प्रश्न-पत्र सम्बन्धी विशेष अनुदेश

उत्तर देने के पूर्व निम्नलिखित निर्देशों को कृपया सांवधानीपूर्वक पढ़ें।

इसमें आठ प्रश्न हैं जो दो खंडों में विभाजित हैं: तथा हिंदी और अंग्रेजी दोनों में छपे हैं।

सामय: तीन घंटे

Time Allowed: Three Hours

अधिकतम अंक: 250

Maximum Marks: 250

प्रश्न-पत्रें के उत्तर देने के लिए निम्नलिखित निर्देशों को कृपया ध्यान से पढ़ें:

1. प्रवेश-खण्ड से कम-से-कम एक प्रश्न चुनकर तीन प्रश्नों के उत्तर दीजिए।
2. प्रश्नों के उत्तर देने के लिए, निम्नलिखित निर्देशों को ध्यान से पढ़ें:
3. प्रश्नों के उत्तर देने के लिए निम्नलिखित निर्देशों को ध्यान से पढ़ें:
4. प्रश्नों के उत्तर देने के लिए निम्नलिखित निर्देशों को ध्यान से पढ़ें:
5. प्रश्नों के उत्तर देने के लिए निम्नलिखित निर्देशों को ध्यान से पढ़ें:

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

There are EIGHT questions divided in Two Sections and printed both in HINDI and in ENGLISH. Candidate has to attempt FIVE questions in all.

Question Nos. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least ONE question from each Section.

The number of marks carried by a question/part is indicated against it.

Answers must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.
1. Write short answers to the following in about 150 words each:

1.(a) **Hegel’s dictum:** “All identity is identity and difference.”

1.(b) **Husserl’s reasons for advocating phenomenological reductionism.**

1.(c) How is the statement, ‘I met a man’, semantically problematic for Russell? How does he account for the meaningfulness of this statement?

1.(d) In what sense can ideas be both immanent and transcendent? Discuss in this context Plato’s theory of universals and particulars.

1.(e) Show how Hume’s analysis of experience leaves no ground for belief in any permanent reality either physical or mental.

2.(a) How is ‘all bodies are extended’ an analytic judgement but ‘all bodies are heavy’ a synthetic judgement? Is ‘every event has a cause’ an analytic or a synthetic judgement? Explain.

2.(b) **Wittgenstein’s picture theory of meaning? What are his reasons for giving up this theory and suggesting the use theory of meaning?**

2.(c) Explain Aristotle’s theory of form and matter. How does it help him resolve the problem of change and permanence?

3.(a) Elaborate Kant’s theory of space and time. How does this theory enable him to explain how mathematical propositions can be both synthetic and a priori?
3. (b) What, according to Descartes, is a ‘clear and distinct idea’? What is the epistemological status of clear and distinct ideas? Does this account help Descartes prove that material objects exist? Explain.

4. (c) What are the two dogmas of empiricism that Quine attacks? What are his arguments against what he calls the second dogma?

4. (a) How does Locke draw a distinction between primary and secondary qualities? Does he also draw a distinction between the idea of primary qualities and primary qualities as well as the idea of secondary qualities and secondary qualities? Discuss.

4. (b) Discuss Heidegger’s concept of authenticity and explain how an inauthentic Dasein regains the lost self?

खण्ड ‘B’

5. Write short answers to the following in about 150 words each:

5. (a) “The soul is nothing but conscious body.” What are the reasons for Cārvāka in holding this view?

5. (b) What is the essential difference between padārtha according to Vaiśeṣika philosophy?

5. (c) Explain the conditions of valid hetu as propounded in Nyāya philosophy.

5. (d) What is meant by “yogaścittavṛttinirdah?” Explain cittavṛtti and its effects according to Yoga philosophy.

5. (e) Elucidate the role of catuṣkoṭi in explaining the nature of reality according to Mādhyamika school of thought.
6(a) Pratyaksha prakriti vayya parihasa kri vyakhyaa kriyaa. Iss parihasa ko paritthe vayya vyaktik ko duraa karo apyatra maana gaya hai?

Explain the early Nyaya definition of perception. Why this definition is considered inadequate by the later Naiyayikas?

6(b) "Jain tattvaananta sappadavadi evam vastuavadi bahuastvadvad hai!" vibhavina kriyaa.

"The Jaina metaphysics is relativistic and realistic pluralism." Discuss.

6(c) Vijnanabhdh ko suryaashisth karne ke sikhie vothe ke tark khaa hain? Khaa ye tark abhinaaryit: kirtaranaya (kirtanabhdh) or akirtabhdhyapagama.

What are the arguments of the Buddhists to establish Ksanikavada? Do they necessarily lead to kirtanasa and akirtabhdhyapagama?

7(a) Madyamik, yogacharavadi evam sarvaitvavidh sattu ke svarupa ke samvadh me kaise bhmayat marhate hain? Sarvaitvavidh kaise apne me sattu ki suvilasita ke viyash me bhmayat marhate hain?

How do Madhyamikas, Yogacaras and Sarvavadin differ among themselves concerning the nature of reality? How do Sarvavadin differ among themselves with regard to knowledgeability of reality?

7(b) Abhinanantik chetana ki anuvrat in shri aarbind k sampradaya kaise sahyak hai? vibhavina kriyaa.

How does Sri Aurobindo’s integral yoga help in the realization of supramental consciousness? Discuss.

7(c) Vivartvad evam parihasavada ke bhie karvacharana-mahav ke sandh me sath saarth karne tatha in siddhanta ko alayak me shankar evam ramantuj, jagat ki sthitya (status) ke samvadh me kaise bhmayat marhate hain, vyakhyaa kriyaa.

Distinguish between vivartavada and parinamavada with reference to causation and explain how in the light of these theories Sankara and Ramanuja differ on the status of the world.

8(a) Maimansak ko anumsar jnaan ke pramanvyasiddhata (pramanavyavad) ki vyakhyaa kriyaa. Vayya ke pramanvyasiddhata ki aatoona maimansak kaise karte hain?

Explain the theory of Validity of Knowledge (pramanyavada) according to Mimamsakas. How did they criticize the Nyaya theory of Validity?

8(b) Ishwar ke prati ramanuj ke saptarajh ke vyakhyaa kriyaa or un kiranakho ke jaanch kriyaa jo bhootik dravya evam bhitu ki ishwar ke saath samvadh ke vyakhyaa karte samay unke saaman abhi.

Explain Ramanuja’s conception of God and examine the difficulties he faced in explaining the relation of God to matter and spirit.

8(c) Apane karvacharana-mahav ke siddhata ke alayak me kya saaarya drshti ke liye jagat me chetana ki utpadyita ki vyakhyaa karna samvadh hai? vibhavina kriyaa.

Given its theory of causation, is it possible for Saamkhya to explain the presence of consciousness in the world? Discuss.