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. No Additional Sheets are to be used.
4. 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.
5. Read instructions given inside carefully.
6. One page is attached for Rough Work at the end of the booklet before the Evaluation Sheet.
7. 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.
8. 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.
9. Use only Blue/Black Ball point pen.
10. Use of any calculator or log table etc., is prohibited.
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 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 बीस–बीस (20) अंकों के दो निबन्धात्मक प्रश्न हैं। प्रत्येक का उत्तर लगभग पाँच सौ (500) शब्दों में अपेक्षित है। **(2 × 20 = 40 अंक)**

1. What is **nirvāna** according to Buddhism? Explain.

बौद्ध धर्म के अनुसार **निर्वाण** क्या है? विवेचना कीजिए।

**OR/अथवा**

Bring out a comparison between the idealism of Plato and Hegel.

प्लेटो और हेगल के प्रत्ययवाद की तुलना कीजिए।
2. Give an exposition of anekāntavāda.
अनेकांतवाद की व्याख्या दीजिये।

OR/अथवा

Explain Aristotle’s theory of causation.
अर्स्तु के कारण-कार्य विषयक सिद्धांत को स्पष्ट करें।
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 x 15 = 45 Marks)

Elective – I / एलेक्टिव – I
3. How does Christianity reconcile Divine omniscience and omnipotence with human free will ? Discuss.
4. Discuss the commonalities and differences between Buddhism and Jainism.
5. Explain the conception of soul in Zoroastrianism.

Elective – II / एलेक्टिव – II
3. Bring out Frege’s distinction between concept and object.
4. What are Strawson’s arguments against Russell’s theory of descriptions ?
5. Discuss Quine’s critique of the theory of meaning of the logical positivist.

Elective – III / एलेक्टिव – III
3. Explain the concept of ‘context’ in Hermeneutics.
4. Write a note on understanding with special reference to the ‘human sciences’.
5. What is the aim of phenomenological reduction ? Discuss following Husserl.
Elective – IV / एचिक्क – IV

3. Explain the standpoints of Śaṅkara and Rāmānuja on Brahman.

4. State and explain the relation between māyā and world according to Śaṅkara.

5. Discuss how Śaṅkara, Rāmānuja and Madhva explain the concept of mokṣa.

Elective – V / एचिक्क – V

3. Explain Gandhi’s views on self, world and God.

4. What is Satyāgraha? Is it relevant to the present day world?

5. What, according to Gandhi, are the moral foundations for good life?
SECTION – III
खंड – III

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

नोट: इस खंड में दस-दस (10-10) अंकों के नौ (9) प्रश्न हैं। प्रत्येक प्रश्न का उत्तर लगभग पचास (50) शब्दों में अपेक्षित है। (9 × 10 = 90 अंक)

6. Explain the difference between vyāvahārika sattā and pāramārthika sattā.

व्यावहारिक सत्ता तथा परमार्थिक सत्ता के बीच अन्तर को स्पष्ट करें।
7. Explain Aristotle’s notion of substance.
अरस्तु के अनुसार पदार्थ की धारणा को स्पष्ट करें।
8. Give an exposition of arthāpati (implication) according to Prabhākara.

10. Explain the different forms of pratyakṣa in Nyāya.

न्याय में प्रत्यक्ष के भिन्न रूपों को स्पष्ट कीजिए।
11. Explain the Jaina conception of \textit{Triratna}.

12. Explain the concept of distributive justice.
13. Discuss Kant’s theory of morality.

नैतिकता के बारे में कांट के नीतिक धर्म की विख्यात करें।
14. Bring out the distinction between truth and validity.
सत्य तथा वैधता के बीच अंतर करें ।
The inappropriateness of describing Kant’s system as a synthesis of rationalism and empiricism becomes clear if we recall his fundamental problem, the pervasive problem, so to speak, of his philosophy. As we saw, he was faced with the problem of effecting a harmonization between the world of Newtonian physics, the world of mechanistic causality and determinism, and the world of freedom. True, Descartes also had been faced with an analogous problem: it was not a problem peculiar to Kant but one which arose out of the historical situation when natural science had once begun its remarkable development. But the point is that in grappling with this problem Kant submitted to critical examination both rationalism and empiricism and worked out his own philosophy, not as a synthesis of these two movements, but as a triumph over them. Empiricism, he thought, is inadequate because it is unable to account for the possibility of synthetic a priori knowledge. If we take scientific knowledge seriously, we cannot embrace sheer empiricism, even if we agree that all knowledge begins with experience. We must have recourse to a theory of the a priori formal element in knowledge. That is to say, we cannot explain the possibility of scientific knowledge if we assume that experience is simply given: we have to allow for the subject’s construction of experience if we are going to account for the possibility of a priori knowledge. But this does not mean that we should accept rationalist metaphysics. If anyone takes moral experience, freedom and religion seriously, it may seem to him that the dogmatic metaphysics of the rationalist philosophers, at least of those who allowed for freedom, offers a sure rational basis for the moral law and for belief in freedom, immortality and God.
15. What is Kant’s fundamental problem?
कांट की मूलभूत समस्या क्या है?

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16. Why, according to Kant, empiricism is inadequate?
कांट के अनुसार, अनुभववाद अपराधित क्यों है?

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17. Why cannot we accept rationalist metaphysics, if we admit that empiricism is inadequate?

यदि हम मानते हैं कि अनुभववाद अपर्याप्त है, तो हम बुद्धिवादी तत्त्वाचार्यांसा की कथा नहीं स्वीकार कर सकते हैं?

18. What is required to account for the possibility of apriori knowledge?

प्रागनुभविक ज्ञान की संभावना का स्पष्टीकरण देने के लिये कथा मानना जरूरी है?
19. What contribution of dogmatic metaphysics does Kant appreciate?
कांट रूढीवादी तत्ववीर्याक्षा के किस योगदान की सहानुभूति करते हैं?
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Signature & Name of the Coordinator ..........................................

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