగించాలి.
- లాగరిథమ్ టేబుల్స్, క్యాలిక్యులేటర్లు, ఎలక్ట్రానిక్ పరికరాలు మొదలగునవి పరీక్షగదిలో ఉపయోగించడం నిషేధం.
- తప్పు సమాధానాలకు మార్కుల తగ్గింపు లేదు.



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PHILOSOPHY
Paper – II

1. Which one of the following depicts the correct order of the five Koshas (sheets) from the lowest to the highest order ?
 - (A) Annamaya, Manomaya, Prānamaya, Vijñānamaya, Ānandamaya
 - (B) Annamaya, Prānamaya, Manomaya, Ānandamaya, Vijñānamaya
 - (C) Annamaya, Prānamaya, Manomaya, Vijñānamaya, Ānandamaya
 - (D) Annamaya, Ānandamaya, Prānamaya, Vijñānamaya, Manomaya
2. Among the three kinds of pain enunciated in Indian philosophy. Ādhyātmika refers to which one of the following ?
 - (A) Physical and mental sufferings produced by natural and extra-organic causes
 - (B) Physical and mental sufferings produced by natural and intra-organic causes
 - (C) Physical and mental sufferings produced by super-natural and extra-organic causes
 - (D) Physical and mental sufferings produced by super-natural and intra-organic causes
3. Which one of the following correctly depicts the six dravyas of Viśishtādvaita ?
 - (A) Prakṛti, Kāla, Dharmabhūta-jñāna, Nitya-vibhūti, Jīva and Ívara.
 - (B) Prakṛti, Kāla, Achit, Dharmabhūta-jñāna, Jīva and Ívara.
 - (C) Prakṛti, Viśeṣha, Kāla, Achit, Jīva and Ívara.
 - (D) Prakṛti, Kāla, Jīva, Ívara, Achit, Viśeṣha.
4. Which one of the following Vedānta philosophers holds that “God is the immanent inner controller, the qualified substance, who is in himself changeless and is the unmoved mover of the world-process” ?
 - (A) Śankara
 - (B) Rāmāṇya
 - (C) Nimbārka
 - (D) Madhva



5. According to which one of the following theories of error “error is due to a losing sight of the fact that the presentative and the representative factors stand apart unrelated” ?

- (A) Viparīta-Khyāti
- (B) Akhyāti
- (C) Anyathākhyāti
- (D) Asatkhyāti

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

Assertion : Early Sāṅkhya has no place for the concept of Brahman or God.

Reason : Sāṅkhya treats God on par with Purusha.

In the context of the above statements, mark the correct using the code from the below :

Code :

- (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 and (R) is false
- (D) (A) is false and (R) is true

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

Assertion : Cārvāka rejected inference by stating it as a mere leap in the darkness.

Reason : Cārvāka argued that both inductive and deductive inferences are invalid and fallacious.

In the context of the above statements, mark the correct using the code from the below :

Code :

- (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 and (R) is false
- (D) (A) is false and (R) is true



8. Which one of the following does not belong to eight-fold path of yoga

- I. Yama
- II. Prāṇāyāma
- III. CittaVṛtti
- IV. Dhāraṇā

Code :

- (A) Only III and IV
- (B) Only III
- (C) Only I and II
- (D) Only II and III

9. Read the following statements in relation to Mīmāṃsā, and mark the correct code.

- I. Mīmāṃsā advocated eternity of Vedas
- II. No word is born and destroyed
- III. Vedas are composed by God, therefore they are eternal
- IV. Philosophy of Action (duty) is one of the most important contributions of Mīmāṃsā.

Code :

- (A) All of the above are true
- (B) Only I and II are true
- (C) Only III is false
- (D) All, but I, are false

10. 'Samvara' of Jainism refers to

- (A) Stopping of influx of fresh Karma
- (B) Flow of kārmic particles to bind soul
- (C) Wearing out of already existing Karma
- (D) Accepting new Karma

11. Anupalabdhi as a source of knowledge is accepted by which pair of the schools of Indian Philosophy ?

- (A) Prābhākara Mīmāṃsā and Nyāya-Vaiśeṣika
- (B) Bhāṭṭa Mīmāṃsā and Vedānta
- (C) Vedānta and Nyāya-Vaiśeṣika
- (D) Buddhism and Jainism

12. State the kind of fallacy involved in the following syllogism

All knowable objects are fiery.

The hill is knowable.

Therefore, the hill is fiery.

- (A) Viruddha
- (B) Prakaraṇasama
- (C) Sanyabhicāra
- (D) Asiddha



13. The theory of intrinsic validity (Śvataḥprāmānya) of knowledge is advocated by

- (A) Advaita, Nyāya-Vaiśeṣika, Sāṃkhya
- (B) Buddhism, Cārvāka, Jainism
- (C) Jainism, Mīmāṃsā, Nyāya-Vaiśeṣika
- (D) Sāṃkhya, Mīmāṃsā, Advaita

14. Match the following. Use the code given below :

List – I

- I. Anyathākhyāti
- II. Asātkhyāti
- III. Anirvachanīyakhyāti
- IV. Vivekakhyāti

List – II

- 1. Mādhyamika
- 2. Advaita
- 3. Nyāya-Vaiśeṣika
- 4. Mīmāṃsā

Code :

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

15. Arrange the following Nyāya texts in chronological order.

- (A) Nyāya-sūtra, Nyāya-bhāṣya, Nyāya-Vārtika, Nyāya-Vārtikatātparyatīkā
- (B) Nyāya-bhāṣya, Nyāya-vārtika, Nyāya-sūtra Nyāya-Vārtikatātparyatīkā
- (C) Nyāya-Vārtikatātparyatīkā, Nyāya-sūtra, Nyāya-bhāṣya, Nyāya-vārtika
- (D) Nyāya-Vārtika, Nyāya-Vārtikatātparyatīkā, Nyāya-sūtra, Nyāya-bhāṣya

16. Arrange in sequence the stages of the means to remove suffering propounded by Buddha.

- (A) Right Resolve, Right Faith, Right Action, Right Speech
- (B) Right Faith, Right Resolve, Right Speech, Right Action
- (C) Right Action, Right Faith, Right Resolve, Right Speech
- (D) Right Speech, Right Action, Right Faith, Right Resolve



17. The whole process of inference refers to what is imposed by thought and has no relation to external reality is propounded by

- (A) Vaibhāsika
- (B) Mādhyamika
- (C) Sautrāntika
- (D) Sarvāstivāda

18. Match the following. Use the code given below.

List – I

List – II

- | | |
|------------------|-------------------------|
| I. Āryadeva | 1. Pramāṇa
Samuccāya |
| II. Dīñnāga | 2. Nyāya bindu |
| III. Vasubandhu | 3. Sata Sahaṣra |
| IV. Dharma Kirti | 4. Abhidharma Kośa |

Code :

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

19. “Knowledge is true on certain account”, was advocated by

- (A) Pythagoras
- (B) Plato
- (C) Aristotle
- (D) Heraclitus

20. According to Aristotle, phronesis lies in

- (A) Virtues
- (B) Golden Mean
- (C) Eudemonia
- (D) Justice

21. The existence of God is proved on the basis of the idea of God. This argument is known as

- (A) Ontological argument
- (B) Cosmological argument
- (C) Argument from design
- (D) Theological argument



22. Arrange the following books in order in which they appeared. Use the code given below.

- I. The Republic
- II. Critique of Pure Reason
- III. Discourse on Method and Meditations
- IV. A Treatise of Human Nature

Code :

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

23. Given below are four philosophers. Identify the chronological order in which they appeared.

- (A) Hegel, Marx, Plato, Aristotle
- (B) Plato, Aristotle, Hegel, Marx
- (C) Marx, Hegel, Aristotle, Plato
- (D) Plato, Aristotle, Marx, Hegel

24. Match the following. Use the code given below :

List – I

List – II

- | | |
|-----------------------|-----------------------------|
| a. Plato | I. <u>City of God</u> |
| b. Aristotle | II. <u>Phaedrus</u> |
| c. St. Augustine | III. <u>Magna Moralia</u> |
| d. St. Thomas Aquinas | IV. <u>Summa Theologica</u> |

Code :

- | | a | b | c | d |
|-----|-----|-----|-----|----|
| (A) | II | III | I | IV |
| (B) | III | II | IV | I |
| (C) | I | II | III | IV |
| (D) | IV | III | II | I |

25. Which one of the following pairs is correctly matched ?

- (A) Reason and faculty clear and distinct knowledge
- (B) Reason and constitutive knowledge
- (C) Reason and demonstrative knowledge
- (D) Reason and slave of passions



26. Which one of the following is not a principle of dialectic ?

- (A) Unity and struggle of opposites
- (B) Quantitative changes lead to qualitative changes and vice-versa
- (C) Negation of negation
- (D) Contradiction and sublimation

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

Assertion (A) : 'I must limit knowledge in order to leave room for faith'.

Reason (R) : Knowledge is confined within the sphere of phenomena and what is beyond this sphere is the realm of faith.

In the context of the above statements, mark the correct one given below:

Code :

- (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 correct but (R) is incorrect
- (D) (A) is incorrect but (R) is correct

28. Which of the following has no role to play in Hegel's epistemology ?

- (A) Reason
- (B) Understanding
- (C) Sense-certainty
- (D) Proposition

29. Which of the following does not belong to Hegel's absolute idealism ?

- (A) Subjective spirit
- (B) Unified spirit
- (C) Objective spirit
- (D) Absolute spirit

30. According to Hume, self is a

- (A) Relation of ideas
- (B) Matters of fact
- (C) Bundle of impressions
- (D) Myth

31. Which one of the pairs given below is not correctly matched ?

- (A) Harmony and pre-established harmony
- (B) Monads and windowless
- (C) Sensibility and understanding
- (D) Truth and Validity



32. G.E.Moore advocated

- (A) Critical realism
- (B) Transcendental idealism
- (C) Commonsense realism
- (D) Logical empiricism

33. Match the following. Use the code given below :

List – I

List – II

- | | |
|----------------|-----------------------------------|
| I. Kant | 1. <u>Monadology</u> |
| II. Hegel | 2. <u>Geneology of Morals</u> |
| III. Nietzsche | 3. <u>Critique of Pure Reason</u> |
| IV. Leibniz | 4. <u>Phenomenology of Spirit</u> |

Code:

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

34. “All real is rational and all rational is real”

is the statement of

- (A) Hegel
- (B) Kant
- (C) Nietzsche
- (D) Heidegger

35. Given below are two statements, one labelled as Assertion (A), and the other labelled as Reason (R). Give the correct answer using the code given below :

Assertion (A) : Consciousness is always directed towards something.

Reason (R) : Consciousness is intentional

Code :

- (A) Both (A) and (R) are true
- (B) Both (A) and (R) are false
- (C) (A) is true, and (R) is false
- (D) (A) is false, and (R) is true



36. The statement 'Language is like an idling engine' is made by

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

37. The principle of verification as a theory of meaning was introduced by

- (A) Logical atomists
- (B) Ordinary language philosophers
- (C) Logical positivists
- (D) Critical realists

38. Arrange the following in a sequence. Use the code given below :

- I. Logical atomism
- II. Ordinary language analysis
- III. Logical positivism
- IV. Realism and analysis

Code :

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

39. Match the following. Use the code given below :

List – I

List – II

- | | |
|------------------|---------------------|
| I. Husserl | 1. Pragmaticism |
| II. Heidegger | 2. Category mistake |
| III. C.S. Pierce | 3. Being |
| IV. Ryle | 4. Intentionality |

Code :

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

40. Husserl held that intentionality is the

- (A) Essence of mind
- (B) Essence of consciousness
- (C) Essence of language
- (D) Essence of communication

41. Russell called his logical atomism a species of

- (A) Idealism
- (B) Empiricism
- (C) Realism
- (D) Rationalism



42. Match the following. Use the code given below :

List – I

List – II

- | | |
|-------------------|--|
| I. Moore | 1. <u>Logical Investigations</u> |
| II. Russell | 2. <u>Ethics</u> |
| III. Wittgenstein | 3. <u>Problems of Philosophy</u> |
| IV. Husserl | 4. <u>Philosophical Investigations</u> |

Code :

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

43. 'Logic is the method of mathematics' is the statement made by

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

44. Kant's antinomies of pure reason are required to draw a limit to

- (A) Faith
- (B) Reason
- (C) Understanding
- (D) Sensible intuition

45. Hegel's pan-logism is an attempt to overcome the distinction between

- (A) Reason and sense
- (B) Phenomena and noumena
- (C) Logic and dialectic
- (D) Freedom and necessity

Read the passage below and answer the questions that follow based on your understanding of the passage.

But one thing that took deep root in me was the conviction that morality is the basis of all things, and that truth is the substance of all morality. Truth became my sole objective. It began to grow in magnitude every day... A Gujarati didactic



stanza likewise gripped my mind and heart. Its precept, return good for evil, became my guiding principle... for a bowl of water give a goodly meal, for a kindly greeting bow thou down with zeal. For a simple penny pay thou back with gold. If thy life be rescued, life does not withhold. Thus the words and actions of the wise regard : Every little service tenfold they reward. But the truly noble know all men are one, and return will gladness good for evil done.

46. The conviction that took deep in Gandhi is

- (A) Morality is the basis of all things
- (B) Immorality is the basis of all things
- (C) Violence is the basis of all things
- (D) Falsehood is the basis of all things

47. What is the substance of all morality ?

- (A) Wealth is the substance of all morality
- (B) Truth is the substance of all morality
- (C) God is the substance of all morality
- (D) Truth is not the substance of morality

48. What is the precept of the Gujarati didactic stanza ?

- (A) Do not return good for evil
- (B) Return evil for evil
- (C) Return good for evil
- (D) Return good only for good

49. What do the Noble people know ?

- (A) People are different
- (B) All people are one
- (C) All people are one as well as different
- (D) Some people are one and others are different

50. What do the actions of wise show ?

- (A) Every little service tenfold reward
- (B) No service, no reward
- (C) Do not serve others unless they do serve you
- (D) Serve little and expect more



Space for Rough Work



Space for Rough Work



Space for Rough Work