1. Which one of the following is *not* a correct symbolization of "*p* if and only if *q*"?

   (a) $(p \supset q) \cdot (q \supset p)$

   (b) $p \equiv q$

   (c) $(p \cdot p) \supset q$

   (d) $(p \cdot q) \vee (\sim p \cdot \sim q)$

2. Given that *p* is true, both *q* and *r* are false, what can you tell about the truth value of

   $\sim [p \equiv (q \supset r)] \supset \sim [r \equiv (p \supset q)]$?

   (a) Its truth value is false

   (b) Its truth value is true

   (c) Its truth value cannot be determined as the given information is not sufficient

   (d) Its truth value will be true in two cases, and false in two cases; hence it is a contingent proposition

3. Consider the following passage :

   Some morals ... ... have an influence on the actions and affections, it follows that they (morals) cannot be derived from reasons ... ... because reason alone can never have any such influence.

   The author wishes to argue for the conclusion which is stated as

   (a) moral values can be deduced from reason alone

   (b) moral values can influence our action

   (c) reason can have an influence on our action

   (d) moral laws cannot be deduced from reason alone

4. The statement "*p* unless *q*" should *not* be translated as

   (a) $p \supset q$

   (b) $\sim p \supset q$

   (c) $\sim q \supset p$

   (d) $p \vee q$

5. With regard to Aristotle's concept of substance, consider the following statements :

1. Substances are never present in a subject.

2. Substances are never predicable of a subject.

3. A substance is the logical subject of a subject-predicate sentence.

Which of the statements given above are correct?

(a) 1 and 2 only

(b) 2 and 3 only

(c) 1, 2 and 3

(d) 1 and 3 only

6. Descartes' definition of substance as "nothing other than a thing which exists in such a way as to depend on no other thing for its existence" is satisfied by

(a) both mind and body

(b) mind alone

(c) body alone

(d) neither mind nor body

7. Which one of the following statements correctly represents Locke's view of substance?

(a) Substance means the totality of attributes

(b) Substance means the substratum or the ground of attributes

(c) Substance means the totality of ideas

(d) Substance means the logical construction of sense-data

8. Consider the following statements :

1. I exist, therefore I think.

2. I exist only when I am not deceived in my thinking.

3. I think, therefore I exist.

4. I recognize, therefore I exist.

Which of the above statements *incorrectly* interpret the claim of Descartes about the thinking substance or the 'I'?

(a) 1, 2, 3 and 4

(b) 1 and 4 only

(c) 1, 2 and 4 only

(d) 2 and 3 only

9. Aristotle's ethics is

   (a) deontological

   (b) partly deontological

   (c) teleological

   (d) neither deontological nor teleological

10. Consider the following statements :

   1. The weather is not good today.

   2. This cell phone is not good.

   3. Your sister is not a good girl.

   4. What you have done is not good.

   Which of the above statements are expressed to use the word 'good' in moral sense?

   (a) 1 and 2

   (b) 2 and 4

   (c) 2 and 3

   (d) 3 and 4

11. Which of the following is *not* subscribed by the teleologist?

   (a) An action has instrumental value

   (b) An action is right because of its consequences

   (c) Only consequences have intrinsic value

   (d) An action has value in itself

12. Consider the following statements :

   1. All valid arguments have only true premises.

   2. A sound argument must be valid.

   3. An argument with a false conclusion cannot be valid.

   4. All arguments with true conclusions are valid.

   Which of the statements given above is/are correct?

   (a) 2 and 4

   (b) 4 only

   (c) 1 and 2

   (d) 3 and 4

13. Which one of the following is *not* correct?

(a) If one of the premises is invalid, the argument is not true

(b) An argument cannot be sound if one of the premises is false

(c) If premises entail the conclusion, then the argument will be valid

(d) A deductive argument may be valid without being sound

14. Suppose "Some pesticides are poisons" is true. What is implied regarding the truth or falsehood of the following statements?

1. No non-poisons are non-pesticides.

2. Some pesticides are not non-poisons.

3. No pesticides are poisons.

Select the correct answer using the code given below :

Code :

(a) 1 is true, 2 is false and 3 cannot be determined

(b) 1 is not determined, 2 is true and 3 is false

(c) 1 is false, 2 is true and 3 cannot be determined

(d) 1 is false, 2 is true and 3 is false

15. Which one of the following statements is true?

(a) Contrapositive of A proposition is I proposition

(b) Contrapositive of I proposition is not valid

(c) Contrapositive is a kind of mediate inference

(d) None of the above

16. Consider the following statements :

1. There are simple ideas of sensation.

2. There are simple ideas of reflection.

3. There are simple ideas which require both sensation and reflection.

Which of the statements given above is/are correct according to Locke?

(a) 1 only

(b) 2 only

(c) 1 and 2 only

(d) 1, 2 and 3

17. Which is *not* accepted by Berkeley?

   (a) *Esse est percipi*

   (b) Things as ideas

   (c) Mind as the creator as well as the perceiver of ideas

   (d) Existence of matter as an abstract idea

18. Which one of the following is correct according to Nyāya Philosophy?

   (a) God neither can create innumerable eternal atoms and eternal souls, nor can He destroy them

   (b) God is not co-eternal with atoms and souls

   (c) Creation is not teleological

   (d) God is both material and efficient cause of the universe

19. The view that *Iśvara* (God) is only the efficient but not material cause of the world is held by

   (a) Śaṅkara

   (b) Rāmānuja

   (c) Buddhism

   (d) Nyāya-Vaiśeṣika

20. The theory, which holds that every person seeks his or her own pleasure and the only motive that is effective is the desire to get pleasure, is called

   (a) ethical hedonism

   (b) psychological hedonism

   (c) egoistic hedonism

   (d) altruistic hedonism

21. Which of the following is acceptable to Bentham?

   (a) The inner light of conscience acts as a guide to morality

   (b) Moral duties are decided by universalizability of principles

   (c) Ethical obligation may be defined in terms of sanctions

   (d) Measurement of pleasures in quantitative terms is not ethical

22. Who, among the following philosophers, holds that subjective feeling of sympathy constitutes the internal sanction of conscience?

   (a) Bentham

   (b) Mill

   (c) Hume

   (d) Ayer

23. Who, among the following, holds the view that there would be no meaning in an *ought* if it were not accompanied by a *can*?

    (a) Spinoza.

    (b) Hume

    (c) Locke

    (d) Kant ✓

24. Which of the following names is associated with the contention "complete good is virtue in harmony with happiness"?

    (a) Kant ✓

    (b) Martineau

    (c) Mill

    (d) None of them

25. The falsehood of the conclusion of an argument in formal logic does guarantee that

    (a) the argument is valid

    (b) the argument is invalid

    (c) at least one of its premises is false

    (d) either the argument is invalid or at least one of its premises is false ✓

26. Which one of the following statements is *not* logically true?

    (a) If either logic is difficult or many students like it, and in fact many students do not like it, then logic is difficult

    (b) Mathematicians love logic ✓

    (c) Logic is difficult or logic is not difficult

    (d) It is not the case that logic is difficult and not difficult

27. Given that "Either China or Pakistan will disagree" is false, which one of the following is *not* true?

    (a) If Pakistan disagrees, then China will disagree

    (b) If China disagrees, then Pakistan will disagree

    (c) China will disagree if and only if Pakistan disagrees

    (d) If Pakistan does not disagree, then China will disagree ✓

28. Which one of the following statements is true if A, B, C are true and X, Y, Z are false?

(a) $[A \cdot (B \vee C)] \cdot \sim[(A \cdot B) \vee (A \cdot C)]$

(b) $[(X \vee Y) \cdot (A \vee X)]$

(c) $(C \vee Z) \cdot (Y \vee B)$

(d) $\sim[(\sim Y \vee Z) \equiv (\sim Z \vee Y)]$

29. Which one of the following is *not* correct?

(a) Moods AAA and EAE are valid in the first figure

(b) Moods AAA and EIO are valid in the first figure

(c) Moods AEE and EAE are valid in the first figure

(d) Moods EAE and AII are valid in the first figure

30. Which one of the following characteristics is *not* true of the Nyāya-Vaiśeṣika notion of Paramāṇu?

(a) Created by God

(b) Non-spatial

(c) Naturally passive

(d) Individually supersensible and collectively sensible

31. Consider the following statements regarding Berkeley :

1. He is empiricist, idealist and rejects abstract ideas.

2. He is empiricist and rejects extra mental world.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

32. Consider the following statements :

1. Everything that exists is momentary, or in perpetual flux.

2. The unity of the self is reduced to the multiplicity of fluctuating mental moments.

3. Though there are no unitary selves, there are unitary material objects.

Which of the statements given above is/are true of Buddhism?

(a) 1 only

(b) 1 and 2 only

(c) 1, 2 and 3

(d) 2 only

33. In the Aristotelian scheme, matter is *not* substance, because

    (a) matter is inert

    (b) matter is subject to mechanical laws

    (c) matter is created

    (d) matter lacks independent individual existence

34. Tīrthaṅkara is best described as one who has

    (a) conquered all his passions

    (b) attained omniscience

    (c) become completely free from the bondage of Karma

    (d) discovered the way to the shore across the troubled ocean of Saṁsāra and leads others to it

35. Buddha seeks a middle path between two extremes which are

    (a) contemplation and action

    (b) chance and necessity

    (c) indulgence and mortification

    (d) being and non-being

36. Consider the following statements : ..

    1. Bentham's hedonism is based on psychological hedonism.

    2. J. S. Mill regards that pleasure must be measured both quantitatively and qualitatively.

Which of the statements given above is/are correct?

    (a) 1 only

    (b) 2 only

    (c) Both 1 and 2

    (d) Neither 1 nor 2

37. Consider the following statements with regard to Stevenson :

    1. Ethical disagreements arise because of disagreement in belief.

    2. Ethical disagreements arise because of disagreement in attitude.

    3. Ethical disagreements can be logically resolved.

Which of the statements given above is/are correct?

    (a) 1 only

    (b) 2 only

    (c) 1 and 3

    (d) 2 and 3

38. Consider the following statements :

1. The major premise must be universal negative in the second figure.

2. The middle term must be distributed in all the premises.

3. The term which is distributed in the conclusion must be distributed in the premises.

Which of the above statements is/are *not* the rule(s) of valid syllogism?

(a) 2 only

(b) 1 and 2

(c) 3

(d) 1 only

39. Consider the following statements :

1. Always diagram the particular propositions such as I and O first.

2. There is no fixed order for diagramming categorical propositions.

3. Use a 'X' to diagram a universal proposition such as A and E.

4. Always diagram the universal propositions such as A and E first.

Which of the statements given above is/are correct in the context of validation by Venn diagram?

(a) 4 only

(b) 3 and 4

(c) 2 and 3

(d) 1

40. Consider the following statements associated with Descartes :

1. Substance is an existent thing which requires nothing but itself in order to exist.

2. Nothing but God answers to this description.

Which of the above statements is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

41. Consider the following statements :

According to Nyāya, inherence is the relation that exists between

1. substance and quality

2. substance and activity

3. particular and generality

4. eternal substance and particularity

Which of the statements given above are correct?

(a) 2, 3 and 4 only

(b) 1 and 4 only

(c) 1, 2 and 3 only

(d) 1, 2, 3 and 4

42. Which one of the following arguments for the existence of God, Aquinas does *not* accept?

(a) The argument from motion

(b) The argument from governance of the world

(c) The argument from the gradation in things

(d) The ontological argument

43. Consider the following statements :

1. 'Gītā' teaches renunciation of action.

2. 'Gītā' teaches renunciation in action.

3. 'Gītā' teaches renunciation of worldly life.

Which of the statements given above is/are true of 'Gītā'?

(a) 1 only

(b) 1 and 2

(c) 2 only

(d) 2 and 3

44. In the context of Mill's utilitarianism, which one of the following is *not* correct?

(a) The 'greatest happiness' should always be our explicit motive

(b) Worth of actions is different from worth of moral agents

(c) Happiness or pleasure is our sole end

(d) Happiness is something we find in and through our actions

45. Which one of the following statements is true of Gandhian conception of 'Means and Ends'?

(a) Truth and Ahiṁsā are the Means

(b) Truth and Ahiṁsā are the Ends

(c) Ahiṁsā is the Means; Truth is the End

(d) Truth is the Means; Ahiṁsā is the End

46. Bhāva-cakra, according to Buddhism, is

    (a) Desire → Ignorance → Activity

    (b) Activity → Desire → Rebirth

    (c) Rebirth → Activity → Desire

    (d) Ignorance → Desire → Activity → Rebirth

47. Consider the following argument :

    A All great scientists are graduates.

    B Some actors are graduates.

    C Therefore, some actors are great scientists.

    Which of the following is/are correct in respect of the above argument?

    1. It has form AII—2.

    2. It is valid.

    3. It is invalid.

    Select the correct answer using the code given below :

    Code :

    (a) 1 and 2

    (b) 1 and 3

    (c) 1 only

    (d) 3 only

48. A standard form categorical syllogism can be tested for validity by Venn diagram by representing in the diagram

    (a) the two premises alone

    (b) the two premises and the conclusion

    (c) the two premises and the negation of the conclusion

    (d) the major premise and the conclusion

49. Which one of the following fallacies is committed in the argument "All books of literature are subject to error, and they are all of man's inventions; hence all things of man's invention are subject to error"?

    (a) Undistributed middle

    (b) Illicit major

    (c) Illicit minor

    (d) Fallacy of the four terms

50. Dravya, according to Vaiśeṣika, means

(a) the substratum where only qualities inhere

(b) the substratum where only actions inhere

(c) the substance where both qualities and actions inhere

(d) the substance which is in itself, alone, fully independent and does not have anything else

51. Which one of the following statements supports the privation theory of evil in Augustine's Philosophy?

(a) Evil has no place in God's creation

(b) Evil is creation of mortal beings

(c) Evil is mere denial of good

(d) Evil is essential for the evaluation of the value of good

52. Consider the following statements :

1. Nyāya system asserts that consciousness is an adventitious attribute of soul.

2. According to Philosophy of Nyāya, soul is neither created nor destroyed.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

53. Consider the following statements :

1. Every individual is a compound of matter and form.

2. 'Matter' means physical substance, and 'form' means shape.

3. 'Matter' and 'form' are relative terms.

Which of the statements given above are correct according to Aristotle?

(a) 1, 2 and 3

(b) 2 and 3 only

(c) 1 and 2 only

(d) 1 and 3 only

54. Consider the following :

According to Gandhi, Ahiṁsā in its positive state means

1. Love
2. Aparigraha
3. Non-killing
4. Swarāj

Which of the above is/are correct?

(a) 2 and 3 only

(b) 3 and 4 only

(c) 1, 2, 3 and 4

(d) 1 only

55. Which one of the following can be regarded as the moral standard in the Gandhian framework?

(a) Law

(b) Pleasure

(c) Non-violence

(d) Self-realization

56. In a valid standard form categorical syllogism, if either term is distributed in the conclusion, then it must be distributed in the premises. Violation of this is called as

(a) the fallacy of the four terms

(b) the fallacy of undistributed middle

(c) the fallacy of illicit major or illicit minor

(d) the existential fallacy

57. Which of the following truth functional expressions is/are *not* correct?

1. $(\sim p \supset \sim q) \equiv (p \vee \sim q) \equiv \sim (\sim p \cdot q)$

2. $(\sim p \cdot \sim q) \equiv \sim (p \vee \sim q) \equiv \sim (\sim p \supset \sim q)$

3. $(\sim p \vee q) \equiv \sim (p \cdot \sim q) \equiv (p \supset q)$

4. $(p \equiv \sim q) \equiv \sim [(p \cdot \sim q) \vee (\sim p \cdot \sim q)]$

Select the correct answer using the code given below :

Code :

(a) 1 and 3

(b) 2 only

(c) 2, 3 and 4

(d) 2 and 4 only

58. Consider the following statement :

If politicians are responsible only if the citizens are responsible; the politicians are neither honest nor self-respecting.

If

    P : Politicians are responsible

    C : Citizens are responsible

    H : Politicians are honest

    S : Politicians are self-respecting

then what is the correct symbolization of the statement given above?

(a) $(C \supset P) \supset (\sim H \vee \sim S)$

(b) $(P \supset C) \supset (\sim H \vee \sim S)$

(c) $(C \supset P) \supset (\sim H \cdot \sim S)$

(d) $(P \supset C) \supset (\sim H \cdot \sim S)$

59. $p \cdot (q \vee r)$ is equivalent to which one of the following?

(a) $p \supset (\sim q \vee r)$

(b) $\sim \sim p \cdot \sim (\sim q \cdot \sim r)$

(c) $p \cdot (q \supset \sim r)$

(d) $p \cdot (\sim q \supset \sim r)$

60. Which one of the following is correct according to Plato?

(a) Forms subsist independently of any knowing mind

(b) Forms are ideas residing in the mind of God

(c) Forms are both mental and physical

(d) Forms can in no way be apprehended

61. Consider the following statements :

1. Besides red objects, there is redness which exists independently of red objects.

2. Redness, like other universals, must be viewed as essence and, as such, it is real in itself.

Which of the statements given above is/are in accordance with the view advanced by Plato?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

62. Suppose that the sentence "There is a cat on the mat" is true. Which of the following statements regarding this true sentence would *not* be acceptable to Nyāya-Vaiśeṣika?

(a) The existence of the cat-on-the-mat is independent of our cognition of it

(b) Perception of the cat-on-the-mat validates the existence of the cat-on-the-mat

(c) The existence of the cat-on-the-mat is reidentifiable by a later cognition

(d) The sentence corresponds to the state of affairs it represents

63. Descartes' method of doubt leads to the view that it is certain that

(a) I live as an embodied person

(b) I am a body

(c) I am a thinking substance

(d) I am eternal

64. Which of the following are Mahāvratas (great vows) according to Jainism?

1. Ahiṁsā, Brahmacaryya

2. Sunṛta (truthfulness), Āsteya

3. Karuṇā

Select the correct answer using the code given below :

Code :

(a) 1 and 3 only

(b) 1 and 2 only

(c) 2 and 3 only

(d) 1, 2 and 3

65. Which one of the following is the true spirit of Niṣkāmakarma?

(a) Renunciation of action

(b) Renunciation in action

(c) Inaction

(d) Rejection of the consequences

66. Consider the following statements in regard to the view of Kant's Moral Philosophy :

1. Moral ideal is God's decree.

2. Moral ideal is achievement of happiness of all.

3. Moral ideal is abiding by the maxims of pure practical reason.

Which of the above statements is/are correct?

(a) 3 only

(b) 1 and 2

(c) 2 and 3

(d) None of the above

67. A person is called Sthitaprajña when he

(a) becomes indifferent to virtuous actions

(b) becomes indifferent to joy and sorrows

(c) attains God

(d) enjoys heavenly bliss

68. Which of the following truth value assignments makes '$\sim p \vee q$', '$(p \vee \sim q)$', '$(\sim p \vee \sim q)$' and '$\sim (p \vee q)$' all come out true simultaneously?

(a) When p is false and q is true

(b) When p is true and q is false

(c) When both p and q are true

(d) When both p and q are false

69. In a two-valued logic system, given that A is true, B is false, C is true and D is unknown. What can you tell about the truth value of

$[\{\sim B \cdot A\} \cdot \{C \cdot \sim D\}] \cdot \sim [\{A \cdot \sim B\} \cdot \sim \{\sim C \cdot D\}]$?

(a) Its truth value cannot be determined as D is unknown

(b) Its truth value is true

(c) Its truth value is false

(d) Its truth value depends completely on the truth value of D

70. From the statement '$(L \vee A) \cdot D$', we can validly derive

(a) $(L \vee D) \cdot (A \vee D)$

(b) $\sim \{\sim (L \vee A) \vee \sim D\}$

(c) $\sim (L \vee A) \vee (\sim D)$

(d) $L \vee (A \cdot D)$

71. Consider the following arguments :

1. $X \supset Z,\ Y \supset Z,\ \sim Z\ \therefore X \equiv Y$

2. $X \supset Z,\ X \cdot \sim Z\ \therefore Z \supset X$

Which of the above correctly state(s) the validity status of the arguments?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

72. Consider the following statements concerning Nyāya-Vaiśeṣika view of Sāmānya :

1. The individual alone is real and there is no universal other than particular objects of experience.

2. The universal is the basis of the notion of sameness that we have with regard to all the individuals of a certain class.

3. There is no universal subsisting in another universal.

Which of the statements given above is/are correct?

(a) 2 only

(b) 2 and 3

(c) 3 only

(d) 1 and 3

73. Which of the following arguments is/are given by Descartes when he says 'Cogito ergo sum'?

1. My existence follows from my thinking but not from any chance action like walking or laughing.

2. I think, I cannot be wrong to hold that I exist, whatever may be the nature of my thought.

Select the correct answer using the code given below :

Code :

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

74. According to Rāmānuja, Īśvara and Jīva are

(a) both distinguishable and separable

(b) neither distinguishable nor separable

(c) separable but not distinguishable

(d) distinguishable but not separable

75. Which of the following are the views of Gandhi?

1. The Means may be likened to a seed, the End to a tree.

2. There is no wall of separation between Means and End.

3. The realization of goal is proportional to the Means employed.

Select the correct answer using the code given below :

Code :

(a) 1 and 2 only

(b) 2 and 3 only

(c) 1 and 3 only

(d) 1, 2 and 3

76. According to Jainism, freed soul possesses Anantacatuṣtya. Which one of the following is *not* an Anantacatuṣtya?

(a) Infinite love

(b) Infinite knowledge

(c) Infinite bliss

(d) Infinite power

77. Epicureans accept which one of the following ethical theories?

(a) Emotivism

(b) Hedonism

(c) Descriptivism

(d) Prescriptivism

78. Bentham's moral theory is derived from the premise that man is primarily

(a) instinctive

(b) rational

(c) social

(d) economic

79. Consider the following statements :

1. The material bi-conditional or equivalence can also be defined by a combination of conjunction and material conditional.

2. The negation of a material conditional can be defined by a combination of negation and conjunction.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

80. If "All but employees are eligible" is true, then which of the following are true?

1. All employees are eligible.

2. No employee is eligible.

3. All employees are non-eligible.

Select the correct answer using the code given below :

Code :

(a) 1 and 2 only

(b) 2 and 3 only

(c) 1 and 3 only

(d) 1, 2 and 3

81. Consider the following statements :

1. In a formal proof, every line that is not a given premise must be justified by a valid rule of inference or by a valid rule of replacement.

2. The last line of a formal proof is the conclusion to be drawn.

3. The truth functional sentential logic has no connection to formal proofs.

Which of the statements given above are correct?

(a) 1, 2 and 3

(b) 2 and 3 only

(c) 1 and 3 only

(d) 1 and 2 only

82. Consider the following statements according to Cárvāka :

1. The universal and invariable relationship cannot be established between middle and major terms.

2. The soul is body qualified by consciousness.

3. Comparison is a valid source of knowledge.

Which of the statements given above are correct?

(a) 1, 2 and 3

(b) 1 and 3 only

(c) 2 and 3 only

(d) 1 and 2 only

83. Which one of the following is the correct expression of Nyāya view of Prāmāṇyavāda?

(a) Intrinsic validity and extrinsic invalidity

(b) Extrinsic validity and intrinsic invalidity

(c) Extrinsic validity and extrinsic invalidity

(d) Intrinsic validity and intrinsic invalidity

84. According to Nyāya, inference is a means of knowledge in which we proceed

   (a) from particular to universal

   (b) from universal to particular

   (c) from less universal to more universal

   (d) from particular to particular via universal

85. Consider the following statement :

   Karma is conceived as material particles which enters into the body and binds it.

   The above statement is true of

   (a) Buddhism

   (b) Jainism

   (c) 'Gītā'

   (d) Gandhi

86. Psychological hedonism says that nature has put man under two sovereigns. They are

   (a) right and good

   (b) end and means

   (c) pleasure and pain

   (d) None of the above

87. Within Kantian framework, which of the following hold(s) good?

   1. Freedom of the rational will and necessity of natural causality are compatible.

   2. Necessity of natural causality relates the action to its consequences, while freedom of rational will relates the agent to the choice of action.

   Select the correct answer using the code given below :

   Code :

   (a) 1 only

   (b) 2 only

   (c) Both 1 and 2

   (d) Neither 1 nor 2

88. Consider the following claims with regard to Kant :

   1. Morality is binding on human beings.

   2. Our will encounters opposition within our own selves.

   Which of the statements given above is/are correct?

   (a) 1 only

   (b) 2 only

   (c) Both 1 and 2

   (d) Neither 1 nor 2

89. In traditional logic, if 'A' proposition is false, then which one of the following sets is correct?

    (a) O is true, E is false, I is true

    (b) I is false, O is false, E is undetermined

    (c) I is undetermined, O is false, E is true

    (d) E is undetermined, O is true, I is undetermined

90. According to modern interpretation of A, E, I, O propositions, which of the following statements regarding their logical relations are true?

    1. If A is true, I is true.

    2. If A is true, E is false.

    3. If I is false, O is true.

    4. If O is true, I is false.

    5. If E is true, I is false.

    6. If O is false, A is true.

Select the correct answer using the code given below:

Code :

    (a) 1, 3 and 5

    (b) 2, 4 and 6

    (c) 1 and 2

    (d) 5 and 6

91. According to Buddhism, Anupalabdhi is *not* an independent means of knowledge, because

    (a) Anupalabdhi is a form of Anumāna

    (b) Anupalabdhi is reducible to Pratyakṣa

    (c) Anupalabdhi is not used as a Pramāṇa in the canonical literature of Buddhism

    (d) Anupalabdhi is an absence of knowledge

92. Consider the following statements :

    1. Coherence theory concerns the meaning of the word 'true'.

    2. Coherence theory seeks to identify the criterion that ought to be met by a true statement.

    3. 'Coherence' concerns only the relation among propositions.

Which of the statements given above is/are correct?

    (a) 2 only

    (b) 1 and 3

    (c) 2 and 3

    (d) 3 only

93. Which one of the following statements is the wrong proposition with regard to the Pragmatic Theory of Truth?

(a) The pragmatists hold that the nature and the test of truth are the same

(b) The pragmatists in general do not believe in degrees of truth

(c) To the pragmatists, truth is primarily volitional and only secondarily intellectual

(d) According to the pragmatists, truth also consists in verification

94. According to Nyāya, Anyathā-khyāti occurs due to

(a) Mānasa Pratyakṣa

(b) Jñāna-lakṣaṇa Pratyakṣa

(c) Sāmānya-lakṣaṇa Pratyakṣa

(d) Yogaja Pratyakṣa

95. Which of the following statements are true regarding validity and truth of an argument?

1. Arguments are neither true nor false.

2. A sound argument must have only true premises.

3. Both the premises and the conclusion of a valid argument must be true.

Select the correct answer using the code given below :

Code :

(a) 1 and 3 only

(b) 1 and 2 only

(c) 2 and 3 only

(d) 1, 2 and 3

96. The formal proof of validity makes use of

(a) rules of inference only

(b) rules of equivalence only

(c) both rules of inference and equivalence

(d) neither rules of inference nor rules of equivalence

97. The falsity of the conclusion

(a) does not guarantee the invalidity of an argument

(b) does guarantee the invalidity of an argument

(c) does guarantee the falsity of all the premises

(d) does guarantee that the argument is invalid as well as the premises are false

98. In respect of universal negative proposition, which one of the following statements correctly represents the position with respect to the distribution of terms?

(a) Only subject-term is distributed

(b) Both subject-term and predicate-term are distributed

(c) Only predicate-term is distributed

(d) None of the terms is distributed

99. An affirmative singular proposition asserts that

(a) a particular property exists

(b) a particular individual has a specific attribute

(c) a specific attribute is related to other attributes

(d) some attributes are non-existent

100. Consider the following statements:

1. If a given syllogism is formally valid, then any other syllogism of the same form must also be valid.

2. If a syllogistic form is invalid, then some, not all, syllogisms of the same form are invalid.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

101. A particular negative statement is similar to a particular affirmative statement in that

(a) subject-term is undistributed in both

(b) subject-term is distributed in both

(c) predicate-term is undistributed in both

(d) predicate-term is distributed in both

102. When two propositions with same subject and predicate terms are such that they cannot both be true, although they can both be false, then the propositions are

(a) contradictory

(b) contrary

(c) sub-contrary

(d) sub contradictory

103. Consider the following statements with regard to Berkeley :

1. Things do not exist independently of perception.

2. Even when there is none to perceive, God perceives.

Which of the statements given above is/are correct?

(a) 1 only

(b) 2 only

(c) Both 1 and 2

(d) Neither 1 nor 2

104. Consider the following :

A shell is cognized as a piece of silver, because

1. there is recognition of the previously known silver

2. a shell resembles with silver in some respects

3. there is a shell at that moment

4. there is temptation for silver

Which of the above reasons are given by Prabhākara Mīmāṁsaka?

(a) 1 and 4

(b) 2 and 3

(c) 1 and 3

(d) 2 and 4

105. According to Descartes

1. matter remains constant

2. its motion remains constant

3. it is not motion, but force that remains constant

4. matter is a substance, having extension as its attribute

Which of the statements given above are correct?

(a) 1 and 4 only

(b) 1 and 3

(c) 2 and 4 only

(d) 1, 2 and 4

106. According to Leibniz, the truths of fact, in contrast with the truths of reason, are founded upon

(a) the principle of sufficient reason

(b) the principle of contradiction only

(c) the principle of empirical confirmation only

(d) the principle of contradiction and the principle of empirical confirmation

107. Which one of the following is the correct presentation of Buddhist doctrine of Apohavāda?

   (a) Universal is real

   (b) Universal is a concept only

   (c) Universal is a name only

   (d) Universal is unreal

108. Which one of the following does *not* follow the Jaina conception of Ahiṁsā?

   (a) Potential equality of all souls

   (b) The principle of reciprocity

   (c) Respect for all life

   (d) Performance of Yajña

109. Who, among the following philosophers, subscribes to the view of 'psycho-physical parallelism' in order to explain the relation between body and mind?

   (a) Descartes

   (b) Spinoza

   (c) Leibniz

   (d) Berkeley

Directions :

The following eleven (11) items consist of two statements, Statement I and Statement II. You are to examine these two statements carefully and select the answers to these items using the code given below :

   Code :

   (a) Both the statements are individually true and Statement II is the correct explanation of Statement I

   (b) Both the statements are individually true but Statement II is *not* the correct explanation of Statement I

   (c) Statement I is true but Statement II is false

   (d) Statement I is false but Statement II is true

110. Consider the following statements according to Descartes :

   Statement I :

   Mind and body interact on each other.

   Statement II :

   Both mind and body are diametrically opposed and independent substances.

111. Statement I :

   An argument is valid when the conclusion follows from premise.

   Statement II :

   A corresponding argument form of a tautologous proposition is valid.

112. Consider the following statements according to Berkeley :

Statement I :

There is no such thing in reality as matter.

Statement II :

Whatever exists is either perceived (i.e., idea); or else it is a mind that perceives ideas.

113. Consider the following statements according to Moore :

Statement I :

God is indefinable.

Statement II :

It does not stand for anything.

114. Consider the following statements according to Ayer's emotivism :

Statement I :

There is no contradiction in my saying first that something is right and subsequently that it is wrong.

Statement II :

I am stating that I have certain feelings toward that thing.

115. Consider the following statements according to Stevenson :

Statement I :

All attitudes have moral significance.

Statement II :

Ethical terms may have emotive meaning.

116. Statement I :

Perfect peace in Buddhism is not the pleasures gained through the fulfilment of desires.

Statement II :

Perfect peace in Buddhism is a state of calmness, evenness and passionless self-possession.

117. Consider the following statements according to Leibniz :

Statement I :

Every monad is a mirror of the universe.

Statement II :

Monad has no windows through which anything could pass in or out.

118. Consider the following statements according to Aristotle :

Statement I :

Universal is not a substance.

Statement II :

The universal is merely a common predicate.

119. Consider the following statements according to Śaṅkara :

Statement I :

The Jīva can illumine objects by its own essential nature of intelligence.

Statement II :

The Jīva has Avidyā as its limiting condition.

120. Statement I :

Coherence theory of truth works even if it bears no relation to the world.

Statement II :

Coherence theory states that propositions cohere with one another.