Signature and Name of Invigilator
1. (Signature) __________________________
   (Name) ____________________________
2. (Signature) __________________________
   (Name) ____________________________

Roll No. ____________________________
(In figures as per admission card)

Test Booklet No. ____________________________
(In words)

Time : 2 1/2 hours

PAPER-III
PHILOSOPHY

Number of Pages in this Booklet : 24
Number of Questions in this Booklet : 26

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.
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 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, 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

J-0310

J-0310 P.T.O.
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.

नोट: यह प्रश्नपत्र दो सौ (200) अंकों का है एवं इसमें चार (4) खंड हैं । अभ्यार्थियों को इनमें समाहित प्रश्नों का उत्तर अलग से दिये गये विस्तृत निर्देशों के अनुसार देना है ।
SECTION – I
खंड – 1

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)

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

1. Make an assessment of the interpretation of Mahāvākyas by Rāmānuja and Śaṅkara.
रामानुज और शंकरचार्य द्वारा महावाक्यों का व्याख्या का मूल्यांकन कीजिए।

OR / अथवा

How does Kant develop his critical philosophy in the context of Rationalism and Empiricism?
बुद्धिवाद तथा अनुभववाद के प्रसंग में कांट किस प्रकार अपने समालोचनात्मक दर्शन को विकसित करते हैं?

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J-0310            3            P.T.O.
2. Present a critique of modern civilization with reference to Gandhi.

OR / अथवा

Examine Aristotelian critique of Plato’s theory of ideas.

एक्सिमीन एरिस्टोटेलियन क्रिटिक ऑफ एलोटा क्यूरिटी ऑफ इडियज.

महात्मा गांधी के संदर्भ में आधुनिक समस्या की समीक्षा प्रस्तुत कीजिए।

एक्सिमीन एरिस्टोटेलियन क्रिटिक ऑफ एलोटा क्यूरिटी ऑफ इडियज।
SECTION – II
खंड – II

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 from it. Each question carries fifteen (15) marks and is to be answered in about three hundred (300) words.

Elective – I
एच्चिक – I
क्या धर्म वैश्विक है? सिख धर्म के मूल सिद्धांतों के प्रकाश में इसे समझ कीजिए।
4. Explain the view of Zoroastrianism on the problem of evil.

5. Is religion irrelevant for present moral & social values? Give your views.

OR / अथवा

Elective – II

Elective – III

Elective – IV

3. Examine the concepts of acquaintance and description with reference to Russell.

4. Discuss the Semantic theory of Frege.

5. Account for the theory of speech-acts in Austin.

OR / अथवा

Elective – III

Elective – IV


4. Give a brief account of Rāmānuja’s view of Brahma.

5. Explain the different conceptions of Bhakti as a means or Sādhanā of liberation, according to Madhva, Vallabha and Nimbarka.

OR / अथवा
3. Write, in brief, Gandhi’s view on the upliftment of women.
महिला-उत्थान पर गांधीजी के विचारों को संक्षेप में लिखिए।

4. Write about Gandhi’s view on means-end relationship.
साधन-साध्य सम्बन्ध के बारे में गांधीजी के विचारों को लिखिए।

5. Explain Gandhi’s concept of ‘Swarāj’.
गांधीजी के ‘स्वराज’ की अवधारणा को स्पष्ट कीजिए।
SECTION – III
खंड – III

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

- नोट: इस खंड में दस-दस (10-10) अंकों के नौ (9) प्रश्न हैं। प्रत्येक प्रश्न का उत्तर लगभग पचास (50) शब्दों में अर्पित किया गया है।

6. Explain, with example, different kinds of cause (Kāraṇa) admitted by the Vaiseṣikas.

7. What is śabdagraha? Explain any two means of śabdagraha.
8. Explain different types of causes admitted by Aristotle.
अर्थतु द्वारा स्वीकृत कारण के विभिन्न प्रकारों को स्पष्ट कीजिए।

सत्य के संवादिता स्थिरता को स्पष्ट कीजिए।
10. Explain pañcāvayavīnyāya indicating the necessity of each avayava.

प्रत्येक अवयव की अनिवार्यता को संस्पष्टित करते हुए पंचावयवी न्याय का विवरण दीजिए।

11. What are the different types of puruṣārthas? Explain mokṣa as paramapuruṣārtha.

पुरुषार्थों के विभिन्न प्रकार कौन से हैं? परम पुरुषार्थ के रूप में मोक्ष को स्पष्ट कीजिए।

12. Explain the main features of Mill’s utilitarianism.

मिल के उपयोगितावाद को स्पष्ट कीजिए।
13. Explain, with example, the traditional square of opposition.

‘पारम्परिक विरोध चतुर्कोण’ को सोंदाहरण समझाइए।

14. Explain the vedic notion of Rta as a cosmic order.

एक वैषम्यक व्यवस्था के रूप में ‘ऋत’ की वैदिक अवधारणा की व्याख्या कीजिए।
SECTION – IV
खंड – IV

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 \times 5 = 25 marks)

Gauḍapāda uses many words which were frequently used in the Mahāyāna works. It may be pointed out that these words were not the monopoly of the Mahāyāna. They were the current philosophical coins of the day and Gauḍapāda had every right to use them. They were the heritage of the language. The impartial spirit of Gauḍapāda is to be much admired. His breadth of vision, his large-heartedness, his broad intellectual outlook and his impartial spirit add to his glory and greatness. He has respect for Buddha. He frankly admits that in certain respects he agrees with Shūnyavādins and Vijñānavādins. But this should never mean that Gauḍapāda is a crypto-Buddhist. He is a thorough-going Vedāntin in and out. His mission is to prove that Mahāyāna Buddhism and Advaita Vedānta are not two opposed systems of thought, but only a continuation of the same fundamental thought of the Upaniṣads. He has based his philosophy on the Upaniṣads. When he says in the end ‘this truth was not uttered by Buddha’, what he means is that his own philosophy as well as philosophy of Buddha and of the Mahāyāna so far as he agrees with it, both are directly rooted in the Upaniṣads, that Buddha preached this Upaniṣadic Truth not by words but by silence, that his (Gauḍapāda’s) preaching is the essence of the Vedānta, that it is not an original contribution of Buddha or of Buddhists.
15. Why Gauḍapāda uses terms from Mahāyāna works?

Mahāyāna śrāvakaśriya prakāśika pravṛtti Gauḍapāda ne kya karya?

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16. Why words used by Gauḍapāda from Mahāyāna works are not the monopoly of Mahāyāna?

Gauḍapāda dhrata mahāyāna śrāvakaśriya pravṛtti mahāyāna kā ekākārakār kya na hi?

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J-0310 22
17. Why Gauḍapāda is not a Crypto-Buddhist?
गौडपाद प्रच्छन्न-बौद्ध क्यों नहीं हैं?

18. Where and how truth is rooted according to Gauḍapāda?
गौडपाद के अनुसार सत्य का मूल कहाँ है और क्यों है?

19. How does Gauḍapāda treat the preaching of the Buddha?
गौडपाद बुद्ध के उपदेशों का प्रयोग किस प्रकार करते हैं?
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Signature & Name of the Coordinator ...................................
(Evaluation) Date .........................