Instructions for the Candidates

1. Write your roll number in the space provided on the top of this page.

2. Answer to short answer/essay type questions are to be given in the space provided below each question or after the questions in the Test Booklet itself.

No Additional Sheets are to be used.

3. At the commencement of examination, the question booklet will be given to you. In the first 5 minutes, you are requested to open the booklet and compulsorily examine it as below:
   (i) To have access to the Question Booklet, tear off the paper seal on the edge of this cover page. Do not accept a booklet without sticker-seal and do not accept an open booklet.
   (ii) Tally the number of pages and number of questions in the booklet with the information printed on the cover page. Faulty booklets due to pages/questions missing or duplicate or not in serial order or any other discrepancy should be got replaced immediately by a correct booklet from the invigilator within the period of 5 minutes. Afterwards, neither the Question Booklet will be replaced nor any extra time will be given.

4. Read instructions given inside carefully.

5. One page is attached for Rough Work at the end of the booklet before the Evaluation Sheet.

6. If you write your Name, Roll Number, Phone Number or put any mark on any part of the Answer Sheet, except for the space allotted for the relevant entries, which may disclose your identity, or use abusive language or employ any other unfair means, you will render yourself liable to disqualification.

7. You have to return the test booklet to the invigilators at the end of the examination compulsorily and must not carry it with you outside the Examination Hall.

8. Use only Blue/Black Ball point pen.

9. Use of any calculator or log table etc., is prohibited.

[Maximum Marks : 200]

Number of Pages in this Booklet : 32
Number of Questions in this Booklet : 19
Note: This paper is of two hundred (200) marks containing four (4) sections. Candidates are required to attempt the questions contained in these sections according to the detailed instructions given therein.

Note: यह प्रश्नपत्र दो सौ (200) अंकों का है एवं इसमें चार (4) खंड हैं। अभ्यर्थी को इनमें समाहित प्रश्नों के उत्तर अलग दिये गये विस्तृत निर्देशों के अनुसार दें।
SECTION – I
खंड – I

Note: This section consists of two essay type questions of twenty (20) marks each, to be answered in about five hundred (500) words each. (2 × 20 = 40 marks)

नोट: इस खंड में दो निबन्धात्मक प्रश्न हैं। प्रत्येक का उत्तर लगभग पाँच सौ (500) शब्दों में अपेक्षित है। (2 × 20 = 40 अंक)

1. Explain Hegelian dialectics.
   हेगेलीय द्वारा उपलब्ध किए गए निबन्धात्मक प्रश्न को व्याख्या करें।

   OR / अथवा

   Bring out the differences between Pariñāmavāda and Vivartavāda.
   परिणामवाद और विवर्तवाद के बीच विभेदों पर प्रकाश डालें।
2. Explain the destiny of soul in Indian Philosophy.
भारतीय दर्शन में आत्मा के परमलक्ष्य की स्पष्ट कीजिए।

OR / अथवा

Compare and contrast rationalism and empiricism.
बुद्धिवाद और अनुभववाद के बीच तुलना तथा अन्तर कीजिए।
SECTION – II
खंड – II

Note : This section contains three (3) questions. From each of the electives/specializations, the candidate has to choose only one elective/specialization and answer all the three questions contained therein. Each question carries fifteen (15) marks and is to be answered in about three hundred (300) words.

(3 × 15 = 45 Marks)

Elective – I / विकल्प – I


4. Discuss the main tenets of Sikhism.

5. Discuss the concepts of Karma and rebirth according to Hinduism.

Elective – II / विकल्प – II

3. Explain Frege’s distinction between sense and reference.

4. Discuss Searle’s view on speech acts.

5. Give an account of Wittgenstein’s view that the meaning of word is its use in language.

Elective – III / विकल्प – III

3. Explain the phenomenology of Perception.

4. Discuss the problem of meaning in relation to the notion of life-world (Lebenswelt) जीवन विश्व (लेबेंसवर्ल्ड) की धारणा के सम्बन्ध में अर्थ की समस्या की विश्वासनिष्ठा की विवरण कीजिए।

5. Discuss the conflict of interpretation and possibilities of agreement.

Elective – IV / विकल्प – IV

3. Explain Śaṅkara’s arguments in favour of Nirguṇa Brahman.

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4. How does Rāmānuja criticise Śaṅkara’s doctrine of Māyā?
शांकर के माया के सिद्धांत को रामानुज ने किस प्रकार आलोचना की है?

5. Discuss the nature and different conceptions of Bhakti as the means of liberation.
मुक्ति के साधन के रूप में भक्ति के स्वरूप तथा भिन्न अवधारणाओं की विवेचना कीजिए।

**Elective – V / विकल्प – V**

3. Outline Gandhi’s views on truth and non-violence.
सत्य और अहिंसा पर गांधीजी के विचारों की रूपरेखा प्रस्तुत करें।

4. What is Sarvodaya? Explain the salient features of Sarvodaya.
सर्वोदय क्या है? सर्वोदय की मुख्य विशेषताओं की व्याख्या कीजिए।

5. Explain Gandhain alternatives to Globalisation.
वैश्विकीयता के गांधीवादी विकल्पों की व्याख्या कीजिए।
SECTION – III  
खंड – III

Note: This section contains nine (9) questions of ten (10) marks each, each to be answered in about fifty (50) words. (9 × 10 = 90 Marks)

6. Bring out the distinction between nitya and anitya dravyās according to Vaiśeṣika.  
वैशेषिक के अनुसार नित्य और अनित्य द्रव्य के बीच अंतर बताएं।
7. Discuss Hume’s notion of Self.
आत्मा के बारे में ह्यूम की धारणा की विवेचना कीजिए।

8. What is Śabdapramāṇa? Explain.
शब्द प्रमाण क्या है? व्याख्या कीजिए।
संशयवाद के बारे में संक्षेप में व्याख्या कीजिए।
10. What are the fallacies of inference according to Jainism?
जैन मत के अनुसार अनुमान के हेत्याभास क्या हैं?
आश्रमधर्म क्या हैं? स्पष्ट कीजिए।

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12. Establish the relationship between freedom and responsibility.
स्वतंत्रता तथा उत्तरदायित्व के बीच सम्बन्ध स्पष्ट कीजिए।

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13. Discuss the structure of a categorical syllogism.
निरूपाधिक त्रिपदीयक्त को संरचना की विवेचना कीजिए।
14. Bring out the distinction between argument and argument form with examples.

युक्ति तथा युक्ति रूप के बीच संदर्भण अन्तर बताएं।
SECTION – IV
खंड – IV

Note: This section contains five (5) questions of five (5) marks each based on the following passage. Each question should be answered in about thirty (30) words.

(5 × 5 = 25 Marks)

Dharma is the subject of inquiry in Mīmāṃsā. Jaimini defines dharma as a command or injunction which impels men to action. It is the supreme duty, the ‘ought’, the ‘categorical imperative’. Artha and Kāma which deal with ordinary common morality are learnt by worldly intercourse. But Dharma and Mokṣa which deal with true spirituality are revealed only by the Veda. Dharma is supra-sensible and consists in the commands of the Veda. Action is the final import of the Veda which commands us to do certain acts and to refrain from doing certain other acts. The authoritativeness of the Veda is supported by social consciousness as well as by individual conscience. Dharma and adharma deal with happiness and pain to be enjoyed or suffered in the life beyond. Actions performed here produce an unseen potency (apūrva) in the soul of the agent which yields fruit when obstructions are removed and time becomes ripe for its fructification. The apūrva is the link between the act and its fruit. It is the causal potency (skakti) in the act which leads to its fructification. Actions are first divided into three kinds – obligatory (which must be performed, for their violation results in sin, though their performance leads to no merit); optional (which may or may not be performed; their performance leads to merit, though their non-performance does not lead to sin); and prohibited (which must not be performed, for their performance leads to sin, though their non-performance does not lead to merit). Obligatory actions are of two kinds – those which must be performed daily (nitya) like daily prayers (sandhyāvandana) etc., and those which must be performed on specified occasions (naimittika).
15. Give Jaimini’s definition of dharma.

धर्म के बारे में जैमिनी की परिभाषा दीजिये।

16. What does the Veda command?

वेद क्या आदेश देते हैं?
17. What is apūrva?  
अपूर्व क्या है?

18. What are the different types of actions?  
भिन्न प्रकार के कर्म क्या है?
19. What are the kinds of obligatory actions?
नैतिक रूप से बाध्यकारी कर्म के प्रकार क्या हैं?
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Signature & Name of the Coordinator ...................................

(Evaluation) Date .........................