

Sr. No.	Client Question ID	Question Body and Alternatives	Marks	Negative Marks
Objective Question				
1	1	<p>Rta literally means.</p> <p>A1 : The course of things</p> <p>A2 : Seasons</p> <p>A3 : Ceremony</p> <p>A4 : Temporal changes.</p>	4.0	1.00
Objective Question				
2	2	<p>Which one of the following is not included in purusharthas.</p> <p>A1 : Dharma</p> <p>A2 : Artha</p> <p>A3 : Moksha</p> <p>A4 : Nyaya</p>	4.0	1.00
Objective Question				
3	3	<p>The law Karma is related to</p> <p>A1 : Metaphysics</p> <p>A2 : Axiology</p> <p>A3 : Epistemology</p> <p>A4 : Morality</p>	4.0	1.00
Objective Question				
4	4	<p>Neti-Neti negates.</p> <p>A1 : The reality of Atma</p>	4.0	1.00

		<p>A2 The reality of Brahman :</p> <p>A3 The reality of World :</p> <p>A4 All descriptions about the Brahman :</p>		
Objective Question				
5	5	<p>According to Carvaka, the Valid source of knowledge is</p> <p>A1 Pratyaksa :</p> <p>A2 Anumana :</p> <p>A3 Sabda :</p> <p>A4 Pratyksa and Anumana :</p>	4.0	1.00
Objective Question				
6	6	<p>The number of pramanas accepted by Carvaka</p> <p>A1 Six :</p> <p>A2 Four :</p> <p>A3 Three :</p> <p>A4 One :</p>	4.0	1.00
Objective Question				
7	7	<p>Which among the following, according to Jaina, is anastikaya Dravya</p> <p>A1 Jiva :</p> <p>A2 Ajiva :</p> <p>A3 Akasa :</p> <p>A4 Kala :</p>	4.0	1.00
Objective Question				
8	8	<p>How many Tirthankaras are there in Jainism</p> <p>A1 22</p>	4.0	1.00

		<p>:</p> <p>A2 21 :</p> <p>A3 23 :</p> <p>A4 24 :</p>		
Objective Question				
9	9	<p>A substance is</p> <p>A1 dharma :</p> <p>A2 dharmi :</p> <p>A3 guna :</p> <p>A4 paryaya :</p>	4.0	1.00
Objective Question				
10	10	<p>Anekantavada means</p> <p>A1 many ness of god :</p> <p>A2 many ness of reality :</p> <p>A3 many ness of individuality :</p> <p>A4 many ness of thing :</p>	4.0	1.00
Objective Question				
11	11	<p>Syadvada is the theory of</p> <p>A1 truth and validity :</p> <p>A2 error :</p> <p>A3 judgement :</p> <p>A4 knowledge :</p>	4.0	1.00
Objective Question				
12	12	How many pramanas are accepted by Jainism	4.0	1.00

		<p>A1 : Pratyaksa and anumana</p> <p>A2 : Sabda and anumana</p> <p>A3 : Pratyaksa, anumana and sabda</p> <p>A4 : Pratyaksa, anumana and anupalabdhi</p>		
Objective Question				
13	13	<p>Pratitya samutpada (the chain of twelve links) is related to</p> <p>A1 : first noble truth</p> <p>A2 : second noble truth</p> <p>A3 : third noble truth</p> <p>A4 : fourth noble truth</p>	4.0	1.00
Objective Question				
14	14	<p>Who among the following holds the view of ethical idealism.</p> <p>A1 : Mahavira</p> <p>A2 : Buddha</p> <p>A3 : Gautama</p> <p>A4 : Kapila</p>	4.0	1.00
Objective Question				
15	15	<p>Which one of the following pairs is correctly matched</p> <p>A1 : Nyaya – Atmakhyati</p> <p>A2 : Buddhism – Asatkhyati</p> <p>A3 : Mimamsa – Anyathakhyati</p> <p>A4 : Advaita – Viveka - khyati</p>	4.0	1.00

Objective Question				
16	16	<p>How many pramanas are accepted by Nyaya</p> <p>A1 4 :</p> <p>A2 3 :</p> <p>A3 2 :</p> <p>A4 6 :</p>	4.0	1.00
Objective Question				
17	17	<p>Prama means</p> <p>A1 valid representative cognition :</p> <p>A2 non-valid representative cognition :</p> <p>A3 valid presentative cognition :</p> <p>A4 non-valid presentative cognition :</p>	4.0	1.00
Objective Question				
18	18	<p>How may propositions does the Nyaya syllogism have?</p> <p>A1 2 :</p> <p>A2 3 :</p> <p>A3 4 :</p> <p>A4 5 :</p>	4.0	1.00
Objective Question				
19	19	<p>In how many steps may the Nyaya method of induction be analysed?</p> <p>A1 1 :</p> <p>A2 3 :</p> <p>A3 4 :</p> <p>A4 5</p>	4.0	1.00

		:		
Objective Question				
20	20	Pramana in Indian philosophy implies A1 : means of knowledge A2 : means of valid knowledge A3 : means of invalid knowledge A4 : the thing to be known	4.0	1.00
Objective Question				
21	21	How many substances are considered by vaisesikas A1 : 7 A2 : 5 A3 : 9 A4 : 16	4.0	1.00
Objective Question				
22	22	According to Nyaya, 'ice looks cold' is an example of A1 : Samanyalaksana A2 : Jnanalaksana A3 : Yogaja perception A4 : Lankika sannikarsa	4.0	1.00
Objective Question				
23	23	Vaisesika sutra is written by A1 : Prasatapada A2 : Kanada A3 : Udayana	4.0	1.00

		A4 Sridhara :		
Objective Question				
24	24	Which among the following theories of causation is accepted by sankhya A1 Asatkaryavada : A2 Arambhavada : A3 Satkaryavada : A4 Vivarthavada :	4.0	1.00
Objective Question				
25	25	According to yoga, citta means A1 Buddhi, ahankara and manas : A2 Prakriti : A3 Mind : A4 Ahankara :	4.0	1.00
Objective Question				
26	26	Yoga sutra is divided into A1 two parts : A2 three parts : A3 four parts : A4 eight parts :	4.0	1.00
Objective Question				
27	27	Upanishads means A1 the end of the Vedas : A2 destroys ignorance and gets man nearer to god :	4.0	1.00

		<p>A3 revealed texts :</p> <p>A4 Indian philosophical texts :</p>		
Objective Question				
28	28	<p>The Advaita Vedanta school lays emphasis on</p> <p>A1 Karma :</p> <p>A2 Jnana :</p> <p>A3 Vairagya :</p> <p>A4 Sannyasa :</p>	4.0	1.00
Objective Question				
29	29	<p>Mimamsa accepts</p> <p>A1 Svatah Pramanya :</p> <p>A2 Paratahpramanya :</p> <p>A3 Paratahsva pramanya :</p> <p>A4 pratyaksa :</p>	4.0	1.00
Objective Question				
30	30	<p>Who was the chief exponent of Mayavada?</p> <p>A1 Ramanuja :</p> <p>A2 Sankara :</p> <p>A3 Madhava :</p> <p>A4 Both Ramanuja and Sankara :</p>	4.0	1.00
Objective Question				
31	31	<p>Who is known as Anandatirtha or purna prajna</p> <p>A1 Ramananja :</p> <p>A2 Madhva</p>	4.0	1.00

		<p>:</p> <p>A3 Vallabha :</p> <p>A4 Sankara :</p>		
Objective Question				
32	32	<p>According to Sankara, the nature of Brahman is</p> <p>A1 Saguna :</p> <p>A2 Nirguna :</p> <p>A3 neither Saguna nor Nirguna :</p> <p>A4 All of these :</p>	4.0	1.00
Objective Question				
33	33	<p>‘The Life Divine’ is written by</p> <p>A1 M. Hiriyanna :</p> <p>A2 S.N. Dasgupta :</p> <p>A3 Sri Aurobindo :</p> <p>A4 Tagore :</p>	4.0	1.00
Objective Question				
34	34	<p>The first systematic expounder of Advaita Vedanta is</p> <p>A1 Gaudapada :</p> <p>A2 Sankara :</p> <p>A3 Nagarjuna :</p> <p>A4 Ramanuja :</p>	4.0	1.00
Objective Question				
35	35	<p>Ramanuja’s view is known as</p> <p>A1 Dvaita :</p>	4.0	1.00

		<p>A2 : Visistadvaita</p> <p>A3 : Advaita</p> <p>A4 : Dwitaadvaita</p>		
Objective Question				
36	36	<p>Who was the chief exponent of Dvaita</p> <p>A1 : Ramanuja</p> <p>A2 : Sankara</p> <p>A3 : Madhva</p> <p>A4 : Mandana</p>	4.0	1.00
Objective Question				
37	37	<p>According to Sri Aurobindo, Evolution is possible only because_____ has already taken place</p> <p>A1 : destruction</p> <p>A2 : god</p> <p>A3 : Involution</p> <p>A4 : soul</p>	4.0	1.00
Objective Question				
38	38	<p>Who among the following is a Neo-Vedantin?</p> <p>A1 : Sankara</p> <p>A2 : Ramanuja</p> <p>A3 : Vivekananda</p> <p>A4 : Madhva</p>	4.0	1.00
Objective Question				
39	39	<p>Gandhi advocates</p>	4.0	1.00

		<p>A1 Ahima :</p> <p>A2 Anarchism :</p> <p>A3 Abhaya :</p> <p>A4 Sarvodaya :</p>		
Objective Question				
40	40	<p>“My Experiments with Truth’ is written originally in which language</p> <p>A1 Hindi :</p> <p>A2 English :</p> <p>A3 Gujarati :</p> <p>A4 both in Hindi and English simultaneously :</p>	4.0	1.00
Objective Question				
41	41	<p>Who among the following is author of ‘Confessions ’</p> <p>A1 St. Augustine :</p> <p>A2 Hume :</p> <p>A3 Hobbes :</p> <p>A4 Plato :</p>	4.0	1.00
Objective Question				
42	42	<p>Who is the author of a ‘Leviathan”</p> <p>A1 Hobbes :</p> <p>A2 Locke :</p> <p>A3 Hume :</p> <p>A4 Aristotle :</p>	4.0	1.00
Objective Question				

43	43	<p>“Discourse on Method” was written by</p> <p>A1 Spinoza :</p> <p>A2 Descartes :</p> <p>A3 Hume :</p> <p>A4 Socrates :</p>	4.0	1.00
----	----	---	-----	------

Objective Question

44	44	<p>Who among the following is author of “Ethics”</p> <p>A1 Spinoza :</p> <p>A2 Socrates :</p> <p>A3 Aristotle :</p> <p>A4 Plato :</p>	4.0	1.00
----	----	---	-----	------

Objective Question

45	45	<p>Who among the following is the author of “An essay concerning Human understanding”</p> <p>A1 Locke :</p> <p>A2 Spinoza :</p> <p>A3 Leibnitz :</p> <p>A4 Descartes :</p>	4.0	1.00
----	----	--	-----	------

Objective Question

46	46	<p>“Discourse on Meta Physics” is written by</p> <p>A1 Leibnitz :</p> <p>A2 Descartes :</p> <p>A3 Spinoza :</p> <p>A4 Locke :</p>	4.0	1.00
----	----	---	-----	------

Objective Question				
47	47	<p>“Emile” is written by</p> <p>A1 : Rousseau</p> <p>A2 : Locke</p> <p>A3 : Hobbes</p> <p>A4 : Socrates</p>	4.0	1.00
Objective Question				
48	48	<p>The author of “The Critique of Pure Reason”</p> <p>A1 : Kant</p> <p>A2 : Berkeley</p> <p>A3 : Leibnitz</p> <p>A4 : Sastre</p>	4.0	1.00
Objective Question				
49	49	<p>Who among the following is author of “A Treatise concerning the principles of Human knowledge”</p> <p>A1 : George Berkeley</p> <p>A2 : Hume</p> <p>A3 : Hobbes</p> <p>A4 : Aristotle</p>	4.0	1.00
Objective Question				
50	50	<p>“Treatise on Human nature” in written by</p> <p>A1 : Hume</p> <p>A2 : Hobbes</p> <p>A3 : Berkeley</p>	4.0	1.00

		A4 Spinoza :		
Objective Question				
51	51	Who said that mind has innate ideas? A1 Plato : A2 Locke : A3 Descartes : A4 Moore :	4.0	1.00
Objective Question				
52	52	Pineal gland is _____ of the soul A1 Seat : A2 Subject : A3 Controller : A4 Organ :	4.0	1.00
Objective Question				
53	53	According to Descartes, the idea of god is A1 adventitious : A2 fictitious : A3 demonstrative : A4 Innate :	4.0	1.00
Objective Question				
54	54	Spinoza treats the soul as A1 God : A2 A sum total of ideas : A3 Attribute	4.0	1.00

		: A4 Infinite attributes :		
Objective Question				
55	55	<p>The City of God is written by</p> <p>A1 Acquires :</p> <p>A2 Plato :</p> <p>A3 Augustine :</p> <p>A4 Aristotle :</p>	4.0	1.00
Objective Question				
56	56	<p>Sartre, Heidegger are the _____ philosophers</p> <p>A1 Nominalist :</p> <p>A2 Existentialist :</p> <p>A3 Idealist :</p> <p>A4 Realist :</p>	4.0	1.00
Objective Question				
57	57	<p>“Dead are all gods” who said this?</p> <p>A1 Schopenhaur :</p> <p>A2 Nietzsche :</p> <p>A3 Darwin :</p> <p>A4 Herbet Spencer :</p>	4.0	1.00
Objective Question				
58	58	<p>Dasein means</p> <p>A1 Being – per se :</p> <p>A2 nothing :</p>	4.0	1.00

		<p>A3 demon :</p> <p>A4 being- there :</p>		
Objective Question				
59	59	<p>“Philosophical Investigations” is a work of</p> <p>A1 Russell :</p> <p>A2 Heidegger :</p> <p>A3 Wittgenstein :</p> <p>A4 Sartre :</p>	4.0	1.00
Objective Question				
60	60	<p>According to Wittgenstein, Metaphysical language is</p> <p>A1 confusing :</p> <p>A2 Related to facts :</p> <p>A3 Related to religion :</p> <p>A4 full of reality :</p>	4.0	1.00
Objective Question				
61	61	<p>According to Spinoza , body and mind</p> <p>A1 are causally independent :</p> <p>A2 interact with each other :</p> <p>A3 are parallel to each other :</p> <p>A4 are providentially synchronized by God :</p>	4.0	1.00
Objective Question				
62	62	<p>According to Descartes, Mind and Body are</p> <p>A1 Empirical :</p>	4.0	1.00

		<p>A2 Transcendental :</p> <p>A3 Both relative and empirical :</p> <p>A4 Relative :</p>		
Objective Question				
63	63	<p>Leibniz defines substance 'a monad' as</p> <p>A1 Active force :</p> <p>A2 Physical object :</p> <p>A3 Mental object :</p> <p>A4 Both physical and mental object :</p>	4.0	1.00
Objective Question				
64	64	<p>Plato regarded 'knowledge as a mental faculty, which is akin to but different from believing or optioning' in which of his treatise</p> <p>A1 On liberty :</p> <p>A2 Republic :</p> <p>A3 On Certainty :</p> <p>A4 Politicos :</p>	4.0	1.00
Objective Question				
65	65	<p>Sunyavadins called subjective error as</p> <p>A1 Mithya smvrti :</p> <p>A2 Parikalipita :</p> <p>A3 Pratibhasa :</p> <p>A4 Vyavaharika :</p>	4.0	1.00
Objective Question				
66	66	<p>Pragmatic theory of truth accepts</p>	4.0	1.00

		<p>A1 Truth is cognition-transcendent :</p> <p>A2 Truth cannot be defined :</p> <p>A3 Truth is that which pays :</p> <p>A4 Truth is mere consistency :</p>		
Objective Question				
67	67	<p>"Symbolic language is Ideal language" was by _____</p> <p>A1 Aristotle :</p> <p>A2 Plato :</p> <p>A3 Rudolf Carnap :</p> <p>A4 G.E.Moore :</p>	4.0	1.00
Objective Question				
68	68	<p>Sankhya yoga theory of causation</p> <p>A1 parinamavada :</p> <p>A2 vivarthavada :</p> <p>A3 armbhavada :</p> <p>A4 asat karananvada :</p>	4.0	1.00
Objective Question				
69	69	<p>Which priest is proficient in Sama Veda</p> <p>A1 Hoti :</p> <p>A2 Udgate :</p> <p>A3 Adhvarya :</p> <p>A4 Brahman :</p>	4.0	1.00
Objective Question				

70	70	<p>Select an appropriate alternative Mounting unemployment is the most serious and _____ problem faced by India.</p> <p>A1 : dubious</p> <p>A2 : profound</p> <p>A3 : Unpopular</p> <p>A4 : unattainable</p>	4.0	1.00
----	----	--	-----	------

Objective Question

71	71	<p>Select the correct alternative Successful people are genuinely very efficient in ----- their task.</p> <p>A1 : making</p> <p>A2 : attaining</p> <p>A3 : completing</p> <p>A4 : accomplishing</p>	4.0	1.00
----	----	---	-----	------

Objective Question

72	72	<p>Make the sentence meaningful complete Democracy _____ some values, which are fundamental to the realization of the dignity of man.</p> <p>A1 : cherishes</p> <p>A2 : nurtures</p> <p>A3 : harbors</p> <p>A4 : espouses</p>	4.0	1.00
----	----	---	-----	------

Objective Question

73	73	<p>Select the correct alternative:</p> <p>The teacher ordered Rama to leave the room and _____ him from returning.</p> <p>A1 : stopped</p> <p>A2 : refused</p> <p>A3 : forbade</p>	4.0	1.00
----	----	--	-----	------

		A4 challenged :		
Objective Question				
74	74	Karma kanda refers to A1 : Mantras & Brahmanas A2 : Brahmanas & Aranyakas A3 : Aranyakas & Upanishads A4 : Upanishads & Mantras	4.0	1.00
Objective Question				
75	75	Which Upanishad states that 'Knowledge is power and ignorance is impotence'. A1 : Chandogya A2 : Mundaka A3 : Brhadaranyaka A4 : Katha	4.0	1.00
Objective Question				
76	76	'An Essay towards a new theory of Vision' is written by A1 : Hume A2 : Kant A3 : Berkeley A4 : Hegel	4.0	1.00
Objective Question				
77	77	'No wrong apprehension is entirely baseless' is ascribed by A1 : Vatsyana A2 : Udayana A3 Rumania	4.0	1.00

		: A4 Sankara :		
Objective Question				
78	78	Kumarila's Theory of Error is A1 Akhyati : A2 Sat khyati : A3 Viparitakhyati : A4 Anyatha khyati :	4.0	1.00
Objective Question				
79	79	Mimamasakas upholds A1 parathapramanyavada : A2 svathapramanyavada : A3 both parathapramanya vada & svathapramanya vada : A4 None of these :	4.0	1.00
Objective Question				
80	80	'A defence of commonsense ' is written by A1 Willam James : A2 B.Russell : A3 G.E Moore : A4 Rudolf Carnap :	4.0	1.00
Objective Question				
81	81	W. T. Stace calls forces in physics fictions. Which of the following does he also believe? A1 Physics should focus on discovering particles such as quarks and leptons instead of forces : A2 Some physical laws that use the term force are true :	4.0	1.00

		<p>A3 We can't compare Einstein's concept of the force of gravity with Newton's</p> <p>:</p> <p>A4 We can understand how causation works at the atomic level using forces</p> <p>:</p>		
Objective Question				
82	82	<p>Creation is a double process it is firstly descent of the Spirit into the worldly form..... Ascent of the worldly form to its original status" is the statement by</p> <p>A1 Swami Vivekananda</p> <p>:</p> <p>A2 K.C.Bhattacharya</p> <p>:</p> <p>A3 Ramana Maharsi</p> <p>:</p> <p>A4 Sri Aurobindo</p> <p>:</p>	4.0	1.00
Objective Question				
83	83	<p>How does Rudolf Carnap distinguish empirical laws from theoretical laws ?</p> <p>A1 Empirical laws are more general than theoretical laws</p> <p>:</p> <p>A2 Empirical laws are more well established than theoretical laws</p> <p>:</p> <p>A3 Theoretical laws contain different kinds of terms than empirical laws</p> <p>:</p> <p>A4 Theoretical laws eventually become empirical laws</p> <p>:</p>	4.0	1.00
Objective Question				
84	84	<p>According to Plato</p> <p>A1 the eternal reality consists of Forms</p> <p>:</p> <p>A2 the eternal reality consists of objects</p> <p>:</p> <p>A3 the eternal reality consists of souls</p> <p>:</p> <p>A4 there is nothing called eternal reality</p> <p>:</p>	4.0	1.00
Objective Question				
85	85	<p>" Pure Reason is boundless not because it is infinitely extended in Space & Time but because of it is beyond Space and Time" is the statement by</p> <p>A1 Swami Vivekananda</p> <p>:</p>	4.0	1.00

		<p>A2 Sri Aurobindo :</p> <p>A3 K.C.Bhattacharya :</p> <p>A4 Ramana Maharsi :</p>		
Objective Question				
86	86	<p>The source of Visistadvaita is</p> <p>A1 Prasthanatrya and Nalayiradivya-prabadham :</p> <p>A2 Prasthanatrya alone :</p> <p>A3 Nalayiradivya-prabadham alone :</p> <p>A4 Jataka :</p>	4.0	1.00
Objective Question				
87	87	<p>“Visnoso paramapadam” occurs in</p> <p>A1 Yujur veda :</p> <p>A2 Rg veda :</p> <p>A3 tantra :</p> <p>A4 gita :</p>	4.0	1.00
Objective Question				
88	88	<p>Quantity and quality of the propositions of a syllogism determine</p> <p>A1 validity of the syllogism :</p> <p>A2 mood of the syllogism :</p> <p>A3 figure of the syllogism :</p> <p>A4 fallacy of the syllogism :</p>	4.0	1.00
Objective Question				
89	89	In the destructive dilemma	4.0	1.00

		<p>A1 affirm the consequents in the minor premise :</p> <p>A2 deny the consequents in the minor premise :</p> <p>A3 affirm the antecedents in the minor premise :</p> <p>A4 deny the antecedents in the minor premise :</p>		
Objective Question				
90	90	<p>The special contribution of Madhvacharya is</p> <p>A1 Doctrine of Maya :</p> <p>A2 doctrine of Moksa :</p> <p>A3 theory of damned souls :</p> <p>A4 Theory of God :</p>	4.0	1.00
Objective Question				
91	91	<p>The treatise Abhidhammakosa is written by</p> <p>A1 Vasubandhu :</p> <p>A2 Nagarjuna :</p> <p>A3 Aryadeva :</p> <p>A4 Chandrakirti :</p>	4.0	1.00
Objective Question				
92	92	<p>Nothing comes out of nothing '<i>ex nihilo nihil fit</i>' is the essence of which noble truth of Buddha</p> <p>A1 Dukkha :</p> <p>A2 Dukkha samudaya :</p> <p>A3 Dukkha nirodha gamini pratipat :</p> <p>A4 Dukkha nirodha :</p>	4.0	1.00

Objective Question				
93	93	<p>Existentialism does not propose to explain the world; it aims is to explain man and help to face the world, which existentist</p> <p>A1 : Heidegger</p> <p>A2 : Jasper</p> <p>A3 : Nietzsche</p> <p>A4 : Sartre</p>	4.0	1.00
Objective Question				
94	94	<p>Kant ascribes to which type of Idealism</p> <p>A1 : Subjective Idealism</p> <p>A2 : Objective Idealism</p> <p>A3 : Phenomonenalistc Idealism</p> <p>A4 : Absolute Idealism</p>	4.0	1.00
Objective Question				
95	95	<p>Wrong identification of the Self with the body, senses, and mind, in Advaita is</p> <p>A1 : <i>adhyasa</i></p> <p>A2 : <i>avidya</i></p> <p>A3 : <i>maya</i></p> <p>A4 : <i>aviveka</i>.</p>	4.0	1.00
Objective Question				
96	96	<p>Nagarjuna belongs to which school of Buddhism</p> <p>A1 : Yogacara</p> <p>A2 : Madhyamika</p> <p>A3 : Vaibhasika</p> <p>A4 : Sautrantka</p>	4.0	1.00

		:		
Objective Question				
97	97	<p><i>The Saktas</i> are worshippers of</p> <p>A1 : <i>Surya</i></p> <p>A2 : <i>Siva</i></p> <p>A3 : <i>Sakti</i></p> <p>A4 : <i>Ganesa</i></p>	4.0	1.00
Objective Question				
98	98	<p>According to Nyaya-vaisheshika qualities are related to substance by</p> <p>A1 : Samyoga</p> <p>A2 : Tadatmya</p> <p>A3 : Svarupa</p> <p>A4 : Samvaya</p>	4.0	1.00
Objective Question				
99	99	<p><i>Tractatus Logico Philosophicus</i> is written by</p> <p>A1 : G. E. Moore</p> <p>A2 : B. Russell</p> <p>A3 : L. Wittgenstein</p> <p>A4 : Descartes</p>	4.0	1.00
Objective Question				
100	100	<p>“Arise, Awake and Stop not till the goal is reached” is taken from the following Upanishad</p> <p>A1 : Kena</p> <p>A2 : Katha</p> <p>A3 : Isa</p>	4.0	1.00

		A4 Prasna :		
--	--	----------------	--	--