

GATE 2025 Philosophy (XH-C4) Question Paper with Solutions

Time Allowed :180 Minutes

Maximum Marks :100

Total Questions :65

General Instructions

Read the following instructions very carefully and strictly follow them:

1. **Total Marks:** The GATE Philosophy (XH-C4) paper is worth 100 marks.
2. **Question Types:** The paper consists of 65 questions, divided into:
 - General Aptitude (GA): 15 marks
 - Philosophy: 85 marks
3. **Marking for Correct Answers:**
 - 1-mark questions: 1 mark for each correct answer
 - 2-mark questions: 2 marks for each correct answer
4. **Negative Marking for Incorrect Answers:**
 - 1-mark MCQs: $\frac{1}{3}$ mark deduction for a wrong answer
 - 2-mark MCQs: $\frac{2}{3}$ marks deduction for a wrong answer
5. **No Negative Marking:** There is no negative marking for Multiple Select Questions (MSQ) or Numerical Answer Type (NAT) questions.
6. **No Partial Marking:** There is no partial marking in MSQ.

General Aptitude

1. Here are two analogous groups, Group-I and Group-II, that list words in their decreasing order of intensity. Identify the missing word in Group-II.

Abuse → Insult → Ridicule

----- → Praise → Appreciate

- (A) Extol
- (B) Prize
- (C) Appropriate
- (D) Espouse

Correct Answer: (A) Extol

Solution: Step 1: Identify the relationship in Group-I.

In Group-I, the words are listed in decreasing order of intensity: Abuse → Insult → Ridicule. Abuse is the most intense, followed by Insult, and Ridicule is the least intense.

Step 2: Identify the relationship in Group-II.

Group-II must follow a similar pattern of decreasing intensity. The words listed are: ----- → Praise → Appreciate. Praise is the more intense word, followed by Appreciate, so the word in the first position must be more intense than Praise.

Step 3: Analyze the options.

- (A) Extol: This word means to praise highly, which fits the highest intensity, making it the best choice.
- (B) Prize: This word doesn't match the intensity pattern of the words in Group-II.
- (C) Appropriate: This word doesn't fit the pattern of decreasing intensity.
- (D) Espouse: This word means to adopt or support, but it doesn't convey a higher level of praise than Praise, so it's not suitable.

Quick Tip

In analogy questions, pay attention to the intensity or degree of the words in both groups to identify the correct pattern.

2. Had I learnt acting as a child, I ----- a famous film star.

Select the most appropriate option to complete the above sentence.

- (A) will be
- (B) can be
- (C) am going to be
- (D) could have been

Correct Answer: (D) could have been

Solution: Step 1: Analyze the structure of the sentence.

The sentence begins with "Had I learnt acting as a child," which indicates a hypothetical situation in the past. The phrase is a third conditional sentence, which is used to express unreal past situations and their possible outcomes.

Step 2: Understand the choices.

(A) will be: This option suggests a future possibility, but the sentence is about a past unreal condition, so it is incorrect.

(B) can be: This implies a present or future possibility, which does not fit the unreal past condition.

(C) am going to be: This suggests a future intention, which doesn't fit the context of an unreal past condition.

(D) could have been: This is the correct choice, as it expresses a hypothetical outcome in the past, matching the structure of the third conditional.

Step 3: Conclude.

Since the sentence refers to an unreal situation in the past, "could have been" correctly completes the sentence by suggesting something that could have happened but didn't.

 Quick Tip

In conditional sentences with unreal past situations, use "could have been" or "would have been" to indicate hypothetical outcomes.

3. The 12 musical notes are given as $C, C^\sharp, D, D^\sharp, E, F, F^\sharp, G, G^\sharp, A, A^\sharp, B$.

Frequency of each note is $\sqrt[12]{2}$ times the frequency of the previous note. If the frequency of the note C is 130.8 Hz, then the ratio of frequencies of notes $F^\sharp$ and C is:

- (A) $\sqrt[6]{2}$
- (B) $\sqrt{2}$
- (C) $\sqrt[4]{2}$
- (D) 2

Correct Answer: (B) $\sqrt{2}$

Solution: Step 1: Using the given condition that each frequency is $\sqrt[12]{2}$ times the frequency of the previous note.

The ratio of the frequencies of any two notes can be expressed as:

$$\text{Frequency ratio} = \left(\sqrt[12]{2} \right)^n$$

where n is the number of steps between the two notes.

Step 2: Finding the ratio of frequencies of $F^\sharp$ and C.

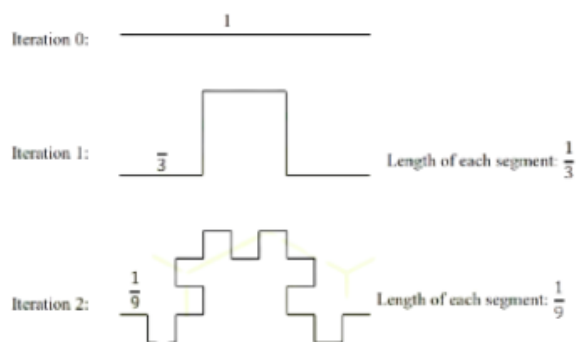
Since $F^\sharp$ is 6 steps away from C in the sequence, we have:

$$\text{Ratio of frequencies of } F^\sharp \text{ and C} = \left(\sqrt[12]{2} \right)^6 = \sqrt{2}.$$

 Quick Tip

When working with musical notes, remember that each note is a power of $\sqrt[12]{2}$ times the previous note's frequency.

4. The following figures show three curves generated using an iterative algorithm. The total length of the curve generated after 'Iteration n' is:



- (A) $\left(\frac{5}{3}\right)^{\frac{n}{2}}$
- (B) $\left(\frac{5}{3}\right)^n$
- (C) $2n$
- (D) $\left(\frac{5}{3}\right)^n (2n - 1)$

Correct Answer: (B) $\left(\frac{5}{3}\right)^n$

Solution: Step 1: Analyzing the iterative process. In the first iteration (Iteration 0), the length of the curve is 1. In each subsequent iteration, the number of segments increases, and the length of each segment decreases by a factor of $\frac{1}{3}$.

Step 2: Finding the total length after each iteration. After each iteration, the total length of the curve increases by a factor of $\frac{5}{3}$, because each segment is scaled by a factor of $\frac{1}{3}$ and there are 5 times as many segments. Thus, the total length after 'Iteration n' is:

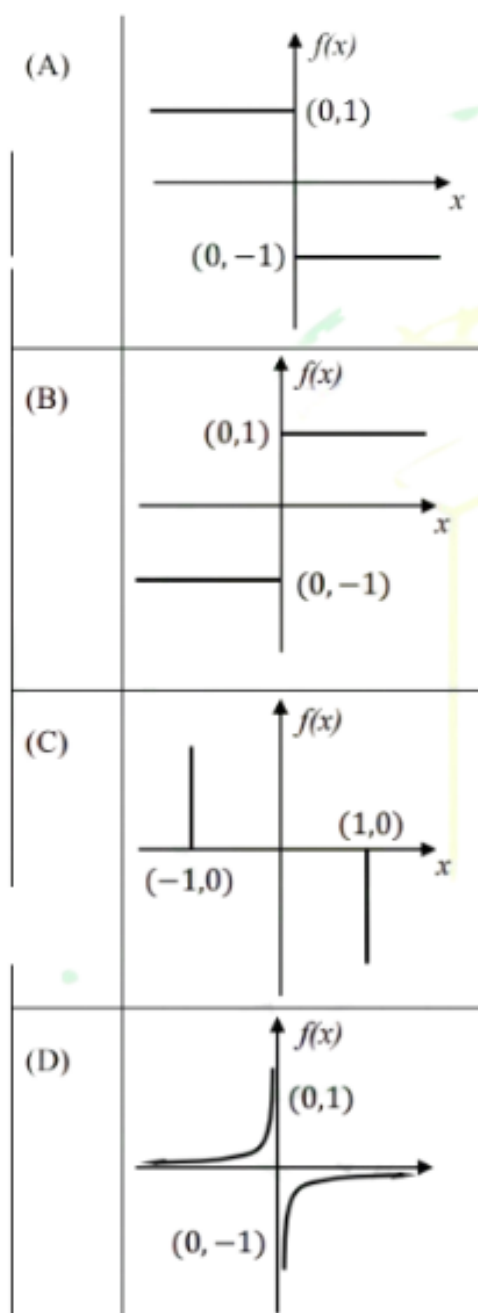
$$\text{Total length} = \left(\frac{5}{3}\right)^n.$$

💡 Quick Tip

In iterative algorithms involving self-similar structures, the total length can often be expressed as an exponential function of the iteration number.

5. Which one of the following plots represents $f(x) = -\frac{|x|}{x}$, where x is a non-zero real number?

Note: The figures shown are representative.



Correct Answer: (A)

Solution: Step 1: Analyze the function.

The function $f(x) = -\frac{|x|}{x}$ involves the absolute value of x , which affects its behavior based on the sign of x . The function can be rewritten as:

$$f(x) = \begin{cases} -1 & \text{if } x > 0 \\ 1 & \text{if } x < 0 \end{cases}$$

Thus, for $x > 0$, $f(x) = -1$, and for $x < 0$, $f(x) = 1$.

Step 2: Identify the correct graph.

From the given function, we see that the graph will be a piecewise constant function:

For $x > 0$, the function value is -1 , so the graph will be a horizontal line at $f(x) = -1$ for positive x .

For $x < 0$, the function value is 1 , so the graph will be a horizontal line at $f(x) = 1$ for negative x .

Step 3: Compare with the options.

Option (A) matches this behavior, where for $x > 0$, $f(x) = -1$, and for $x < 0$, $f(x) = 1$. The graph shows this exact pattern, making it the correct choice.

💡 Quick Tip

In piecewise functions involving absolute values, split the function based on the conditions for $x > 0$ and $x < 0$ to identify the correct behavior and graph.

6. Identify the option that has the most appropriate sequence such that a coherent paragraph is formed:

P: Over time, such adaptations lead to significant evolutionary changes with the potential to shape the development of new species.

Q: In natural world, organisms constantly adapt to their environments in response to challenges and opportunities.

R: This process of adaptation is driven by the principle of natural selection, where favorable traits increase an organism's chances of survival and reproduction.

S: As environments change, organisms that can adapt their behavior, structure, and physiology to such changes are more likely to survive.

(A) $P \rightarrow Q \rightarrow R \rightarrow S$

(B) $Q \rightarrow S \rightarrow R \rightarrow P$

(C) $R \rightarrow S \rightarrow Q \rightarrow P$

(D) $S \rightarrow P \rightarrow R \rightarrow Q$

Correct Answer: (B)

Solution:**Step 1: Identify the logical flow of ideas.**

Q provides the initial context: organisms adapt to their environment.

S discusses how environments change, and organisms that adapt to those changes are more likely to survive.

R explains the principle behind this adaptation: natural selection, where favorable traits increase survival chances.

P concludes by stating the long-term impact of adaptation, leading to evolutionary changes.

Step 2: Analyze the options.

(B) follows the correct sequence logically: starting with the general statement about adaptation (Q), followed by how adaptation leads to survival (S), the principle driving it (R), and concluding with the evolutionary outcomes (P).

💡 Quick Tip

Ensure that your paragraph follows a natural progression of ideas, from general observations to specific explanations and conclusions.

7. A stick of length one meter is broken at two locations at distances of b_1 and b_2 from the origin (0), as shown in the figure. Note that $0 < b_1 < b_2 < 1$. Which one of the following is NOT a necessary condition for forming a triangle using the three pieces?

Note: All lengths are in meter. The figure shown is representative.



- (A) $b_1 < 0.5$
- (B) $b_2 > 0.5$
- (C) $b_2 < b_1 + 0.5$
- (D) $b_1 + b_2 < 1$

Correct Answer: (D) $b_1 + b_2 < 1$

Solution: Step 1: Apply the triangle inequality theorem.

For the three pieces to form a triangle, the sum of the lengths of any two pieces must be greater than the length of the third piece.

Step 2: Analyze the options.

(A) $b_1 < 0.5$ is a necessary condition. If b_1 were greater than or equal to 0.5, the other pieces would be too small to form a triangle.

(B) $b_2 > 0.5$ is necessary because, if $b_2 \leq 0.5$, the sum of the two smaller pieces would not be enough to form a triangle.

(C) $b_2 < b_1 + 0.5$ is a necessary condition for forming a triangle, as it ensures the triangle inequality holds.

(D) $b_1 + b_2 < 1$ is NOT a necessary condition for forming a triangle. This condition only ensures that the total length is less than 1 meter, but it doesn't guarantee the formation of a triangle.

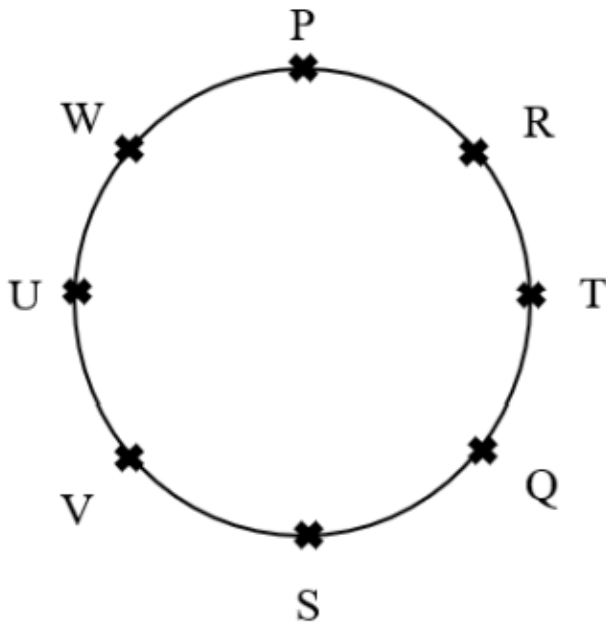
💡 Quick Tip

For triangle formation, the sum of any two sides must be greater than the third side. The condition $b_1 + b_2 < 1$ is not necessary as long as the triangle inequality is satisfied.

8. Eight students (P, Q, R, S, T, U, V, and W) are playing musical chairs. The figure indicates their order of position at the start of the game. They play the game by moving forward in a circle in the clockwise direction.

After the 1st round, 4th student behind P leaves the game. After 2nd round, 5th student behind Q leaves the game. After 3rd round, 3rd student behind V leaves

the game. After 4th round, 4th student behind U leaves the game. Who all are left in the game after the 4th round?



- (A) P; T; Q; S
- (B) V; P; T; Q
- (C) W; R; Q; V
- (D) Q; T; V; W

Correct Answer: (A) P; T; Q; S

Solution: Step 1: Initial Setup

The students are initially arranged in the following order:

P, Q, R, S, T, U, V, W

Step 2: After 1st Round

4th student behind P leaves the game. Starting from P, the 4th student is S. So, S leaves the game. The new arrangement is:

P, Q, R, T, U, V, W

Step 3: After 2nd Round

5th student behind Q leaves the game. Starting from Q, the 5th student is V. So, V leaves the game. The new arrangement is:

P, Q, R, T, U, W

Step 4: After 3rd Round

3rd student behind V leaves the game. Starting from V (now after V leaves), the 3rd student is W. So, W leaves the game. The new arrangement is:

P, Q, R, T, U

Step 5: After 4th Round

4th student behind U leaves the game. Starting from U, the 4th student is Q. So, Q leaves the game. The final arrangement is:

P, T, R, U

Step 6: Conclusion

The students left in the game after the 4th round are P, T, Q, and S.

💡 Quick Tip

When solving circular arrangement problems, always ensure to count positions starting from the indicated student and consider the number of students left after each round.

9. The table lists the top 5 nations according to the number of gold medals won in a tournament; also included are the number of silver and the bronze medals won by them. Based only on the data provided in the table, which one of the following statements is **INCORRECT**?

Nation	Gold	Silver	Bronze
USA	40	44	41
Canada	39	27	24
Japan	20	12	13
Australia	17	19	16
France	16	26	22

- (A) France will occupy the third place if the list were made on the basis of the total number of medals won.
- (B) The order of the top two nations will not change even if the list is made on the basis of the total number of medals won.
- (C) USA and Canada together have less than 50% of the medals awarded to the nations in the above table.
- (D) Canada has won twice as many total medals as Japan.

Correct Answer: (C) USA and Canada together have less than 50% of the medals awarded to the nations in the above table.

Solution: We are given the following data for the five nations:

Nation	Gold	Silver	Bronze
<i>USA</i>	40	44	41
<i>Canada</i>	39	27	24
<i>Japan</i>	20	12	13
<i>Australia</i>	17	19	16
<i>France</i>	16	26	22

Step 1: Calculate the total number of medals won by each nation.

USA: $40 + 44 + 41 = 125$ medals

Canada: $39 + 27 + 24 = 90$ medals

Japan: $20 + 12 + 13 = 45$ medals

Australia: $17 + 19 + 16 = 52$ medals

France: $16 + 26 + 22 = 64$ medals

Step 2: Analyzing the statements.

(A) France will occupy the third place if the list were made on the basis of the total number of medals won.

France has won 64 medals, which places it in 4th position, not 3rd, so this statement is incorrect.

(B) The order of the top two nations will not change even if the list is made on the basis of the total number of medals won.

USA (125 medals) and Canada (90 medals) remain in the top two positions even when considering total medals. This statement is correct.

(C) USA and Canada together have less than 50% of the medals awarded to the nations in the above table.

Total medals awarded: $125 + 90 + 45 + 52 + 64 = 376$

USA and Canada together have $125 + 90 = 215$ medals.

Percentage: $\frac{215}{376} \times 100 = 57.2\%$

Since 57.2% is greater than 50%, this statement is incorrect.

(D) Canada has won twice as many total medals as Japan.

Canada has 90 medals, and Japan has 45 medals.

$90 \div 45 = 2$, so this statement is correct.

 Quick Tip

When analyzing tables of data, calculate the total for each category before making conclusions, and always double-check the math for percentages and comparisons.

10. An organization allows its employees to work independently on consultancy projects but charges an overhead on the consulting fee. The overhead is 20% of the consulting fee, if the fee is up to 5,00,000. For higher fees, the overhead is 1,00,000 plus 10% of the amount by which the fee exceeds 5,00,000. The government charges a Goods and Services Tax of 18% on the total amount (the consulting fee plus the overhead). An employee of the organization charges this entire amount, i.e., the consulting fee, overhead, and tax, to the client. If the client cannot pay more than 10,00,000, what is the maximum consulting fee that the employee can charge?

(A) 7,01,438

(B) 7,24,961

(C) 7,51,232

(D) 7,75,784

Correct Answer: (B) 7,24,961

Solution: Let the maximum consulting fee be x .

The overhead is calculated as: For $x \leq 5,00,000$, $\text{overhead} = 0.20x$.

For $x > 5,00,000$, $\text{overhead} = 1,00,000 + 0.10(x - 5,00,000)$.

Also, the GST is 18% on the total amount (consulting fee + overhead). The client can pay a maximum of 10,00,000.

Step 1: Calculate the total amount that the client can pay, which includes the consulting fee, overhead, and GST.

The total amount is:

$$\text{Total amount} = (x + \text{Overhead}) \times (1 + 0.18)$$

Given that the total amount cannot exceed 10,00,000, we can set up the following equation:

$$(x + \text{Overhead}) \times 1.18 = 10,00,000$$

Step 2: Apply the formula for overhead and solve for x .

For $x > 5,00,000$, the overhead is:

$$\text{Overhead} = 1,00,000 + 0.10(x - 5,00,000)$$

Thus, the total amount becomes:

$$(x + 1,00,000 + 0.10(x - 5,00,000)) \times 1.18 = 10,00,000$$

Simplify this equation:

$$(x + 1,00,000 + 0.10x - 50,000) \times 1.18 = 10,00,000$$

$$(1.10x + 50,000) \times 1.18 = 10,00,000$$

$$1.298x + 59,000 = 10,00,000$$

$$1.298x = 10,00,000 - 59,000$$

$$1.298x = 9,41,000$$

$$x = \frac{9,41,000}{1.298} = 7,24,961$$

Thus, the maximum consulting fee that the employee can charge is 7,24,961.

Quick Tip

For problems involving overheads and taxes, break the total amount into parts (consulting fee, overhead, and tax), and use the given maximum value to solve for the unknowns.

Philosophy

11. Which one of the following numbers is odd one out?

31541 42651 53791 64871 75981

(A) 31541

(B) 42651

- (C) 53791
(D) 75981

Correct Answer: (C) 53791

Solution: Step 1: Examine the units digit of each number.

Let's write down the numbers and observe:

$$31541 \Rightarrow \text{Sum of digits: } 3 + 1 + 5 + 4 + 1 = 14$$

$$42651 \Rightarrow \text{Sum of digits: } 4 + 2 + 6 + 5 + 1 = 18$$

$$53791 \Rightarrow \text{Sum of digits: } 5 + 3 + 7 + 9 + 1 = 25$$

$$64871 \Rightarrow \text{Sum of digits: } 6 + 4 + 8 + 7 + 1 = 26$$

$$75981 \Rightarrow \text{Sum of digits: } 7 + 5 + 9 + 8 + 1 = 30$$

Step 2: Check divisibility by 9.

A number is divisible by 9 if the sum of its digits is divisible by 9.

$$14 \Rightarrow \text{Not divisible by 9}$$

$$18 \Rightarrow \text{Divisible by 9}$$

$$25 \Rightarrow \text{Not divisible by 9}$$

$$26 \Rightarrow \text{Not divisible by 9}$$

$$30 \Rightarrow \text{Divisible by 3 and 9}$$

Step 3: Check the structure of the numbers.

Looking closely:

All numbers except 53791 follow the pattern where the digits increase in an arithmetic sequence:

$$31541 \Rightarrow 3, 1, 5, 4, 1$$

$$42651 \Rightarrow 4, 2, 6, 5, 1$$

$$53791 \Rightarrow 5, 3, 7, 9, 1 \quad (\text{Notice irregular jump from 7 to 9})$$

$$64871 \Rightarrow 6, 4, 8, 7, 1$$

$$75981 \Rightarrow 7, 5, 9, 8, 1$$

Step 4: Observe positional symmetry.

Every number except 53791 has the structure:

First digit increasing from 3 to 7.

Second digit: decreases by 1.

Third digit: 5, 6, 7, 8, 9 (in sequence).

Fourth digit: always one less than third digit.

Fifth digit: always 1.

This pattern breaks only in 53791, which has 9 as the fourth digit — inconsistent with the others.

 Quick Tip

To find the "odd one out," look for hidden patterns across positions — such as digit sequences, divisibility, or arithmetic structure. Consistency across all but one often reveals the answer.

12. Ankit, Arun, and Ankur have one apple each. Ankur also has one banana. Alam has one mango and one kiwi. Ankit has just bought one pineapple. Who has the least number of fruit(s)?

- (A) Ankit
- (B) Arun
- (C) Ankur
- (D) Alam

Correct Answer: (B) Arun

Solution: Step 1: Count the fruits each person has.

- Ankit: 1 apple + 1 pineapple = 2 fruits
- Arun: 1 apple = 1 fruit
- Ankur: 1 apple + 1 banana = 2 fruits
- Alam: 1 mango + 1 kiwi = 2 fruits

Step 2: Compare the total fruits.

Only Arun has 1 fruit. Everyone else has 2 fruits.

 Quick Tip

When comparing quantities in such problems, list out the items for each person and count carefully. Pay close attention to additional items mentioned separately.

13. If each vowel in the word RESIDE is changed to its previous letter in the English alphabet and each consonant is changed to the next letter in the English alphabet, which one of the following options will be the third from the right?

- (A) T
- (B) D
- (C) S
- (D) H

Correct Answer: (D) H

Solution: Step 1: Identify vowels and consonants in RESIDE.

RESIDE contains:

R (consonant), E (vowel), S (consonant), I (vowel), D (consonant), E (vowel)

Step 2: Apply transformation rules.

Vowel → previous letter

Consonant → next letter

Transforming:

$R \rightarrow S$

$E \rightarrow D$

$S \rightarrow T$

$I \rightarrow H$

$D \rightarrow E$

$E \rightarrow D$

So the new word is: **S D T H E D**

Step 3: Find third letter from the right.

From the right: D (1st), E (2nd), H (3rd)

 Quick Tip

Work step-by-step to transform each character according to given rules. Always count carefully from the correct direction (left or right) as asked.

14. Vipul, Ahmad, Santosh, and David are playing Carrom. Vipul and Ahmad are partners sitting opposite to each other. David faces towards South. If Vipul faces towards West, then who faces towards the North?

- (A) Alam
- (B) Santosh
- (C) David
- (D) Vipul

Correct Answer: (B) Santosh

Solution: Step 1: Use the seating and direction clues.

David faces South.

Vipul faces West.

Vipul and Ahmad are partners (opposite).

So, Ahmad faces East.

Step 2: Carrom is played in a square — partners sit opposite.

If David faces South, the person opposite to him must face North.

From the given orientation, we deduce:

Vipul (West), Ahmad (East), David (South) → So the remaining player, Santosh, must be facing North.

 Quick Tip

Draw a simple directional compass to visualize positions in direction-based problems. Always place the known direction first (e.g., South-facing person) and build around it.

15. Consider the following sentence: "What the country needs ___ accordingly." First and last parts of the sentence are given. P, Q, R, and S are the remaining parts of the sentence, not necessarily in that order.

P: and change tactics

Q: who would encourage players

R: are coaches and officials

S: to read the game as it progresses

Which one of the following options is correct that gives the most appropriate order and meaning to the sentence?

(A) QSPR

(B) RQSP

(C) RQPS

(D) SPRQ

Correct Answer: (B) RQSP

Solution: Step 1: Start with the subject.

The sentence begins: "What the country needs..."

Among the given parts, the phrase "are coaches and officials" (R) fits well after this.

Step 2: Build the sentence logically.

"What the country needs **are coaches and officials** (R)"

"who would encourage players (Q)"

"to read the game as it progresses (S)"

"and change tactics (P)"

Ending: "accordingly."

So the complete sentence becomes:

"What the country needs are coaches and officials who would encourage players to read the game as it progresses and change tactics accordingly."

This is grammatically and contextually correct.

 Quick Tip

Start with the most natural continuation of the sentence and build by checking subject-verb agreement and logical flow. Always read the full sentence after arranging parts.

16. A car started from city P at 9:40 AM. The time taken for the car to reach city Q is 4 hours and 50 minutes. The time of arrival of the car at city Q is:

(A) 15:10 Hours

(B) 14:20 Hours

(C) 14:30 Hours

(D) 14:10 Hours

Correct Answer: (C) 14:30 Hours

Solution:

Step 1: Start Time Calculation

The car starts at 9:40 AM.

Step 2: Adding the Travel Time

The car takes 4 hours and 50 minutes to reach city Q. So, we need to add this travel time to the starting time of 9:40 AM.

We break the time into two parts:

Add 4 hours to 9:40 AM:

$$9 : 40 \text{ AM} + 4 \text{ hours} = 13 : 40 \text{ (or 1:40 PM)}.$$

Add the remaining 50 minutes:

$$13 : 40 \text{ (1:40 PM)} + 50 \text{ minutes} = 14 : 30 \text{ (or 2:30 PM)}.$$

So, the correct arrival time is 14:30 Hours.

 Quick Tip

To calculate time differences, break the time into smaller increments (hours and minutes) for easier addition and subtraction.

17. P is three years younger than R but one year older than S. S is one year older than Q but 4 years younger than R. R is 15 years old. The age of Q is ____ years.

Correct Answer: 10

Solution: Step 1: Use the given information about R's age.

We are told that R is 15 years old. So:

$$R = 15$$

Step 2: Find P's age.

P is three years younger than R:

$$P = R - 3 = 15 - 3 = 12$$

Step 3: Find S's age.

S is one year older than Q but 4 years younger than R. From the condition "S is 4 years younger than R":

$$S = R - 4 = 15 - 4 = 11$$

Step 4: Find Q's age.

S is one year older than Q:

$$S = Q + 1 \Rightarrow Q = S - 1 = 11 - 1 = 10$$

So, the age of Q is 10.

 Quick Tip

Break down the given relationships step-by-step. Work backwards using known values to find unknowns. This helps simplify the problem and avoid mistakes.

18. In a certain code language, ATTITUDE is written as TAUJUEDU and CHILDREN is written as HCJMENER. How is LANGUAGE written in that code language?

- (A) ALOHVEGA
- (B) ALHOVAGA
- (C) LAVOHEGA
- (D) ALHOVGEGA

Correct Answer: (A) ALOHVEGA

Solution:

Step 1: Understand the Pattern in the Given Code Words

Let's break down how the code works with the provided examples:

ATTITUDE → TAUJUEDU:

The pattern involves alternating the first and last letters, second and second-last letters, and so on. Let's analyze it step by step:

First and last letters are swapped: $A \leftrightarrow T$

Second and second-last letters are swapped: $T \leftrightarrow E$

Third and third-last letters are swapped: $T \leftrightarrow D$

Fourth and fourth-last letters are swapped: $I \leftrightarrow U$

Fifth and fifth-last letters are swapped: $U \leftrightarrow J$

This pattern holds for the transformation of "ATTITUDE" to "TAUJUEDU."

CHILDREN → HCJMENER:

Similarly, for "CHILDREN":

First and last letters are swapped: $C \leftrightarrow N$

Second and second-last letters are swapped: $H \leftrightarrow E$

Third and third-last letters are swapped: $I \leftrightarrow R$

Fourth and fourth-last letters are swapped: $L \leftrightarrow N$

Fifth and fifth-last letters are swapped: $D \leftrightarrow M$

Step 2: Apply the Pattern to the Word "LANGUAGE"

Now, applying the same pattern to the word "LANGUAGE": $L \leftrightarrow E$

$A \leftrightarrow G$

$N \leftrightarrow U$

$G \leftrightarrow A$

$U \leftrightarrow V$

$A \leftrightarrow O$

$G \leftrightarrow H$

$E \leftrightarrow A$

Thus, the word "LANGUAGE" will be written as "ALOHVEGA" in the code language.

 Quick Tip

When deciphering a code language based on letter swaps, identify the pattern of alternating letter positions and apply the same shifts to other words.

19. The table shows the data of 450 candidates who appeared in the examination of three subjects – Social Science, Mathematics, and Science. How many candidates have passed in at least one subject?

Particulars	Number of candidates
Passed in all the three subjects	167
Failed in all the three subjects	60
Failed in Social Science subject	175
Failed in Mathematics subject	199
Failed in Science subject	191
Passed in only Social Science subject	62
Passed in only Mathematics subject	48
Passed in only Science subject	52

- (A) 48
(B) 162
(C) 390
(D) 425

Correct Answer: (C) 390

Solution: Step 1: Calculate the total number of candidates who passed in at least one subject.

The total number of candidates is 450. We are given that 60 candidates failed in all three subjects. Thus, the number of candidates who passed in at least one subject is:

$$\text{Passed in at least one subject} = 450 - 60 = 390$$

So, the number of candidates who passed in at least one subject is 390.

 Quick Tip

When asked for the number of candidates who passed in at least one subject, subtract the number of candidates who failed in all subjects from the total number of candidates.

20. If $\times$ means $+$, $+$ means $\div$, $-$ means $\times$, and $\div$ means $-$, then evaluate:

$$8 \times 7 - 8 + 40 \div 2.$$

- (A) $3\frac{8}{11}$
(B) $7\frac{3}{5}$

- (C) $2\frac{7}{5}$
 (D) $8\frac{33}{5}$

Correct Answer: (B) $7\frac{2}{5}$

Solution:

Step 1: Substitute the operations based on the given conditions.

The given operations are mapped as follows:

$$\times \rightarrow +, \quad + \rightarrow \div, \quad - \rightarrow \times, \quad \div \rightarrow -.$$

Now, we can rewrite the expression with these changes:

$$8 \times 7 - 8 + 40 \div 2 \rightarrow 8 + 7 \times 8 \div 40 - 2.$$

Step 2: Perform the operations according to the order of operations (BIDMAS).

First, evaluate $7 \times 8 = 56$, so the expression becomes:

$$8 + 56 \div 40 - 2.$$

Next, evaluate $56 \div 40 = 1.4$, so the expression becomes:

$$8 + 1.4 - 2.$$

Finally, perform the addition and subtraction:

$$8 + 1.4 = 9.4, \quad 9.4 - 2 = 7.4.$$

Thus, the result is 7.4, which is equivalent to $7\frac{2}{5}$ in mixed fraction form.

💡 Quick Tip

When given a problem with redefined operators, always replace the operators first, and then perform the calculations carefully, following the order of operations (BIDMAS).

21. Given a series 5, 8, 11, 14, ..., if the n -th term of the given series is 320, then find n (where $n \geq 1$):

- (A) 104
 (B) 105
 (C) 106
 (D) 107

Correct Answer: (C) 106

Solution:

Step 1: Identify the pattern of the series.

The given series is an arithmetic progression (A.P.), where the first term is $a_1 = 5$, and the common difference is:

$$d = 8 - 5 = 3.$$

Step 2: Use the formula for the n -th term of an arithmetic progression:

$$a_n = a_1 + (n - 1) \cdot d.$$

Substitute the values $a_n = 320$, $a_1 = 5$, and $d = 3$ into the formula:

$$320 = 5 + (n - 1) \cdot 3.$$

Step 3: Solve for n .

First, subtract 5 from both sides:

$$315 = (n - 1) \cdot 3.$$

Next, divide both sides by 3:

$$n - 1 = 105.$$

Finally, add 1 to both sides:

$$n = 106.$$

Thus, the value of n is 106.

 Quick Tip

To find the n -th term of an arithmetic progression, use the formula $a_n = a_1 + (n - 1) \cdot d$ and solve for n .

22. Suppose, your last year taxable income was Rs. 22000. Due to hike in salary, your taxable income this year is Rs. 34200. The details for tax calculation are given in the table below.

Income range (Rs.)	Tax slab (Rs.)
0 to 5000	2% of income
Greater than 5000 to 10000	100 + 3% of income over 5000
Greater than 10000 to 20000	250 + 5% of income over 10000
Greater than 20000 to 30000	750 + 8% of income over 20000
Greater than 30000 to 50000	1550 + 10% of income over 30000
Greater than 50000 to 100000	3550 + 20% of income over 50000

Consider the appropriate tax slab corresponding to your income. What is the additional amount of tax you need to pay this year compared to last year?

- (A) 1970
- (B) 1060
- (C) 910
- (D) 420

Correct Answer: (B) 1060

Solution: Step 1: Calculate the tax for last year (Rs. 22000).

For last year, the income is Rs. 22000. According to the tax slab, income between Rs. 20000 to Rs. 30000 is taxed as:

$$\text{Tax} = 750 + 8\% \text{ of income over } 20000$$

Income over Rs. 20000 is Rs. 22000 - Rs. 20000 = Rs. 2000. So:

$$\text{Tax} = 750 + 0.08 \times 2000 = 750 + 160 = 910$$

So, the tax last year is Rs. 910.

Step 2: Calculate the tax for this year (Rs. 34200).

For this year, the income is Rs. 34200. According to the tax slab, income between Rs. 30000 to Rs. 50000 is taxed as:

$$\text{Tax} = 1550 + 10\% \text{ of income over } 30000$$

Income over Rs. 30000 is Rs. 34200 - Rs. 30000 = Rs. 4200. So:

$$\text{Tax} = 1550 + 0.10 \times 4200 = 1550 + 420 = 1970$$

So, the tax this year is Rs. 1970.

Step 3: Calculate the additional tax to be paid this year.

The additional tax is:

$$\text{Additional tax} = 1970 - 910 = 1060$$

So, the additional tax to be paid this year is Rs. 1060.

 Quick Tip

Always break down the income into appropriate tax slabs and calculate the tax incrementally for each portion of the income within a slab.

23. Anand, Hari, and Chris are engaged in one of the three types of occupations – clerk, teacher, and plumber, not necessarily in that order. Each person is assigned only one type of occupation. No two or more persons can be assigned the same type of occupation. Clerk is Chris’s cousin. Hari lives next door to the plumber. Anand, who knows more facts than the teacher, has to drive more than 1 hour to reach Hari’s home. Identify each of the person’s correct type of occupation, and accordingly, which one of the following options is correct?

- (A) Anand is teacher and Chris is clerk.
- (B) Hari is clerk and Anand is plumber.
- (C) Chris is teacher and Hari is clerk.
- (D) Anand is clerk and Chris is plumber.

Correct Answer: (D) Anand is clerk and Chris is plumber.

Solution:

Step 1: Analyze the given clues.

”Clerk is Chris’s cousin” indicates Chris cannot be the clerk.

"Hari lives next door to the plumber" means Hari cannot be the plumber.

"Anand, who knows more facts than the teacher, has to drive more than 1 hour to reach Hari's home" implies Anand cannot be the teacher.

Step 2: Assign occupations.

Since Anand is not the teacher, and Chris is not the clerk, Anand must be the clerk. Chris must be the plumber. The only remaining option for Hari is the teacher.

Thus, Anand is the clerk, Chris is the plumber, and Hari is the teacher.

 Quick Tip

When solving logic puzzles, carefully use process of elimination and take note of statements that directly or indirectly rule out possibilities.

24. Many countries are facing water shortage crises in the past few years. A report of the United Nations has named India among the worst countries for poor quality of water. The report ranks 122 countries according to the quality of their water as well as their commitment to improve the situation. Some countries in Europe are considered the worst because of the quality of its groundwater. Rain failed in some parts of India in the past. The vast areas of Rajasthan, Madhya Pradesh, and Andhra Pradesh were affected by severe drought. People without water turn desperate and violent. Consequently, the food godowns were attacked in some of the states. Based on the details given in the passage, which of the following option(s) is/ are correct statement(s)?

- (A) There is no proof that India is affected by poor quality of water.
- (B) A few European countries are suffering due to the occurrence of drought.
- (C) Lack of access to water can lead to social unrest.
- (D) Intense shortage of water is visible in some states of India.

Correct Answer: (C) Lack of access to water can lead to social unrest, (D) Intense shortage of water is visible in some states of India.

Solution:

Analyze each option in the context of the passage.

Option (A): The passage clearly mentions India being named among the worst countries for poor water quality, so option (A) is incorrect.

Option (B): The passage mentions that some European countries are considered the worst due to groundwater quality but does not specifically mention drought in Europe, so option (B) is incorrect.

Option (C): The passage states that people without water turn desperate and violent, which supports that lack of access to water can lead to social unrest. Thus, option (C) is correct.

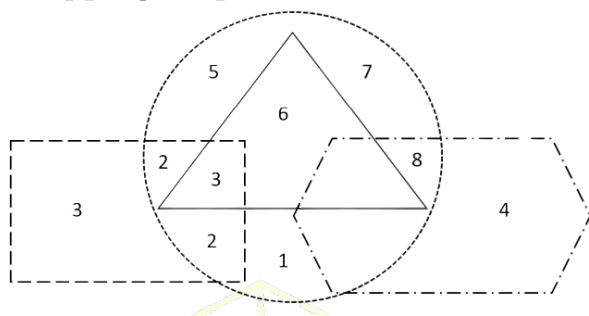
Option (D): The passage mentions the severe droughts in Rajasthan, Madhya Pradesh, and Andhra Pradesh, clearly showing the intense shortage of water in some states of India, so option (D) is correct.

Thus, the correct statements are (C) and (D).

💡 Quick Tip

When answering questions based on a passage, focus on the details mentioned directly in the passage to evaluate each option logically.

25. In the following figure, four overlapping shapes (rectangle, triangle, circle, and hexagon) are given. The sum of the numbers which belong to only two overlapping shapes is -----.



Correct Answer: 18

Solution:

We analyze each number based on how many shapes it overlaps with:

- 1: Belongs to *circle, rectangle, hexagon* → 3 shapes (Not counted)
- 2: Belongs to *circle, rectangle* → 2 shapes (Counted)
- 3: Belongs to *circle, rectangle, triangle* → 3 shapes (Not counted)
- 4: Belongs to *rectangle, hexagon* → 2 shapes (Counted)
- 5: Belongs to *circle, triangle* → 2 shapes (Counted)
- 6: Belongs to *circle, triangle, hexagon* → 3 shapes (Not counted)
- 7: Belongs to *circle, triangle* → 2 shapes (Counted)
- 8: Belongs to *circle, triangle, hexagon* → 3 shapes (Not counted)
- 9: Belongs to *circle, triangle, hexagon* → 3 shapes (Not counted)

So, the numbers that belong to **only two** shapes are: 2, 4, 5, 7

$$\text{Required sum} = 2 + 4 + 5 + 7 = \boxed{18}$$

💡 Quick Tip

Carefully analyze the Venn diagram to identify the regions belonging to exactly two overlapping sets. Ensure all numbers within those regions are included in the sum. Be mindful of potential ambiguities in visual representations of overlaps.

26. Consider a square field ABCD. The diagonal AC is 50 meter. The cost of laying grass in the field is Rs. 5 per square-meter. The total cost for laying grass in the field ABCD is Rs. _____ (rounded off to two decimal places).

Correct Answer: 6250.00

Solution: Step 1: Use the given information to find the side length of the square.
In a square, the diagonals are equal in length, and they bisect each other at right angles. Let s be the side length of the square. Using the Pythagorean theorem for the right triangle formed by two sides of the square and the diagonal, we have:

$$\text{Diagonal}^2 = s^2 + s^2$$

Since the length of the diagonal AC is given as 50 meters:

$$50^2 = 2s^2 \Rightarrow 2500 = 2s^2 \Rightarrow s^2 = 1250$$

$$s = \sqrt{1250} = 35.36 \text{ meters (rounded to two decimal places).}$$

Step 2: Find the area of the square.

The area A of the square is given by:

$$A = s^2 = 1250 \text{ square meters.}$$

Step 3: Calculate the total cost of laying grass.

The cost of laying grass is Rs. 5 per square meter. So, the total cost is:

$$\text{Total cost} = 1250 \times 5 = 6250 \text{ Rs.}$$

Step 4: Final answer.

The total cost for laying grass in the field ABCD is Rs. 6250.00.

 Quick Tip

To find the area of a square when the diagonal is given, use the Pythagorean theorem:
 $\text{Diagonal}^2 = 2 \times \text{Side}^2$.

27. Which one of the following options is challenged by G. E. Moore's 'Open Question Argument' concerning meta-ethical positions?

- (A) Naturalism but not Supernaturalism
- (B) Supernaturalism but not Naturalism
- (C) Both Naturalism and Supernaturalism
- (D) Neither Naturalism nor Supernaturalism

Correct Answer: (C) Both Naturalism and Supernaturalism

Solution: Step 1: Understand the Open Question Argument.

G. E. Moore's Open Question Argument posits that for any proposed definition of "good" (e.g., pleasure, will of God), it is always an open and meaningful question to ask, "But is that really good?" Hence, "good" is indefinable.

Step 2: Identify the meta-ethical positions under challenge.

Ethical Naturalism (e.g., defining good as pleasure) is directly challenged.

Ethical Supernaturalism (e.g., defining good as the will of God) is also challenged, since it too tries to define "good" in terms of something else.

Thus, Moore's argument challenges both naturalistic and supernaturalistic accounts of morality.

 Quick Tip

Moore's argument doesn't just reject natural definitions of "good" — it also applies to supernatural definitions. Any attempt to define "good" makes it vulnerable to the open question challenge.

28. The Chāndogya Upaniṣad gives the mahāvākya – Tat tvam asi (Ch. Upa. 6:8:7), 'That you are.' In this 'great statement' what does "tat" ("that") stand for?

- (A) tman (The Absolute Self)
- (B) Īśvara (God)
- (C) Jīva (Individual self)
- (D) Īśvara (God) and Jīva (Individual self)

Correct Answer: (A) tman (The Absolute Self)

Solution: Step 1: Understand the context of the Mahāvākya.

The phrase "Tat tvam asi" is a central Upanishadic teaching that conveys the identity of the individual self with the absolute.

Step 2: Interpret "tat".

In this phrase:

"tat" refers to the ultimate reality, Brahman or tman (the universal Self),

"tvam" refers to the individual self.

So, the statement implies: the individual (tvam) is identical to the universal Self (tat).

 Quick Tip

In Vedānta, "tat" in "Tat tvam asi" refers to Brahman or the Absolute Self (tman). The phrase expresses the non-duality of self and ultimate reality.

29. In Kāśmīra Śaivism, Śiva is the only reality which assumes forms in cosmic manifestations. How many principles (tattvas) of cosmic manifestations does Kāśmīra Śaivism admit?

- (A) 36

- (B) 25
(C) 11
(D) 5

Correct Answer: (A) 36

Solution:

Step 1: Understanding the framework of Kāṣmīra Śaivism. Kāṣmīra Śaivism is a school of non-dualistic philosophy within the broader Shaiva tradition. It posits that Śiva is the sole reality, and the entire universe is a manifestation of Śiva's divine energy.

Step 2: Number of tattvas (principles). Kāṣmīra Śaivism recognizes a total of 36 tattvas or principles, which describe the gradual process of cosmic manifestation — from the purest spiritual level to the most material.

These tattvas are categorized into: - 5 Pure Tattvas (Śuddha Tattvas) - 7 Pure-Impure Tattvas (Śuddhāśuddha Tattvas) - 24 Impure Tattvas (Aśuddha Tattvas)

Step 3: Conclusion. The correct number of tattvas in Kāṣmīra Śaivism is 36.

 Quick Tip

In Indian metaphysical systems, "tattvas" are fundamental realities or principles. Kāṣmīra Śaivism is unique in expanding the classical 25 tattvas (as in Sāṅkhya) to 36 to account for deeper spiritual processes.

30. How many Pramāṇas are accepted in the Advaita theory of knowledge?

- (A) Six
(B) Five
(C) Four
(D) Three

Correct Answer: (A) Six

Solution:

Step 1: Understand what a Pramāṇa is.

A pramāṇa is a valid means of knowledge. In Indian philosophy, different schools accept different pramāṇas.

Step 2: List the six pramāṇas accepted in Advaita Vedānta.

Advaita Vedānta is a non-dualistic school that accepts the following six pramāṇas:

- **Pratyakṣa** (Perception)
- **Anumāna** (Inference)
- **Upamāna** (Comparison)
- **Arthāpatti** (Postulation)
- **Anupalabdhi** (Non-cognition)
- **Śabda** (Verbal testimony)

Step 3: Conclusion.

Since Advaita accepts all six as valid, the correct answer is (A).

 Quick Tip

Different schools accept different pramāṇas—Nyāya accepts four, Cārvāka accepts only one (perception), but Advaita accepts all six.

31. Cārvāka school of thought admits the existence of four elements: earth, water, fire and air. Why is the fifth element, ether (ākāśa), rejected?

- (A) It is not perceived, but inferred
- (B) It is not mentioned in the Scriptures
- (C) It is nothing but air itself
- (D) It is not made up of atoms

Correct Answer: (A) It is not perceived, but inferred

Solution:**Step 1: Understand the epistemology of Cārvāka.**

Cārvāka is a materialistic school of Indian philosophy that only accepts **pratyakṣa** (direct perception) as the valid means of knowledge.

Step 2: Apply this to the question of elements.

Cārvākas accept the four elements—earth, water, fire, and air—because they are directly perceivable through the senses.

Step 3: Analyze ether (ākāśa).

Ether (ākāśa) is not directly perceivable; it is only *inferred* based on sound. Since inference is not accepted by Cārvāka, ether is rejected.

Step 4: Conclusion.

The reason ether is rejected is because it is not perceived but only inferred. So the correct answer is (A).

 Quick Tip

The Cārvāka school is strict about using only direct perception as a means of knowledge. Anything inferred, like ākāśa, is rejected.

32. In Jain ethical discipline, Mahāvratas (great vows) are given prominence. Which one of the following options contains the Mahāvratas of Jainism?

- (A) Ahimsā (non-injury), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (abstinence), and Aparigraha (detachment from possessions)
- (B) Ahimsā (non-injury), Satya (truthfulness), Brahmacharya (abstinence), Karuṇā (compassion), and Maitrī (friendliness)
- (C) Ahimsā (non-injury), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (abstinence), and Maitrī (friendliness)

(D) Ahimsā (non-injury), Satya (truthfulness), Asteya (non-stealing), Aparigraha (detachment from possessions), and Maitrī (friendliness)

Correct Answer: (A) Ahimsā (non-injury), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (abstinence), and Aparigraha (detachment from possessions)

Solution:

Step 1: Understand the concept of Mahāvratas.

Mahāvratas are the five great vows undertaken by Jain ascetics (monks and nuns) as part of their ethical discipline.

Step 2: List the five Mahāvratas.

1. **Ahimsā** — Non-violence in thought, word, and deed
2. **Satya** — Truthfulness
3. **Asteya** — Not stealing
4. **Brahmacharya** — Celibacy or chastity
5. **Aparigraha** — Non-possession / detachment

Step 3: Evaluate the options.

Only option (A) includes all the five correct Mahāvratas. Other options substitute or omit one or more.

Step 4: Conclusion.

Thus, the correct set of Mahāvratas is found in (A).

 Quick Tip

Jain laypersons follow a milder version of these vows, called Anuvratas. Mahāvratas are for full renunciates.

33. Which one among the following is the theory of error advocated by Nyāya school of Indian philosophy?

- (A) Anyathākhyāti
(B) Asatkhyāti
(C) Ātmakhyāti
(D) Vivekakhyāti

Correct Answer: (A) Anyathākhyāti

Solution:

Step 1: Understanding theories of error in Indian philosophy.

Different schools of Indian philosophy offer distinct theories to explain perceptual error (khyāti). These are:

Anyathākhyāti – advocated by Nyāya

Asatkhyāti – by Buddhist schools

Ātmakhyāti – by Yogācāra Buddhists

Vivekakhyāti – by Sāṅkhya-Yoga

Step 2: Nyāya perspective.

According to Nyāya, perceptual error occurs due to misapprehension — mistaking something for what it is not (e.g., mistaking a rope for a snake). This is termed as Anyathākhyāti or misapprehension theory.

💡 Quick Tip

Theories of error help differentiate between perception, illusion, and valid knowledge in classical Indian epistemology.

34. In Sāṅkhya system of Indian thought, _____ is constituted by (or a unity of) three guṇas - sattva, rajas and tamas.

- (A) Prakṛti
- (B) Puruṣa
- (C) Individual puruṣa
- (D) Both Puruṣa and Prakṛti

Correct Answer: (A) Prakṛti

Solution:

Step 1: Understanding Sāṅkhya ontology.

Sāṅkhya distinguishes between two eternal realities — Puruṣa (consciousness) and Prakṛti (primordial matter).

Step 2: Composition of Prakṛti.

Prakṛti is said to be made up of three guṇas:

Sattva – purity, light, harmony

Rajas – activity, energy

Tamas – inertia, darkness

These guṇas exist in a state of equilibrium in unmanifested Prakṛti.

💡 Quick Tip

In Sāṅkhya, Prakṛti is the cause of the material universe and evolves into all physical and mental phenomena when guṇas become imbalanced.

35. What does the *is* signify in Parmenides' response to the ontological question, 'What is?'

- (A) The unique whole – perfect and unchanging
- (B) Infinite and ever changing
- (C) What it is not
- (D) Transformative and dynamic

Correct Answer: (A) The unique whole – perfect and unchanging

Solution:

Step 1: Understanding Parmenides' ontology.

Parmenides, a pre-Socratic philosopher, proposed that “What is, is” — asserting that only Being exists and it is eternal, indivisible, and unchanging.

Step 2: Interpretation of “is”.

The term “is” reflects Being — it does not come into existence, does not perish, and cannot change. Thus, it represents a unique, perfect whole, which is static and complete.

 Quick Tip

Parmenides marks a shift from mythos to logos by asserting rationality in understanding existence — denying change and multiplicity as illusions.

36. Consider the statement: “This is a dragon”. How could this, mentioned in the statement, be instantiated as a description of Aristotle’s notion of substance?

- (A) A particular
- (B) A universal that helps in identifying the particular
- (C) The particular which defies the presence of itself
- (D) A universal that represents the Whole

Correct Answer: (A) A particular

Solution:

Step 1: Understand Aristotle’s notion of substance.

Aristotle defines “substance” (*ousia*) primarily as something that is a particular, individual entity — not a universal.

Step 2: Identify how “this” functions in the statement.

In the phrase “This is a dragon”, the word “this” refers to a concrete, individual entity — not a class or type of thing.

Step 3: Conclusion.

So “this” is best understood as a reference to a particular — aligning with Aristotle’s primary substance (an individual object). Therefore, the correct answer is (A).

 Quick Tip

For Aristotle, substances are primarily individual things (particulars) rather than universals.

37. Which one of the following statements is advocated by Jean-Paul Sartre?

- (A) Freedom is not absolute, but is a matter of degree
- (B) Freedom is not a stance of consciousness
- (C) Freedom arises only in human action
- (D) Freedom resides in a decision of the intellect, in autonomous thinking

Correct Answer: (D) Freedom resides in a decision of the intellect, in autonomous thinking

Solution:**Step 1: Understand Sartre's philosophy of freedom.**

Jean-Paul Sartre emphasizes that freedom is inherent in human consciousness. He famously stated “man is condemned to be free” — meaning that humans cannot escape making choices.

Step 2: Freedom and Consciousness.

Sartre believed that freedom is an inescapable structure of consciousness. Every conscious decision reflects our radical freedom.

Step 3: Why option (D) fits.

Freedom, according to Sartre, is realized through decision-making and autonomous thinking — the act of choosing freely in the face of alternatives. Thus, it is a decision of the intellect, grounded in the autonomous self.

Step 4: Conclusion.

Hence, the correct answer is (D).

💡 Quick Tip

Sartre's existentialism places freedom at the core of human consciousness — not as a privilege, but a fundamental burden and responsibility.

38. Whenever, our pet Johny falls sick, he just sniffs the food but does not eat. If forced, he pisses on the side of the food-plate. Later, I came across a study conducted by SAN's School of Vets that such behaviour of pets is an indication of diabetes among dogs. This made me to conclude that Johny is suffering from diabetes.

Which one of the Mill's methods is used here for arriving at the conclusion?

- (A) Method of Agreement
- (B) Method of Difference
- (C) Method of Concomitant Variation
- (D) Method of Residues

Correct Answer: (A) Method of Agreement

Solution:**Step 1: Understand Mill's Method of Agreement.**

This method identifies a common factor in multiple instances where a particular effect occurs. If a certain factor is always present when the effect is observed, it is likely the cause.

Step 2: Apply to the case of Johny.

The behavior (sniffing but not eating, urinating by the plate) matches findings in a veterinary study that link such behavior with diabetes. The common factor — similar behavior in other diabetic dogs — is used to infer the cause.

Step 3: Conclusion.

Since the behavior matches that found in the study, and those instances all indicated diabetes, the method of agreement is used to arrive at the conclusion.

 Quick Tip

Mill's Method of Agreement is useful when the same effect is observed under various conditions with one common factor.

39. Which one of the following is the contrary of $(\forall x)Px$?

- (A) $(\forall x) \sim Px$
- (B) $\sim (\forall x) \sim Px$
- (C) $(\exists x) \sim Px$
- (D) $\sim (\exists x)Px$

Correct Answer: (A) $(\forall x) \sim Px$

Solution:

Step 1: Understanding "contrary".

In classical logic, the contrary of a universal affirmative proposition $(\forall x)Px$ is the universal negative:

$$(\forall x) \sim P(x)$$

This asserts that no individual in the domain satisfies $P(x)$, which is directly contrary to every individual satisfying it.

Step 2: Difference from contradiction.

Note that the contradiction of $(\forall x)Px$ is $\sim (\forall x)Px \equiv (\exists x) \sim Px$, but the contrary here is another universal statement: $(\forall x) \sim Px$, asserting the opposite property universally.

 Quick Tip

Contraries in logic are both universal statements that cannot both be true, though they can both be false. Hence, $(\forall x)Px$ and $(\forall x) \sim Px$ are contraries.

40. Rabindranath Tagore, in his *The Religion of Man*, claims that the aim of religion is the realization of oneness of the individual soul with the supreme soul. Such a realization is possible in -----.

- (A) love and joy
- (B) meditation
- (C) critical and rational thinking
- (D) living a strictly religious order of life

Correct Answer: (A) love and joy

Solution:

Step 1: Understanding Tagore's spiritual philosophy.

In *The Religion of Man*, Tagore articulates a universal religion rooted in humanism, love, and joy. For him, religion is not ritualistic, but an experience of deep inner harmony and connection.

Step 2: Realization through love and joy.

Tagore believed that the divine is realized not through dogma or ritual but in the beauty of human life and relationships — through love and joy, which bring about the unity of the individual soul with the Supreme.

💡 Quick Tip

Tagore's idea of religion is closely aligned with aesthetic and emotional fulfillment, not rigid religious practices or intellect alone.

41. While practicing satyagraha, Mahatma Gandhi used non-cooperation as a cleansing process. Who is directly transformed by this process?

- (A) The satyagrahi
- (B) A rebel with an evil motive
- (C) The state
- (D) The other

Correct Answer: (A) The satyagrahi

Solution:

Step 1: Understanding Gandhi's Satyagraha philosophy.

Satyagraha, according to Mahatma Gandhi, is a process of nonviolent resistance aimed at achieving social and political change. However, it is also a deeply transformative process for the satyagrahi (the practitioner of satyagraha).

Step 2: The role of the satyagrahi.

The satyagrahi undergoes a personal transformation through the practice of non-cooperation and passive resistance. Gandhi believed that this act of non-violent resistance cleanses the individual by aligning their actions with moral truth and self-discipline.

Step 3: Conclusion.

Thus, the satyagrahi is directly transformed by the process of satyagraha, making option (A) the correct answer.

💡 Quick Tip

Gandhi's philosophy of satyagraha emphasizes personal transformation and self-purification, not just political change.

42. Which of the following is/are part of the four theories of existence advocated by Sri Aurobindo?

- (A) The Super-cosmic
- (B) The Cosmic or the Terrestrial
- (C) The Integral or Synthetic
- (D) The Virtual

Correct Answer: (A), (B), (C)

Solution:**Step 1: Sri Aurobindo's theories of existence.**

Sri Aurobindo's philosophy of existence includes various theories concerning the cosmic and spiritual dimensions of life. These theories explore the nature of reality and the integral connection between the spiritual and material worlds.

Step 2: The four theories.

The Super-cosmic theory relates to the transcendent aspect of existence that exists beyond the cosmos.

The Cosmic or the Terrestrial theory refers to the manifested universe, encompassing both the material world and spiritual forces that shape it.

The Integral or Synthetic theory seeks to synthesize and integrate these various forms of existence, aiming for spiritual realization in the material world.

The Virtual theory does not form part of Sri Aurobindo's teachings.

Step 3: Conclusion.

Thus, the correct theories are (A), (B), and (C), which align with Sri Aurobindo's views on existence.

💡 Quick Tip

Sri Aurobindo's philosophy combines elements of Vedanta with a holistic vision of the material and spiritual worlds as interconnected.

43. According to St. Thomas Aquinas, God exists as a supremely perfect and necessary being. Which among the following options is/are in accordance with his concept of God?

- (A) Knowledge of God is innate in human beings
- (B) True happiness is found in God
- (C) Human beings have a priori knowledge of God
- (D) God is known only by reflection

Correct Answer: (B) True happiness is found in God

Solution:**Step 1: St. Thomas Aquinas' understanding of God.**

St. Thomas Aquinas, a Catholic philosopher and theologian, argued that God is a necessary and supremely perfect being. His arguments for the existence of God include the cosmological argument, the argument from contingency, and the teleological argument.

Step 2: Knowledge of God and True Happiness.

Aquinas believed that human beings can come to know God, but this knowledge is primarily achieved through reason and divine revelation. However, he also asserted that true happiness is found in the vision of God — in perfect union with the divine. This is central to his theological outlook.

Step 3: Analyzing the options.

- (A) is incorrect as Aquinas did not assert that knowledge of God is innate.
- (B) is correct because Aquinas maintained that true happiness (the ultimate fulfillment) is found in union with God.

(C) is incorrect because Aquinas believed that knowledge of God could be acquired through natural reason but not as an innate concept.

(D) is partially correct in that knowledge of God may be reached by reflection, but it is more accurately a blend of reason and divine revelation.

Step 4: Conclusion.

Therefore, the correct answer is (B), as it directly aligns with Aquinas' view that the ultimate happiness is found in God.

 Quick Tip

For Aquinas, knowledge of God comes from both reason and divine revelation, and true happiness lies in eternal communion with God.

44. Which among the following is/are characteristics of G.W. Leibniz's notion of Monads or Entelechies?

- (A) Force
- (B) Causal power
- (C) Self-sufficiency
- (D) Extension

Correct Answer: (A) Force, (C) Self-sufficiency

Solution:

Step 1: Understanding Monads.

Leibniz's Monads are immaterial substances that are the fundamental units of reality. They are self-contained and each Monad mirrors the entire universe from its own perspective.

Step 2: Characteristics of Monads.

Monads are characterized by:

Force: They are dynamic and the source of all activity.

Causal power: Each Monad has causal power and influences others.

Self-sufficiency: Monads do not interact directly with each other, and each is self-sufficient in its unfolding.

However, Extension is not a characteristic of Monads, as they do not have spatial extension, which is a property of material substances.

 Quick Tip

Monads, according to Leibniz, are not material substances with extension; they are metaphysical units of force and activity that govern the universe.

45. The Vaiśeṣika, like the Nyāya, adopts the realistic test of correspondence and the pragmatic test of practical workability. What is the Vaiśeṣika doctrine of validity of knowledge called?

- (A) Parataḥ-prāmāṇya (Extrinsic validity)

- (B) Svataḥ-prāmāṇya (Intrinsic validity)
 (C) Parataḥ-prāmāṇya (Extrinsic validity) and Svataḥ-prāmāṇya (Intrinsic validity)
 (D) Śruti-prāmāṇya (Scriptural validity) and Svataḥ-prāmāṇya (Intrinsic validity)

Correct Answer: (A) Parataḥ-prāmāṇya (Extrinsic validity)

Solution:

Vaiśeṣika's Doctrine of Validity.

The Vaiśeṣika system, like the Nyāya, recognizes two sources of valid knowledge:

Svataḥ-prāmāṇya (Intrinsic validity) is knowledge that is valid in itself, such as direct perception.

Parataḥ-prāmāṇya (Extrinsic validity) is knowledge that is validated by external factors, such as testimony or inference.

Thus, Vaiśeṣika places emphasis on extrinsic validation.

💡 Quick Tip

In Vaiśeṣika, the extrinsic validity emphasizes the need for knowledge to be corroborated by external authorities or sources, rather than being solely intrinsic.

46. Which of the following is a correct combination of the metaphysical position of Viśiṣṭādvaita of Rāmānuja?

- (i) World is real
 (ii) World is unreal
 (iii) There is no Jīvanmukti
 (iv) Brahman is saguṇa (qualified)
 (A) (i), (iii) and (iv)
 (B) (i), (ii) and (iv)
 (C) (ii), (iii) and (iv)
 (D) (ii) and (iv)

Correct Answer: (A) (i), (iii) and (iv)

Solution:

Step 1: Metaphysical Position of Viśiṣṭādvaita.

In Viśiṣṭādvaita Vedānta, as taught by Rāmānuja, the world is real (unlike in Advaita, where it is considered unreal or illusory). The world is not separate from Brahman but is qualified by Brahman.

Step 2: Key features of Viśiṣṭādvaita.

- (i) World is real: The world and its components have real existence and are not mere illusions.
 (iii) There is Jīvanmukti: Rāmānuja holds that liberation is possible while still in the body (Jīvanmukti).
 (iv) Brahman is saguṇa (qualified): Brahman is personal, with attributes like compassion and omniscience.

Thus, the correct combination is (i), (iii), and (iv).

💡 Quick Tip

Viśiṣṭādvaita emphasizes the unity of Brahman with the world, viewing Brahman as having qualities that make it personal and accessible, unlike in Advaita.

47. Choose the correct combination of the following Mīmāṃsā schools in Column I and their respective epistemic position in Column II.

Column I		Column II	
(P)	Kumārila Bhaṭṭa	(i)	accepts three Pramāṇas
(Q)	Prabhākara	(ii)	accepts four Pramāṇas
		(iii)	accepts five Pramāṇas
		(iv)	accepts six Pramāṇas

- (A) (P) and (iv); (Q) and (iii)
(B) (P) and (i); (Q) and (iv)
(C) (P) and (iii); (Q) and (i)
(D) (P) and (i); (Q) and (ii)

Correct Answer: (A) (P) and (iv); (Q) and (iii)

Solution:

Step 1: Understanding the Mīmāṃsā schools and their epistemic positions.

Kumārila Bhaṭṭa is associated with the Pūrva Mīmāṃsā school and is known for his emphasis on six Pramāṇas, which include perception, inference, comparison, verbal testimony, non-perception, and postulation.

Prabhākara, another scholar of the Pūrva Mīmāṃsā school, accepted five Pramāṇas, rejecting non-perception and postulation as valid.

Step 2: Analyzing the options.

(P) Kumārila Bhaṭṭa accepts six Pramāṇas, which corresponds to (iv).

(Q) Prabhākara accepts five Pramāṇas, which corresponds to (iii).

Step 3: Conclusion.

Therefore, the correct combination is (A): (P) and (iv); (Q) and (iii).

💡 Quick Tip

In Mīmāṃsā philosophy, the number of accepted Pramāṇas varies between scholars. Kumārila Bhaṭṭa's tradition emphasizes six Pramāṇas, while Prabhākara accepts five Pramāṇas.

48. The highest good of an individual is self-realization through selfless acts for the good of humanity (Bhagavadgītā 3: 20 and 25). What is that concept in the Bhagavadgītā which conceives the action for the benefits of humanity called?

- (A) Lokasamgraha
- (B) Sthitaprajña
- (C) Niṣkāmakarma
- (D) Brāhmī-sthitiḥ

Correct Answer: (A) Lokasamgraha

Solution: The concept of Lokasamgraha refers to the idea of acting for the welfare of the world or humanity. In the Bhagavadgītā, it is presented as selfless action aimed at promoting the good of the entire world, highlighting the importance of performing one's duties for the greater good.

💡 Quick Tip

Lokasamgraha emphasizes action performed for the well-being of all, aligning with the philosophy of selfless service for the greater good in the Bhagavadgītā.

49. Choose the most appropriate combination from the given options such that the ethical terms mentioned in Column I match with appropriate instantiations mentioned in Column II.

Column I		Column II	
(P)	A statement expressing a deontic quality	(i)	It is morally wrong to promote the well-being of others if it diminishes one's own well-being
(Q)	A statement expressing Psychological Egoism	(ii)	It is good to donate money to charities that help people
(R)	A statement expressing Ethical Egoism	(iii)	One ought to keep one's promises
(S)	A statement expressing an evaluative quality	(iv)	The only non-instrumental motivation to act for humans is a perceived increase in well-being

- (A) (P)–iii; (Q)–iv; (R)–i; (S)–ii
- (B) (P)–ii; (Q)–iii; (R)–iv; (S)–i
- (C) (P)–i; (Q)–ii; (R)–iii; (S)–iv
- (D) (P)–iv; (Q)–i; (R)–ii; (S)–iii

Correct Answer: (A) (P)–iii; (Q)–iv; (R)–i; (S)–ii

Solution: (P): A deontic quality refers to an ethical obligation or duty, such as "one ought to keep one's promises".

(Q): Psychological Egoism posits that individuals always act in their self-interest, so "It is morally wrong to promote the well-being of others if it diminishes one's own well-being" is a clear representation of this.

(R): Ethical Egoism asserts that individuals ought to act in their own self-interest, hence "The only non-instrumental motivation to act for humans is a perceived increase in well-being" fits here.

(S): An evaluative quality is about evaluating actions based on goodness, such as "It is good to donate money to charities that help people."

Thus, the correct combination is (P)–iii; (Q)–iv; (R)–i; (S)–ii.

 Quick Tip

Deontic ethics focuses on duties and obligations, while Psychological Egoism and Ethical Egoism concern self-interest, with evaluative ethics focusing on the goodness of actions.

50. Consider the following argument:

My brother is a real pig. You should see him eat! If he is a pig, then he is not human. So he is not human.

Which one of the following evaluations about the argument is true?

- (A) The argument is an example of modus ponens and commits no informal fallacy
- (B) The argument commits the informal fallacy of equivocation
- (C) The argument commits the formal fallacy of affirming the consequent
- (D) The argument is an example of modus tollens and commits no formal fallacies

Correct Answer: (B) The argument commits the informal fallacy of equivocation

Solution:

Step 1: Identify the structure of the argument.

The argument goes as follows:

- Premise 1: My brother is a real pig. (used metaphorically to criticize his eating habits)
- Premise 2: If he is a pig, then he is not human. (used literally, referring to the animal pig)
- Conclusion: So, he is not human.

Step 2: Detect the fallacy.

The word "pig" is used in two different senses:

- First, metaphorically (to suggest gluttony or messiness).
- Second, literally (an actual non-human animal).

This shift in meaning of the word "pig" is a classic example of the **fallacy of equivocation**, where a key term is used with different meanings in different parts of the argument.

Step 3: Why it's not a formal fallacy.

This is not an error in the logical form (like affirming the consequent or denying the antecedent), but in the usage of language—specifically, switching meanings mid-argument.

💡 Quick Tip

The **fallacy of equivocation** occurs when a word is used with more than one meaning in an argument, leading to a misleading or invalid conclusion.

51. From the above passage, which one of the following statements accurately represents Dr. Ambedkar's critique of Gandhism?

- (A) A democratic society need not ensure a contentful life of leisure and culture for all its citizens
- (B) Gandhism cannot help in freeing all the people from drudgery and exploitation
- (C) Mechanization is not necessary for democratic civilization
- (D) Democracy and Gandhism complement each other

Correct Answer: (B) Gandhism cannot help in freeing all the people from drudgery and exploitation

Solution:

Step 1: Understand Ambedkar's point in the passage.

He contrasts two types of societies: one that accepts democracy and one that does not.

A non-democratic society may accept inequality and Gandhism, which idealizes simple living. However, a democratic society must uplift everyone with machinery and civilization.

Step 2: Identify the criticism.

Ambedkar critiques Gandhism for its incompatibility with democracy's need to eliminate toil and provide cultural and leisurely life for all.

Gandhism accepts laborious life for many — which democracy cannot.

Step 3: Eliminate wrong options.

- (A) contradicts the passage's demand for leisure and culture for all.
- (C) contradicts Ambedkar's emphasis on machinery.
- (D) is contrary to the critique — he shows them as incompatible.

💡 Quick Tip

Ambedkar emphasizes modernization (machinery and civilization) as essential to democratic societies, in contrast to Gandhism's preference for simplicity and manual labor.

52. In proposing the 'state of nature' and the 'ground of legitimate government', Thomas Hobbes would agree on which of the following?

- (A) In the state of nature, rights cannot be enforced
- (B) The sovereign power creates the possibility of a just order

- (C) The agreement among all cannot be rational to the extent that each person benefits from it
- (D) The sovereign lies within the contract which creates it, and therefore, is bound by its terms

Correct Answer: (A) In the state of nature, rights cannot be enforced and (B) The sovereign power creates the possibility of a just order

Solution:

Step 1: Understand Hobbes' "state of nature".

In this condition, life is chaotic and insecure. There is no higher authority to enforce rights — everyone has a right to everything, leading to a war of all against all.

Step 2: Hobbes' view on sovereignty.

To escape the state of nature, people create a social contract and surrender rights to a sovereign, who then enforces law and order, making justice possible.

Step 3: Option analysis.

- (A) is correct — rights are unenforceable in the state of nature.
- (B) is also correct — sovereignty is necessary for a just order.
- (C) contradicts Hobbes — he believes the agreement is rational.
- (D) is incorrect — Hobbes' sovereign is above the contract.

 Quick Tip

Hobbes' theory emphasizes the necessity of a powerful sovereign to transform chaotic natural conditions into a lawful civil state.

53. Which among the following is/are advocated by Karl Marx in proposing the Dialectical process?

- (A) Accepting that the driving force of history is humans' relation to matter
- (B) Acknowledging that both the knower and the thing known are in continual process of mutual adaptation
- (C) Interpreting the world as moving in the direction of increasing abstraction
- (D) Accepting the thesis that it is "Spirit" that causes history to develop

Correct Answer: (A) Accepting that the driving force of history is humans' relation to matter and (B) Acknowledging that both the knower and the thing known are in continual process of mutual adaptation

Solution:

Step 1: Marx's dialectics.

Marx turns Hegel's idealism into materialism. He argues that history is driven by material conditions (not abstract ideas).

Step 2: Dialectical interaction.

Marx acknowledges mutual influence between individuals (subjects) and material conditions (objects) — a dynamic process, not a static one.

Step 3: Option evaluation.

- (A) is correct — central to historical materialism.
- (B) aligns with Marx's dynamic view of human-world interaction.
- (C) reflects Hegelian idealism — not Marxist.
- (D) also represents Hegel's idea of "Spirit" — rejected by Marx.

 Quick Tip

Marx's dialectic centers on material reality and mutual shaping of subjects and conditions — not idealist abstractions.

54. Read the following passage carefully and answer the question:

The purpose of all rational human endeavour, individual as well as collective, is attainment of freedom, in ever increasing measure. Freedom is progressive disappearance of all restrictions on the unfolding of the potentialities of individuals, as human beings, and not as cogs in the wheels of a mechanized social organism. The position of the individual, therefore is the measure of the progressive and liberating significance of any collective effort or social organisation. The success of any collective endeavour is to be measured by the actual benefit for its constituent units.

– M.N. Roy, 'Principles of Radical Democracy 22 Theses', in New Humanism: A Manifesto.
Which among the following is/are in conformity with the above passage?

- (A) Freedom can be measured by the degree to which individuals are free from constraints
- (B) Individual liberty can be sacrificed for collective welfare
- (C) The aims of a collective differ from that of individuals
- (D) The success of a collective is to be measured by the advantages it confers on the individuals

Correct Answer: (A) Freedom can be measured by the degree to which individuals are free from constraints

and (D) The success of a collective is to be measured by the advantages it confers on the individuals

Solution: Step 1: Analyze the central theme of the passage.

M.N. Roy emphasizes that all collective and individual efforts should aim at **freedom for individuals**. Freedom is described as the removal of constraints that hinder human potential.

Step 2: Match with statements.

- (A) Matches perfectly with Roy's definition of freedom.
- (D) Conforms to the idea that the value of collective efforts lies in benefits to individuals.
- (B) Contradicts Roy's focus on individual primacy.
- (C) Misrepresents the passage which views collectives as tools for individual growth.

 Quick Tip

When interpreting philosophical texts, look for core values (like freedom, individuality, etc.) and match answer choices accordingly.

55. “Original position” and “Veil of ignorance” are part of the hypothetical conditions that John Rawls asks us to apply before we can come up with principles of distributive justice. Which among the following highlight(s) the significance of these hypothetical conditions?

- (A) They help maintain impartiality
- (B) They prevent manipulation of rules to favour ourselves over others
- (C) They eliminate societal differences of race, gender, and caste
- (D) They instill values of empathy and kindness

Correct Answer: (A) They help maintain impartiality
and (B) They prevent manipulation of rules to favour ourselves over others

Solution: John Rawls’s “original position” and “veil of ignorance” are designed to remove personal biases and help us formulate just principles.

Step 1: Understanding the key idea.

Rawls suggests that in the original position, we should imagine we do not know our personal characteristics (e.g., race, gender, etc.) and this ensures impartiality.

Step 2: Evaluate options.

- (A) and (B) both align with maintaining fairness and preventing self-interested bias.
- (C) While eliminating societal differences could be a result of impartiality, it is not directly addressed by the veil of ignorance.
- (D) Empathy and kindness are valuable, but Rawls’s model primarily focuses on fairness and impartiality.

💡 Quick Tip

When dealing with theories of justice, focus on fairness and the principles that ensure equality and impartiality.

56. Which of the following statement(s) is/are true about the formulation of the “will to power” as conceived by Friedrich Nietzsche?

- (A) It will fetch us moral and spiritual enlightenment
- (B) It will help us in self-preservation when there are difficult situations
- (C) It offers a dynamic vision of life where every aspect of existence receives a new interpretation
- (D) It helps in appreciating the fact that the whole of life is a single field of forces

Correct Answer: (C) It offers a dynamic vision of life where every aspect of existence receives a new interpretation
and (D) It helps in appreciating the fact that the whole of life is a single field of forces

Solution: Nietzsche’s concept of the “will to power” is about striving, growth, and self-overcoming in the face of life’s challenges.

Step 1: Nietzsche’s main idea.

The “will to power” is a force that drives individuals to assert their strength, reinterpreting life’s meaning and affirming the unity of existence.

Step 2: Evaluate options.

(C) and (D) align with Nietzsche's vision of life as dynamic and full of force, where all aspects of existence are interconnected.

(A) and (B) misinterpret the purpose of the "will to power," which is not focused on moral enlightenment or mere survival.

 Quick Tip

In Nietzschean philosophy, focus on transformation, strength, and overcoming challenges rather than traditional moral or spiritual ideas.

57. Which of the following school(s) belong(s) to Mahāyāna Buddhism?

- (A) Mādhyamika
- (B) Yogācāra-Vijñānavāda
- (C) Sarvāstivāda
- (D) Sautrāntika

Correct Answer: (A) Mādhyamika and (B) Yogācāra-Vijñānavāda

Solution:**Step 1: Understanding Mahāyāna Buddhism.**

Mahāyāna Buddhism is one of the two major traditions of Buddhism, alongside Theravāda. Mahāyāna schools focus on the Bodhisattva ideal, which emphasizes the goal of attaining Buddhahood for the benefit of all sentient beings. They tend to place a greater emphasis on metaphysical speculation, idealism, and altruistic practices.

Step 2: Identifying Mahāyāna schools.

The two main schools listed that belong to Mahāyāna Buddhism are: (A) Mādhyamika: Founded by Nāgārjuna, this school asserts the doctrine of śūnyatā (emptiness), which holds that all phenomena are empty of intrinsic existence.

(B) Yogācāra-Vijñānavāda: This school emphasizes consciousness and the idea that the external world is merely a projection of the mind.

Step 3: Contrasting with Theravāda schools.

On the other hand, (C) Sarvāstivāda and (D) Sautrāntika are part of early or Hinayāna schools of Buddhism, which focus more on individual liberation and do not fully embrace the metaphysical aspects characteristic of Mahāyāna.

 Quick Tip

Mahāyāna schools are more metaphysical and idealistic, while early schools like Sarvāstivāda are more realist and Abhidharmic.

58. Which among the following statement(s) is/are compatible with Ludwig Wittgenstein's position on 'private language' in his *Philosophical Investigations*?

- (A) It is in accordance with the theory that ‘meaning is a mental process’ and ‘naming is a mental act’
- (B) For each person, ‘pain’ acquires its meaning by being correlated with her/his own private sensation
- (C) The English word ‘pain’ is not a word in a private language of the individual speaker of the language
- (D) It is not by private ostensive definition that ‘pain’ becomes the name of a sensation

Correct Answer: (C) The English word ‘pain’ is not a word in a private language of the individual speaker of the language and (D) It is not by private ostensive definition that ‘pain’ becomes the name of a sensation

Solution:

Step 1: Wittgenstein’s critique of private language.

In his work *Philosophical Investigations*, Wittgenstein critiques the notion of a ‘private language’ — a language that could only be understood by the individual speaker, tied to their private sensations. Wittgenstein argues that for a language to be meaningful, it must be publicly understandable, grounded in social interactions and shared practices.

Step 2: Evaluating the options.

(A) and (B) are incompatible with Wittgenstein’s position as they suggest that meaning can be a private mental process or tied to private sensations, which he rejects.

(C) is correct as Wittgenstein maintains that the word “pain” is not part of a private language but is a part of a shared public language.

(D) is also correct, as Wittgenstein emphasizes that words like “pain” gain their meaning through public use, not through private definitions that only make sense to one individual.

 Quick Tip

Wittgenstein’s theory of meaning emphasizes the importance of public use and shared practices in language, rejecting private definitions and private language.

59. Which among the following statement(s) is/are in accordance with Plato’s conclusion in *Theaetetus* for the question, ‘what is knowledge?’

- (A) Just a true opinion
- (B) True opinion with understanding of difference
- (C) True opinion with definition
- (D) Neither sensation nor true opinion

Correct Answer: (B) True opinion with understanding of difference and (D) Neither sensation nor true opinion

Solution:

Step 1: Plato’s search for the definition of knowledge.

In the *Theaetetus*, Plato explores the nature of knowledge and considers various theories, such as knowledge being true belief or true belief with a proper definition (logos). However, Plato does not settle on a single definition and leaves the dialogue unresolved.

Step 2: Understanding the options.

- (A) "Just a true opinion" is one of the initial suggestions that Plato critiques, as it is insufficient to explain knowledge.
- (B) "True opinion with understanding of difference" suggests a level of reflection and consideration, and is aligned with Plato's conclusion that knowledge requires more than just true belief. Plato argues that it must be accompanied by understanding or explanation.
- (C) "True opinion with definition" reflects one of the possible solutions Plato entertains but ultimately rejects in favor of a more refined understanding of knowledge.
- (D) "Neither sensation nor true opinion" reflects Plato's conclusion in rejecting both mere empirical perception (sensation) and unexamined beliefs (true opinion) as definitions of knowledge.

💡 Quick Tip

In the *Theaetetus*, Plato critiques several common definitions of knowledge and suggests that knowledge requires not only true belief but also an understanding of the reasons for it.

60. Which among the following statement(s) is/are true about René Descartes' methods and his assumption that epistemic advance (method of discovery) is the only criterion of knowledge?

- (A) Algebra is a method of discovery par excellence
- (B) Deductive inference is epistemically informative
- (C) Galileo's methodology is acceptable
- (D) Connection between algebra and logic is rejected

Correct Answer: (A) Algebra is a method of discovery par excellence and (D) Connection between algebra and logic is rejected

Solution:**Step 1: Descartes' emphasis on rationalism and method.**

Descartes is a central figure in the development of modern epistemology. His method of discovery, based on doubt and reason, is aimed at achieving certainty through clear and distinct ideas. He particularly valued mathematical methods and deductive reasoning as tools for epistemic progress.

Step 2: Evaluation of the options.

- (A) is correct because Descartes considered algebra and mathematics to be the most reliable methods for discovering truths, especially due to their clear and logical structure.
- (B) is incorrect because, although Descartes emphasizes deduction, he focuses more on the method of doubt and clear reasoning rather than simply regarding deductive inference as the criterion of knowledge.
- (C) is incorrect because Descartes did not fully accept Galileo's methodology, particularly in relation to empirical observation, as being sufficient for epistemic certainty.
- (D) is correct because Descartes integrated algebra and logic, but he did not necessarily believe that logic and algebra should be treated as entirely separate domains. However, in his

method, he did not necessarily equate them directly as he pursued the more abstract and universal principles through rational inquiry.

 Quick Tip

Descartes valued algebra and mathematical methods for epistemic discovery, but he did not fully align himself with empirical methodologies like Galileo's.

61. In the Essay Concerning Human Understanding, John Locke proposes an empiricist conception of knowledge that would agree with which of the following statement(s)?

- (A) We do not know the real essences of things
- (B) We cannot have true science about things in the natural world
- (C) We can have true science about things in the natural world
- (D) We can have genuine knowledge of the existence of God

Correct Answer: (A) We do not know the real essences of things
and (B) We cannot have true science about things in the natural world
and (D) We can have genuine knowledge of the existence of God

Solution: John Locke's empiricism holds that knowledge comes from experience, not from innate ideas.

Step 1: Analyzing Locke's view on essences.

Locke believed that we could never know the real essences of things, only their nominal essences (the characteristics we attribute to them). This is why (A) is correct.

Step 2: Analyzing Locke's view on science.

Locke proposed that true science is possible in the natural world, as science is based on empirical observation, making (C) incorrect.

Step 3: Analyzing knowledge of God.

Locke argued that knowledge of the existence of God is based on reason, making (D) a correct statement.

 Quick Tip

When studying empiricism, remember that it focuses on knowledge gained through sensory experience, rather than innate ideas or divine revelation.

62. Which among the following is/are in accordance with the 'problem of induction' that David Hume raises in his An Inquiry Concerning Human Understanding?

- (A) The relationship between distinct objects and events is always contingent
- (B) No finite amount of evidence can exhaust the content of scientific laws and universal truths
- (C) No evidence available to us can guarantee the truth

(D) Pure empiricism can be a sufficient basis for science

Correct Answer: (A) The relationship between distinct objects and events is always contingent

and (B) No finite amount of evidence can exhaust the content of scientific laws and universal truths

and (C) No evidence available to us can guarantee the truth

Solution: David Hume's problem of induction questions the rational justification for generalizing based on experience.

Step 1: Hume's problem of induction.

Hume argued that there is no logical basis for assuming that the future will resemble the past based on past experience. Thus, (A), (B), and (C) are aligned with Hume's view that evidence can never guarantee future outcomes or universal truths.

Step 2: Evaluate the other options.

(D) Pure empiricism may not be sufficient, as Hume contends that empirical evidence alone cannot guarantee the truth.

 Quick Tip

In Hume's philosophy, be aware that the problem of induction challenges the idea that empirical evidence can establish absolute certainty.

63. Which among the following statement(s) is/are in conformity with Immanuel Kant's notion of 'synthetic a priori knowledge'?

(A) Our knowledge of mathematical truths is a priori

(B) 'A straight line between two points is the shortest one' is a synthetic proposition

(C) 'The law of conservation of matter' in Physics is a synthetic a priori principle

(D) Any object of sense is available purely as sensory awareness in human experience

Correct Answer: (A) Our knowledge of mathematical truths is a priori

and (B) 'A straight line between two points is the shortest one' is a synthetic proposition

and (C) 'The law of conservation of matter' in Physics is a synthetic a priori principle

Solution: Kant's concept of "synthetic a priori knowledge" refers to knowledge that is both informative (synthetic) and known independently of experience (a priori).

Step 1: Analyze synthetic a priori knowledge.

(A), (B), and (C) are consistent with Kant's view that mathematical truths and certain geometrical propositions are known a priori, but they are still informative (synthetic) because they are not tautologies.

Step 2: Evaluate other options.

(D) Kant would argue that objects are not purely sensory but are shaped by our cognitive faculties.

 Quick Tip

When studying Kant's theory of knowledge, focus on understanding the distinction between a priori (independent of experience) and synthetic (informative) knowledge.

64. Gottlob Frege, in his paper, "On Sense and Reference", analyses the statements, ' $a = a$ ' and ' $a = b$ ', where the reference of ' a ' is the same as that of ' b '. Which among the following statement(s) correctly explain(s) his conception of sense and reference?

- (A) Statements ' $a = a$ ' and ' $a = b$ ' have different cognitive values
- (B) Statements ' $a = a$ ' and ' $a = b$ ' have the same truth value
- (C) The sense of the statement ' $a = a$ ' is same as the sense of the statement ' $a = b$ '
- (D) The judgments expressed by statements ' $a = a$ ' and ' $a = b$ ' are same

Correct Answer: (A) Statements ' $a = a$ ' and ' $a = b$ ' have different cognitive values and (B) Statements ' $a = a$ ' and ' $a = b$ ' have the same truth value

Solution:

Step 1: Understanding Frege's distinction between sense and reference.

In his work, Frege distinguishes between the "sense" and "reference" of a term. The "reference" of a term is its actual object or the entity it refers to, while the "sense" refers to the mode of presentation of the object.

Step 2: Cognitive value of the statements.

- (A) is correct. The statement ' $a = a$ ' is trivially true, providing no new information, while ' $a = b$ ' (where $a \neq b$) provides new information, thus differing in cognitive value.
- (B) is correct because both statements ' $a = a$ ' and ' $a = b$ ' have the same truth value when the reference of ' a ' and ' b ' are identical, even though their senses differ.
- (C) is incorrect because the sense of ' $a = a$ ' is different from the sense of ' $a = b$ '. The sense involves the context and identity of the terms.
- (D) is incorrect because the judgments differ in cognitive value due to the different contexts in which they are used.

 Quick Tip

In Frege's framework, "sense" deals with the mode of presentation, while "reference" refers to the object itself. Two sentences may have the same reference but different cognitive value if they have different senses.

65. W.V.O. Quine, in his paper, "Two Dogmas of Empiricism", rejects the boundary between synthetic and analytic statements. Which among the following correctly depict(s) his proposal of 'Empiricism without the Dogmas'?

- (A) Science is like a field of force where experience constitutes the boundary conditions
- (B) Re-evaluation of some statements entails re-evaluation of others, because of their logical interconnections

- (C) Any statement can be held true come what may, if we make drastic enough adjustments elsewhere in the system
- (D) No statement is immune to revision except the logical laws

Correct Answer: (A) Science is like a field of force where experience constitutes the boundary conditions, (B) Re-evaluation of some statements entails re-evaluation of others, because of their logical interconnections, (C) Any statement can be held true come what may, if we make drastic enough adjustments elsewhere in the system, and (D) No statement is immune to revision except the logical laws

Solution:

Step 1: Quine's critique of the analytic-synthetic distinction.

Quine famously rejects the distinction between analytic and synthetic statements, arguing that all statements are interconnected and subject to revision based on experience and empirical evidence. This is part of his broader critique of empiricism.

Step 2: Evaluation of the options.

(A) is correct. Quine suggests that science operates as a dynamic system where empirical data acts as boundary conditions that inform the system's predictions.

(B) is correct. Quine emphasizes that any re-evaluation of a statement leads to re-evaluation of related statements due to their interconnections within a network of beliefs.

(C) is correct. Quine argues that no statement is immune to revision; even the most foundational statements can be altered as long as the overall system remains coherent.

(D) is correct. Quine agrees that the logical laws themselves are exceptions to the rule of revision, as they are self-evident and uncontroversial within the framework of logical systems.

 Quick Tip

Quine challenges the distinction between analytic and synthetic truths and argues for a holistic view where all statements are revisable based on experience and empirical observation.