GATE 2024

Question Paper | Answer Key

Graduate Aptitude Test in Engineering (GATE) is a prestigious national-level exam that assesses candidates for comprehensive understanding in various undergraduate-level subjects in Engineering, Technology, Science, Architecture, and Humanities.

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General Aptitude (GA)

Q.1 – Q.5 Carry ONE mark Each

Q.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

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Q.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
Q.3	For positive integers p and q, with $\frac{p}{q} \neq 1$, $\left(\frac{p}{q}\right)^{\frac{p}{q}} = p^{\left(\frac{p}{q}-1\right)}$. Then,
(A)	$q^p = p^q$
(B)	$q^p = p^{2q}$
(C)	$\sqrt{q} = \sqrt{p}$
(D)	$\sqrt[p]{q} = \sqrt[q]{p}$

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Q.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
Q.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

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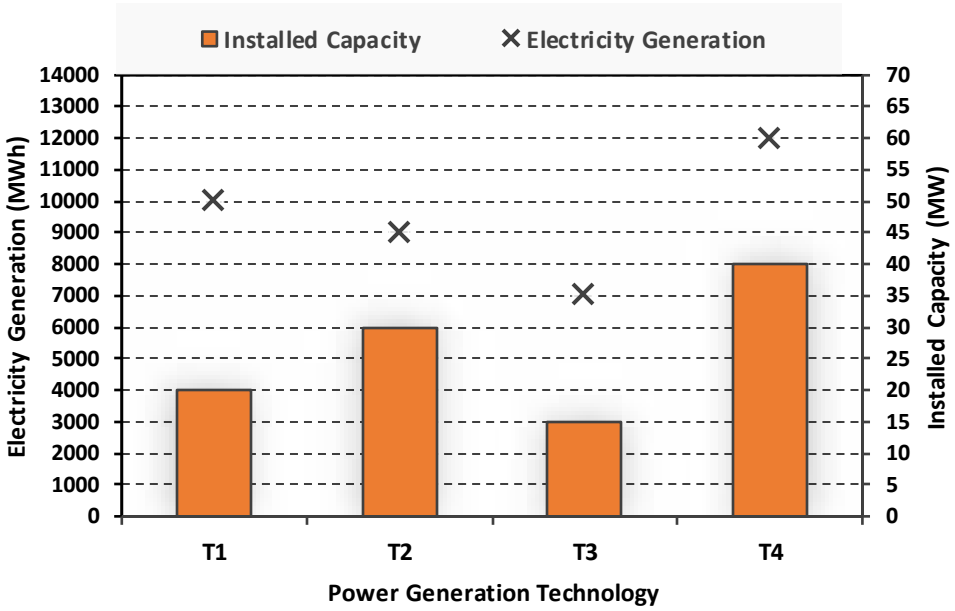
Q.6 – Q.10 Carry TWO marks Each

Q.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)	(i) hold (ii) waits (iii) culminates (iv) pivot
(B)	(i) holds (ii) wait (iii) culminates (iv) pivot
(C)	(i) hold (ii) wait (iii) culminate (iv) pivots
(D)	(i) holds (ii) waits (iii) culminate (iv) pivots

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Q.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

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Q.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

Q.9	In the 4 × 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

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Q.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

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Reasoning and Comprehension (XH-B1)

XH-B1: Q.11– Q.17 Carry ONE mark Each

Q.11	Amma's tone in the context of the given passage is that of:
	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'.
(A)	Compromise
(B)	Protest
(C)	Contentment
(D)	Resignation

Q.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

Q.13	The appropriate synonym for the word 'ignite' in the following passage will be:
	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.
(A)	Encourage
(B)	Simulate
(C)	Dissipate
(D)	Engross

Q.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.'

Q.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

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Q.16	Which of the following options holds similar relationship as the words, 'Music: Notes'?
(A)	Water: Cold drink
(B)	Paper: Class Notes
(C)	House: Bricks
(D)	Graphite: Charcoal

Q.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

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XH-B1: Q.18 – Q26 Carry TWO marks Each

Q.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

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Q.19	If 'KARAMCHAND' is coded as 'ICPCKEFCLF' what should be the code of 'CREATION'?
(A)	ATCCRKMP
(B)	ETGCVKQP
(C)	APCCRJMP
(D)	ETCGKRPM

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Q.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 29 61 48 45 34 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? (Step-5 is the last step of the arrangement.)
(A)	Second from the left
(B)	Fourth from the right
(C)	Third from the right
(D)	Seventh from the left

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Q.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

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Q.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 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

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Q. 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

Q.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.

Q.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.

Q.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

Philosophy (XH-C4)

XH-C4: Q.27– Q.44 Carry ONE mark Each

Q.27 According to Cārvāka philosophy, what is liberation (*apavargaḥ*)?

(A) Death (*maraṇa*)

(B) Pleasure (*sukha*)

(C) Freedom or Release (*mukti*)

(D) Wealth (*artha*)

Q.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) Satkārayavādins

(B) Asatkārayavādins

(C) Ajātivādins

(D) Vivartavādins

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

(A) *Īśvara* (God)

(B) *Jīva* (Individual self)

(C) *Ātman* (Self)

(D) *Jagat* (World)

Q.30 The concept of *Pudgala* in Jaina philosophy stands for

(A) Self or soul

(B) Space

(C) Motion

(D) Matter

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

(A) Udayana

(B) Jayanta Bhaṭṭa

(C) Gangeśa

(D) Gautama (Gotama)

Q.32 According to the *Bhagavadgītā* (2: 54-72), a "person of steady wisdom" is called

(A) *Karmayogi*

(B) *Sthitaprajña*

(C) *Jñāni*

(D) *Lokasamgraha*

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

(i) Deterrent theory of Punishment

(ii) Reformative 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)

Q.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

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Q.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

Q.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

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Q.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

Q.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

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

Choose the CORRECT option.

(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

Q.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)

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Q.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

Q.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

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Q.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

Q. 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

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XH-C4: Q.45 – Q.65 Carry TWO marks Each

Q.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*

Q.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

Q.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

Q.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'

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Q.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)

Q.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

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

For last 10 years, the farmers of Vidharbha 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 Vidharbha.

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

Q.52 In Indian theories of knowledge, some schools of thought uphold that there is no self-validity of knowledge (*svataḥ-prāmāṇya*), and others accept extrinsic validity of knowledge (*parataḥ-prāmāṇya*).

Which of the following schools of Indian thought accept *parataḥ-prāmāṇya?*

(A) Mīmāmsā

(B) Vedānta

(C) Nyāya

(D) Vaiśeṣika

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Q.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*)

Q.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) Mādhyamika	(i) Vasubandhu
(b) Yogācāra	(ii) Nāgārjuna
(c) Sarvāstivāda	(iii) Sariputta (Śāriputra)
(d) Sautrāntika	(iv) Ānanda

(A) (a) and (ii)

(B) (b) and (i)

(C) (c) and (iv)

(D) (d) and (iii)

Q.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

Q.56 According to Sānkhya 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*)

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Q.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."

– Sri Aurobindo, *The Life Divine*, p.95

Which among the following concepts is/are referred to as 'power' here?

(A) Māyā

(B) Involution

(C) Evolution

(D) Integral Yoga

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Q.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 the 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 the society

(C) Dhamma is necessary for liberty

(D) Prajna checks superstition

Q.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

Q.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

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Q.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

Q.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

Q.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

Q.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

Q.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

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