1.	One (A)	of the five <i>koshas</i> , as Brahma	ecording to	the Up B)	anishad is: Vijnana				
	C)	Jagrat	D)	Rasa	vijitana				
2.	The r	oot word "Brh" m	eans:						
	A)	To grow		B)	To born				
	C)	To desire		D)	To transcend				
3.		is the only reality because it alone is perceived, says the Charvaka.							
	A)	Spirit		B)	Matter				
	C)	God		D)	Soul				
4.		* *	nenon or b	ye-prod	luct of matter according to the				
	Char								
	A)	Soul		B)	Body				
	C)	God		D)	Consciousness				
5.	Samyug-darsana according to Jainism means:								
	A)	Right knowledge		B)	Right faith				
	C)	Right life		D)	Right conduct				
6.	According to Jainism, without akasa, substances cannot be:								
	A)	Extended		B)	Non-extended				
	C)	Seen		D)	Touched				
7.	In Jai	In Jainism, the word "syat avaktavyam" means:							
	A)								
	B)	Somehow S is ind	lescribable						
	C)	,							
	D) Somehow S is not P								
8.	Vinayapitaka deals with:								
	A) .								
	B)	,							
	C)								
	D)	· ·							
9.	In Buddhism, in the twelve links of causation, the following is connected to futur life:								
	A)	Ignorance		B)	Impressions				
	C)	Sense-experience		D)	Old age and death				
	-,			<i>- ,</i>					

10.	The word "sammasati" in Buddhism means:							
	A)	Right mindfulness	B)	Right livelihood				
	C)	Right effort	D)	Right speech				
11.	In Nyaya, the word "Pratyabhijna" means:							
	A)	Determinate perception	B)	Indeterminate perception				
	C)	Recognition	D)	Illusion				
12.	Asiddha in Nyaya means a kind of:							
	A)	Substance	B)	Perception				
	C)	Valid knowledge	D)	Fallacy				
13.	One of	f the following is <u>not</u> a catego	ry of rea	ality in the Vaisesika:				
	A)	Guna	B)	Samanya				
	C)	Karma	D)	Svabhava				
14.	The second product of evolution according to Sankyha is:							
	A)	Mahat B)	Ahank	cara				
	C)	Prakrati	D)	Sattva				
15.	In Yoga, the word "pratyahara" means:							
	A)	Abstention from falsehood	B)	Breath-control				
	C)	Withdrawal of the senses	D)	Attention				
16.	The PrabhakaraMimamsa theory of error is known as:							
	A)	Akhyativada B)	Vipari	takyati				
	C)	Anirvaacniyakhyati	D)	None of these				
17.	Madhva does not regard the universe of matter and souls as the							
	A)	Body of God	B)	Soul of God				
	C)	Body of the soul	D)	None of these				
18.	According to Ramanuja, all knowledge is:							
	A)	True	B)	False				
	C)	Both true and false	D)	Neither true nor false				
19.	The word svagta-bheda means:							
	A)	Internaldistinction	B)	Homogeneous distinction				
	C)	Heterogeneous distinction	D)	External distinction				
20.	The in	nportant characteristics of Uni	iversal r	eligion according to Swami				
	Viveka	ananda is:						
	A)	Tolerance	B)	Integration				
	C)	Acceptance	D)	Love				
	C)	Acceptance	D)	Love				

The disembodied state of liberation in Advaita is known as							
A)	Videha-mukti		B)	Jivan-mukti			
C)	Vishesa-mukti	D)	Nirva	ına			
				Refutation of the Maya theory			
C)	Theory of incarnation	on	D)	Theory of soul			
				robindo is:			
			iss				
	-						
D)	Psyche, mind and p	ure exist	ent				
		is know					
				Astanga-yoga			
C)	Bhakti-yoga		D)	Jnana-yoga			
Iqbal							
A)				Monotheism			
C)	Pluralism		D)	Henotheism			
The term "Super Ego" is used by the following philosopher:							
A)		a	B)	J. Krishnamurthy			
C)	Iqbal		D)	S. Radhakrishnan			
J.Krishnamurthy used the concept of:							
A)			B)	Maya			
C)	Brahman		D)	Swaraj			
Intuitive knowledge according to S. Radhakrishnan is							
A)	Fallible		B)	Infallible			
C)	Limited		D)	Unreal			
The moral dimension of Swaraj is:							
	Self-rule	3	B)	Divine Rule			
C)	Universal love		D)	Peace			
The b	The book, <i>The Annihilation of Caste</i> was written by:						
A)	Gandhi		B)	B.R. Ambedkar			
C)	S. Radhakrishnan		D)	Sri Aurobindo			
ForSe	ocrates, is a	clear an	d fixed	conception.			
A)	Truth		B)	Definition			
C)	Meaning		D)	Language			
	A) C)  "Anu A) C)  The I A) B) C) D)  In Sr A) C)  Iqbal A) C)  The t A) C)  Intuit A) C)  The r A) C)  The r A) C)  The s A) C)  The s A) C)	A) Videha-mukti C) Vishesa-mukti C) Vishesa-mukti  "Anupapatti" in Ramanuja A) Theory of Saguna B C) Theory of incarnation  The lower hemisphere of reful Consciousness, force B) Matter, psyche and C) Matter, mind and consciousness, force B) Matter, psyche and C) Matter, mind and p  In Sri Aurobindo, the Yoga A) Integral Yoga C) Bhakti-yoga  Iqbal believed in: A) Monism C) Pluralism  The term "Super Ego" is use A) Swami Vivekanand C) Iqbal  J.Krishnamurthy used the consciousness awarene C) Brahman  Intuitive knowledge accord A) Fallible C) Limited  The moral dimension of Swan Self-rule C) Universal love  The book, The Annihilation A) Gandhi C) S. Radhakrishnan  ForSocrates, is an A) Truth	A) Videha-mukti C) Vishesa-mukti D)  "Anupapatti" in Ramanuja means: A) Theory of Saguna Brahman C) Theory of incarnation  The lower hemisphere of reality for A) Consciousness, force and bl. B) Matter, psyche and mind C) Matter, mind and consciousn D) Psyche, mind and pure exist  In Sri Aurobindo, the Yoga is know A) Integral Yoga C) Bhakti-yoga  Iqbal believed in: A) Monism C) Pluralism  The term "Super Ego" is used by th A) Swami Vivekananda C) Iqbal  J.Krishnamurthy used the concept of A) Choiceless awareness C) Brahman  Intuitive knowledge according to S. A) Fallible C) Limited  The moral dimension of Swaraj is: A) Self-rule C) Universal love  The book, The Annihilation of Caste A) Gandhi C) S. Radhakrishnan  ForSocrates, is a clear an A) Truth	A) Videha-mukti B) C) Vishesa-mukti D) Nirva  "Anupapatti" in Ramanuja means: A) Theory of Saguna Brahman B) C) Theory of incarnation D)  The lower hemisphere of reality for Sri Au A) Consciousness, force and bliss B) Matter, psyche and mind C) Matter, mind and consciousness D) Psyche, mind and pure existent  In Sri Aurobindo, the Yoga is known as: A) Integral Yoga B) C) Bhakti-yoga D)  Iqbal believed in: A) Monism B) C) Pluralism D)  The term "Super Ego" is used by the follow A) Swami Vivekananda B) C) Iqbal D)  J.Krishnamurthy used the concept of: A) Choiceless awareness B) C) Brahman D)  Intuitive knowledge according to S. Radha A) Fallible B) C) Limited D)  The moral dimension of Swaraj is: A) Self-rule B) C) Universal love D)  The book, The Annihilation of Caste was way and Gandhi B) C) S. Radhakrishnan D)  ForSocrates,			

The world of appearance produces the following according to Plato:							
A)	Knowledge	B)	Opinion				
C)	Ideas	D)	Form				
The following has reason, spirit and appetite as its parts:							
A)	Body	B)	Soul				
C)	Mind	D)	Mind and body				
One of the ways by which the mind discovers the Forms is:							
A)	Recollection	B)	Perception				
C)	Analysis	D)	Awareness				
Aristo	tle believed in the dynamic i	realm of	•				
A)	Being	B)	Non-being				
C)	Becoming	D)	Non-existence				
The word "change" according to Aristotle means motion, growth and							
A)	Decay	B)	Cause				
C)	Effect	D)	Transformation				
The self-contained end of anything in Aristotle is known as:							
A)	Entelechy	B)	Unmoved Mover				
C)	Conclusion	D)	Being				
The word "ousia" in Aristotle means:							
A)	Attributes	B)	Substance				
C)	Form	D)	Matter				
For St	t. Augustine, God is:						
A)	Being outside	B)	Being itself				
C)	Being and non-being	D)	None of these				
Summa Theologica is written by:							
A)	Descartes	B)	St. Anslem				
C)	St. Thomas Aquinas	D)	Plato				
Accor	ding to Descartes, our mind	possesse	es two powers:				
A)	Intuition and deduction	B)	Intuition and induction				
C)	Intellect and intuition	D)	Intuition and sense experience				
-	method contains everything v	which gi	ves certainty to the rules of arithmetic				
A)	Husserl	B)	Russell				
C)	Descartes	D)	Wittgenstein				
	A) C) The form A) C) One of A) C) Aristor A) C) The w A) C) The w A) C) The w A) C)  For So A) C)  Summ A) C)  Summ A) C)  "My r says: A)	A) Knowledge C) Ideas  The following has reason, spirit ar A) Body C) Mind  One of the ways by which the min A) Recollection C) Analysis  Aristotle believed in the dynamic of A) Being C) Becoming  The word "change" according to A) Decay C) Effect  The self-contained end of anything A) Entelechy C) Conclusion  The word "ousia" in Aristotle mea A) Attributes C) Form  For St. Augustine, God is: A) Being outside C) Being and non-being  Summa Theologica is written by: A) Descartes C) St. Thomas Aquinas  According to Descartes, our mind A) Intuition and deduction C) Intellect and intuition  "My method contains everything visays: A) Husserl	A) Knowledge B) C) Ideas D)  The following has reason, spirit and appet A) Body B) C) Mind D)  One of the ways by which the mind discov A) Recollection B) C) Analysis D)  Aristotle believed in the dynamic realm of A) Being B) C) Becoming D)  The word "change" according to Aristotle A) Decay B) C) Effect D)  The self-contained end of anything in Arist A) Entelechy B) C) Conclusion D)  The word "ousia" in Aristotle means: A) Attributes B) C) Form D)  For St. Augustine, God is: A) Being outside B) C) Being and non-being D)  Summa Theologica is written by: A) Descartes B) C) St. Thomas Aquinas D)  According to Descartes, our mind possesses A) Intuition and deduction B) C) Intellect and intuition D)  "My method contains everything which gisays: A) Husserl B)				

43.	According to Kant, space and time are encountered in intuition and at the same time								
	A)	A priori	B)	A posteriori					
	C)	Syntheticapriori	D)	Synthetic					
44.	"Tran	"Transcendental unity of apperception" in Kant means:							
	A)	Body	B)	Self					
	C)	Mind	D)	Reason					
45.	Impre	essions and make up	the tota	l content of mind, says Hume.					
	A)	Nature	B)	Ideas					
	C)	Cause	D)	Self					
46.	To sa	y "cogito ergo sum" is to affi	rm						
	A)	My existence	B)	Your existence					
	C)	Our existence	D)	Non-existence					
47.	Hume denies the existence of a continuous								
	A)	Non-identity	B)	Self-identity					
	C)	National Identity	D)	Universal identity					
48.		The following metaphor is used by Descartes to talk about the interaction between mind and body:							
	A)	People in the cave	B)	Ghost in the machine					
	C)	Pilot in the ship	D)	Fly in the fly-bottle					
49.	According to Leibniz, a compound substance is the collection of								
	A)	Attributes	B)	Monads					
	C)	Atoms	D)	Ideas					
50.	In Spinoza, the Ultimate nature of reality is								
	A)	Plurality of substance	B)	Single substance					
	C)	Substance and attributes	D)	Form and matter					
51.	Hege	l considers the following as a	dynami	ic process:					
	A)	Absolute	B)	Nature					
	C)	Reason	D)	Matter					
52.	Know	vledge according to Locke, is	restricte	ed to					
	A)	Forms	B)	Ideas					
	C)	Experience	$\vec{D}$	Reason					

53.	The vi A) C)	iew that "if something Cogito ergo sum Esseestpercipi	were no	B)	ived, it would not exist" means:  Naturanaturata  nilo nihil fit	
54.	"Beco A) C)	ming" is the synthesis Being and Self Being and Existence		B) D)	Being and nothing Self and not-Self	
55.		-	our min	d that h	have no exact counterpart in the object	
	says L			D)	A 44	
	A) C)	Substance Primary qualities		B) D)	Attributes Secondary qualities	
56.	Words	• •		says:	unction of words is as diverse as the	
	A) C)	A.J. Ayer		B) D)	Wittgenstein Husserl	
	C)	A.J. Ayei		D)	Hussell	
57.	Hegel	's dialectic process is	a	mov	vement.	
	A)	Dyadic		B)	Triadic	
	C)	Monadic		D)	None of these	
58.		Tractatus-logico-philosophicus				
59.	Vienna Circle is associated with the following movement:					
	A)	Rationalism		B)	Linguistic Philosophy	
	C)	Logical Positivism		Ď)	Phenomenology	
60.	Accor	ding to St. Augustine,	free wil	l is the	cause of:	
		Evil				
	C)	Sin		Ď)	Knowledge	
61.	In "O' A) B) C) D)	Proposition: Subject and predicate Subject and predicate Subject is distributed Subject is not distrib	e are not l and pre	t distrib edicate	uted is not distributed	

62.	"E" I	Proposition is a case of							
	A)	Universal Negative	B)	Universal Affirmative					
	C)	Particular Affirmative	D)	Particular Negative					
63.	Euler's circle is used in order to explain:								
	A)	Validity	B)	Distribution					
	C)	Eduction	D)	Invalidity					
64.		The "contradictory" of "I" proposition is:							
	A)	E- proposition	B)	O- proposition					
	C)	A – proposition	D)	None of these					
65.		rout are mammals nammals have wings							
		efore all trout have wings above argument is							
	A)	Invalid	B)	Partially valid					
	C)	Valid	D)	Neither valid nor invalid					
66.	The statement "Roses are red and Violets are blue" is a case for								
	A)	Disjunction	B)	Material implication					
	C)	Conjunction	D)	Negation					
67.	A conjunction is true if:								
	A)	Both conjuncts are false							
	B)	2							
	C)	One conjunct is true and o	ther is fa	lse					
	D)	None of these							
68.	The statement "Either the United Nations Organization will be strengthened or								
		will be a third World War" i		*					
	A)	Conjunction	B)	Material Equivalence					
	C)	Disjunction	D)	Material implication					
69.		statement "Socrates is human							
	A)	Universal Proposition	B)	Singular proposition					
	C)	Negative Proposition	D)	Compound proposition					
70.		letter "x" is called							
	A)	Individual constant	B)	Individual variable					
	$\mathbf{C}$	Truth connective	D)	Dyadic operator					

71.		tion is a process from Universal to Particular	D)	Portionler to Universal
	A) C)	Universal to Universal	B) D)	Particular to Universal Particular to particular
72.	The fo	ollowing is one of the stages of	finduct	ion:
	A)	Conversion	B)	Obversion
	C)	Observation and experiment	D)	Analogy
73.	The ol	bversion of "Some people are	vegetar	ians" is:
	A)	All people are vegetarians		
	B)	Some people are not vegetar		
	C)	All people are not vegetarian		
	D)	Some people are not non-veg	getarian	S
74.	The te	erm which appears as the subje		
A)	Middl	e term B)	Minor	term
	C)	Major term	D)	Universal term
75.		ins the ground is wet round is wet		
		fore it is raining pove argument commits the fa	llacy of	
	A)	Affirming the consequent	B)	Denying the consequent
	C)	Undistributed middle	D)	Affirming the antecedent
76.		the rule, "The middle term muy that arises is:	ıst be d	istributed at least once" is violated, the
	A)	Illicit major	B)	Undistributed middle
	C)	Illicit Minor	D)	Two negative premises
77.	Either	p or q or both is represente	ed by:	
	A)	(P.Q) B)	(P V	Q)
		$(P \supset Q)$	D)	~ ( P . Q)
78.	The sy	ymbol ( $P \supset Q$ ) means:		
	A)	Material equivalence	B)	Material implication
	C)	Conjunction	D)	Disjunction
79.	Thesy	mbol for modifier is:		
	A)	(.)	B)	(V)
	Ć	$(\neg)$	(~)	•

80.		Q )is: Connective		B)	Disconnectiv	ve		
	C)	Monadic oper	ator	D)	None of thes	ie		
81. A)	In ind	uctive argumen	t, the conclus	sion is alv False	vays:			
,	C)	Probable	,	D)	Neither true	nor false	e	
82.	The st	andard form of	categorical s	statements	s are classified	into:		
A)	2	B)	6	C)	5	D)	4	
83.	The su A) B) C) D)	Some students No students ar Some students Some students	s are not invire invited s are invited	ted	is			
84.	A vali	d syllogism mu	st contain		terms only.			
A)	Two	B)	Three	C)	Four	D)	Six	
85.	When	the argument is	s valid, we sa	ay it is:				
	A) C)	Contingent Tautology		B) D)	Contradictio None of thes			
86.	The st	udy of what is r	right or good	in condu	ct is:			
A)	Logic	P.4.	B)	Psych	0.			
	C)	Ethics		D)	Aesthetics			
87.	That which is straight or according to rule is known as:							
	A)	Truth		B)	Morality			
	C)	Right		D)	Reasoning			
88.		A thing is generally said to be good when						
		it is valuable f					time	
	C)	it is valuable f	for one	D)	it is valuable	tor all		
89.		ord "summumE	Bonum" mea		_			
	A)	Social good	_	B)	Supreme goo			
	C)	Universalgood	d	D)	Individual go	ood		
90.	A nor	mativestudy is a						
	A)	Prescriptive so		B)	Descriptive s			
	C)	Positivescienc	ee	D)	Universal sc	ience		

91.	Conduct is a not a capacity but a						
	A)	Will		B)	Habit		
	C)	Right		D)	Purpose		
92.	The e	ssence of virtue lies in					
	A)	Action		B)	Will		
	C)	Thinking		D)	Knowing		
93.	"The	good is that at which a	ıll things	aim" s	ays:		
A)	Plato		B)	Aristo			
	C)	G.E. Moore		D)	J.S. Mill		
94.			which t		tal activity is directed.		
	A)	Motive		B)	Intention		
	C)	Conduct		D)	Character		
95.					ect of desire is pleasure.		
	A)	2		B)	Universal hedonism		
	C)	Individual hedonism	l	D)	Intuitionism		
96.	The fo	ollowing philosopher i	s the sup	porter	of psychological hedonism.		
	A)	J.S. Mill		B)	Bentham		
	C)	Sidgwick		D)	Plato		
97.	"No h	numan being should be	used as	a mean	as for someone else's end" says		
	A)	Plato		B)	Socrates		
	C)	Aristotle		D)	Kant		
98.	That	what moves us or caus	es us to	act in a			
	A)	Intention		B)	Motive		
	C)	Character		D)	Conduct		
99.	A civ	ic community is a					
	A)	Social institution		B)	Individual institution		
	C)	Non-institution		D)	None of these		
100.	Sidgv	vick wrote the following	ng book:				
	A)	Introduction to Ethic	cs B)	My St	ation and Duties		
	C)	The Data of Ethics		D)	Methods of Ethics		
101.		is the expression of	of charac	ter.			
	A)	Habit	B)	Cond	uct		
	C)	Will		D)	Virtue		

102.	means simply the absence of determination by anything outside the character itself.							
	A)	Karma	B)	Freedom				
	C)	Will	D)	Morality				
103.	A moral law, is a law that states that something							
	A)	ought to be	B)	is				
	C)	is not	D)	ought not to be				
104.		The doctrine that each ought to seek his own greatest pleasure is:						
	A)	Utilitarianism	B)	Egoistichedonism				
	C)	Ethical hedonism	D)	None of these				
105.		oral law is:						
	A)	• • • • • • • • • • • • • • • • • • • •	B)					
	C)	Universal imperative	D)	Disjunctive imperative				
106.		morality that is concerned was is known as:	rith human	beings in relationship to other human				
	A)	Individual morality	B)	Universal morality				
	C)	Social morality	D)	National morality				
107.	Utilit	arianism is supported by:						
	A)	Aristotle	B)	Sidgwick				
	C)	J.S. Mill	D)	Bradley				
108.	F.H. Bradley wrote the following book:							
	A)	The Principles of Ethics	B)	The Data of Ethics				
	C)	Outlines of Ethics	D)	Ethical Studies				
109.	is one of the cardinal virtues:							
	A)	Justice B)	Good	character				
	C)	Love	D)	Right				
110.		The view that we sought to aim at the greatest possible amount of pleasure of all human beings is known as:						
	A)	Utilitarianism B)	Ethic	al hedonism				
	C)	Psychologicalhedonism	D)	Egoistichedonism				
111.	The a	author of the book, Philosop	hy and the	e Crisis of the European Man is				
	A)	Heidegger	B)	Sartre				
	C)	Husserl	D)	Locke				

112.	Two (A) B) C) D)	different modes of being a Being –in-itself and bei Being and nothing Being and non-being Being and Being-in-itse	ng-for-itself	
113.	Reaso	on, Romanticism and Revo		•
	A) C)	B.R. Ambedkar M.N. Roy	B) D)	ChattambiSwamikal Gandhi
114.	The f	following is the very struct	ure of the h	uman mind, says Sartre:
	A)	Dizziness	B)	Finitude
	C)	Situation	D)	Laziness
115.		implies being a certair egaard.	kind of ind	lividual and who commits himself says
	A)		B)	To believe
	C)	To know	D)	To will
116.	mean	0 0	e should fit	the test of common sense in its
	A)	Russell	B)	Sartre
	C)	Wittgenstein	D)	G.E. Moore
117.		is the source of nega	tion, accord	ing to Heidegger.
117.	A)	Being	B)	Nothingness
	C)	Becoming	D)	Being-there
118.	The n	otion of 'partyless democ	racy' was a	dvocated by:
110.	A)	B.R. Ambedkar	B)	M.K. Gandhi
	C)	M.N. Roy	D)	Jawaharlal Nehru
119.	Veda	dikaraNirupanam is the w	ork of	
117.	A)	SreeNarayana Guru	B)	ChattambiSwamikal
	C)	M.N. Roy	D)	B.R. Ambedkar
120.	Sraak	Varayana Guru was born ii	1	
140.	A)	Chempazhanthy	В)	Aruvippuram
	C)	Varkala	D)	Thonnakkal
	$\sim$	, arrana	ט פ	1 IIOIIIMKKUI

\*\*\*\*\*\*