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 Paper 3 has been removed from NET from 2018 ([Notification](https://www.examrace.com/NTA-UGC-NET/NTA-UGC-NET-Updates/NEWS-UGC-NET-Exam-Changes-2018.htm)
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NTA NET Philosophy July 2018 Part 1: Explanations at DoorstepTutor. Com

Q 1. Vrtti according to Nyaya is a relation between:

- (1) Two Padas
- (2) Two Padarthas
- (3) Pada and Padartha
- (4) Pada and Vakya

Q 2. According to Nyaya the objects of visual sense-organ are also the objects of tactual sense - organ except:

- (1) Rupa only
- (2) Rupa only
- (3) Both rupa and rupa
- (4) Both Rupa and sparsha

Q 3. Which type of hetvabhasa is committed by the following Anumāna?

Select the correct code given below:

Marinmayah Parvatae Vahniman

- (1) as a dharana savyabhicara
- (2) Svarupasiddha hetvabhasa
- (3) Ashraya siddha hetvabhasa
- (4) Viruddha

Q 4. By what type of sannikarsha do we perceive patabhava in ghata according to the Nyaya?

- (1) Samyoga
- (2) Samyukta Samavāya
- (3) Samavāya
- (4) Visesanta

Q 5. Which type of Karana of the world God is in Vaisesika philosophy?

- (1) Samavāya Karana
- (2) Asamavayi Karana
- (3) Upadana Karana
- (4) Nimitti Karana

Q 6. Which among the following is not compatible to the Vaisesika?

- (1) Pratyaksa is Pramana
- (2) Anumāna is Pramana
- (3) Sabda is Pramana
- (4) Sabda is svatantra (independent) pramāna

Q 7. Given below are one Assertion (A) and a Reason (R) . Consider them and select the correct code in the context of Carvaka philosophy.

- (A) Pratyaksa is the only pramāna
- (R) Anumāna is not a pramāna

Code:

- (1) Both (A) and (R) are true and (R) is the correct explanation of (A) .
- (2) Both (A) and (R) are true and (R) is not the correct explanation of (A) .
- (3) (A) is true and (R) is false.
- (4) (A) is false and (R) is true

Q 8. The view that Ishvara is a kind of Atma is upheld by:

- (1) Carvaka only
- (2) Vaisesika only
- (3) Nyaya only
- (4) Nyaya and Vaisesika

Q 9. When the Laksanā of a word excludes Sakyartha completely then that Laksanā is called in Nyaya - epistemology:

- (1) Jahat Laksanā
- (2) Vyanjana
- (3) Ajahad-laksana
- (4) Jahad-ajahad-laksana

Q 10. Given below an Assertion (A) and one Reason (R) . Consider them and select the correct code given below:

- (A) The existence of parmanu must be admitted.
- (R) Dvyanuka is samavāya.

Code:

- (1) (A) and (R) both are true and (R) is the correct ground for (A) .
- (2) (A) and (R) both are true and (R) is not the correct ground for (A)
- (3) (A) is true and (R) is false
- (4) (A) is false and (R) is true

Q 11. Match Set - I and Set - II and select the correct code given below:

Set - I

- (a) Pratyakiam kalpanapodam namajatyadyasamyutam
- (b) Jaanakaranakam jnanam pratyakam
- (c) Indriyarthasannikariotpannam jnanam avyapadesyam avyabhicari vyavasayatmikam pratyaksam
- (d) Pratyaksam kalpanapodam abhramtam

Set II

- (i.) Dharmakirti
- (ii.) Dinnaga
- (iii.) Gangesa
- (iv.) Gautama

Code:

- (a) (b) (c) (d)
- (1) (i) (ii) (iii) (iv)
- (2) (ii) (iv) (iii) (i)
- (3) (ii) (iii) (iv) (i)
- (4) (iii) (ii) (iv) (i)

Q 12. Akasha according to the Vaisesika is:

- (1) One only
- (2) Bibhu only
- (3) Nitya only

(4) One, Bibhu and Nitya

Q 13. At liberated state Atma according to the Nyaya school is devoid of:

(1) Duhkha only

(2) Sukha only

(3) Chaitanya only

(4) Duhka, Suhkha and Chaitanya

Q 14. Atma, according to the Nyaya can be:

(1) Knower only

(2) Known only

(3) Knowledge only

(4) Knower and Known

Q 15. What type of Karana the colour of the threads is in respect of the colour of the cloth according to Vaisesika?

1. Samavaya

2. Asamavayi

3. Namita

4. Upadana

Q 16. Which type of Hetvabhasa is committed by the following Anumāna? Select the correct code:

Vahni, anushna, dravyatvat

1. Asrayasiddha

2. Badhita

3. Viruddha

4. Satpratipaksha

Q 17. Match List - I and List - II and choose the correct code:

List - I

(a) Purva- Mimamsa

(b) Advaita Vedanta

(c) Dvaita Vedanta

(d) Visishtadvaita Vedanta

List - II

(i) Sadasad-vilakshana

(ii) Aprthak siddhi

(iii) Paradhina Viseshapti

(iv) Jatisaktivada

Code: (a) (b) (c) (d)

(1) (ii) (iii) (i) (iv)

(2) (iv) (i) (iii) (ii)

(3) (iii) (ii) (i) (iv)

(4) (iii) (iv) (ii) (i)

Q 18. Which one of the following propositions is not compatible with Kumarila School of Purva-Mimamsa?

(1) Advocacy of abhihitanvayavada

(2) Perceptual error consists in mutual superimposition of shell and silver

(3) Knowledge is constituted of triputi

(4) Perceptual error is an act of commission

Q 19. Which one of the following is incompatible to Dvaita Vedanta?

(1) The concepts of Bheda and Vishesha are basic and central to Dvaita Vedanta

(2) Jagat is an appearance

(3) Brahman is ananthakalyana-guna paripurna

(4) Jiva is ontologically different from Brahman

Q 20. Write the correct sequence according to the Upanishads:

(1) Nidhidhyasana, manana, Sravana

(2) Manana, Sravana, nididhyasana

(3) Sravana, manana, nididhyasana

(4) Sravana, nididhyasana, manana

Q 21. Mark the incompatible of the following with reference to Kumarila's epistemology:

(1) Svatah pramanya vada

(2) Viparitakhyati vada

(3) Paratah pramanya vada

(4) Abhihitanvaya vada

Q 22. Anvitabhidhan-vada is supported by the following pair of philosophers:

(1) Prabhakara and Mandana

(2) Kumarila and Vacaspati

(3) Gotama and Prasastapada

(4) Nagarjuna and Dinnaga