

DEEP 2023-24

Find out the term from among the alternative
JDRC: GGOF: : SPKW: ?

OPTIONS=

- A. KPRF
- B. KKOV
- C. PSHZ
- D. TMUS

In this question, one term in the number series is wrong. Find out the wrong one.
4, 7, 13, 25, 49, 97, 153

OPTIONS=

- A. 25
- B. 49
- C. 97
- D. 153

In the following letter series, some of the letters are missing. Choose the correct alternative from the options given below.

[a d b _], [a c _ d], [_ b c d], [a _ b c], [a c _ d]

OPTIONS=

- A. b a c b d
- B. c b a d b
- C. d b a c b
- D. a c b d a

In the question given bellow rearrange the jumbled letters or phrases to make a single meaningful sentence.

When.....

Q: the storm had subsided

S: and on not finding her young ones

P: the mother bird came home

R: cried piteously

OPTIONS=

- A. QSPR
- B. PSQR
- C. PRSQ
- D. QPSR

If “Pain: Sedative” is a verbal analogy, find the correct corelative verbal analogy in the following:

OPTIONS=

- A. Comfort: Stimulant
- B. Grief: Consolation
- C. Trance: Narcotics
- D. Ache: Extradition

According to the nature of *composition*, propositions are _____

OPTIONS=

- A. Simple and Compound
- B. Universal and Particular
- C. Particular and Negative
- D. Affirmative and Negative

Propositions of the form “Not both P and Q” are known as _____ proposition

OPTIONS=

- A. Universal proposition
- B. Hypothetical proposition
- C. Alternative proposition
- D. Conjunctive proposition

Among the valid forms of the Standard Form Categorical Syllogism, CAMESTRES is a valid mood of _____ figure.

OPTIONS=

- A. I figure
- B. II figure
- C. III figure
- D. IV figure

The fallacy committed if we proceed from the collective use of a term to its distributive use is known as _____

OPTIONS=

- A. Fallacy of division
- B. Fallacy of amphiboly
- C. Fallacy of accent
- D. Fallacy of accident

The opposition that obtains between two particular propositions having the same subject and the same predicate but differ only in quality is known as _____

OPTIONS=

- A. Subaltern opposition
- B. Contrary opposition
- C. Contradictory opposition
- D. Subcontrary opposition

Following the *Design Argument*, Mr. Antony presents the example of a car, which by its very nature entails a designer behind its existence. Mr. Antony then goes on to argue that God must, therefore, exist as the designer of the Universe because it is clear from the intricate nature of the Universe that it must necessarily have a designer.

If this is the structure of Mr. Antony's argument, then the force of his argument can be best described as being based on

OPTIONS=

- A. Analogical entailment
- B. Deductive entailment
- C. Exemplary entailment

Imagine that 'x' always occurs if 'z' occurs and 'x' can never occur without 'y', then 'z' and 'y' are technically labelled as the conditions of 'x', respectively

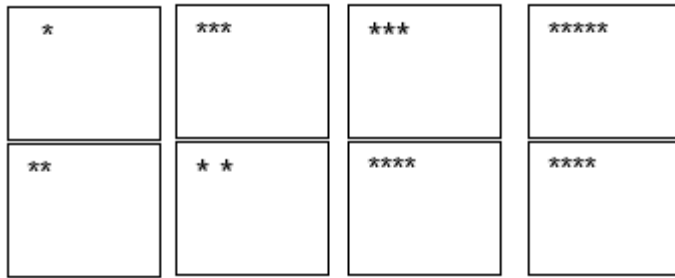
OPTIONS=

- A. Necessary and Sufficient
- B. Sufficient and Necessary
- C. Insufficient and Necessary
- D. Insufficient and Sufficient

ANSWER=B

ANSDESC =

Given below is figure pattern.



Which one of the options provided below would come next in the sequence?



OPTIONS=

- A. I
- B. II
- C. III
- D. IV

Mrinal is walking towards the West. After 5 kilometers, he turns left and walks for 3 more kilometers. He then takes 45 degrees turn to his right. What direction is Mrinal facing?

OPTIONS=

- A. Southwest
- B. Northwest
- C. Southeast
- D. Northeast

Sunnia is in the West of Gayatri, and Namrata is in the South of Sunnia. Namrata is in the North of Priyanka. Which direction of Priyanka is Gayatri?

OPTIONS=

- A. Northeast
- B. Southeast.
- C. Southwest

D. Northwest

A and B are two sets, and it is given that neither of them are null sets. Now, if it is given that it is *false* that *some members of A are also members of B*, then which of the following assertion(s) can be logically deduced as being true with certainty?

Assertion I. No members of A are members of B.

Assertion II. Some members of A are not members of B.

OPTIONS=

- A. Both Assertions (I) and (II)
- B. Neither Assertions (I) nor (II)
- C. Only Assertion (I)
- D. Only Assertion (II)

Formulate the most appropriate pair from among the provided list of terms/phrases that would best qualify our *general* understanding of a causal law?

- I. Descriptive
- II. Prescriptive
- III. An assertion of invariable relation between the *relata*
- IV. An assertion of correlation between the *relata*

OPTIONS=

- A. (I) and (III)
- B. (II) and (III)
- C. (II) and (IV)
- D. (I) and (IV)

IPS Geeta is a detective responsible for narrowing down the list of suspects of a recent ATM robbery. Her subordinates have rounded up six possible suspects. However, she lets four of these suspects go free, while only detaining two of them. She argues that the four she had let go had alibies as they were demonstrably elsewhere during the time of the ATM robbery. Which of the inductive methods of inference, as proposed by Mill, can IPS Geeta be best described as using?

OPTIONS=

- A. Method of Concomitant Variation
- B. Method of Residues
- C. Joint method of Agreement and Difference
- D. Method of Agreement

A recent survey conducted within the suburbs of Chennai saw that suburban areas that were near some chemical industrial sites had populations where child-mortality rate was significantly higher than in populations that lived in suburban areas without any chemical industries in their vicinity. The surveyors, therefore, proposed in their report that the air and water pollution triggered by these chemical industries could be one of the primary reasons for high child-mortality rates in these regions. The surveyors can be best described as using Mill's proposed Method of.....

OPTIONS=

- A. Concomitant Variation
- B. Residues
- C. Noncomitant Variation
- D. Agreement

The cause is qualitatively 'the immediate, _____, invariable antecedent of the effect'.

OPTIONS=

- A. Conditional
- B. Unconditional
- C. Ant-conditional
- D. Agreement

For Locke, certain principles and ideas are taken to be innate by some philosophers because they uphold that.....

- I. there are certain ideas and principles that are universally accepted as being true.
- II. the universal acceptance of these principles and ideas can only be accounted for by upholding that they are innate.
- III. there are certain ideas and principles that are necessarily required and thus are divinely decreed as true.

OPTIONS=

- A. Only (I)
- B. Only (II)
- C. Only (I) and (II)
- D. Only (I) and (III)

Which one of the following set of pairs accurately represent Locke's classification of Complex Ideas?

OPTIONS=

- A. [Modes: Gratitude], [Substance: Army], [Relations: Cause and effect]
- B. [Modes: Man], [Substance: Copper], [Relation: Spouse]

- C. [Modes: Murder], [Substance: Man], [Relation: Triangle]
- D. [Modes: Cause and Effect], [Substance: Copper], [Relation: Spouse]

For Mill, which one of the following can be responsible for our erroneous evaluation of the objective moral worth of the actions available to us?

OPTIONS=

- A. A gradual loss of one's rational capacity.
- B. A gradual loss of one's capacity for certain higher forms of pleasures.
- C. A gradual loss of one's capacity to recognize a moral norm.
- D. A gradual loss of one's capacity for moral motivation

Which among the following statements would be true of Mill's utilitarianism?

- I. Pleasures can differ in quantitative *degrees*.
- II. Pleasures can differ in qualitative *kinds*.
- III. All pleasures are homogenous in their intrinsic utility.

OPTIONS=

- A. Only (I)
- B. Only (II)
- C. Only (III)
- D. Only (I) and (II)

Which one of the following statements would hold true of Hume's epistemology?

OPTIONS=

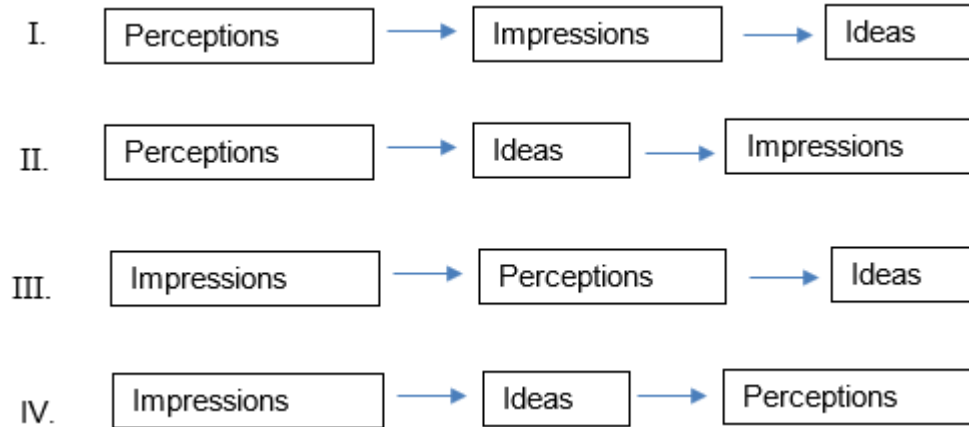
- A. Every complex idea must necessarily have a corresponding complex impression *and* every simple idea must necessarily have a corresponding simple impression.
- B. Every complex idea must necessarily have a corresponding complex impression *but* every simple idea need not necessarily have a corresponding simple impression.
- C. Every complex idea need not necessarily have a corresponding complex impression *but* every simple idea must necessarily have a corresponding simple impression.
- D. Every complex idea must necessarily have a corresponding complex impression *and* every simple idea must necessarily be derived from a complex impression.

Which one of the following freedoms is entailed by Kant's principle of moral autonomy?

OPTIONS=

- A. Freedom to act as one deems morally appropriate to one's circumstances.
- B. Freedom to choose appropriate duties in accordance to one's interests.
- C. Freedom to ignore the demands of conventional morality for one's interest.

Following Hume's classification, which one of the following flows accurately represents his order (structure) of classification of the contents of our mind?



OPTIONS=

- A. I
- B. II
- C. III
- D. IV

Following Kant's classification of Judgments as offered in his *Prolegomena*, which one of the following options accurately classify the two statements provided below.

Statement I. *Gold is a yellow metal.*

Statement II. $A = A$.

OPTIONS=

- A. Statement (I) is an analytic judgment, while Statement (II) is a synthetic judgment.
- B. Statement (I) is a synthetic judgment, while Statement (II) is an analytic judgment.
- C. Both, Statements (I) and (II) are synthetic judgments.
- D. Both, Statements (I) and (II) are analytic judgments.

In his *Groundwork of the Metaphysics of Morals*, Kant distinguishes two distinct modalities through which an individual can conform to a *duty*. Kant holds that an individual can act in accordance *with* duty or act *from* duty. In light of this distinction of Kant's, which one of the following represents an appropriate instance of an individual acting *from* a duty?

OPTIONS=

- A. Helping others because one is naturally inclined to do so, and it is a duty to help others.
- B. Preserving one's life in spite of one's desire not to do so, for self-preservation is a duty.
- C. Helping someone because it is socially deemed honorable to do so.
- D. Helping others because it is a duty demanded by my religious faith.

Following Aristotle's *Nicomachean Ethics*, which one of the following assertions would aptly depict Aristotle's notion of *ends*.

OPTIONS=

- A. The different *ends* towards which different activities cater to are all illusory, for there is only *one end*.
- B. Different activities can have different *ends* towards which they cater to, but they must all converge as *means* to a *single ultimate end*.
- C. Different activities can have different ends towards which they cater to, and they are all *ultimate ends*.
- D. The different *ends* towards which different activities cater to are all illusory, for there is only *one eudaimonia*.

Following Aristotle's *Nicomachean Ethics*, which one of the following assertions would aptly depict Aristotle's notion of *ends*.

OPTIONS=

- A. its value as a good lies precisely in its utility.
- B. its utility value as a good is not precisely assured in every case.
- C. its utility value can differ from its value as a good.
- D. it has no utility value at all.

In the Plato's "Allegory of the Cave", the prisoners represent.....

OPTIONS=

- A. Humans who do not realise that they are not seeing reality.
- B. Plato and Socrates.
- C. Philosophers are forced to live among the prisoners.
- D. Aristotle and Glaucon.

According to Descartes, 'I think, therefore I am' served as

OPTIONS=

- A. An important point from which to attack the natural sciences.

- B. A logical but not a metaphysical truth about mind.
- C. The foundation of empiricism.
- D. The foundation for knowledge in the face of radical doubt.

According to Plato, the ultimate reality is in the _____?

OPTIONS=

- A. The Physical Realm
- B. Realm of Forms
- C. Heaven
- D. The Cave

According to Descartes, mind is a thinking_____

OPTIONS=

- A. Being
- B. Thing
- C. Object
- D. Form

According to Jaina philosophy, what thing has both universal and particular qualities which are not distinguished between them.

OPTIONS=

- A. *Naigama-naya*
- B. *Saṅgraha-naya*
- C. *Vyavahāra-naya*
- D. *Rjusutra-naya*

Which is the most important and fundamental principle of Jainism?

OPTIONS=

- A. Karma
- B. Non-violence
- C. Loyalty
- D. Sympathy

Which of the following two ends/goals of human life do *Cārvākas* reject?

OPTIONS=

- A. *Artha* and *Kāma*
- B. *Dharma* and *Artha*

- C. *Dharma* and *Moksa*
- D. *Moksa* and *Kāma*

According to *Cārvākas*, the 'I' in the sentences like 'I am fat', 'I am slim', 'I am poor' etc. refers to:

OPTIONS=

- A. Self
- B. Soul
- C. Body
- D. Subject

According to *Cārvākas*, the fifth element ether cannot be accepted because it can be:

OPTIONS=

- A. Perceived
- B. Inferred
- C. Known
- D. Heard

According to *Dharmakīrti*, the blue colour and the consciousness of the blue colour are identical because:

OPTIONS=

- A. They are a single category
- B. They are never inferred to exist separately
- C. They are never perceived to exist separately
- D. They do not exist separately

Who amongst the following holds that the external objects are not perceived but known through inference:

OPTIONS=

- A. *Mādhyamika*
- B. *Vaibhāṣikas*
- C. *Yogācāra*
- D. *Sautrāntikas*

'While all smoky objects are fiery, all fiery objects are not smoky' is an example of:

OPTIONS=

- A. *Asama-vyāpti* or Non-Equipollent Concomitance
- B. *Vyatireka-vyāpti* or Negative Concomitance
- C. *Vyāpti* or Invariable Concomitance
- D. *Sama-vyāpti* or Equipollent Concomitance

According to *Nyāya*, *Tarka* is:

OPTIONS=

- A. *Pramā* or valid knowledge
- B. *Apramā* or invalid knowledge
- C. *Jñāna* or knowledge
- D. *Buddhi* or intellect

The soul (*ātman*) is an eternal and all-pervading *substance* according to:

OPTIONS=

- A. *Vaiśeṣika*
- B. *Vedānta*
- C. *Sāṃkhya*
- D. *Yoga*

The theory that the effect does not exist in the material cause prior to its production is known as:

OPTIONS=

- A. *Kāraṇavāda*
- B. *Katkāryavāda*
- C. *Asatkāryavāda*
- D. *Kārya-kāraṇavāda*

‘Air is heavy, because it is empty’ or ‘Sound is eternal because it is caused’ are the examples of what type of logical fallacies of inference (*hetvābhāsa*) in *Nyāya*:

OPTIONS=

- A. *Satpratipakṣa* or inferentially contradicted middle
- B. *Savyabhicāra* or irregular middle
- C. *Viruddha* or contradictory middle
- D. *Asiddha* or unproven middle

According to Śaṅkara, if the world is a mere appearance, like an object in dream or illusion, then the present appearance of the world and its disappearance on having knowledge of the Reality becomes:

OPTIONS=

- A. Intelligible
- B. Unintelligible
- C. Wrongly intelligible
- D. Empirically intelligible

The *Syād* in the *Syādvāda* of Jaina philosophy can best be described as:

OPTIONS=

- A. Doubt
- B. Uncertainty
- C. Skepticism
- D. Conditional certainty

According to Rāmānuja, the creation is a fact and the created world is as real as:

OPTIONS=

- A. *Brahman*
- B. *Māyā*
- C. *Jīva*
- D. *Ajñāna*