ENTRANCE EXAMINATION FOR ADMISSION, MAY 2011.
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. Epistemology is concerned with  
   (A) problems of reality  (B) problems of mind  
   (C) problems of society  (D) scope and aim of knowledge

2. The following philosopher is known as pantheist  
   (A) Descartes  (B) Plato  
   (C) Spinoza  (D) Leibniz

3. According to Descartes, the attribute of matter is  
   (A) thinking  (B) extension  
   (C) reflection  (D) deduction

4. Leibniz’s monads are  
   (A) spiritual entities  (B) material entities  
   (C) occasions  (D) sense-impressions

5. The notion of ‘unmoved mover’ was introduced by  
   (A) Socrates  (B) Hegel  
   (C) Aristotle  (D) Plato

6. According to Heraclitus, the reality is  
   (A) permanent  (B) under constant flux  
   (C) indeterminate  (D) void

7. Primary qualities, according to John Locke, are  
   (A) objective  (B) subjective  
   (C) neither subjective nor objective  (D) metaphysical

8. ‘To be is to be perceived’ is an important slogan of  
   (A) Hume  (B) Locke  
   (C) Berkeley  (D) Descartes

9. The distinction between noumena and phenomena was made by  
   (A) Kant  (B) Marx  
   (C) Hegel  (D) Mill
10. According to Plato, Ideas are
   (A) real               (B) imaginary
   (C) carbon copies of objects   (D) fictitious

11. Zeno is known for his
   (A) ideas on matter       (B) logic
   (C) paradoxes            (D) metaphors

12. The father of modern Western philosophy is
   (A) Descartes            (B) Spinoza
   (C) Hegel               (D) Descartes

13. According to Berkeley, both primary and secondary qualities are
   (A) unreal               (B) real
   (C) primary             (D) subjective

14. The seminal work of John Locke is
   (A) *An Enquiry Concerning Human Understanding*
   (B) *An Essay Concerning Human Understanding*
   (C) *Principles of Human knowledge*
   (D) *Dialogues on Natural Religion*

15. The famous statement “Concepts without percepts are empty; and percepts without concepts are blind” is made by
   (A) Hume               (B) Kant
   (C) Hegel             (D) Marx

16. Formal logic is basically concerned with
   (A) validity           (B) truth
   (C) truth and validity (D) laws of thought

17. Deduction is a reasoning process that starts from
   (A) particulars to generalizations  (B) simple to complexity
   (C) generalizations to particulars (D) complexity to simples

18. In the square of opposition the propositions A and 0 are
   (A) sub-contraries    (B) subalterns
   (C) contraries       (D) contradictories
19. The following is one of the forms of immediate inference
   (A) inversion (B) inference
   (C) deduction (D) dilemma

20. According to the law of excluded middle, a proposition
   (A) must be either true or false (B) is either true or false
   (C) is true if it is true (D) is neither true nor false

21. Ethics deals with
   (A) standards of morality (B) moral obligation
   (C) ultimate reality (D) scope of knowledge

22. According to G.E. Moore, good is
   (A) definable (B) indefinable
   (C) pleasure (D) spiritual

23. The ultimate goal of Buddhism is to attain
   (A) Knowledge (B) nirvāṇa
   (C) Monkhood (D) Prosperity

24. *Nicomachian Ethics* was written by
   (A) Plato (B) Pythagoras
   (C) Socrates (D) Aristotle

25. The statement "Know thyself" was made by
   (A) Socrates (B) Plato
   (C) Aristotle (D) Heraclitus

26. 'Eat, drink and be merry' is the famous slogan of
   (A) Epicures (B) Socrates
   (C) Plato (D) Aristotle

27. According to utilitarianism
   (A) the greatest happiness to the smallest number
   (B) the greatest happiness to the greatest number
   (C) good is the sole pleasure
   (D) good is desirable
28. “Finding the nature of good life is an intellectual task” is the statement of
   (A) Socrates  (B) Plato
   (C) Aristotle  (D) Plotinus

29. The founder of stoicism was
   (A) Zeno  (B) Parmenides
   (C) Heraclitus  (D) Pythagoras

30. Utilitarianism is represented by
   (A) Jeremy Bentham and G.E. Moore  (B) G.E. Moore and I.A. Prichard
   (C) Jeremy Bentham and J.S. Mill  (D) G.E. Moore and J.S. Mill

31. The notion of ‘categorical imperative’ was introduced by
   (A) Kant  (B) Spinoza
   (C) Leibniz  (D) Russell

32. ‘Naturalistic fallacy’ is the notion introduced by
   (A) J.S. Mill  (B) G.E. Moore
   (C) B. Russell  (D) L. Wittgenstein

33. “Duty for duty sake” falls under the category of
   (A) applied ethics  (B) absolutist ethics
   (C) ethical intuitionism  (D) deontic ethics

34. The famous social contact theorists are
   (A) Hobbes, Rousseau and Kant  (B) Hobbes, Locke and Kant
   (C) Locke, Rousseau and Kant  (D) Hobbes, Locke and Rousseau

35. The notion of ‘golden mean’ was introduced by
   (A) Aristotle  (B) Plato
   (C) Rousseau  (D) Kant

36. The author of On Liberty is
   (A) Locke  (B) J.S. Mill
   (C) Rousseau  (D) Kant
37. J.S. Mill insisted on
   (A) quantitative pleasure   (B) pleasure
   (C) qualitative pleasure  (D) happiness

38. The philosophy of Karl Marx is known as
   (A) dialectical materialism  (B) historical materialism
   (C) naïve materialism     (D) vulgar materialism

39. Hegel applied dialectics as a method to
   (A) reason  (B) matter
   (C) spirit    (D) idea

40. Existence precedes the essence is the slogan of
   (A) Martin Heidegger  (B) Soren Kierkegaard
   (C) Jean Paul Sartre (D) Gabriel Marcel

41. The author of *Critique of Pure reason* is
   (A) Kant    (B) Hegel
   (C) Karl Marx (D) Martin Heidegger

42. Berkeley's philosophy is known as
   (A) subjective idealism  (B) objective idealism
   (C) transcendental idealism  (D) idealism

43. According to Leibniz, monads are
   (A) material entities    (B) fleeting
   (C) spiritual  (D) extended substances

44. The author of *Confessions* is
   (A) St. Anselm   (B) St. Aquinas
   (C) St. Moses   (D) St. Augustine

45. St. Anselm is known for his
   (A) ontological proof (B) cosmological proof
   (C) teleological proof   (D) causal proof
46. ‘Knowledge is power’ is the famous statement of
   (A) Immanuel Kant  (B) Karl Marx
   (C) Jean Paul Sartre  (D) Francis Bacon

47. William James is a
   (A) pragmatist  (B) existentialist
   (C) logical positivist  (D) empiricist

48. The notion of ‘philosopher-king’ is the notion introduced by
   (A) Aristotle  (B) Socrates
   (C) Plato  (D) Zeno

49. The author of *Prince* is
   (A) Machiavelli  (B) Plato
   (C) J.S. Mill  (D) Jeremy Bentham

50. The famous statement ‘cogito ergo sum’ is made by
   (A) Locke  (B) Hume
   (C) Descartes  (D) Berkeley

51. The Vedas are divided into
   (A) *karmakānda* and *jñānakānda*  (B) *karmakānda* and the Upaniṣads
   (C) *jñānakanda* and the Āranyakas  (D) the Āranyakas and the Upaniṣads

52. According to the Upaniṣads, the ultimate reality is
   (A) Īśvara  (B) Brahman
   (C) māyā  (D) Puruṣa

53. *Prasthānatrayi* includes the following:
   (A) the Upaniṣads, the *Brahmasūtra* and the *Bhagavadgītā*
   (B) the Upaniṣads, the *Brahmasūtra* and the Vedas
   (C) the Vedas, the *Brahmasūtra* and the *Bhagavadgītā*
   (D) the Upaniṣads, the Vedas and the *Bhagavadgītā*

54. The *puruṣārthas* are
   (A) dharma, artha and kāma  (B) dharma, kāma and mokṣa
   (C) dharma, artha, kāma, and mokṣa  (D) artha, kāma and mokṣa
55. *Rta* is popularly known as
   (A) first principle  (B) the beginning
   (C) cosmic moral order  (D) the first person

56. Jñānakānda consists of
   (A) the āranyakas and the upaniṣads  (B) the samhitas and the upaniṣads
   (C) the samhitas and the brāhmaṇas  (D) the brāhmaṇas and the upaniṣads

57. According to Cārvāka, the four elements of nature consist of
   (A) earth, water, fire and ether  (B) air, water, fire and ether
   (C) earth, water, fire and air  (D) earth, air, fire and ether

58. Cārvāka represents
   (A) materialism  (B) idealism  (C) realism  (D) occultism

59. Induction is the leap in the dark, according to
   (A) Buddhism  (B) Jainism  (C) Cārvāka  (D) Vedānta

60. The distinction between *jīva* and *ajīva* is found in the metaphysics of
   (A) Buddhism  (B) Cārvāka  (C) Nyāya  (D) Jainism

61. The soul is as big as the physical body is the view of
   (A) Jainism  (B) Buddhism  (C) Sāmkhya  (D) Vaiśeṣika

62. The Doctrine of Dependent Origination of Buddhism is derived from the
   (A) first Noble Truth  (B) second Noble Truth
   (C) third Noble Truth  (D) fourth Noble Truth

63. The Buddha is primarily a
   (A) philosopher  (B) metaphysician
   (C) moral teacher  (D) mendicant

64. Buddhists are popularly known as
   (A) materialists  (B) idealists  (C) no-soul theorists  (D) realists

65. The author of *Vaiśeṣika-sūtra* is
   (A) Aksapada Gotama  (B) Kanada
   (C) Sankara  (D) Jaimini

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66. The view that cause pre-exists in the effect is known as
   (A) satkāryavāda  (B) anekāntavāda
   (C) asatkāryavāda  (D) anirvacantyavāda

67. The founder of sūnya-vāda sect of Buddhism is
   (A) Vasubandhu  (B) Nāgārjuna
   (C) Dharmakīrti  (D) Dinnāga

68. The word “jina” means
   (A) to master  (B) to relieve
   (C) to observe  (D) to conquer

69. The Jaina metaphysics is
   (A) idealistic  (B) realistic
   (C) pluralistic  (D) realistic and pluralistic

70. According to Buddhism, reality is
   (A) impermanent  (B) permanent
   (C) one  (D) multiple

71. The following pramāṇa is not acceptable to Nyāya
   (A) perception  (B) non-apprehension
   (C) inference  (D) verbal testimony

72. Nyāya is primarily interested in
   (A) metaphysics  (B) logic and epistemology
   (C) soteriology  (D) atomism

73. Prakṛiti, according to Sāṅkhya, is composed of
   (A) atoms  (B) five elements
   (C) sattva, rajas and tamas  (D) sattava and rajas

74. The author of the Sāṅkhya-sūtra is
   (A) Kapila  (B) Gotama
   (C) Kanāda  (D) Jaimini
75. The *aṣṭāṅga-yoga* of Patanjali does not include
   (A) yama                  (B) niyama
   (C) pratyāhāra           (D) dṛṣṭi

76. According to Vaiśeṣika, the *padārthas* are
   (A) seven                (B) eight
   (C) ten                  (D) five

77. According to Vaiśeṣika there are no atoms of
   (A) water                (B) fire
   (C) ether                (D) air

78. In Nyāya inference, *sādhyas* represents
   (A) major term          (B) minor term
   (C) middle term         (D) reason

79. Nyāya reduces *arthāpatti* or implication to
   (A) perception          (B) inference
   (C) verbal testimony    (D) comparison

80. *Jñānalakṣaṇa*, according to Nyāya, is
    (A) ordinary perception
    (B) mediate perception
    (C) immediate and extraordinary perception
    (D) indeterminate perception

81. According to Prabhākara Mīmāṃsā, there are
    (A) five pramāṇas       (B) six pramāṇas
    (C) four pramāṇas       (D) three pramāṇas

82. Dharma is identical with karma is the slogan of
    (A) Mīmāṃsā              (B) Nyāya
    (C) Advaita              (D) Dvaita

83. *Paratahprāmāṇyavāda* is advocated by
    (A) Advaita              (B) Dvaita
    (C) Mīmāṃsā              (D) Buddhism
84. *Anirvacanīyakhyāti* is advocated by
   (A) Viśiṣṭādvaita  (B) Advaita
   (C) Dvaita        (D) Mīmāmsā

85. Jīva is essentially the same as Brahman/Ātman is the view of
   (A) Śaṅkara         (B) Rāmānuja
   (C) Madhva          (D) Vallbha

86. Brahman is qualified by *cit* and *acit* is the view of
   (A) Patānjali      (B) Kapila
   (C) Rāmānuja       (D) Śaṅkara

87. *Prasthānatrayi* includes
   (A) the Vedas and the Upaniṣads
   (B) the Upaniṣads and Āraṇyakas
   (C) the Upaniṣads, the *Brahma-sūtra* and the Bhagavadgītā
   (D) the *Brahma-sūtra* and the Bhagavadgītā

88. The Brahman, according to Advaita is
   (A) *nirguṇa* Brahman  (B) *saguṇa* Brahman
   (C) Brahman associated with māyā  (D) Brahman qualified by *cit* and *acit*

89. Rāmānuja believes in
   (A) jīvanmukti      (B) videhamukti
   (C) kaivalya        (D) samādhi

90. The philosophy of Dvaita stands for
   (A) strict monism    (B) monotheism
   (C) pluralism        (D) dualism

91. "Do not preach religion to a hungry man" is the statement of
   (A) Gandhi          (B) Vivekananda
   (C) Tagore          (D) Iqbal

92. According to Gandhi, truth is
   (A) God             (B) love
   (C) reality         (D) self-luminous
93. The author of the *Gītānjali* is
(A) Tagore  (B) Radhakrishnan
(C) Sri Aurobindo  (D) Gandhi

94. The *puruṣārthas* include
(A) *dharma, artha, māyā* and *kāma*  (B) *dharma, avidyā, artha* and *mokṣa*
(C) *dharma, karma, artha* and *mokṣa*  (D) *dharma, artha, kāma* and *mokṣa*

95. According to Sri Aurobindo, the supreme reality is
(A) Brahman  (B) Ātman
(C) *sat, cit, ānanda*  (D) God

96. Radhakrishnan held that Śruti is
(A) intellectual intuition  (B) intuition
(C) intellect  (D) vision

97. The notion of ‘trusteeship’ was introduced by
(A) Gandhi  (B) Raja Ram Mohan Roy
(C) Patel  (D) Rajaji

98. Ārya Samāj was founded by
(A) Swāmi Vivekananda  (B) Raja Ram Mohan Roy
(C) Swāmi Agnivesh  (D) Swāmi Dayananda Saraswati

99. The author of *My Experiments with Truth* is
(A) Gandhi  (B) Tagore
(C) Vivekananda  (D) Ramakrishna Paramahamsa

100. Ramakrishna Paramahamsa is a
(A) mystic  (B) realist
(C) idealist  (D) agnostic