

M.A. -I, Semester-I,
Paper-I (Core),
Metaphysics (Indian and Western)
November 2016

Q.P. Code : 68825

(2 Hours)

Total Marks : 60

- Note : 1) All questions are compulsory.
2) All questions carry equal marks.

1. Bring out the main features of the 'Substance' in Indian tradition with the help of various definitions.

OR

1. Discuss the debate between Vivartavada and Parinamavada about the nature of cause-effect relationship.
2. Compare and contrast the Carvaka and the Buddhist views regarding the denial of Soul.

OR

2. What is the problem of justifying the external world in Indian tradition? Explain with the duo of Vyavaharika satta and Paramarthika satta.
3. Write a note on Aristotle's metaphysics with reference to his theory of being and becoming.

OR

3. Discuss Heidegger's reconstruction of metaphysics with reference to his understanding of metaphysics as ontology.
4) Explain Kant's theory of causation in detail.

OR

- 4) Write an exposition of Berkeley's theory of subjective idealism.
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M.A. -I, Semester-I,
Paper-I (Core),
Metaphysics (Indian and Western)
November 2016

Q.P. Code : 68825

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(मराठी रुपांतर)
(वेळ २ तास)

15

एकूण गुण : ६०

सूचना : १) सर्व प्रश्न अनिवार्य आहेत.
२) सर्व प्रश्नांना समान गुण आहेत.

१. विविध व्याख्यांच्या आधारे भारतीय परंपरेतील 'द्रव्य' संकल्पनेच्या प्रमुख वैशिष्ट्यांचे विवेचन करा.

किंवा

१. कार्यकारण स्वरूपासंबंधी विवर्तवाद व परिणामवाद यांतील वादाची चर्चा करा.

२. आत्मा नाकारणाऱ्या चार्वाक व बौद्ध यांच्या तत्संबंधी मतांचे तौलानिक विवेचन करा.

किंवा

२. भारतीय परंपरेत बाह्य जगाच्या समर्थनाची समस्या काय आहे? व्यावहारिक व पारमार्थिक या सत्ताद्वयाच्या आधारे स्पष्ट करा.

किंवा

३. ऑरिस्टॉटलच्या स्थिती व बदल या विषयक उपपत्तीच्या अनुषंगाने त्याच्या सत्ताशास्त्रावर टीप लिहा.

किंवा

३. सत्ताशास्त्र म्हणजे अस्तित्वशास्त्र या हायडेगरच्या मताच्या संदर्भात त्याने केलेल्या सत्ताशास्त्राच्या पुनर्रचनेची चर्चा करा.

४. कान्टच्या कारणताविषयक उपपत्तीचे विस्तृत स्पष्टीकरण द्या.

किंवा

४. बर्कलीच्या व्यक्तिनिष्ठ चिदादाचे सविस्तर विवरण द्या.

M.A. -I, Semester-I,
Paper-II (Core),
Epistemology (Indian and Western)
November 2016

(2 Hours)

[Total Marks : 60

- N.B.:** (1) All questions are compulsory.
(2) All questions carry equal marks.

1. Write note on any ONE

- a) Definitions of Pramana
- b) Definitions of Pratyaksa
- c) Indian Theories of perceptual error

2. A) Explain the notion of Vyapti in Indian logic.
B) Describe the fallacies in Indian logic.

OR

2. Expound the nature of Sabda pramana according to Mimamsa school and discuss the debate between Anvitabhidhanavada and Abhihitavayavada.

3. Bring out the importance of the three conditions of knowledge as stated in the traditional definition. Does Gettier's critique prove the definition to be untenable? Discuss.

OR

3. Explain the nature of memory as a source of knowledge and describe its various types.
4. Examine Rorty's critique of traditional epistemology in the light of his contextualism.

OR

4. Expound the salient features of Feminism as a theory of knowledge in the light of its critique of traditional epistemology.

[TURN OVER

M.A. -I, Semester-I,
Paper-II (Core),
Epistemology (Indian and Western)
November 2016

2

(मराठी रूपांतर)

(२. तास)

[एकूण गुण : ६०]

सूचना : (१) सर्व प्रश्न अनिवार्य आहेत.
(२) सर्व प्रश्नांना समान गुण आहेत.

१. कोणत्याही एकावर टीप लिहा.
अ) प्रमाणांच्या व्याख्या
ब) प्रत्यक्षाच्या व्याख्या
क) भारतीय परंपरेतील भ्रमविषयक उपपत्ती (ख्यातीवाद)

२. अ) भारतीय तर्कशास्त्रातील व्याप्ती संकल्पना स्पष्ट करा.
ब) भारतीय तर्कशास्त्रातील हेत्वाभासांचे वर्णन करा.

किंवा

२. मीमांसा दर्शनानुसार शब्दप्रमाणाचे स्वरूप स्पष्ट करा व अन्विताभिधानवाद व अभिहितान्वयवाद यांतील मतभेदाची चर्चा करा.

३. ज्ञानाच्या पारंपारिक व्याख्येतील ज्ञानाच्या तीन लक्षणांचे महत्त्व स्पष्ट करा. गेड्टिअरच्या समीक्षामुळे ही व्याख्या अस्वीकार्य ठरते का ? चर्चा करा.

किंवा

३. एक ज्ञानसाधन म्हणून स्मृतीचे स्वरूप स्पष्ट करा व स्मृतीच्या विविध प्रकारांचे वर्णन करा.

४. संदर्भवादाच्या परिप्रेक्ष्यात रॉटीने पारंपारिक ज्ञान मीमांसेच्या केलेल्या समीक्षेचे परीक्षण करा.

किंवा

४. स्त्रीवादने केलेल्या पारंपारिक ज्ञानमीमांसेच्या समीक्षेच्या पार्श्वभूमीवर एक ज्ञान विषयक उपपत्ती म्हणून स्त्रीवादाच्या प्रमुख वैशिष्ट्यांचे विवेचन करा.

(2 Hours)

[Total Marks : 60

- N.B.:** (1) All questions are compulsory.
(2) All questions carry equal marks.

1. Discuss important dimensions of Practical Vedanta with reference to Swami Vivekananda.

OR

Analyze Sri Aurobindo's approach on Ascent and Descent of Reality.

2. 'God-realization is the supreme goal of human life.' Discuss in the context of the Philosophy of R.D .Ranade.

OR

2. Explain in detail Rabindranath Tagore's views on relation of the individual to the Universe.

3. Write notes on any two of the following :—
(a) Sinn und Bedeutung
(b) Propositions and Facts
(c) Picture Theory of meaning.

4. Examine the nature of protocol statements with reference to Carnap and Neurath's position.

OR

4. Discuss Peirce's notion of Inquiry and theory of truth.

(मराठी रूपांतर)

(२ तास)

[एकूण गुण : ६०

सूचना : (१) सर्व प्रश्न अनिवार्य आहेत.
(२) सर्व प्रश्नांना समान गुण आहेत.

१. स्वामी विवेकानंदांच्या विचारांसंदर्भात व्यावहारिक वेदांताच्या महत्वाच्या पैलूंची चर्चा करा.

किंवा

सत्तेचे आरोहण व अवरोहण यांविषयीची श्री अरविंदांच्या दृष्टिकोनाचे विश्लेषण करा.

२. 'ईश्वर साक्षात्कार हेच मानवी जीवनाचे परमोच्च ध्येय आहे'. रा. द. रानडे यांच्या तत्त्वज्ञानाच्या संदर्भात चर्चा करा.

किंवा

रवींद्रनाथ टागोरांच्या मतानुसार व्यक्ती व विश्व यांतील नात्याचे सविस्तर स्पष्टीकरण द्या.

३. खालीलपैकी कोणत्याही दोनांवर टिपा लिहा :-

- (अ) अर्थ व निर्देश
- (ब) विधाने व तथ्ये
- (क) अर्थविषयक चित्र-उपपत्ती.

४. कारनॅप व न्यूराथ यांच्या मतानुसार मूलभूत विधानांच्या स्वरूपाचे परीक्षण करा.

किंवा

पिअर्सची अन्वेषणाची संकल्पना व सत्यविषयक उपपत्ती यांची चर्चा करा.

M.A. -I, Semester-I,
Paper-IV (Core),
Contemporary Philosophy (Indian and Western) B
November 2016

2 Hours

[Total Marks : 60

- N. B. i. All questions are compulsory.
ii. All questions carry equal marks.

1. Explain Pandita Ramabai's view on the issue of High caste Hindu women? Explain.

OR

Give a detailed account of the social reforms advocated by Mahatma Phule.

2. Give an account of Agarkar's critique of Hinduism.

OR

Study *Gitarahasya* as a commentary on *Bhagvadgita*.

3. Elaborate Brentano's theory of mental phenomena with reference to his views on primary and secondary objects.

OR

Explain Husserl's phenomenological transcendental reduction and his theory of intentionality.

4. How does Heidegger explain the ontological difference between *Seiendes* (beings) and *Sein* (being)? How does he explain their relation to *Dasein* (human being)?

OR

Give a detailed account of Merleau-Ponty's phenomenological account of perception with reference to his views of body being the primary site of knowing the world.

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Turn Over

मराठी रूपांतर

वेळ: २ तास

गुण: ६०

सूचना : (अ) सर्व प्रश्न सोडविणे आवश्यक आहे .
(ब) सर्व प्रश्नांना समान गुण आहेत.

१. उच्च जातीतील हिंदु स्त्रियांवर पंडिता रमाबाईंनी मांडलेले विचार स्पष्ट करा.

किंवा

महात्मा फुले प्रणीत सामाजीक सुधारणांचे सविस्तर विवरण करा.

२. हिंदु धर्मावर आगरकरांची टीका स्पष्ट करा.

किंवा

टिळकंच्या गीतारहस्याचे एक भगवद्गीता भाष्य म्हणून स्पष्टीकरण द्या.

३. प्राथमिक व दुय्यम वस्तुविषयी ब्रेन्टनोच्या मतांच्या संदर्भात त्याच्या मानसीक घटनाविषयक उपपत्तीचे विवेचन करा.

किंवा

हर्सलच्या मानसघटनावादी अतित निगमनाचे आणि त्याच्या अनुलक्षिततेच्या सिद्धांताचे स्पष्टीकरण द्या.

किंवा

४. व्यक्ती आणि लोकांच्यातील सत्तशास्त्रीय फरक हायडेगर कसा स्पष्ट करतो. जगातील व्यक्तीशी त्याचा संबंध तो कसा व्यक्त होता.

किंवा

शरीराला प्रमुख ज्ञानसाधन मानणाऱ्या मॉलेपोन्टीच्या मानस घटनावादी प्रत्यक्ष विषयक उपपत्तीचे विवरण द्या.

M.A. -I, Semester-II,
Paper-V (Core),
Ethics (Indian and Western)
May 2017

Q.P.Code:09423

2 Hours

[Total Marks : 60

- N. B.** i. All questions are compulsory.
ii. All questions carry equal marks.

1. Explain the relation between ethics and metaphysics.

OR

Define Purushartha and explain moksha centric approach of Purushartha in Indian ethics.

2. Analyze and explain Karma, Akarma, Vikarma and Nishkama Karma.

OR

Write a note on explanation given by Mimāṃsā on definition of *Dharma*

3. Examine Moore's analysis of 'good' and discuss his theory of ethical intuitionism.

OR

Examine R.M. Hare's theory on the prescriptive nature of moral judgements.

4. Bring out the main issues raised by existentialists against traditional ethics and discuss the themes of ethics of situation, freedom and ambiguity in de Beauvoir or Sartre.

OR

Elucidate the emphasis laid on care in Gilligan's feminist account of ethics.

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Turn Over

M.A. -I, Semester-II,
Paper-V (Core),
Ethics (Indian and Western)

May 2017

मराठी रूपांतर

वेळ: २ तास

गुण : ६०

सूचना : (अ) सर्व प्रश्न सोडविणे आवश्यक आहे .
(ब) सर्व प्रश्नांना समान गुण आहेत.

१. नीतिशास्त्र व वस्तुमीमांसा यातील संबंध स्पष्ट करा.
किंवा
भारतीय नीतिशास्त्रामधील पुरुषार्थ संकल्पनेचे स्वरूप व महत्व स्पष्ट करा.
२. कर्म, अकर्म, विकर्म व निष्कर्म कर्म विष्लेषण करा व स्पष्टीकरण द्या.
किंवा
चोदनेच्या संदर्भात मीमांसाने केलेले धर्माची व्याख्या स्पष्ट करा.
३. मुरच्या शुभ संकल्पनेचे विवेचना करा. आणि त्याच्या नैतिक अंतःप्रज्ञावादाची चर्चा करा.
किंवा
आर. एम. हेअरची नैतिक अवधारणे स्वरूपतः सुचनावादी असतात याचे परिक्षण करा.
४. पारंपारिक नीतिमिमांसेच्या विरुद्ध उभ्या केलेल्या समस्यांचे विवरण द्या आणि परिस्थितीत, स्वातंत्र्य व संदिग्धता या अस्तित्ववादी नीतिमिमांसेतील महत्वपूर्ण तात्विक संकल्पनांची द बुआ किंवा सार्त्र यांच्या संदर्भात चर्चा करा.
किंवा
भावबंधाला प्राधान्य देणाऱ्या गिलीगनच्या स्त्रीवादी नीतिमिमांसेचे विवेचन द्या.

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M.A. -I, Semester-II,
Paper-VI (Core),
Philosophy of Conscious (Indian and Western)
May 2017

Time: 02 Hours

Marks: 60

N.B. 1. All questions are compulsory.

2. All questions carry equal marks.

1. Explain the main features of Pancakosa theory as a paradigm of consciousness.

OR

Explain the Nyaya view of consciousness with the help of the notions of 'Atman' and 'Manas'.

2. Write note on any one:

- a. Relation between Consciousness and body according to Jainism
- b. Dehatmavada of Carvakas
- c. Buddhist denial of soul

3. Discuss the problem of consciousness and Aristotle's approach to understand the relation between *psyche* and *soma*.

OR

Explain Wittgenstein's approach to philosophical problems and discuss his critique of the private language argument.

4. Write notes on **any two** of the following:

- a. Consciousness is a process in the brain
- b. The idea of a turing machine and its relevance to the mind-body problem.
- c. Searle on biological naturalism.

Turn Over

वेळ : ०२ तास

विशेष सूचना : १. सर्व प्रश्न अनिवार्य आहेत.
२. सर्व प्रश्नांना समान गुण आहेत

१ चैतन्याचे एकप्रारूप म्हणून पंचकोष उपपत्तीची मुख्य वैशिष्ट्ये स्पष्ट करा.

किंवा

‘आत्मन्’ व ‘मनस्’ या संकल्पनांच्या साहाय्याने न्यायदर्शनाच्या चैतन्यविषयक भूमिकेचे विवरण द्या.

२ कोणत्याही एकावर टीपा लिहा.

- अ) जैनमतानुसार चैतन्य व देह यांतील संबंध
- ब) चार्वाकाचा देहात्मवाद
- क) बौद्धांनी आत्म्याला दिलेला नकार

३ चैतन्याची समस्या आणि शरीर व मन यांतील संबंध जाणून घेण्याविषयीचा अरिस्टॉटलचा दृष्टिकोन यांची चर्चा करा.

किंवा

विल्हेम स्टायनचा तात्त्विक समस्यांचा विषयीचा दृष्टिकोन स्पष्ट करा व त्याच्या खासगी भाषा युक्तिवादाच्या समीक्षेची चर्चा करा.

४ कोणत्याही दोहोंवर टीपा लिहा.

- अ) चैतन्य म्हणजे मेंदूतील प्रक्रिया.
- ब) ट्यूरिंग मशीनची कल्पना व त्याचे शरीरमन समस्येतील स्थान
- क) सर्लचा जीवशास्त्रीय निसर्गवाद.

May 2017

- NB: 1. All questions are compulsory**
2. All questions carry equal marks

1. Mahatma Gandhi laid the spiritual foundation of politics on 'Truth is God'. Discuss.

Or

Write short notes on any **two** of the following:

- a. Trusteeship
- b. Swadeshi
- c. Swaraj

2. Delineate Dr. Ambedkar's critique of early Buddhist doctrine of karma and rebirth as a background of his reconstruction of Buddhism.

Or

"M.N. Roy is not a conformist Marxist" – Comment

3. Explain the importance of ordinary language in resolving philosophical problems with reference to Ryle or Wittgenstein.

Or

What are speech acts? Give an account of Austin's distinction between illocutionary and perlocutionary speech acts.

4. Write notes on any **two** of the following:

- a. Russell's analysis of 'Round squares do not exist'.
- b. Strawson on 'Referring'.
- c. Quine on 'the problem of meaning and reference'.

TURN OVER

वेळ : २ तास

एकूण गुण : ६०

विशेषसूचना : (१) सर्व प्रश्नांना समान गुण आहेत.

(२) सर्व प्रश्न अनिवार्य आहेत.

(३) आवश्यकता वाटल्यास मूळ इंग्रजी प्रश्नपत्रिका पाहावी.

(१) 'सत्य हाच परमेश्वर' यावर महात्मा गांधींनी राजकारणाच्या आध्यात्मिक अधिष्ठानाची पायाभरणी केली, चर्चा करा.

किंवा

(१) खालीलपैकी कोणत्याही दोहोंवर टीपा लिहा

(अ) विश्वस्त संकल्पना

(ब) स्वदेशी

(क) स्वराज्य

(२) डॉ. आंबेडकरांनी केलेली पूर्व बौद्धांची कर्म व पुनर्जन्मसिद्धांत मीमांसा बौद्धवादाच्या पुनर्रचनेची पार्श्व भूमी म्हणून विशद करा.

किंवा

(२) "मानवेंद्रनाथ रॉय गतानुगतिक मार्क्सिस्ट नव्हते" - भाष्य करा.

(३) राइल किंवा विट्गेन्स्टाइन संदर्भात उपस्थित होणाऱ्या तात्त्विक समस्यांची उकल करताना लौकिक भाषेचे असणारे महत्त्व विशद करा.

किंवा

वाचिककृती म्हणजे काय? वक्तृत्वाची व प्रभाववचनकृती मध्ये अस्तित्वने केलेल्या फरकाचे विवरण द्या.

(४) खालीलपैकी कोणत्याही दोहोंवर टीपा लिहा.

(अ) 'वाटोळे चौरस नसतात' चे रसेलचे विश्लेषण.

(ब) निर्देशन विषयक स्ट्रॉसनचे मत

(क) अर्थ व उल्लेखन समस्यांविषयक क्वाइनचा दृष्टिकोण

May 2017

Please check whether you have got the right question paper.

- N.B:
1. All questions are compulsory.
 2. All questions carry equal marks.

UNIT I

1. Discuss, in detail, how Iqbal expounds the relationship between man and superman.
- OR**
1. State and explain the tenets of Idealist View of Life propounded by S. Radhakrishnan.

UNIT II

2. Elucidate Krishnamurti's analysis of conditioned self.
- OR**
2. Bring out K.C. Bhattacharya's Concept of Philosophy. Why does he regard Philosophy as a disease of speech? Explain.

UNIT III

3. Write a note on Dilthey's philosophy of historical understanding and hermeneutics.
- OR**
3. Explain Gadamer's hermeneutics through his concept of fusion of horizons.

UNIT IV

4. Delineate the key features of Habermas' critical hermeneutics.
- OR**
4. How does Ricoeur's theory mediate between tradition and its critique? Elaborate.

TURN OVER

M.A. -I, Semester-II,
Paper-VIII (Core),
Contemporary Philosophy (Indian and Western) D

May 2017

(मराठी रुपांतर)
(वेळ - २ तास)

गुण : ६०

- सूचना: १. सर्व प्रश्न अनिवार्य आहेत.
२. सर्व प्रश्नांना समान गुण आहेत.
३. आवश्यकता वाटल्यास मूळ इंग्रजी प्रश्नपत्रिका पाहावी.

पहिला गट

१. मानव व अतिमानव यांच्यातील संबंध इक्बाल कसे विशद करतात, याची चर्चा करा.
किंवा
१. स. राधाकृष्णनप्रणीत 'आइडिऑलिस्ट व्ह्यू ऑफ लाइफ'ची मूलतत्त्वे मांडा व स्पष्ट करा.

दुसरा गट

२. कृष्णमूर्तीचे बद्ध-जीवात्म्याचे विश्लेषण विशद करा.
किंवा
२. के. सी. भट्टाचार्याची तत्त्वज्ञानाची संकल्पना स्पष्ट करा व ते तत्त्वज्ञानास वाचाळतेची व्याधी जडली आहे, असे का म्हणतात, याचे विवरण करा.

तिसरा गट

३. डिल्थीच्या ऐतिहासिक आकलनमीमांसा व अन्वयार्थमीमांसा यावर टीप लिहा
किंवा
३. गडमरचे अन्वयार्थशास्त्र, क्षितिजसंश्लेषणसंकल्पनेद्वारे विशद करा.

चौथा गट

४. हेबर्मासच्या चिकित्सक अन्वयार्थमीमांसेची प्रमुख वैशिष्ट्ये नमूद करा.
किंवा
४. रिकची उपपत्ती, परंपरा व परंपरासमीक्षा ह्या दोहोंची मध्यस्थी कशी करते, याचे विवरण करा.

MAY 6th 2017

QP CODE: 11867

Time: 03 Hours

Marks : 100

N.B.: 1. All Questions are compulsory.

2. Figures to the right indicate the marks.

Q.1. Choose the Correct Option:

(40)

1. Which of the following did Husserl attribute to the study of consciousness?
 - A. **It must be handled differently than the way scientists study nature**
 - B. It must be handled the same way as metaphysicians study the soul.
 - C. It must be handled differently from the way metaphysicians study the soul.
 - D. It must be handled the same as the way scientists study nature
2. Which of the following is not maintained by K.C. Bhattacharya?
 - A. Philosophy is not synthetic in reconciling results of sciences.
 - B. Philosophy is not evolutionary account of the universe.
 - C. Philosophy does not bring out the presuppositions of science.
 - D. **Philosophy is not purely symbolic in nature.**
3. Which of the following is highlighted by M.N. Roy?
 - A. Search for Truth
 - B. Quest for Freedom
 - C. Individuality
 - D. **All of the above**
4. Beatific experiences are possible through
 - A. Artistic method
 - B. Hypothetico-deductive method
 - C. **Mystical method**
 - D. Scientific method
5. According to Carvakas, matter and spirit are
 - A. Distinguishable and separable
 - B. Indistinguishable and inseparable
 - C. **Distinguishable but inseparable**
 - D. Indescribable
6. According to J. Krishnamurthy, it is only in _____ that any discovery can be made.
 - A. Education
 - B. Awareness
 - C. Knowledge
 - D. **Freedom**
7. Match the pair
 - (i) Tilak (A) Rational Mysticism
 - (ii) Vivekananda (B) Integral Yoga
 - (iii) R.D. Ranade (C) Advaita without renunciation

(iv) SriAurobindo		(D) Practical Vedanta	
(i)	(ii)	(iii)	(iv)
A. b	a	d	c
B. b	c	d	a
C. c	d	a	b
D. c	a	b	d

8. Which of the following is true?
- Neither Sartre nor Simone de Beauvoir maintain that freedom is unconditional and absolute.
 - According to both Sartre and Simone de Beauvoir, Freedom is unconditional and absolute.**
 - According to Simone de Beauvoir, Freedom is unconditional and absolute but according to Sartre, it is not.
 - According to Sartre, Freedom is unconditional and absolute but according to Simone de Beauvoir, it is not.
9. Which of the following does not fit into Brentano's classification of mental phenomena?
- Emotions
 - Ideas
 - Judgements
 - Dreams**
10. According to Brentano, mental phenomena are distinct from physical phenomena in that they include "something as object within itself".
- True**
 - False
11. The term Purushartha generally refers to
- Human mind
 - Human goals**
 - Human personality
 - Human tradition
12. Dharma is derived from 'Dhr', which means uphold or sustain to
- Culture
 - Tradition
 - Society**
 - Humanity
13. In examining whether descriptive propositions can lead to evaluative conclusions, Searle turns to
- Wittgenstein's picture theory
 - Carnap's logical syntax
 - Moore's common sense
 - Austin's speech acts**
14. For Moore, a complex notion
- Can be intuited
 - Can be analysed**
 - Can be proved
 - Can be natural

15. The traditional concept of RNA accepts the trio of:
 - A. Pitr-rna, Deva-Rna and Manav-Rna
 - B. Pitr-Rna, Deva-rna and Rishi-Rna**
 - C. Pitr-Rna, Matru-rna, Rishi-Rna
 - D. Manava-Rna, Deva-Rna, Rishi-Rna
16. According to Searle, meaning is a matter of
 - A. Both intention and convention**
 - B. Only intention and not convention
 - C. Not intention but convention
 - D. Neither intention nor convention
17. The fundamental notions to understand the Vedic perspective on Morality are-
 - A. Yajna and Dharma
 - B. Rta and Rna**
 - C. Dharma and Karma
 - D. Yajna and Karma
18. According to Indian tradition, the means to realize the highest goal of life is-
 - A. Scriptures
 - B. Intuition**
 - C. Reasoning
 - D. Pratyabhijna
19. In a memorial addressed to the Hunter Commission in 1882 Phule described about:
 - A. His activities against Hinduism
 - B. His activities against Manu
 - C. His activities in the field of education**
 - D. His activities for farmers
20. According to Dilthey, "it is only in language that the life of mind and spirit finds _____."
 - A. its meaning
 - B. its only possibility
 - C. subjective expression
 - D. complete and exhaustive expression***
21. According to Pandita Ramabai, "Religion is life savior like water, which should have important principles like:
 - A. Freedom of Equality
 - B. Equality and Tranquility
 - C. Love and Freedom**
 - D. Love and wisdom
22. Gadamer's views on the interpretive process are said to be conservative because
 - A. He aligned with the Enlightenment tradition in accepting the possibility of a neutral starting point for the interpreter.
 - B. He accepted the author as the authority.
 - C. He considered the interpreter's perspective to be constituted by inherited tradition.***
 - D. He upheld the possibility of Truth in interpretation.
23. The concept of Superman proposed by Iqbal is influenced by:
 - A. Kemal Pasha
 - B. Bergson

- C. MirzaGhalib
- D. Nietzsche

24. _____ is the branch of philosophy which deals with 'something' beyond the physical world.

- A. Religion
- B. Logic
- C. Meta-ethics
- D. **Metaphysics**

25. Ethics evaluates _____ as right or wrong, good or bad.

- A. **human behavior**
- B. mental processes
- C. animal behavior
- D. divine intervention

26. The word Right is derived from the Latin word Retus which means _____.

- A. **straight**
- B. similar
- C. symmetry
- D. systematic

27. The word 'Ought' stands for _____.

- A. **Obligation**
- B. Option
- C. Certain
- D. Probable

28. Meta-ethics takes an _____ approach.

- A. **analytical**
- B. practical
- C. speculative
- D. theoretical

29. Ethics deals with _____.

- A. **what ought to be the case.**
- B. what is the case
- C. what can be the case
- D. what will be the case

30. _____ refers to the change in peoples' sense of justice about what is right and wrong and in their behavior related to moral issues.

- A. Physical development
- B. Cognitive development
- C. **Moral development**
- D. Spiritual development

31. 'Raj always speaks the truth and so is a good boy.' This is an example of _____.

- A. **Value Statement**
- B. Qualitative Statement
- C. Prescriptive Statement
- D. Factual Statement

32. _____ can neither be true nor false because it cannot be verified by experience.

- A. **Value**
- B. Facts
- C. Faith

- D. Duty
33. According to Tagore, to know oneself is to understand the around.
- World,**
 - Self
 - Rationalism
 - empiricism
34. Gandhi's religion is religion of
- Monism,
 - pluralism,**
 - skepticism
 - agnosticism
35. What will be the correct description of Vaisheshika system?
- Realist and Pluralist**
 - Realist and Dualist
 - Monist and Idealist
 - Idealist and Dualist
36. Which of the following is not a metaphysical theory?
- Monism
 - Empiricism**
 - Nihilism
 - Dualism
37. How does Nyaya system define prama?
- Indiyartha Sannikarsha,
 - Yathartha Anubhava**
 - Indriya-manas Sannikarsha,
 - Indriya-citta Sannikarsha
38. Besides Plato's definition, Gettier considers which two other definitions
- Descartes and Kant
 - Kant and Russell
 - Russell and Ayer
 - Chisholm and Ayer**
39. According to Aristotle,
- Substantial form makes the thing function it ought to
 - Substantial form makes the thing function it should not
 - Substantial form is that function which makes the thing it is**
 - Substantial form is that function which allows the thing to be otherwise
40. Which Upanishad contains the statement, 'Atma va are drstavyah, shrotavyah.....' ?
- Brhadaranyaka**
 - Chhandogya
 - Taittiriya
 - Katha

Q. 2 Attempt Any Three

(30)

- Bring out fully Dr. B. R. Ambedkar's philosophical contribution with special reference to his reconstruction of Buddhism.

Key Points:

- Classical Buddhism- Four Noble Truths, Nirvana, Eightfold Path-Brief Intro.
- Ambedkar's views on Four Noble Truths
- Buddha's Reason for accepting Parivraja
- Ambedkar's reason for accepting Buddhism
- Claims on divinity- Humanistic Religion
- Adhamma, Dhamma and Saddhamma
- Novel interpretations of Ahimsa, Rebirth, Law of Karma
- Explanation and functions of two classes- Upasakas(Householders) and Bhikkhus(Monks), Sangha
- Practical Philosophy of "Educate, Organise and struggle
- Its relevance/Critical consideration/Significance.

2. Elaborate on the notion of Being as expounded by Heidegger or Sartre.

Key Points:

- *Heidegger and Sartre approach ontology in diverse ways, despite having the phenomenological perspective of going beyond the surface level of being.*
- *Heidegger's Sein/Being is a field of possibilities. It is a precondition for articulating entities (beings/Seinendes) with definite boundaries (or the ontic)*
- *Heidegger terms this as the ontological difference between Being and beings/entities*
- *In contrast, Sartre distinguishes two modes of being. Pour soi/being-for-itself is the mode of being of subjects, it can never get converted to an object mode. En soi/being-in-itself is the mode of being of objects.*
- *The tension between being-for-itself and being-in-itself is explored in his existentialist phenomenology*

3. Bring out fully the concept of substance and qualities from Indian/ Western perspective.

Key-Points:

- Indian Perspective
 - Mainly two schools discuss the concepts, viz. Nyaya and Jainism
 - According to Nyaya, both substance and quality are independent category, distinguishable and separable
 - According to Jainism, substance and quality are interdependent; they are distinguishable but inseparable
- Western Perspective
 - Nature and Features of Aristotelian concept of substance
 - Nature and Features of Spinoza's concept of substance and modes
 - Nature and Features of Locke's concept of substance
- Critical remarks

4. Consider critically Samkhya OR Jaina OR Buddhist concept of soul.

Key Points:

Sankhya Perspective:

- Purusha(as contrasted by Prakruti)-neither Prakrti nor Vikrti
- The Spirit, Subject, Consciousness, Intelligence but inactive
- Eternal, Real, and Uncaused like Prakrti
- Madhyastha, Drashta, Akarta, Viveki, Trigunateeta
- Proofs for its existence- Sanghatapararthatvaat.....
- Proofs for the plurality of Purushas-Janma-marana,....
- Realistic and pluralistic concept of soul
- Comparison with Realistic and pluralistic concept of soul advanced in Jainism.
- Jaina Perspective:
 - Soul is substance having eight essential qualities
 - There are infinite souls
 - Soul is middle sized
 - Analysis of embodied and disembodied existence of soul
- Buddhist Perspective:
 - Categorical distinction between soul and consciousness and Denial of soul as a substance
 - Explanation of consciousness in the second noble truth and theory of Pancaskandha
 - Concept of Alayavijnana

Comparative and Critical examination

5. Discuss Philosophy as Analysis with special reference to Wittgenstein.

Key Points:

- Early Wittgenstein-
 - Clarification of concepts
 - Philosophy as activity
 - Analysis of structure of language
- Later Wittgenstein
 - Philosophy as puzzle-solving
 - Philosophy as therapy
 - Dissolution of philosophical problems

Critical remarks.

6. "Ethical utterances are nothing but prescriptions"- Comment.

Key Points:

- Hare's offers prescriptivism as an alternative to emotivism and intuitionism
- He endeavours to offer a mode of moral argumentation that takes the distinct feature of moral judgments into consideration. This distinct feature is that they are prescriptions. They have an imperative form.
- He upholds universalizability and syllogistic form to be central to moral judgements
- He offers practical syllogisms to resolve the gap between fact and value.

- *However, Hare's arguments have been critiqued by neo-naturalists for its formalism.*

Q. 3 Attempt Any Two

(30)

1. Is Hermeneutics a satisfactory way of Philosophizing? Justify your answer.

Key Points:

- *There are several approaches to hermeneutics or interpretation. Classical hermeneutics focused on the text and its intricacies. However, modern hermeneutic thinkers like Schleiermacher endeavoured to unravel the author's intention underlying the text.*
- *Dilthey extended the literary perspective to the social sciences to defend hermeneutics as a unique method.*
- *Gadamer under Heidegger's influence of the hermeneutic circle questioned the focus on author's intentions and method in Schleiermacher and Dilthey.*
- *He developed hermeneutics as a conversation with the text that is handed down by tradition.*
- *Gadamer's hermeneutics opposes Cartesianism*

2. Highlight the basic tenets of Feminist Ethics and bring out their relevance in the present era.

Key Points:

- *Feminist ethics emerged as a critique of the individualist, rights-centric, formalist and abstract tradition in Western ethics.*
- *Gilligan advocates an ethics of care in contrast to Kohlberg (who is rooted in the tradition of Rawls and Kant)*
- *Moral reasoning based on care entails reciprocity, relationality, cooperation and contextualism.*
- *Such a mode of thinking takes women's experiences into account.*
- *However, there is a debate on whether such an ethics of care can include an ethics of justice.*
- *Okin has argued that care and justice can be integrated.*
- *Feminist ethics is relevant in attempts to work towards a more inclusive approach to moral thinking.*

3. "Contemporary Indian Philosophy is anchored in Advaita Vedanta"- Examine.

Key Points:

- *Tenets of Advaita Vedanta-Oneness, Unity of Jivatman and Brahman, Interpretation of Mahavakyas pointing to the same, Jivanmukti, Sadhanachatushtaya*
- *Jnanamarga- not possible for all. So Karma-marga to realize Oneness.*
- *Vivekananda, Tilak, R.D. Ranade, Radhakrishnan, Aurobindo*
- *Commentaries on Bhagavad-Gita- Advaitic interpretation*
- *Practical Vedanta- World- real for all practical purposes*

- Tagore, Gandhi, KCB- influence can be discerned
- M.N. Roy, Ambedkar and J.Krishnamurti-Exceptions

4. Can Satkaryavada be regarded as a satisfactory solution to the problem of Causation? Elaborate your answer.

Key Points:

- Problem of causation
- Sat-karya-vaada- explanation
- Arguments for Satkaryavada
- Arguments against satkaryavada
- Asatkaryavada/ Aranbhavada
- Bone of contention- C and E- Distinguishable? Separable?
- Vivartavada and Parinamavada as varieties of Satkaryavada
- Brahma-parinamavada of Ramanuja and Prakrti-parinamavada of Samkhyas
- Comparison with Aristotle's view on Causation- Potentiality and Actuality
