



ENTRANCE EXAMINATION FOR ADMISSION, MAY 2010.

M.Phil./Ph.D. (PHILOSOPHY)

COURSE CODE : 253/120

Register Number :

Signature of the Invigilator
(with date)

COURSE CODE : 253/120

Time : 2 Hours

Max : 400 Marks

Instructions to Candidates :

1. Write your Register Number within the box provided on the top of this page and fill in the page 1 of the answer sheet using pen.
2. Do not write your name anywhere in this booklet or answer sheet. Violation of this entails disqualification.
3. Read each question carefully and shade the relevant answer (A) or (B) or (C) or (D) in the relevant box of the ANSWER SHEET using HB pencil.
4. Avoid blind guessing. A wrong answer will fetch you -1 mark and the correct answer will fetch 4 marks.
5. Do not write anything in the question paper. Use the white sheets attached at the end for rough works.
6. Do not open the question paper until the start signal is given.
7. Do not attempt to answer after stop signal is given. Any such attempt will disqualify your candidature.
8. On stop signal, keep the question paper and the answer sheet on your table and wait for the invigilator to collect them.
9. Use of Calculators, Tables, etc. are prohibited.

1. According to the law of excluded middle
 - (A) a proposition is both true and false
 - (B) a proposition must be either true and false
 - (C) a proposition cannot be both true or false
 - (D) a proposition is always true
2. In A proposition
 - (A) subject is distributed and predicate is undistributed
 - (B) both subject and predicate are distributed
 - (C) both subject and predicate are undistributed
 - (D) subject is undistributed and predicate is distributed

3. Match the following

List-I

List-II

- | | |
|-------------------|----------------------------------|
| (a) A proposition | 1. Some men are mortal |
| (b) E proposition | 2. Some snakes are not poisonous |
| (c) I proposition | 3. All crows are black |
| (d) O proposition | 4. No mammal is a reptile |

Code :

(a) (b) (c) (d)

- | |
|-------------|
| (A) 1 2 3 4 |
| (B) 3 4 1 2 |
| (C) 3 2 4 1 |
| (D) 2 4 3 1 |
4. In a deductive syllogism the conclusion consists of
 - (A) major term as subject and minor term as predicate
 - (B) middle term as subject and minor term as predicate
 - (C) minor term as subject and middle term as predicate
 - (D) minor term as subject and major term as predicate
 5. A syllogism in logic consists of

(A) any number of propositions	(B) two premises and a conclusion
(C) more than two premises	(D) less than two premises

6. In a square of opposition
- (A) A & E propositions are contradictory (B) A& E propositions are subaltern
(C) A&E propositions are sub-contrary (D) A&E propositions are contrary
7. The following is one of the rules of a valid syllogism
- (A) The middle term must not be distributed
(B) The major term should not be distributed
(C) The minor term should be distributed
(D) The middle term must be distributed at least once
8. When a single word is used in two different senses the following fallacy occurs
- (A) Amphiboly (B) Ambiguity
(C) Equivocation (D) Significance
9. Inductive inference proceeds from
- (A) Particulars to generalizations
(B) Generalizations to particulars
(C) Particulars to particulars
(D) Generalizations to generalizations
10. In obversion we change the
- (A) quality of the given proposition
(B) quantity of the given proposition
(C) both quality and quantity of the given proposition
(D) just syntactic structure of the proposition
11. The following is the argument form of the compound proposition 'Rama is intelligent and Gopal is hardworking'
- (A) R & G (B) P & Q (C) I & H (D) Ir & Hg

12. The following is the rule of simplification

(A) $p \& q$

P

(B) $p \vee q$

P

(C) p

$p \vee q$

(D) p

$p \& q$

13. In predicate logic the proposition 'Raghu is courageous and Mohan is punctual' is symbolized in the following way

(A) $R \& M$

(B) $P \& Q$

(C) $Rc \& Mp$

(D) $Cr \& Pm$

14. Predicate calculus deals with the

(A) structure of a proposition

(B) internal structure of a proposition

(C) structure of an argument

(D) semantic structure of an argument

15. The three important properties of an axiom system are

(A) independence, completeness, and consistency

(B) completeness, independence and cogency

(C) cogency, completeness and logical

(D) logical, completeness, and consistency

16. Rta fundamentally represents

(A) cosmic order

(B) duty

(C) temporality

(D) obligation

17. Match the following

<i>List-I</i>	<i>List-II</i>
(a) Jainism	1. <i>Anirvacanīya-khyāti</i>
(b) Buddhism	2. <i>Videha-mukti</i>
(c) Advaita Vedānta	3. <i>Pratītya-samutpāda</i>
(d) Viśiṣṭādvaita	4. <i>Anekānta-vāda</i>
(a) (b) (c) (d)	
(A) 4 3 1 2	
(B) 3 4 2 1	
(C) 2 4 3 1	
(D) 3 2 1 4	

18. The *puruṣārthas* include

- | | |
|---|--|
| (A) <i>kāma, dharma, artha, and dāna</i> | (B) <i>dharma, artha, mokṣa and dāna</i> |
| (C) <i>dharma, artha, kāma, and mokṣa</i> | (D) <i>dāna, artha, kāma, and mokṣa</i> |

19. The *Bhagavadgītā* teaches us to practice

- | | |
|--------------------------|-----------------------------|
| (A) <i>kāmya-karma</i> | (B) <i>nitya -karma</i> |
| (C) <i>niškāma-karma</i> | (D) <i>naimittika-karma</i> |

20. The end portions of the Veda are known as the

- | | |
|----------------------|---------------------|
| (A) <i>upaniṣads</i> | (B) <i>ārṇyakas</i> |
| (C) <i>brāhmanas</i> | (D) <i>mantras</i> |

21. The ultimate goal of Buddhism is to attain

- | | |
|---------------|--------------------|
| (A) knowledge | (B) <i>nirvāṇa</i> |
| (C) monkhood | (D) prosperity |

22. The Self (Ātman) according to the Vedāntic systems is

- | | |
|--------------|-----------------------|
| (A) immortal | (B) mortal |
| (C) temporal | (D) an aspect of body |

23. The author of *Mīmāṃsā-sūtra* is
 (A) Jaimini (B) Patanjali
 (C) Pāṇini (D) Madhvācārya
24. According to Cārvaka, consciousness is the
 (A) product of five elements (B) product of mind
 (C) product of matter (D) product of mind and matter
25. The following element is not accepted by Cārvaka
 (A) water (B) fire (C) ether (D) air
26. Match the following
 (a) *Aṇu* 1. *Anastikāya*
 (b) *Man* 2. *Pudgala*
 (c) *Kāla* 3. *Guṇa*
 (d) *Cetanā* 4. *Traśa*
 (a) (b) (c) (d)
 (A) 1 2 3 4
 (B) 2 4 1 3
 (C) 3 1 4 2
 (D) 4 3 2 1
27. According to Jainism, the inanimate substances include
 (A) *dharma, ākāśa and pudgala*
 (B) *dharma and adharma*
 (C) *dharma, adharma, ākāśa and pudgala*
 (D) *ākāśa and pudgala*
28. The soul of a living thing is as big as its body is the view of
 (A) Buddhism (B) Advaita (C) Nyāya (D) Jainism
29. *Nayavāda* tries to establish that
 (A) truth is relative to our standpoints (B) truth remains same at all points
 (C) truth is nowhere (D) truth is subjective

30. *Pratītya-samutpāda* is derived from the
 (A) first noble truth of Buddhism (B) second noble truth of Buddhism
 (C) third noble truth of Buddhism (D) fourth noble truth of Buddhism
31. Which among the following implies the Buddhist conception of Universals?
 (A) Universals are eternal and they have their own existence
 (B) Universals are simple objective ideas found in individuals
 (C) Universals are simple quality-less names of things
 (D) Universals are class essence inhere in individuals
32. According to the Buddha, the cause of *avidyā* is
 (A) *viññāna* (B) *samskāra* (C) *jarāmarāṇa* (D) *jāti*
33. Which of the following is not included in *ārya-aṣṭāṅga-mārga*?
 (A) *samyag dṛiṣṭi* (B) *samyag karmānta*
 (C) *samyag bhoga* (D) *samyag samkalpa*
34. The founder of the *Sūnya-vāda* school of Buddhism is
 (A) Gangeśa (B) Samkara (C) Nāgārjuna (D) Dinnāga
35. Match the following
- | | |
|-----------------|--|
| (a) Mādhyamika | 1. External objects are perceived by us |
| (b) Yogācāra | 2. External objects are inferred |
| (c) Vaibhāṣika | 3. External objects are mere ideas of mind |
| (d) Sautrāntika | 4. External objects are indescribable |
- Codes :
- | | | | |
|-------|-----|-----|-----|
| (a) | (b) | (c) | (d) |
| (A) 1 | 2 | 3 | 4 |
| (B) 2 | 1 | 4 | 3 |
| (C) 4 | 3 | 1 | 2 |
| (D) 3 | 4 | 2 | 1 |

36. According to Buddhist epistemology, the genuine source of knowledge is

- (A) *savikalpaka pratyakṣa*
- (B) *nirvikalpaka pratyakṣa*
- (C) *śabda*
- (D) *anumāna*

37. Match the following

- | | |
|---------------|----------------|
| (a) Nyāya | 1. Anātma-vāda |
| (b) Buddhism | 2. Hetvābhāsa |
| (c) Sāṅkhya | 3. Abhāva |
| (d) Vaiśeṣika | 4. Jāṇa |

Codes :

- | | | | | |
|-----|-----|-----|-----|-----|
| | (a) | (b) | (c) | (d) |
| (A) | 4 | 3 | 2 | 1 |
| (B) | 3 | 2 | 1 | 4 |
| (C) | 4 | 1 | 3 | 2 |
| (D) | 2 | 1 | 4 | 3 |

38. The following *pramāṇa* is not acceptable to Nyāya

- (A) *arthāpatti* (B) *pratyakṣa* (C) *śabda* (D) *anumāna*

39. The middle term in Nyāya *anumāna* is called

- (A) *liṅga* (B) *sādhya* (C) *aṇu* (D) *vyāpti*

40. In Nyāya logic *asiddha* is a fallacy of

- | | |
|--------------------------|-------------------------|
| (A) unproved major term | (B) unproved minor term |
| (C) unproved middle term | (D) unproved conclusion |

41. *Pramāṇa* in Indian epistemology implies

- | | |
|--------------------------------|------------------------------|
| (A) means of knowledge | (B) valid means of knowledge |
| (C) means of invalid knowledge | (D) the things to be known |

42. The visual sense according to Nyāya is composed of
 (A) fire (B) air (C) ether (D) water
43. In pūrvāvat anumāna we infer
 (A) the unperceived effect from a perceived cause
 (B) the unperceived cause from a perceived effect
 (C) imperceptible cause from perceptible effects
 (D) not on the basis of causation, but on uniformity of co-existence
44. The author of *Vaiśeṣika-sūtra* is
 (A) Akṣapāda Gotama (B) Patanjali
 (C) Kapila (D) Kaṇāda
45. The following is not accepted as a *padārtha* by Vaiśeṣika school
 (A) *karma* (B) *samyoga* (C) *sāmānya* (D) *abhāva*
46. According to Nyāya-Vaiśeṣika, *sāmānya* abides in
 (A) quality, relation and particular (B) substance, quality and action
 (C) substance only (D) none
47. According to Nyaya logic implication is brought under
 (A) *Kevalānvayi* (B) *Kevalavyātireki*
 (C) *Anvayavyātireki* (D) *Samānyato'ṛṣṭa*
48. The three *guṇas* of *Prakṛti* of Sāṅkhya are
 (A) *sattva, rajas and dharma* (B) *sattva, rajas, and karma*
 (C) *sattva, rajas, and tamas* (D) *sattva, dharma, and tamas*
49. *Puruṣa*, according to Sāṅkhya is
 (A) the principle of pure consciousness (B) the principle of action
 (C) the principle of non-action (D) the principle of ignorance
50. Sāṅkhya's *satkārya-vāda* is also known as
 (A) *prakṛti-pariṇāma-vāda* (B) *vivarta-vāda*
 (C) *ārambha-vāda* (D) *brahma-pariṇāma-vāda*

51. Samadhi in which meditator and the object of meditation are completely fused together is known as
 (A) *śavitarka samādhi* (B) *samprajñata samādhi*
 (C) *asamprajñata samādhi* (D) *sāsmīta samādhi*
52. Which of the following is the Prābhākara's definition of valid knowledge?
 (A) apprehension (*anubhūti*)
 (B) uncontradicted apprehension
 (C) produced by the causes that are free from defects
 (D) both uncontradicted apprehension and produced by the causes that are free from defects
53. Kumārila admits the following *pramāṇas*
 (A) *pratyakṣa, anumāna, śabda, upamāna, arthāpatti and anupalabdhi*
 (B) *pratyakṣa, anumāna, śabda, upamāna, and arthāpatti*
 (C) *pratyakṣa, anumāna, śabda, upamāna, and anupalabdhi*
 (D) *pratyakṣa, anumāna, śabda, and upamāna,*
54. Mīmāṃsā accepts
 (A) *Svataṁ apramāṇya-vāda* (B) *Parataṁ apramāṇya-vāda*
 (C) *Parataṁ svapramāṇya-vāda* (D) None of the above
55. According to Mīmāṃsā
 (A) *dharma is karma* (B) *karma is dharma*
 (C) *dharma leads to liberation* (D) *karma is secondary*
56. According to Advaita Vedānta, *māyā* has the
 (A) power of projection and destruction
 (B) power of concealment and destruction
 (C) power of concealment and projection
 (D) power of concealment
57. Īśvara, according to Advaita Vedānta, is
 (A) Brahman associated with *māyā*
 (B) *Jīva* associated with *māyā*
 (C) *Nirguṇa* Brahman
 (D) God independent of Brahman

58. Śaṅkara holds that essentially the individual self (*jīva*) is
 (A) same as *māya* (B) same as *avidyā*
 (C) same as Brahman/Ātman (D) same as Īśvara
59. The empirical objects, according to Advaita Vedānta are
 (A) real(*sat*)
 (B) unreal(*asat*)
 (C) both real and unreal(*sadasat-vilakṣaṇa*)
 (D) non-existent (*tucca*)
60. The notion of *dharma-bhūta-jñāna* is introduced by
 (A) Rāmānuja (B) Śaṅkara (C) Madhva (D) Vallabha
61. According to Rāmānuja, Brhman is qualified by
 (A) *cit* and *acit* (B) *acit* and *māyā*
 (C) *cit* and *jīva* (D) *cit* and *māyā*
62. The path of liberation, according to Viśiṣṭādvaita is
 (A) *Karma mārga* (B) *Bhakti-mārga*
 (C) *Jañāna-mārga* (D) *Yoga-mārga*
63. Madhva accepts the following *pramāṇas*
 (A) *pratyakṣa* and *upamāna*
 (B) *pratyakṣa* and *śabda*
 (C) *pratyakṣa*, *anumāna* and *śabda*
 (D) *pratyakṣa*, *anumāna* and *anupalabdi*
64. According to Madhva
 (A) God is the author of the Veda
 (B) God is the great binder and collector of the Veda
 (C) God is the great teacher of the Veda
 (D) God is the mere protector of the Veda
65. The Doctrine of the Mean is advocated by
 (A) Plato (B) Socrates (C) Aristotle (D) Thales

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66. The philosophy of Epicurus is associated with
 (A) hedonism (B) intuitionism
 (C) emotivism (D) prescriptivism
67. According to G.E. Moore
 (A) good is definable (B) the good is indefinable
 (C) good is indefinable (D) good does not exist
68. The greatest happiness to the greatest number is the slogan of
 (A) utilitarianism (B) intuitionism
 (C) ethical prescriptivism (D) ethical naturalism
69. Who among the following insisted on the quality of pleasure?
 (A) G.E. Moore (B) J.S. Mill
 (C) Jeremy Bentham (D) David Hume
70. "Act only on that maxim whereby thou canst at the same time will that it should become a universal law" is the view advocated by
 (A) Kant (B) Rousseau (C) Hegel (D) Marx
71. The following the chief advocate of emotivism
 (A) L. Wittgenstein (B) B. Russell
 (C) A. J. Ayer (D) R.M. Hare
72. Which of the following are the classical theories of punishment?
 (A) retributive theory, reformatory theory and deterrent theory
 (B) retributive theory and reformatory theory
 (C) deterrent theory and capital punishment
 (D) deterrent theory and reformatory theory
73. "Morality consists in the recovery of our lost inner harmony" is the view of
 (A) Plato (B) Aristotle (C) Kant (D) J.S. Mill
74. In his *Leviathan* Hobbes writes
 (A) man by nature is good
 (B) man is partly good and partly bad
 (C) man by nature is divine
 (D) man by nature is selfish and brutish

75. The following are true of Descartes' dualism
1. mind and body exist independent of each other
 2. mind and body interact with each other in the pineal gland of the human body
 3. body is dependent on mind
 4. the chief attribute of mind is thinking
- Choose the correct answer
- (A) 2 and 3 (B) 1 and 2 (C) 2, 3, and 4 (D) 1, 2, and 4
76. The author of *Ethics* is
- (A) Spinoza (B) Hume (C) Berkeley (D) Leibniz
77. Match the following
- | | |
|---------------|--|
| (a) Descartes | 1. An Essay concerning Human Understanding |
| (b) Hume | 2. Discourse on Method |
| (c) Locke | 3. An Enquiry Concerning Human Understanding |
| (d) Berkeley | 4. The Dialogues between Hylas and Pheionous |
- Codes :
- | | | | | |
|-----|-----|-----|-----|-----|
| | (a) | (b) | (c) | (d) |
| (A) | 2 | 3 | 1 | 4 |
| (B) | 1 | 2 | 3 | 4 |
| (C) | 3 | 4 | 1 | 2 |
| (D) | 4 | 1 | 3 | 2 |
78. Spinoza held that
- (A) God and Substance are one (B) God and Nature are one
- (C) God, Substance and Nature are one (D) Substance and Nature are one
79. In his Epistemology, Leibniz made a distinction between
- (A) relations of ideas and matters of fact
- (B) is and ought
- (C) a priori and a posteriori
- (D) contingent truths and necessary truths
80. The doctrine of monadology is associated with
- (A) Hume (B) Berkeley (C) Descartes (D) Leibniz

81. The following are true of Locke's empiricism
1. mind is a *table rasa*
 2. there are no innate ideas
 3. there is *a priori* knowledge
 4. both primary and secondary qualities are subjective
- Choose the correct answer :
- (A) 1 and 4 (B) 2 and 3 (C) 2 and 4 (D) 1 and 2
82. "To be is to be perceived" is the fundamental slogan of
- (A) Berkeley (B) Locke (C) Hume (D) Leibniz
83. About the nature of substratum Locke held
- (A) I know that what it is
 - (B) I know not what it is
 - (C) I know that it is composed of qualities
 - (D) I know that it is not composed of qualities
84. Causation , according to Hume is
- (A) based on the regularity in phenomena
 - (B) based on contiguity and succession in time
 - (C) based on coexists of events
 - (D) based on habit and custom
85. The following are true of Kant's transcendental philosophy
1. Judgment's constitute knowledge
 2. Synthetic *a priori* judgments are possible
 3. Causation is based on empirical necessity
 4. Concepts without percepts are empty and percepts without concepts are blind
- Choose the correct answer :
- (A) 1,2 and 3 (B) 1,2 and 4 (C) 2,3, and 4 (D) None
86. According to Kant " All bodies have extension" is
- (A) an analytic judgment
 - (B) a synthetic judgment
 - (C) an *a priori* judgment
 - (D) a synthetic *a priori* judgment

87. Kant's deontic ethics is often compared with
 (A) Jaina ethics (B) Buddhist ethics
 (C) Mīmāṃsā ethics (D) *Niṣkāmakarma* of the *Gītā*
88. Kant held that
 (A) things-in-themselves are knowable
 (B) things-in-themselves are unknowable
 (C) things-in-themselves are *a priori*
 (D) things-in-themselves are *a posteriori*
89. Match the following
- | | |
|----------------|--|
| (a) Kant | 1. Man is measure of everything |
| (b) Hegel | 2. Above the starry heavens there is moral law within |
| (c) Marx | 3. All real is rational and all rational is real |
| (d) Protagoras | 4. Philosophers have only interpreted the world however the need is to change it |
- Codes :
- | | (a) | (b) | (c) | (d) |
|-----|-----|-----|-----|-----|
| (A) | 1 | 2 | 3 | 4 |
| (B) | 1 | 3 | 2 | 4 |
| (C) | 2 | 3 | 4 | 1 |
| (D) | 3 | 2 | 4 | 1 |
90. The father of Western philosophy is
 (A) Anaximander (B) Democritus (C) Leucippus (D) Thales
91. According to Descartes the criterion of truth consists in
 (A) clarity (B) distinctness
 (C) clarity and distinctness (D) rationale
92. The contingent truths, according to Leibniz, are subjected to
 (A) the law of sufficient reason (B) the law of identity
 (C) the law of contradiction (D) the law of excluded middle
93. The highest reality, according to Hegel can be reached
 (A) by means of sense-experience
 (B) by means of reason
 (C) by the triadic movement of thought process
 (D) by means of meditation

94. Which of the following are the Kantian categories of understanding?
- (A) of relation, of modality, of quantity, and of motion
 - (B) of quantity, of quality, of relation, and of modality
 - (C) of quantity, of quality, of modality, and of motion
 - (D) of quantity, of quality, of space and of time
95. Kant's Copernican Revolution in philosophy is
- (A) that mind must approach objects to know what they are
 - (B) that objects must approach mind in order to be known at all
 - (C) that mind and objects must equally approach each other to be known
 - (D) that mind is a passive unit or repository of ideas
96. "Reason must approach the nature not as a pupil but as a judge" is the view of
- (A) Hegel
 - (B) Kant
 - (C) Locke
 - (D) Fichte
97. According to Hegel, there are three stages in the logical development. They are
- (A) subjective mind, objective mind and absolute god
 - (B) objective mind, absolute god and self
 - (C) subjective mind, objective mind and absolute spirit
 - (D) subjective mind, objective mind and reason
98. Philosophy of Karl Marx is popularly known as
- (A) materialism
 - (B) naïve materialism
 - (C) dialectical materialism
 - (D) vulgar materialism
99. According to Kant, space and time are
- (A) percepts
 - (B) concepts
 - (C) forms of intuition
 - (D) sensations
100. The philosophical doctrine that doubts the very existence of knowledge is known as
- (A) skepticism
 - (B) solipsism
 - (C) nihilism
 - (D) phenomenalism