

GATE 2024 Philosophy (XH-C4) Question Paper with Solutions

Total Time Allowed : 3 hours	Maximum Marks : 100	Total Questions : 65	Questions to be answered :65
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General Instructions

Read the following instructions very carefully and strictly follow them:

This question paper is divided into three sections:

1. The total duration of the examination is 3 hours. The question paper contains three sections -

Section A: General Aptitude - 10 Questions (1 Mark)

Section B: MCQs - 15 Questions (1 Mark)

Section C: NAT - 10 Questions (1 Mark)

Section D: MCQs - 20 Questions (2 Marks)

Section E: NAT - 10 Questions (2 Marks)

2. The total number of questions is **65**, carrying a maximum of **100 marks**.

3. The marking scheme is as follows:

(i) For 1-mark MCQs, $\frac{1}{3}$ mark will be deducted for every incorrect response.

(ii) For 2-mark MCQs, $\frac{2}{3}$ mark will be deducted for every incorrect response.

(iii) No negative marking for numerical answer type (NAT) questions.

4. No marks will be awarded for unanswered questions.

5. Follow the instructions provided during the exam for submitting your answers.

1. If '—' denotes increasing order of intensity, then the meaning of the words [simmer — seethe — smolder] is analogous to [break — raze —]. Which one of the given options is appropriate to fill the blank?

- (A) obfuscate
- (B) obliterate
- (C) fracture
- (D) fissure

Correct Answer: (B) obliterate

Solution:

Reviewing the options-

- Obfuscate: Refers to making something unclear or confusing, not related to destruction.
- Obliterate: Means to completely destroy, making it suitable for the analogy.
- Fracture: Refers to breaking into parts, which is less intense than "raze."
- Fissure: Indicates a crack or split, also less severe than "raze."

Conclude the solution.:

"Obliterate" is the most appropriate word to complete the analogy as it represents the greatest level of destruction.

💡 Quick Tip

For analogy-based questions, first identify the progression or relationship in the given set of words. Apply this logic to the options to determine the best fit.

2. In a locality, the houses are numbered in the following way: The house-numbers on one side of a road are consecutive odd integers starting from 301, while the house-numbers on the other side of the road are consecutive even numbers starting from 302. The total number of houses is the same on both sides of the road. If the difference of the sum of the house-numbers between the two sides of the road is 27, then the number of houses on each side of the road is:

- (A) 27
- (B) 52
- (C) 54
- (D) 26

Correct Answer: (A) 27

Solution:**Step 1: Problem setup.**

House numbers on one side are consecutive odd integers starting from 301. On the other side, they are consecutive even integers starting from 302. Let n represent the number of houses on each side.

Step 2: Sum of odd-numbered houses.

Using the arithmetic progression formula, the sum is:

$$n[n + 300].$$

Step 3: Sum of even-numbered houses.

Similarly, the sum of even-numbered houses is:

$$n[n + 301].$$

Step 4: Calculating the difference in sums.

Given that the difference between the sums is 27:

$$301n - 300n = 27 \implies n = 27.$$

Step 5: Final conclusion.

The number of houses on each side of the road is 27.

💡 Quick Tip

For problems involving sums of consecutive numbers, use the arithmetic progression formula:

$$S_n = \frac{n}{2} [2a + (n - 1)d],$$

where a is the first term, n is the number of terms, and d is the common difference.

3. For positive integers p and q , with $\frac{p}{q} \neq 1$,

$$\left(\frac{p}{q}\right)^{\frac{p}{q}} = \left(\frac{p}{q}\right)^{\left(\frac{p}{q}-1\right)}.$$

Then:

- (A) $q^p = p^q$
- (B) $q^p = p^{2q}$
- (C) $\sqrt{q} = \sqrt{p}$
- (D) $\sqrt[q]{q} = q \sqrt[p]{p}$

Correct Answer: (A) $q^p = p^q$

Solution:

Step 1: Simplify the given equation.

Starting with:

$$\left(\frac{p}{q}\right)^q = p^{\frac{p}{q}-1}.$$

Rewriting:

$$\frac{p^q}{q^q} = p^{\frac{p}{q}-1}.$$

Step 2: Identifying the relationship.

Equating powers of p and q :

$$p^q = q^p.$$

Step 3: Verification.

The relationship $p^q = q^p$ satisfies the equation, confirming the solution.

 Quick Tip

In exponent-based problems, isolate terms with the same base or power and simplify step by step to uncover hidden relationships.

4. Which one of the given options is a possible value of X in the following sequence?

3, 7, 15, X , 63, 127, 255

- (A) 35
- (B) 40
- (C) 45
- (D) 31

Correct Answer: (D) 31

Solution:**Step 1: Analyze the given sequence.**

The sequence 3, 7, 15, X , 63, 127, 255 shows a pattern where each number is one less than a power of 2.

Step 2: Express each term.

$$3 = 2^2 - 1, \quad 7 = 2^3 - 1, \quad 15 = 2^4 - 1, \quad X = 2^5 - 1 = 31.$$

The subsequent terms follow the same pattern: $63 = 2^6 - 1$, $127 = 2^7 - 1$, $255 = 2^8 - 1$.

Step 3: Conclusion.

The missing term $X = 31$.

💡 Quick Tip

When analyzing a sequence, check for patterns such as differences, ratios, or powers. In this case, each term is one less than a power of 2.

5. On a given day, how many times will the second-hand and the minute-hand of a clock cross each other during the clock time 12:05:00 hours to 12:55:00 hours?

- (A) 51
- (B) 49
- (C) 50
- (D) 55

Correct Answer: (C) 50

Solution:

Step 1: Understand the motion of the second and minute hands- The second-hand completes one full revolution (360 degrees) in 60 seconds, while the minute-hand completes one revolution in 3600 seconds (1 hour) and Calculate the crossings in one minute.

In one minute, the second-hand crosses the minute-hand exactly once.

Step 2: Calculate the crossings between 12:05:00 and 12:55:00.

The time interval between 12:05:00 and 12:55:00 is 50 minutes. Hence, the second-hand and minute-hand will cross each other exactly 50 times during this period.

And conclusion:

The total number of crossings is 50.

💡 Quick Tip

For clock-based problems, focus on the relative speeds of the hands and the time intervals to calculate the number of crossings or alignments.

6. In the given text, the blanks are numbered (i)—(iv). Select the best match for all the blanks. From the ancient Athenian arena to the modern Olympic stadiums, athletics (i) the potential for a spectacle. The crowd (ii) with bated breath as the Olympian artist twists his body, stretching the javelin behind him. Twelve strides

in, he begins to cross-step. Six cross-steps (*iii*) in an abrupt stop on his left foot. As his body (*iv*) like a door turning on a hinge, the javelin is launched skyward at a precise angle.

- (A) hold, waits, culminates, pivot
- (B) holds, wait, culminates, pivot
- (C) hold, wait, culminate, pivots
- (D) holds, waits, culminate, pivots

Correct Answer: (D) holds, waits, culminate, pivots

Solution:

Analyze the grammar-

- (i) holds: Matches the singular subject "athletics."
- (ii) waits: Agrees with the singular subject "crowd."
- (iii) culminate: Fits the progression of actions leading to a conclusion.
- (iv) pivots: Aligns with the description of the athlete's motion.

Finally,

The correct answer is (4).

Quick Tip

In grammar-based questions, ensure subject-verb agreement and consistent tense usage throughout the sentence. Singular subjects require singular verbs, and plural subjects require plural verbs.

7. Three distinct sets of indistinguishable twins are to be seated at a circular table that has 8 identical chairs. Unique seating arrangements are defined by the relative positions of the people. How many unique seating arrangements are possible such that each person is sitting next to their twin?

- (A) 12
- (B) 14
- (C) 10
- (D) 28

Correct Answer: (A) 12

Solution:

Step 1: Problem Setup. We are tasked with finding the number of unique circular arrangements of 5 units, out of which 2 are alike (E and E).

Step 2: Formula for circular arrangements. The total number of arrangements in a circle, accounting for repetition, is given by:

$$\frac{(n-1)!}{k!},$$

where n is the total number of units and k is the number of identical units.

Step 3: Substituting the values. Here, $n = 5$ and $k = 2$ (for E and E):

$$\text{Number of unique arrangements} = \frac{(5-1)!}{2!}.$$

Step 4: Simplifying the factorials.

$$\text{Number of unique arrangements} = \frac{4!}{2!} = \frac{4 \times 3 \times 2 \times 1}{2 \times 1}.$$

Step 5: Calculating the result.

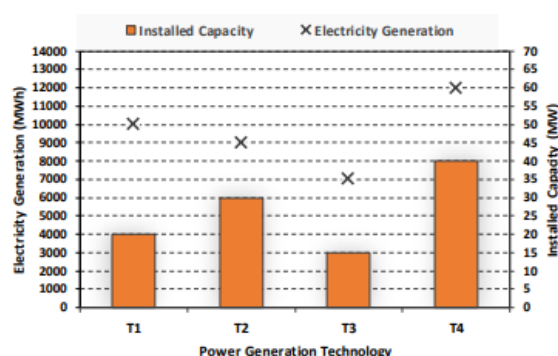
$$\text{Number of unique arrangements} = 12.$$

 Quick Tip

For circular arrangements, remember to account for rotational symmetry by dividing the total arrangements by the number of rotations (usually the number of units).

8. The chart given below compares the Installed Capacity (MW) of four power generation technologies, T1, T2, T3, and T4, and their Electricity Generation (MWh) in a time of 1000 hours (h). The Capacity Factor of a power generation technology is:

$$\text{Capacity Factor} = \frac{\text{Electricity Generation (MWh)}}{\text{Installed Capacity (MW)} \times 1000 \text{ (h)}}.$$



Which one of the given technologies has the highest Capacity Factor?

- (A) T1
- (B) T2
- (C) T3
- (D) T4

Correct Answer: (A) T1

Solution:

Step 1: Understanding Capacity Factor.

The capacity factor is the ratio of actual electricity generation to the maximum possible electricity generation over a given time.

Step 2: Extract data from the chart. From the chart:

- T1: Electricity Generation = 14,000 MWh, Installed Capacity = 20 MW.
- T2: Electricity Generation = 9,000 MWh, Installed Capacity = 25 MW.
- T3: Electricity Generation = 8,000 MWh, Installed Capacity = 30 MW.
- T4: Electricity Generation = 7,000 MWh, Installed Capacity = 35 MW.

Step 3: Calculate the Capacity Factor for each technology.

Using the formula:

$$\text{Capacity Factor} = \frac{\text{Electricity Generation (MWh)}}{\text{Installed Capacity (MW)} \times 1000}$$

- T1: Capacity Factor = $\frac{14,000}{20 \times 1000} = 0.7$ (or 70%).
- T2: Capacity Factor = $\frac{9,000}{25 \times 1000} = 0.36$ (or 36%).
- T3: Capacity Factor = $\frac{8,000}{30 \times 1000} = 0.267$ (or 26.7%).
- T4: Capacity Factor = $\frac{7,000}{35 \times 1000} = 0.2$ (or 20%).

Step 4: Conclusion.

The highest Capacity Factor is for **T1**, which is **70%**.

 Quick Tip

To calculate the Capacity Factor, ensure consistent units (MW for capacity, MWh for generation, and hours for time). Compare values directly after substitution.

9. In the 4 x 4 array shown below, each cell of the first three columns has either a cross (X) or a number, as per the given rule.

1	1	2	
2	X	3	
2	X	4	
1	2	X	

Rule: The number in a cell represents the count of crosses around its immediate neighboring cells (left, right, top, bottom, diagonals).

As per this rule, the maximum number of crosses possible in the empty column is:

- (A) 0
- (B) 1
- (C) 2
- (D) 3

Correct Answer: (C) 2

Solution:

The rule specifies that the number in each cell indicates the count of crosses (X) in its immediate neighbors. To solve this:

1. Identify the cells with numbers in the first three columns:

The numbers guide the arrangement of crosses around each cell to satisfy the count. Each number limits the placement of X in its neighboring cells.

2. Determine the empty column's capacity for crosses:

- Check the fourth column for constraints imposed by neighboring numbers in the third column.
- Ensure the placement of crosses in the fourth column does not violate the numbers in the third column.

3. Calculate the maximum number of crosses in the fourth column:

By observing the constraints and ensuring no violations, it is possible to place **2 crosses**

in the empty column.

Thus, the maximum number of crosses in the empty column is **2**.

💡 Quick Tip

For grid-based logic problems, analyze the rule carefully and test configurations systematically to ensure all constraints are satisfied.

10. During a half-moon phase, the Earth-Moon-Sun form a right triangle. If the Moon-Earth-Sun angle at this half-moon phase is measured to be 89.85° , the ratio of the Earth-Sun and Earth-Moon distances is closest to:

- (A) 328
- (B) 382
- (C) 238
- (D) 283

Correct Answer: (B) 382

Solution:

Step 1: Use the trigonometric relationship.

During the half-moon phase, the Earth-Moon-Sun form a right triangle. Using the tangent of the Moon-Earth-Sun angle 89.85° :

$$\tan \theta = \frac{\text{Earth-Moon distance}}{\text{Earth-Sun distance}}.$$

Rewriting:

$$\text{Earth-Sun distance} = \frac{\text{Earth-Moon distance}}{\tan \theta}.$$

Step 2: Substitute the values.

With $\theta = 89.85^\circ$, $\tan \theta \approx 0.002618$. Hence:

$$\frac{\text{Earth-Sun distance}}{\text{Earth-Moon distance}} = \frac{1}{0.002618} \approx 382.$$

Step 3: Conclusion.

The ratio of Earth-Sun to Earth-Moon distances is closest to 382.

💡 Quick Tip

For problems involving right triangles and trigonometric ratios, ensure accurate angle measurements and use precise trigonometric values for calculations.

11. For Amma, the difference between men and women was a kind of discrimination and inequality; she felt strongly about women's rights but was not familiar with concepts like gender and patriarchy. She would have dismissed Betty Friedan because she was predominantly dealing with the problems of white middle-class women in the United States. Amma, and women of her generation, could de-link the oppression of women from the wider struggle for the liberation of human beings from class exploitation and imperialism. So Amma continued to play her role as mother and wife, but would often complain: 'I am a doormat on which everyone wipes their emotional dirt off.'

Amma's tone in the context of the given passage is that of:

- (A) Compromise
- (B) Protest
- (C) Contentment
- (D) Resignation

Correct Answer: (B) Protest

Solution:

The passage illustrates Amma's strong feelings about women's rights and her vocal dissatisfaction with the inequality she faced. While she continues her role as a mother and wife, her complaints and dissatisfaction reflect a sense of **protest**.

The key phrase, "*I am a doormat on which everyone wipes their emotional dirt off,*" highlights her resistance to societal expectations, albeit in a subdued manner.

Key Analysis:

- Amma's strong feelings and complaints about being taken for granted indicate she is protesting her situation.
- She does not accept her condition passively, ruling out *resignation*.
- Her dissatisfaction does not suggest a compromise or contentment but aligns with an underlying *protest*.

💡 Quick Tip

To identify tone in a passage, pay attention to emotional expressions and the implied attitude of the speaker toward the subject.

12. Fill in the blanks by choosing the correct sequence for the following passage:

I am wearing for the first time some (i) _____ that I have never been able to wear for long at a time, as they are horribly tight. I usually put them on just before giving a lecture. The painful pressure they exert on my feet goads my oratorical capacities to their utmost. This sharp and overwhelming pain makes me sing like a nightingale or like one of those Neapolitan singers who also wear (ii) _____ that are too tight. The visceral physical longing, the overwhelming torture provoked by my (iii) _____, forces me to extract from words distilled and sublime truths, generalized by the supreme inquisition of the pain my (iv) _____ suffer.

- (A) (i) patent-leather belt (ii) belts (iii) patent-leather belt (iv) waist
- (B) (i) patent-leather shoes (ii) bands (iii) patent-leather bands (iv) wrist
- (C) (i) patent-leather shoes (ii) shoes (iii) patent-leather shoes (iv) feet
- (D) (i) patent-leather jacket (ii) jacket (iii) patent-leather jacket (iv) body

Correct Answer: (C) (i) patent-leather shoes (ii) shoes (iii) patent-leather shoes (iv) feet

Solution:

The passage describes the tightness and discomfort experienced by the speaker. The use of the words "feet," "shoes," and "pain" clearly indicates that the answer should relate to footwear. Thus, the correct choice is:

- (i) patent-leather shoes
- (ii) shoes
- (iii) patent-leather shoes
- (iv) feet

 Quick Tip

When filling blanks in a passage, focus on the logical flow and context provided by adjacent sentences.

13. Spirituality must be integrated with education. Self-realization is the focus. Each one of us must become aware of our higher self. We are links of a great past to a grand future. We should ignite our dormant inner energy and let it guide our lives. The radiance of such minds embarked on constructive endeavor will bring peace, prosperity, and bliss to this nation.

The appropriate synonym for the word 'ignite' in the following passage will be:

- (A) Encourage
- (B) Simulate
- (C) Dissipate
- (D) Engross

Correct Answer: (A) Encourage

Solution:

In this context, "ignite" refers to awakening or inspiring inner energy and positivity. The word "encourage" best matches the meaning of "ignite" here, as it implies motivating or instilling energy for constructive efforts.

 Quick Tip

When solving vocabulary-based questions, look for synonyms that fit the specific context of the passage.

14. Which of the following sentences is punctuated correctly?

- (A) One day, I'll write a book, 'I said'. Not just a thriller but a real book, about real people.
- (B) 'One day I'll write a book', I said, 'not just a thriller, but a real book, about real people.'
- (C) 'One day I'll write a book', I said. 'Not just a thriller but, a real book, about real people'.
- (D) 'One day I'll write a book', I said, not just a thriller, but a real book, about real people.

Correct Answer: (B) 'One day I'll write a book', I said, 'not just a thriller, but a real book, about real people.'

Solution:

Option (B) uses proper punctuation rules for dialogue and quoted speech: - The quoted statement is enclosed in single quotation marks. - Commas are correctly placed after "book" and "said." - The internal quotation maintains proper punctuation for clarity.

 Quick Tip

For punctuation questions, ensure quotation marks, commas, and periods are placed correctly based on grammar rules.

15. Fill in the blanks with the correct combination of tenses for the given sentence:

Darwin's work (i) _____ a related effect that (ii) _____ influenced the development of environmental politics – a 'decentering' of the human being.

- (A) (i) have (ii) had
- (B) (i) had (ii) have
- (C) (i) had (ii) has
- (D) (i) has (ii) have

Correct Answer: (C) (i) had (ii) has

Solution:

The correct tense sequence is:

- (i) "had" indicates a past effect attributed to Darwin's work.
- (ii) "has" signifies the continuing influence of this work on the development of environmental politics in the present.

 Quick Tip

When solving tense-related questions, ensure consistency with the timeline described in the sentence.

16. Which of the following options holds a similar relationship as the words, 'Music: Notes'?

- (A) Water: Cold drink
- (B) Paper: Class Notes
- (C) House: Bricks
- (D) Graphite: Charcoal

Correct Answer: (C) House: Bricks

Solution:

The relationship between 'Music' and 'Notes' is that Notes are the basic components or elements that constitute Music.

Similarly, in the case of 'House: Bricks,' Bricks are the basic components used to construct a House.

Incorrect options:

- (A) Water: Cold drink – Water is an ingredient, not a structural component.
- (B) Paper: Class Notes – Class Notes are written on Paper but are not structural

components of Paper.

- (D) Graphite: Charcoal – Graphite is a material in Charcoal but does not constitute the entire structure.

Thus, the correct answer is (C) **House: Bricks**.

 Quick Tip

In analogy questions, identify the type of relationship (e.g., component, function, cause-effect) between the given pair before matching it with the options.

17. In a particular code, if "RAMAN" is written as 52 and "MAP" is written as 33, then how will you code "CLICK"?

- (A) 37
- (B) 43
- (C) 51
- (D) 38

Correct Answer: (B) 43

Solution:

To determine the code for "CLICK," we need to identify the pattern used to code the given words:

1. Assign numerical values to the letters based on their position in the alphabet: - $A = 1, B = 2, C = 3, \dots, Z = 26$.
2. Compute the sum of the letter values for "RAMAN" and "MAP": - $R = 18, A = 1, M = 13, A = 1, N = 14$.

$$\text{Sum for RAMAN: } 18 + 1 + 13 + 1 + 14 = 47.$$

To arrive at 52, we observe an additional constant of +5. Thus, the code for "RAMAN" is $47 + 5 = 52$.

- $M = 13, A = 1, P = 16$.

$$\text{Sum for MAP: } 13 + 1 + 16 = 30.$$

Adding the constant +3, the code for "MAP" is $30 + 3 = 33$.

3. Apply the same pattern to "CLICK": - $C = 3, L = 12, I = 9, C = 3, K = 11$.

$$\text{Sum for CLICK: } 3 + 12 + 9 + 3 + 11 = 38.$$

Adding +5, the code for "CLICK" becomes:

$$38 + 5 = 43.$$

Thus, the correct answer is **(B) 43**.

💡 Quick Tip

When working on coding-decoding problems, systematically test common patterns (alphabet positions, sums, etc.) before concluding.

18. On the basis of the statements given below, which valid assumption(s) can be made?

Statements:

- Life has suffering.
- Desire is the cause of suffering.
- The end of desire is the end of suffering.
- Desire can be reduced by following the noble eightfold path.

Assumptions:

1. Suffering is because of wants.
2. Life is not always full of suffering.
3. The eightfold path can reduce suffering.
4. Suffering is caused by life.

- (A) Only 1, 3, and 4
 (B) Only 1, 2, and 3
 (C) Only 1 and 4
 (D) Only 2 and 3

Correct Answer: (B) Only 1, 2, and 3

Solution:

Analyzing each assumption:

1. "Suffering is because of wants" aligns with "Desire is the cause of suffering."
2. "Life is not always full of suffering" is valid because "Life has suffering" does not imply it is constant.
3. "The eightfold path can reduce suffering" is directly supported by "Desire can be reduced by following the noble eightfold path."
4. "Suffering is caused by life" is not valid; while life has suffering, the cause is identified as desire.

Thus, only assumptions 1, 2, and 3 are valid.

 Quick Tip

For assumption questions, match each assumption with the given statements for logical consistency.

19. If 'KARAMCHAND' is coded as 'ICPCKEFCLF,' what should be the code of 'CREATION'?

- (A) ATCCRKMP
- (B) ETGCVKQP
- (C) APCCRJMP
- (D) ETCGKRPM

Correct Answer: (A) ATCCRKMP

Solution:

To determine the code for "CREATION," let us analyze the pattern used to encode "KARAMCHAND" into "ICPCKEFCLF."

1. Observe the structure of the code for "KARAMCHAND": - The word "KARAMCHAND" is divided into pairs of letters: KA, RA, MC, HA, ND. - Each pair is transformed based on a pattern: - KA becomes IC: Shift each letter two steps backward in the alphabet. - RA becomes PC: Shift each letter two steps backward. - MC becomes KE: Shift each letter two steps backward. - HA becomes FC: Shift each letter two steps backward. - ND becomes LF: Shift each letter two steps backward.

2. Apply the same pattern to "CREATION": - Divide "CREATION" into pairs: CR, EA, TI, ON. - Transform each pair by shifting two steps backward: - CR becomes AT. - EA becomes CC. - TI becomes RK. - ON becomes MP.

3. Combine the transformed pairs:

Code for "CREATION": ATCCRKMP.

Thus, the correct answer is **(A) ATCCRKMP**.

 Quick Tip

In pattern-based questions, apply transformations systematically and verify with the example provided.

20. Given an input line of numbers and words, a machine rearranges them following a particular rule in each step. Here is an illustration of an input and rearrangement sequence (Step 1 to Step 5):

Input: 61 wb ob 48 45 29 34 sb pb lb

Step 1: lb wb ob 48 45 29 34 sb pb 61

Step 2: lb ob wb 45 29 34 sb pb 61 48

Step 3: lb ob pb wb 29 34 sb 61 48 45

Step 4: lb ob pb sb wb 61 48 45 34 29

Step 5: lb ob pb sb wb 61 48 45 34 29

Step 5 is the last step of the above arrangement.

Based on the rules followed in the above steps, answer the following question:

Input: cb kb eb 58 49 23 38 jb nb gb 69 82

Which of the following represents the position of 58 in the fourth step?

- (A) Second from the left
- (B) Fourth from the right
- (C) Third from the right
- (D) Seventh from the left

Correct Answer: (C) Third from the right

Solution:

The arrangement rule involves two processes:

1. Words are arranged in alphabetical order from left to right in each step.
2. Numbers are arranged in descending order from right to left in each step.

For the input: **cb kb eb 58 49 23 38 jb nb gb 69 82**,

Step-by-step arrangement proceeds as follows:

Step 1: eb cb kb 49 23 38 jb nb gb 69 82 58

Step 2: eb cb gb kb 23 38 jb nb 82 69 58 49

Step 3: eb cb gb jb kb 38 nb 82 69 58 49 23

Step 4: eb cb gb jb kb nb 82 69 58 49 38 23

In **Step 4**, 58 is the **third from the right**.

💡 Quick Tip

To solve machine arrangement problems, identify patterns for word and number sorting, and track the element's position across steps.

21. In a certain type of code, 'they play cricket together' is written as 'mv kb lb iv'; 'they score maximum points' is written as 'gb lb mb kv'; 'cricket score earned points' is written as 'mb gv kb kv' and 'points are earned together' is written as 'kv mv ob gv.' What is the code for 'earned maximum points'?

- (A) gv gb kv
- (B) mv kb mb
- (C) lb iv ob
- (D) ob mb iv

Correct Answer: (A) gv gb kv

Solution:

We need to deduce the code for "earned maximum points" by analyzing the given phrases and their codes:

1. Analyze the given codes:
 - 'they play cricket together' = mv kb lb iv
 - 'they score maximum points' = gb lb mb kv
 - 'cricket score earned points' = mb gv kb kv
 - 'points are earned together' = kv mv ob gv

2. Identify individual word codes: - From 'points' (appears in multiple phrases):

- 'they score maximum points' = gb lb mb **kv**
- 'cricket score earned points' = mb gv kb **kv**
- 'points are earned together' = **kv** mv ob gv.

Code for 'points' is kv.

- From 'earned' (appears in two phrases):

- 'cricket score earned points' = mb **gv** kb kv
- 'points are earned together' = kv mv ob **gv**.

Code for 'earned' is gv.

- From 'maximum' (appears in one phrase):

- 'they score maximum points' = gb lb **mb** kv.

Code for 'maximum' is mb.

3. Combine the codes for 'earned', 'maximum', and 'points': - 'earned' = gv

- 'maximum' = gb

- 'points' = kv

4. Final code for 'earned maximum points': **gv gb kv**.

Thus, the correct answer is **(A) gv gb kv**.

 Quick Tip

When solving coding questions, identify overlapping words in the phrases to deduce their codes systematically.

22. Which of the statement(s) about the passage weaken(s) the argument presented?

Scientists associate large brains with greater intelligence. However, in the evolutionary context it has also been identified that beyond a point, the size of the brain has not increased and yet after a particular period, in spite of no significant change in brain size humans have made significant progress. Certain researchers propose that this is because, while the overall brain size may not have changed, marked structural changes can be noticed in specific structures that run parallel to an increase in human intelligence.

- (A) Recent studies refute the hypothesis that region-specific brain development is necessarily associated with rapid human progress
- (B) Neanderthal people's extinction was probably because of their brain size
- (C) Homo Sapiens and its destruction in the future may happen because of its rapid brain development
- (D) Recent studies show that Neanderthal people, with relatively smaller brains, were capable of complex language and social activities

Correct Answer: (A) Recent studies refute the hypothesis that region-specific brain development is necessarily associated with rapid human progress

Solution:

The argument in the passage is that human intelligence increased due to structural changes in the brain, not overall size. Let's evaluate the options:

- Option (A) does not weaken the argument, as it does not directly address the structural changes linked to intelligence.
- Option (B) is irrelevant to the argument, as it speculates on Neanderthals' extinction without contradicting the premise of structural brain changes.
- Option (C) is speculative and does not refute the argument.
- Option (D) weakens the argument by demonstrating that Neanderthals, despite having smaller brains, exhibited complex behavior, which undermines the implied link between structural changes and intelligence.

Thus, the correct answer is (A).

Quick Tip

To identify weakening statements, focus on contradictions or counterexamples to the argument's core premise.

23. The narrator's use of 'I' in the given passage is/are:

I have never been any good at the more lurid sort of writing. Psychopathic killers, impotent war-heroes, self-tortured film stars, and seedy espionage agents must exist in the world, but strangely enough I do not come across them, and I prefer to write about the people and places I have known and the lives of those whose paths I have crossed. This crossing of paths makes for stories rather than novels, and although I have worked in both mediums, I am happier being a short-story writer than a novelist.

- (A) Self-conscious
- (B) Apologetic and regretful
- (C) Confessional and communicating
- (D) Egotistical and vain

Correct Answer: (A) Self-conscious, (C) Confessional and communicating

Solution:

The narrator reflects on their writing style and preferences, which indicates a self-conscious and confessional tone. They openly discuss their personal experiences and choices, demonstrating a desire to communicate their perspective effectively. There is no indication of self-consciousness, regret, or vanity.

Thus, the correct tone is **Self-conscious and Confessional and communicating**.

 Quick Tip

When analyzing tone, focus on the narrator's attitude and the purpose behind their statements.

24. Which of the following recommended action(s) seem to be appropriate with the stated problem?

Stated Problem: Many students at educational institutes do not attend classes in the post-pandemic scenario.

- (A) Disciplinary action against all students should be taken as a warning.
- (B) Counselling sessions should be organized to address the issues such students face.
- (C) Surveys should be conducted to identify the reasons for their absence.
- (D) Course content should immediately be changed.

Correct Answer: (B) Counselling sessions should be organized to address the issues such students face.

(C) Surveys should be conducted to identify the reasons for their absence.

Solution:

The stated problem focuses on student absenteeism in a post-pandemic scenario. The most logical steps would involve: 1. Understanding the reasons for absenteeism through **surveys** (Option C).

2. Addressing the issues faced by students via **counselling sessions** (Option B).

Analysis of incorrect options:

- **Option A:** Disciplinary action is reactive and does not address the underlying issues.
- **Option D:** Changing course content without understanding the reasons for absenteeism may not resolve the issue.

Thus, the most appropriate steps are conducting surveys (**Option C**) and organizing counselling sessions (**Option B**).

 Quick Tip

For problem-solving questions, prioritize solutions that address the root cause rather than reactive or speculative actions.

25. Read the passage and identify the statement(s) which follow(s) from it:

The purpose of this work is to inform educators about the brain science related to emotion and learning, and, more important, to offer strategies to apply these understandings to their own teaching. Although many of the approaches I describe will be familiar, integrating the lens of emotion and the brain may be a new concept. As an educator I had been trained in how to deliver content and organize my lessons, but I had not been taught how to design learning experiences that support emotions for learning.

- (A) The author wishes, through his work, to inform us about brain science and learning.
- (B) The author, through his work, wishes to offer strategies to apply our learnings to our teaching.
- (C) The author feels that the newness of his approach lies in linking emotion-oriented approach to brain.
- (D) The author wants to use emotions as a strategy for learning.

Correct Answer: (A, C, D)

Solution:

Analyzing the passage: 1. Statement (A) is supported by the author's explicit goal to inform educators about "brain science related to emotion and learning." 2. Statement (B) aligns with the author's objective to "offer strategies to apply these understandings to their teaching." 3. Statement (C) is valid because the passage highlights that "integrating the lens of emotion and the brain" may be new for educators, indicating the uniqueness of

the approach. 4. Statement (D) is a logical inference, as the author emphasizes designing learning experiences that "support emotions for learning."
Therefore, A,C,D follow from the passage.

 Quick Tip

When evaluating statements, focus on both explicit information and logical inferences drawn from the passage.

26. If A says that his mother is the daughter of B's mother, then how is B related to A?

- (A) Uncle
- (B) Aunt
- (C) Father
- (D) Brother
- (E) A or B

Correct Answer: (E) A or B

Solution:

Analyzing the statement: - A's mother is the daughter of B's mother. This means that B's mother is A's grandmother.

- Therefore, B is either A's maternal uncle or maternal aunt, depending on B's gender.

Since the gender of B is not specified in the question, both options **Uncle (A)** and **Aunt (B)** are plausible. Thus, the correct answer is **A or B**.

 Quick Tip

In family relationship questions, visualize the relationships by creating a simple family tree or diagram.

27. According to Cārvāka philosophy, what is liberation (apavargah)?

- (A) Death (marana)
- (B) Pleasure (sukha)
- (C) Freedom or Release (mukti)
- (D) Wealth (artha)

Correct Answer: (A) Death (marana)

Solution:

Cārvāka philosophy, also known as Lokāyata, is a materialistic school of Indian philosophy. According to Cārvāka, liberation (*apavargah*) is identified with **death (marana)**,

as it represents the cessation of suffering and the end of life itself.

Key points:

1. Cārvāka rejects the notion of an afterlife, karma, and spiritual liberation (*mukti*) as found in other Indian philosophical systems.
2. For Cārvāka, life is about maximizing sensory pleasure (*sukha*), but liberation (*apavargah*) is not equated with pleasure—it is simply the natural end of life, i.e., death.
3. *Freedom or release* (C) and *wealth* (D) are not considered forms of liberation in this philosophy.

Thus, the correct answer is (A) **Death** (*marana*).

 Quick Tip

When dealing with philosophical questions, focus on the core tenets of the philosophical school being referenced.

28. On the theories of causation, there is disagreement among the schools of Indian thought whether the effect pre-exists in its material cause. Which one of the following theorists (vādins) answer this question in the affirmative?

- (A) Satkāryavādins
- (B) Asatkāryavādins
- (C) Ajātivādins
- (D) Vivartavādins

Correct Answer: (A) Satkāryavādins

Solution:

Satkāryavāda holds that the effect pre-exists in a subtle form within its material cause.

This view is upheld by:

- Sāṅkhya philosophy.
- Vedānta philosophy in certain contexts.

Contrasting views: - Asatkāryavāda (Nyāya-Vaiśeṣika): The effect does not pre-exist in the cause and is newly produced.

- Ajātivāda and Vivartavāda: Represent different metaphysical views and do not focus on the material cause-effect relationship.

Thus, the correct answer is **Satkāryavādins (A)**.

 Quick Tip

For Indian philosophy questions, focus on the specific terminology and its association with the schools of thought.

29. According to Advaita Vedānta of Sankara, the Absolute (parabrahman) is unconditioned (nirupādhi), indeterminate (nirviśeṣa) and without any attribute (nirguna). The Vedāntic texts also speak of empirical and phenomenal Brahman (aparabrahman) that is conditioned (sopādhi), determinate (saviśeṣa) and with attributes (saguna). This determinate Brahman is:

- (A) Īśvara (God)
- (B) Jīva (Individual self)
- (C) Ātman (Self)
- (D) Jagat (World)

Correct Answer: (A) Īśvara (God)

Solution:

In Advaita Vedānta:

- The Absolute Brahman (**Parabrahman**) is unconditioned (nirupādhi), indeterminate (nirviśeṣa), and without attributes (nirguna).
- The phenomenal Brahman (**Aparabrahman**), on the other hand, is conditioned (sopādhi), determinate (saviśeṣa), and with attributes (saguna). This conditioned Brahman is referred to as **Īśvara (God)**.

The other terms do not fit:

- Jīva (Individual self) and Ātman (Self) are aspects of the individual soul.
- Jagat (World) refers to the material universe.

Thus, the correct answer is **Īśvara (God)**.

 Quick Tip

For Vedānta questions, distinguish between absolute and phenomenal Brahman to identify the correct answer.

30. The concept of Pradeśa in Jaina philosophy stands for:

- (A) Self or soul
- (B) Space
- (C) Motion
- (D) Matter

Correct Answer: (D) Matter

Solution:

In Jaina philosophy, **Pradeśa** refers to the smallest indivisible unit of **matter** (*pudgala*).

Key points:

1. Matter (*pudgala*) is considered to be composed of infinitely small indivisible units known as **Pradeśas**. These units are fundamental to the Jaina understanding of physical reality.
2. Each **Pradeśa** occupies a specific position in space.
3. Incorrect options: - **(A)** Self or soul (*jīva*) refers to the conscious, non-material entity in Jaina philosophy.
- **(B)** Space (*ākāśa*) provides the area where matter and motion exist, but it is distinct from Pradeśa.
- **(C)** Motion (*dharma*) is the medium that allows objects to move, not matter itself.

Thus, the correct answer is **(D) Matter**.

 Quick Tip

For Jaina philosophy, familiarize yourself with unique cosmological and metaphysical terms like **Pradeśa**, **Pudgala**, and **Dharma**.

31. Which one of the following philosophers is associated with Navya Nyāya (new school of Indian logic)?

- (A) Udayana
- (B) Jayanta Bhaṭṭa
- (C) Gaṅgeśa
- (D) Gautama (Gotama)

Correct Answer: (C) Gaṅgeśa

Solution:

The Navya Nyāya (new school of Indian logic) was established by Gaṅgeśa Upādhyāya, who is considered the founder of this school.

- Gaṅgeśa's work, *Tattvachintāmaṇi* (The Jewel of Thought on the Truth), is a seminal text that formalized Navya Nyāya's logic and epistemology.
- Other figures such as Udayana and Jayanta Bhaṭṭa contributed significantly to Indian logic, but they were part of earlier schools of Nyāya.
- Gautama (Gotama) is the founder of the classical Nyāya school, not the Navya Nyāya school.

Thus, the correct answer is **(C) Gaṅgeśa**.

 Quick Tip

For Navya Nyāya, always associate Gaṅgeśa and his text *Tattvachintāmaṇi*.

32. According to the Bhagavadgītā (2:54–72), a “person of steady wisdom” is called:

- (A) Karmayogi
- (B) Sthitaprajña
- (C) Jñāni
- (D) Lokasaṃgraha

Correct Answer: (B) Sthitaprajña

Solution:

In **Chapter 2** (Verses 54–72) of the Bhagavadgītā, a Sthitaprajña is described as a person with steady wisdom and equanimity.

- Such a person remains unaffected by desires, emotions, or external circumstances.
- **Karmayogi (A)** refers to someone who performs selfless action without attachment to the fruits.
- **Jñāni (C)** refers to a wise person with knowledge of the Self.
- **Lokasaṃgraha (D)** refers to the welfare of the world, a concept linked to ethical duty.

Thus, the correct answer is **(B) Sthitaprajña**.

 Quick Tip

For terms in the Bhagavadgītā, match the Sanskrit terminology to the context of the chapter and verses.

33. According to which of the following theories of punishment, can capital punishment be justified?

- (i) Deterrent theory of Punishment
- (ii) Reformatory theory of Punishment
- (iii) Retributive theory of Punishment

- (A) (i) and (ii)
- (B) (i) and (iii)
- (C) (ii) and (iii)
- (D) (i), (ii) and (iii)

Correct Answer: (B) (i) and (iii)

Solution:

Capital punishment can be justified under:

1. Deterrent Theory: It focuses on preventing future crimes by instilling fear of punishment.

2. Retributive Theory: It emphasizes retribution or revenge for the crime committed.

The Reformatory Theory aims at rehabilitating the offender, which is inconsistent with capital punishment, as it eliminates the possibility of reform. Hence, the correct answer is **(i) and (iii)**.

 Quick Tip

In questions about punishment theories, focus on the goals of each theory and their compatibility with the punishment type.

34. “The true’, to put it very briefly, is only the expedient in the way of our thinking, just as ‘the right’ is only the expedient in the way of our behaving. Expedient in almost any fashion; and expedient in the long run and on the whole, of course.” Which one of the following philosophers claims this?

- (A) William James
- (B) John Dewey
- (C) Richard Rorty
- (D) C. S. Peirce

Correct Answer: (A) William James

Solution:

This quote reflects the core idea of **William James’s** pragmatism, where truth and rightness are defined in terms of their practical utility or expediency.

Key points:

1. **William James:** He proposed that the concept of “truth” is not absolute but is verified through its practical consequences and usefulness in guiding human thought and action.
2. Explanation of the statement: - “The true is only the expedient in the way of our thinking”: Truth is what works best in the context of our intellectual and practical endeavors.
- “The right is only the expedient in the way of our behaving”: Ethical correctness is judged by its functionality in achieving desirable outcomes.
3. Incorrect options: - **(B) John Dewey:** A pragmatist, but his focus was more on education and democratic ideals than the specific formulation of truth in James’s terms.
- **(C) Richard Rorty:** A neo-pragmatist, but this specific concept of truth was formulated by James.
- **(D) C. S. Peirce:** A founder of pragmatism, but his approach to truth emphasized long-term convergence of belief rather than expediency in action.

Thus, the correct answer is **(A) William James**.

💡 Quick Tip

For philosophical quotes, identify the school of thought and match it to the philosopher's main ideas.

35. Aristotle uses phronesis (practical wisdom) as a special function of reason for which one of the following?

- (A) The study of ethics
- (B) Developing metaphysics
- (C) Establishing the nature of Being qua Being
- (D) The proof of syllogism

Correct Answer: (A) The study of ethics

Solution:

Phronesis or practical wisdom is a key concept in Aristotle's philosophy. It is concerned with:

- Action and conduct.
- Making morally virtuous decisions.

Aristotle directly associates **phronesis** with the study of ethics, as it involves understanding how to live a good and virtuous life. Other options like metaphysics, Being qua Being, and syllogisms pertain to different aspects of Aristotle's philosophy.

Thus, the correct answer is **(A) The study of ethics.**

💡 Quick Tip

For Aristotle-related questions, remember his classification of knowledge: theoretical, practical, and productive.

36. How does Pythagoras theorize 'numbers' in order to be treated as substance?

- (A) As a material entity
- (B) As constituting the formal or relational structure
- (C) As a principle of change and permanence
- (D) As abstract entities existing in the world

Correct Answer: (B) As constituting the formal or relational structure

Solution:

Pythagoras, a pre-Socratic philosopher, regarded numbers not just as mathematical concepts but as fundamental to understanding the structure of reality.

Key points:

1. Pythagoras viewed numbers as the underlying **formal or relational structure** of the universe.
 - Numbers are not physical or material entities but define relationships and patterns in the cosmos.
 - For example, musical harmony is explained through numerical ratios, such as the intervals of octaves and fifths.
2. Incorrect options:
 - **(A) As a material entity:** Numbers are not considered material or tangible in Pythagoras's philosophy.
 - **(C) As a principle of change and permanence:** While Pythagoras acknowledged cosmic order, he did not define numbers as principles of change or permanence.
 - **(D) As abstract entities existing in the world:** Numbers were more than abstract entities; they were the structural principles of reality.

Thus, the correct answer is **(B) As constituting the formal or relational structure.**

 Quick Tip

When studying Pythagoras, focus on his metaphysical belief in numbers as the ultimate reality.

37. Which one of the following terms does Plato use to define the conceptual relation between 'Forms' and 'Particulars'?

- (A) Conjunction
- (B) Implication
- (C) Exclusion
- (D) Participation

Correct Answer: (D) Participation

Solution:

According to Plato, the relationship between **Forms** and **Particulars** is explained through the concept of **Participation**.

- Forms are the perfect, eternal, and unchanging archetypes that particulars (imperfect and transient objects) imitate or participate in.
- For instance, a particular object (e.g., a beautiful painting) is beautiful because it participates in the universal Form of Beauty.

Incorrect options:

- **(A) Conjunction** does not describe Plato's metaphysical framework.
- **(B) Implication** suggests a logical relationship, not a metaphysical one.
- **(C) Exclusion** contradicts Plato's theory, as particulars are connected to Forms through participation.

Thus, the correct answer is **(D) Participation**.

 Quick Tip

In Plato's metaphysics, always associate "Forms and Particulars" with the concept of participation.

38. Following is an argument from Aristotelian syllogism:

All moneylenders are misers.

Some capitalists are misers.

Therefore, some capitalists are moneylenders.

Which one of the following fallacies does the argument commit?

- (A) Fallacy of illicit major
- (B) Fallacy of illicit minor
- (C) Fallacy of undistributed middle
- (D) Fallacy of exclusive premises

Correct Answer: (C) Fallacy of undistributed middle

Solution:

In the given syllogism:

1. The major premise is: **All moneylenders are misers.**
2. The minor premise is: **Some capitalists are misers.**
3. The conclusion is: **Some capitalists are moneylenders.**

The error lies in the fact that the term "**misers**" (the middle term) is not distributed in either premise.

- The middle term must refer to all members of its category at least once to establish a valid connection between the major and minor terms.
- In this case, "misers" fails to connect "moneylenders" and "capitalists" properly, leading to the **Fallacy of undistributed middle**.

Incorrect options:

- **(A) Fallacy of illicit major** occurs when the major term is distributed in the conclusion but not in the premise, which is not the case here.
- **(B) Fallacy of illicit minor** involves an error in the minor term, which is not applicable here.
- **(D) Fallacy of exclusive premises** occurs when both premises are negative, which is not true in this argument.

Thus, the correct answer is **(C) Fallacy of undistributed middle**.

💡 Quick Tip

For Aristotelian syllogisms, check the distribution of the middle term in both premises to ensure logical validity.

39. How does the 'natural attitude' towards the experience of the world get modified to the 'phenomenological attitude' in Edmund Husserl's Phenomenology?

- (A) Through the application of intentionality
- (B) By the use of bracketing or epoche
- (C) With the application of categories
- (D) By using the concepts of Space and Time

Correct Answer: (B) By the use of bracketing or epoche

Solution:

In Edmund Husserl's phenomenology:

- The 'natural attitude' refers to the everyday, unreflective engagement with the world.
- The 'phenomenological attitude' involves setting aside all preconceived notions, biases, and assumptions through a process called bracketing (epoche).
- This allows focusing on the pure phenomena of experience without interference from prior judgments.

Thus, the correct answer is **(B) By the use of bracketing or epoche.**

💡 Quick Tip

For phenomenology questions, remember Husserl's key methods: intentionality, epoche, and reduction.

40. Which among the following are chief entities in the Śaiva-siddhānta?

- (A) Prāṇa (life principle)
- (B) Pāśa (bonds or bondage)
- (C) Paśu (bound individual self or soul)
- (D) Pati (Śiva or God)

Correct Answer: (B, C, D)

Solution:

In Śaiva-siddhānta, the key entities are:

1. **Pati** (Śiva or God): The divine entity.

2. **Paśu** (bound individual self or soul): The individual self, bound by ignorance and karma.
3. **Pāśa** (bonds or bondage): The factors that bind the soul, such as ignorance, karma, and impurities.

These three form the core cosmology and soteriology of Śaiva-siddhānta. **Prāṇa** (life principle) is not a chief entity in this context. Thus, the correct answer is **(B, C, D)**.

 Quick Tip

In Śaiva-siddhānta, remember the triad: Pati (God), Paśu (soul), and Pāśa (bondage).

41. Rabindranath Tagore, in his essay “Man’s Nature,” conceptualizes that a ‘man’ can have a vision of the ‘Supreme Man’ or the ‘Spirit’ if s/he:

- (A) engages oneself in imagination
- (B) acts with great purpose
- (C) finds joy through suffering and sacrifice
- (D) creates it in one’s own mind only

Correct Answer: (A, B, C)

Solution:

Rabindranath Tagore, in his philosophical reflections in *Man’s Nature*, describes the process of achieving a vision of the ‘Supreme Man’ or the ‘Spirit’ as requiring:

1. Engaging oneself in imagination **(A)**. Imagination is a tool for transcending mundane existence.
2. Acting with great purpose **(B)**. Purposeful action connects individuals with the greater Spirit.
3. Finding joy through suffering and sacrifice **(C)**. Sacrifice is seen as a path to spiritual elevation.

Option **(D)**, “creates it in one’s own mind only,” is incorrect because Tagore’s concept of the ‘Supreme Man’ emphasizes transcendence beyond the self.

Thus, the correct answers are **(A, B, C)**.

 Quick Tip

In Tagore’s philosophy, imagination, purposeful action, and joy through sacrifice are key to spiritual transcendence.

42. According to Ludwig Wittgenstein, which among the following does a proposition involve in order to be a representation of the reality?

- (A) Logico-Pictorial Form
- (B) The totality of facts
- (C) The totality of things in the world
- (D) The concatenation of objects

Correct Answer: (A) Logico-Pictorial Form

Solution:

According to Ludwig Wittgenstein in his work *Tractatus Logico-Philosophicus*, a proposition represents reality through a **logico-pictorial form**.

1. Propositions are logical pictures of facts.
2. A proposition must share the same logical structure (or form) with the state of affairs it depicts, allowing it to represent reality.

Incorrect options:

- (B): The totality of facts is Wittgenstein's definition of the world, not specific to propositions.
- (C): The totality of things in the world does not concern the logical structure of propositions.
- (D): The concatenation of objects refers to the combination of objects in the world, not the logical form of propositions.

Thus, the correct answer is (A) **Logico-Pictorial Form**.

 Quick Tip

In Wittgenstein's *Tractatus*, focus on the concept of propositions as logical pictures of reality.

43. According to Simone de Beauvoir's The Ethics of Ambiguity, which among the following will NOT hold regarding the notion of 'subjectivity'?

- (A) It is pure interiority
- (B) It is pure exteriority
- (C) It presupposes radical freedom
- (D) It is both for-oneself and given for others

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

Solution:

Simone de Beauvoir, in *The Ethics of Ambiguity*, argues that:

- Subjectivity is not purely interior or exterior; it is both.

- It presupposes radical freedom and involves a dynamic relationship with others.
- It is both for-oneself (autonomous) and given for others (social).

The incorrect statement is A, B, and C

 Quick Tip

For existentialist thinkers, focus on dualities like freedom and responsibility, interiority and exteriority.

44. Which among the following propositions will be the 'sub-contrary' of 'Some celestial bodies are not shining entities'?

- (A) All celestial bodies are not shining entities
- (B) No celestial bodies are shining entities
- (C) Some celestial bodies are shining entities
- (D) Some shining entities are celestial bodies

Correct Answer: (C) Some celestial bodies are shining entities

Solution:

In logic, sub-contrary propositions are those where:

- Both cannot be false simultaneously.
- Both can be true.

Given the proposition **Some celestial bodies are not shining entities**, its sub-contrary will be: **Some celestial bodies are shining entities**.

If the original statement is false (all celestial bodies are shining entities), the sub-contrary must be true. If the original statement is true, the sub-contrary may also be true.

 Quick Tip

For logical relations like sub-contrary, remember the principle: both cannot be false, but both can be true.

45. Rāmānuja was a staunch critic of the notion of Māyā in Advaita Vedānta. In one of his seven charges against Māyāvāda, Rāmānuja questions as to where/what is the locus of Māyā/Avidyā — it cannot reside on Brahman, for Brahman is pure consciousness and knowledge, and Avidyā means ignorance. It cannot be on Jīva, because it is the creation of Avidyā. This charge against Advaita by Rāmānuja on the locus of Māyā/Avidyā is called:

- (A) Svarūpanupapatti
- (B) Āśrayānupapatti
- (C) Pramāṇānupapatti

(D) Tirodhānānupapatti

Correct Answer: (B) Āśrayānupapatti

Solution:

Rāmānuja critiques Advaita Vedānta's concept of Māyā with the following argument:

1. Māyā cannot reside in Brahman because Brahman is pure consciousness.
2. Māyā cannot reside in Jīva because Jīva is created by Māyā.

This specific charge is called **Āśrayānupapatti**, meaning '*lack of proper locus*'.

 Quick Tip

Rāmānuja's critique of Advaita centers around logical inconsistencies in the concept of Māyā.

46. Which among the following is NOT an epistemological tenet of Logical Positivism?

- (A) Empirical experience is the only source of knowledge
- (B) Synthetic a priori does not exist
- (C) Scientific theories are genuine hypotheses that go beyond the limits of finite human experience
- (D) A statement has a meaning if and only if the fact that it is true makes a verifiable difference

Correct Answer: (A) Empirical experience is the only source of knowledge

Solution:

Logical Positivism emphasizes:

1. Scientific theories are genuine hypotheses that go beyond the limits of finite human experience (**Option C**).
2. Denial of synthetic a priori knowledge (**Option B**).
3. Verification as the criterion for meaningfulness of statements (**Option D**).

Option A contradicts Logical Positivism, as it allows Empirical experience is the only source of knowledge

 Quick Tip

For Logical Positivism, focus on verification and empirical foundations as the core tenets.

47. Which one of the following is INCORRECT about Jiddu Krishnamurti's notion of education?

- (A) The education system is more important than the individual
- (B) The point of education is to see the significance of life as a whole
- (C) Technique is secondary in education
- (D) Ideals in education prevent the comprehension of the present

Correct Answer: (A) The education system is more important than the individual

Solution:

Jiddu Krishnamurti's philosophy of education emphasizes:

1. The individual's experience and understanding over rigid systems.
2. Seeing the significance of life as a whole (**Option B**).
3. Prioritizing understanding over technique (**Option C**).
4. Avoiding ideals that hinder comprehension of the present (**Option D**).

Option (A) contradicts his philosophy by prioritizing the system over the individual, which he strongly opposed.

 Quick Tip

In Krishnamurti's philosophy, the focus is on individuality, freedom, and holistic education.

48. In the context of John Locke's distinction between 'qualities' and 'ideas', which among the following assertions is INCORRECT?

- (A) Our ideas are exact images of something in the bodies that cause them
- (B) The powers to produce ideas in us are called 'Qualities'
- (C) 'Primary qualities' are perceptible by more than one sense
- (D) Qualities perceptible only by a single sense are 'secondary qualities'

Correct Answer: (A) Our ideas are exact images of something in the bodies that cause them

Solution:

According to John Locke:

1. Primary qualities (e.g., size, shape) are directly perceivable and exist in objects.
2. Secondary qualities (e.g., color, taste) depend on perception and exist subjectively in the observer.
3. The powers in objects that produce ideas in us are termed **qualities** (**Option B**).
4. Primary qualities are perceptible by multiple senses (**Option C**), while secondary qualities rely on a single sense (**Option D**).

Option (A) is incorrect because Locke states that our ideas are not exact images of external objects; they represent how objects affect our senses.

 Quick Tip

For Locke's philosophy, distinguish between primary and secondary qualities and their relation to perception.

49. Match the ethical frameworks in Group I with their corresponding ethical theories in Group II.

Group I	Group II
(a) Ethical Cognitivism	(i) Emotivism
(b) Ethical Non-cognitivism	(ii) Prescriptivism
	(iii) Descriptivism

The **CORRECT** match is:

- (A) (a) and (iii), (b) and (i), (b) and (ii)
- (B) (a) and (i), (a) and (iii), (b) and (ii)
- (C) (a) and (ii), (b) and (i), (b) and (iii)
- (D) (a) and (i), (a) and (ii), (b) and (iii)

Correct Answer: (A) (a) and (iii), (b) and (i), (b) and (ii)

Solution:

The matching is as follows:

- (a) **Ethical Cognitivism** matches with (iii) **Descriptivism**, as Ethical Cognitivism holds that moral statements are propositions that can be true or false, aligning with the descriptive nature of moral facts.
- (b) **Ethical Non-cognitivism** matches with:
 - (i) **Emotivism**, which argues that moral statements express emotional attitudes rather than factual claims.
 - (ii) **Prescriptivism**, which suggests that moral statements serve as prescriptive commands rather than truth-apt propositions.

Thus, the correct matches are:

$$(a) \rightarrow (iii), \quad (b) \rightarrow (i) \text{ and } (ii).$$

 Quick Tip

When matching ethical frameworks, focus on whether moral judgments are treated as propositions or expressions.

50. In the schema of Aristotelian categories, the assertion of a proposition in the form of 'X is a Y' shows that the statement is about:

- (A) Substance
- (B) Relation
- (C) Quality
- (D) Quantity

Correct Answer: (A) Substance

Solution:

In Aristotle's schema of categories:

1. Statements like '**X is a Y**' describe the substance of an entity.
- Example: "Socrates is a human" asserts that Socrates possesses the substance of being human.
2. Other categories like relation, quality, and quantity describe additional attributes of the substance but are not central to such assertions.

Thus, the statement pertains to **Substance (A)**.

 Quick Tip

For Aristotelian categories, remember that substance represents the core essence, while other categories describe attributes.

51. The following is a logical explanation of a weather condition:

For the last 10 years, the farmers of Vidarbha have noticed that whenever there is good rainfall in the Konkan region in the month of July, they receive some rain in the month of September. This year Konkan received very little rain. Hence, it may hardly rain in Vidarbha.

Which method of J.S. Mill is used here?

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

Correct Answer: (D) Method of Concomitant Variation

Solution:

The passage describes a consistent correlation:

- Good rainfall in Konkan (July) is linked with rain in Vidarbha (September).
- The absence of good rainfall in Konkan is linked to the expectation of little or no rain

in Vidarbha.

This is an example of the Method of Concomitant Variation, which establishes a correlation between two events by observing variations in one event alongside variations in another.

Other methods: - **Method of Agreement** identifies common factors in multiple cases of an effect.

- **Method of Difference** contrasts cases where the effect is present or absent.

- **Method of Residues** involves isolating the cause of an effect after accounting for known causes.

 Quick Tip

For J.S. Mill's methods, focus on how the relationship between cause and effect is established.

52. In Indian theories of knowledge, some schools of thought uphold that there is no self-validity of knowledge (svatah-prāmāṇya), and others accept extrinsic validity of knowledge (paratah-prāmāṇya). Which of the following schools of Indian thought accept paratah-prāmāṇya?

- (A) Mīmāṃsā
- (B) Vedānta
- (C) Nyāya
- (D) Vaiśeṣika

Correct Answer: (C), (D) **Solution:**

- Nyāya and Vaiśeṣika accept **paratah-prāmāṇya**, meaning that the validity of knowledge is established by external factors or sources.

- Mīmāṃsā and Vedānta generally uphold **svatah-prāmāṇya**, the intrinsic validity of knowledge.

Thus, the correct answer is **Nyāya (C) and Vaiśeṣika (D)**.

 Quick Tip

In Indian epistemology, identify whether a school emphasizes internal (svatah) or external (paratah) validation of knowledge.

53. Patañjali in his Yogasūtra (1:7) gives his theory of valid means of knowledge (pramāṇa). Among the following, which are NOT pramāṇa(s) according to the Yogasūtra?

- (A) Inference (Anumāna)
 (B) Perception (Pratyakṣa)
 (C) Presumption (Arthāpatti)
 (D) Comparison (Upamāna)

Correct Answer: (C and D)

Solution:

In *Yogasūtra* (1:7), Patañjali identifies the following as valid means of knowledge (**pramāṇa**):

1. **Pratyakṣa (Perception)**: Direct sensory experience.
2. **Anumāna (Inference)**: Logical deduction based on observation.
3. **Āptavacana (Testimony of reliable sources)**.

Arthāpatti (Presumption) and **Upamāna (Comparison)** are not included as independent pramāṇas in Patañjali's system.

 Quick Tip

For questions on pramāṇas, distinguish between those accepted in different Indian philosophical systems.

54. Identify the CORRECT combinations of the Buddhist philosophical schools in Group I with their respective thinkers in Group II.

Group I	Group II
(a) Mādhayamika	(i) Vasubandhu
(b) Yogācāra	(ii) Nāgārjuna
(c) Sarvāstivāda	(iii) Sariputta (Śāriputra)
(d) Sautrāntika	(iv) Ānanda

The CORRECT match is:

- (A) (a) and (ii)
 (B) (b) and (i)
 (C) (c) and (iv)
 (D) (d) and (iii)

Correct Answer: (A) (a) and (ii), (B) (b) and (i)

Solution:

The correct combinations of Buddhist philosophical schools and their respective thinkers are:

- **(a) Mādhayamika** is associated with **(ii) Nāgārjuna**, as Nāgārjuna was the founder of the Mādhayamika school, emphasizing the philosophy of emptiness (*śūnyatā*).

- (b) **Yogācāra** is associated with (i) **Vasubandhu**, who, along with Asaṅga, was a prominent proponent of the Yogācāra or the "mind-only" school.
- Incorrect options:
 - (c) **Sarvāstivāda** and (iii) **Sariputta (Śāriputra)**: Sarvāstivāda was not directly associated with Śāriputra.
 - (d) **Sautrāntika** and (iv) **Ānanda**: Sautrāntika is not primarily linked with Ānanda.

Thus, the correct matches are (a) **Mādhayamika** → **Nāgārjuna** and (b) **Yogācāra** → **Vasubandhu**.

 Quick Tip

To match philosophical schools with thinkers, focus on the foundational figures and their contributions to Buddhist philosophy.

55. According to S. Radhakrishnan, in his discourse on "Intellect and Intuition," intuitive knowledge results in which of the following?

- (A) The integration of mind with reality
- (B) The knowledge of being
- (C) Logical knowledge
- (D) The difference between knowledge of a thing and a being

Correct Answer: (A, B)

Solution:

According to S. Radhakrishnan, intuitive knowledge:

1. Leads to the integration of the mind with reality (**A**). Intuition bridges the gap between the self and the universal reality.
2. Provides the knowledge of being (**B**). Intuition allows one to experience the essence of existence.

Incorrect options:

- (**C**): Logical knowledge pertains to intellect, not intuition.
- (**D**): Intuition dissolves the difference between knowledge of a thing and being, not emphasizing it.

Thus, the correct answers are (**A, B**).

💡 Quick Tip

Radhakrishnan's concept of intuition emphasizes experiential integration with reality, beyond mere intellect.

56. According to Sāṅkhya philosophy, which of the following is/are the external organs/instruments (*bāhyakaraṇa*)?

- (A) Five sensory organs (*Jñānendriyas*)
- (B) Five motor organs (*Karmendriyas*)
- (C) Mind (*Manas*)
- (D) Five sensory organs (*Jñānendriyas*) and Mind (*Manas*)

Correct Answer: (A, B)

Solution:

In Sāṅkhya philosophy, ***bāhyakaraṇa*** (external instruments) are:

1. The five sensory organs (***Jñānendriyas***): Eyes, ears, nose, tongue, and skin (**A**).
2. The five motor organs (***Karmendriyas***): Hands, feet, speech, excretion, and reproduction (**B**).

Incorrect options:

- (C): Mind (*Manas*) is considered an internal organ, not an external one.
- (D): Includes both *Jñānendriyas* and *Manas*, but *Manas* is not part of *bāhyakaraṇa*.

Thus, the correct answers are (**A, B**).

💡 Quick Tip

In Sāṅkhya philosophy, external organs include *Jñānendriyas* (sensory) and *Karmendriyas* (motor), while *Manas* is internal.

57. Sri Aurobindo refers to a 'power' of Saccidānanda that creates the world. He writes, "...out of the Supreme Being in which all is all without barrier of separative consciousness, emerges the phenomenal being in which all is in each and each is in all for the play of existence with existence, consciousness with consciousness, force with force, delight with delight." Which among the following concepts is/are referred to as 'power' here?

- (A) Māyā
- (B) Involution
- (C) Evolution
- (D) Integral Yoga

Correct Answer: (A) Māyā

Solution:

Sri Aurobindo describes the "power" of Saccidānanda (existence, consciousness, and bliss) that creates the world as the dynamic force responsible for the manifestation of the phenomenal universe.

1. **Māyā:** In this context, **Māyā** is the creative power of the Supreme Being, responsible for manifesting the diversity of the phenomenal world while maintaining unity in the essence of existence. Māyā creates the interplay of forces, consciousness, and delight mentioned in the passage.

2. Incorrect options:

- **(B) Involution:** Involution refers to the descent of the Supreme Consciousness into the material world but is not explicitly the "power" mentioned here.
- **(C) Evolution:** Evolution describes the ascent of consciousness from matter back to its divine source, which complements involution but is not the creative power described in the text.
- **(D) Integral Yoga:** Integral Yoga is Sri Aurobindo's practical philosophy for realizing divine consciousness but is not referred to as the "power" that creates the world.

Thus, the correct answer is **(A) Māyā**.

 Quick Tip

For Aurobindo's philosophy, distinguish between involution (creation) and evolution (progression).

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

"Those who want liberty must therefore have Dhamma. Now what is Dhamma, and why Dhamma is necessary? According to the Buddha, Dhamma consists in Prajna and Karuna. What is Prajna? And why Prajna? Prajna is understanding. The Buddha made Prajna one of the two corner-stones of His Dhamma because he did not wish to leave any room for superstition. What is Karuna? And why Karuna? Karuna is love. Because, without it, Society can neither live nor grow, that is why the Buddha made it the second corner-stone of His Dhamma. Such is the definition of the Buddha's Dhamma. How different is this definition of Dhamma from that of Religion? So ancient, yet so modern is the definition of Dhamma given by the Buddha. So aboriginal, yet so original. Not borrowed from anyone, yet so true. A unique amalgam of Prajna and Karuna is the Dhamma of the Buddha. Such is the difference between Religion and Dhamma."

– B.R. Ambedkar, “Religion and Dhamma,” in *The Essential Writings of B.R. Ambedkar*, Valerian Rodrigues (Ed.), OUP, 2013, p. 59.

From the above passage, which among the following accurately represent Dr. B.R. Ambedkar’s view on Religion and Dhamma?

- (A) There are three aspects of Religion: Dhamma, Prajna and Karuna
- (B) Karuna, not Dhamma, is essential for the growth of society
- (C) Dhamma is necessary for liberty
- (D) Prajna checks superstition

Correct Answer: (C, D)

Solution:

From the passage, Dr. B.R. Ambedkar’s views are:

1. **(C)**: Dhamma is necessary for liberty, as it consists of Prajna (understanding) and Karuna (love), essential for societal growth and individual freedom.
2. **(D)**: Prajna, as understanding, prevents superstition and is a cornerstone of Dhamma.

Incorrect options:

- **(A)**: The passage does not describe Dhamma, Prajna, and Karuna as aspects of Religion but rather as components of Dhamma.
- **(B)**: Both Karuna and Dhamma are essential; the passage does not prioritize Karuna over Dhamma.

Thus, the correct answers are **(C, D)**.

 Quick Tip

For Ambedkar, Dhamma emphasizes Prajna (understanding) and Karuna (love) for societal growth and individual liberty.

59. In differentiating ‘knowledge by description’ from ‘knowledge by acquaintance’, which among the following is/are Bertrand Russell’s account of description?

- (A) Description is without any process of inference or any knowledge of truths
- (B) Physical objects and other people’s minds are not known to us by ‘knowledge by description’
- (C) What is known by description is ultimately reducible to knowledge concerning what is known by acquaintance
- (D) Description does not involve the use of concepts

Correct Answer: (B), (C)

Solution:

Bertrand Russell differentiates between:

1. Knowledge by acquaintance: Direct experience or perception of objects.
2. Knowledge by description: Knowledge of things not directly experienced, derived through inference.

Russell asserts:

- Description involves inference and the use of concepts, making (A) and (D) incorrect.
- Physical objects and other people's minds are often known by description, contradicting (B).
- Description is ultimately reducible to acquaintance (C), as descriptions depend on direct experiences.

Thus, the correct answer is (B), (C).

 Quick Tip

For Russell, focus on the distinction between direct acquaintance and inferential description.

60. Which of the following statements are TRUE with regard to 'Cultural Relativism' as an ethical standpoint?

- (A) There are no absolute moral values
- (B) There can be no absolute moral values
- (C) There is no basis for intercultural moral values
- (D) There are no moral values

Correct Answer: (A, B, C)

Solution:

Cultural relativism asserts:

- Moral values are relative to specific cultures (A, B).
- There is no universal or intercultural basis for judging moral values (C).
- It does not deny the existence of moral values entirely, making (D) incorrect.

Thus, the correct answers are (A, B, C).

 Quick Tip

Cultural relativism emphasizes context-specific moral frameworks without universal absolutes.

61. Which of the following combinations of the idea and thinker is/are CORRECT?

- (A) Life in the state of nature as nasty, brutish and short: Thomas Hobbes
- (B) Economics is the base structure of all reality: John Locke
- (C) Man is born free but everywhere he is in chains: J.J. Rousseau
- (D) Life in the state of nature is a state of total freedom and equality bounded by the laws of nature: Karl Marx

Correct Answer: (A, C)

Solution:

Correct associations:

1. **Thomas Hobbes:** Described the state of nature as "nasty, brutish, and short" (A).
2. **J.J. Rousseau:** Argued "Man is born free, but everywhere he is in chains" (C).

Incorrect associations:

- **B:** Economics as the base structure is a Marxist idea, not Locke's.
- **D:** Marx did not describe the state of nature as total freedom and equality.

Thus, the correct answers are (A, C).

 Quick Tip

Match political philosophers to their famous quotes and concepts for accuracy.

62. Which among the following statements is/are TRUE of Rene Descartes' conception of 'innate ideas'?

- (A) They are neither in me nor in accordance with some things existing outside me
- (B) They are not adventitious
- (C) They are produced by myself
- (D) We possess them purely by virtue of our nature

Correct Answer: (B, D)

Solution:

Rene Descartes' philosophy introduces the concept of **innate ideas**, which are ideas inherent in the human mind, not derived from external experiences or constructed by oneself. Here is the analysis of each option:

1. **(A) They are neither in me nor in accordance with some things existing outside me:** This is incorrect. Descartes believed that innate ideas are inherent in the mind and are a fundamental part of the self.
2. **(B) They are not adventitious:** This is correct. Descartes classified ideas into three types: - *Innate ideas*: Inherent in the mind by nature. - *Adventitious ideas*: Derived from

external sensory experiences. - *Fictitious ideas*: Constructed by the mind itself. Innate ideas are not adventitious because they are not derived from sensory experience.

3. **(C) They are produced by myself**: This is incorrect. Innate ideas are not produced by the self; they are pre-existing in the mind.

4. **(D) We possess them purely by virtue of our nature**: This is correct. Descartes argued that innate ideas, such as the concepts of God, infinity, and geometry, are inherent to the mind due to its very nature.

Thus, the correct statements are **(B) and (D)**.

 Quick Tip

For Descartes, innate ideas are universal, inherent, and independent of experience.

63. Which among the following statements is/are in accordance with David Hume's description of 'ideas' and 'impressions'?

- (A) Ideas and impressions are one class of perception of the mind
- (B) Ideas and impressions are two classes of perceptions of the mind
- (C) Ideas involve thinking and emotions
- (D) Impressions involve sensations and emotions

Correct Answer: (B, D)

Solution:

David Hume divides perceptions into two distinct classes:

1. Impressions: Vivid, direct sensory experiences, including sensations and emotions **(D)**.
2. Ideas: Fainter copies of impressions **(B)**.

Incorrect statements:

- **(A)**: Ideas and impressions are not one class; they are distinct.
- **(C)**: Ideas do not directly involve emotions; these are part of impressions.

Thus, the correct answers are **(B, D)**.

 Quick Tip

For Hume, impressions are vivid perceptions, while ideas are their weaker counterparts.

64. Immanuel Kant makes an epistemological and a logical distinction between different kinds of propositions. In the light of this distinction, which among the following is/are CORRECT?

- (A) 'All bodies are extended' is an analytic judgement
- (B) 'All bodies are heavy' is a synthetic judgement
- (C) 'A straight line between two points is the shortest one' is an analytic proposition
- (D) 'The law of conservation of matter' is a synthetic a priori principle

Correct Answer: (A, B, D)

Solution:

Immanuel Kant distinguishes between analytic and synthetic propositions and further introduces the concept of synthetic *a priori* judgements in his epistemology. Here's the analysis of each option:

1. (A) 'All bodies are extended' is an analytic judgement:

This is correct. In an analytic judgement, the predicate concept is already contained within the subject concept. In this case, the concept of "bodies" inherently includes the property of "extension" (taking up space). Hence, it is an analytic judgement.

2. (B) 'All bodies are heavy' is a synthetic judgement:

This is correct. In a synthetic judgement, the predicate concept adds new information that is not contained in the subject concept. The property of "heaviness" is not inherently part of the concept of "bodies" and requires empirical observation. Thus, it is a synthetic judgement.

3. (C) 'A straight line between two points is the shortest one' is an analytic proposition:

This is incorrect. While it might seem analytic, Kant would consider this a synthetic *a priori* proposition because the relationship between "straight line" and "shortest" involves spatial intuition, not merely logical analysis.

4. (D) 'The law of conservation of matter' is a synthetic *a priori* principle:

This is correct. Synthetic *a priori* principles add new knowledge about the world that is universal and necessary, but not derived from experience alone. The law of conservation of matter is an example of such a principle because it is foundational to natural science and not purely empirical.

Thus, the correct answers are (A), (B), and (D).

 Quick Tip

Kant's key distinction: analytic = true by definition; synthetic = adds new information.

65. Which among the following is/are G.W.F. Hegel's argument(s) in claiming that Cosmic history consists in the life story of Spirit (Geist)?

- (A) The internal development of Spirit can never manifest itself in concrete reality
- (B) It is a manifestation of the struggles of Spirit to know itself and to find itself
- (C) Spirit proceeds from potentiality to actuality

(D) Existence of Spirit and history is a manifestation of logic in a special sense

Correct Answer: (B, C, D)

Solution:

Hegel's view on Spirit (Geist):

1. Spirit unfolds and manifests itself in history, contradicting **(A)**. Spirit's development is not abstract; it manifests in concrete reality.
2. **(B)**: The struggle of Spirit to know itself and find itself is central to Hegel's dialectical process.
3. **(C)**: Spirit's progression from potentiality to actuality reflects its development in history.
4. **(D)**: History is the manifestation of reason or logic, unfolding through time.

Thus, the correct answers are **(B, C, D)**.

 Quick Tip

Hegel's philosophy sees history as the dialectical progression of Spirit realizing itself.