

**PHILOSOPHY****Paper III****दर्शनशास्त्र****प्रश्नपत्रिका III****Time Allowed : 2½ Hours]****[Max. Marks : 200**

**Instructions :** This paper consists of **four (4)** Sections I, II, III and IV. Questions in all these Sections are to be answered according to instructions given in the concerned Section. There are a total of **19** questions to be answered. Maximum marks are **200**.

**सूचना :** या प्रश्नपत्रिकेत एकूण **चार (4)** भाग I, II, III आणि IV आहेत. प्रत्येक भागात त्या भागाच्या स्वतंत्र सूचना दिलेल्या आहेत. त्यात उत्तराची अपेक्षित लांबी, प्रश्नांची निवड व प्रत्येक प्रश्नाला असलेल्या गुणांविषयी माहिती आहे. एकूण **19** प्रश्नांची उत्तरे देणे आवश्यक आहे. कमाल गुण **200** आहेत.

**SECTION I****(विभाग I)**

**Instructions :** Questions in this Section (Q. Nos. **1** and **2**) carry **20** marks each. **[40 Marks]**

**सूचना :** या भागातील प्रत्येक प्रश्नास (प्रश्न **1** आणि **2**) **20 (वीस)** गुण आहेत. **[40 गुण]**

1. Write an answer to any *one* of the following in upto **500** words :

खालीलपैकी कोणत्याही **एका** प्रश्नाचे जास्तीत जास्त **500** शब्दांत उत्तर द्या :

- Discuss the Buddhist theory of Perception.  
बौद्धमतातील प्रत्यक्षविषयक सिद्धान्ताची चर्चा करा.
- Discuss the Nyāya theory of causation.  
न्यायमतातील कारणविषयक सिद्धान्ताची चर्चा करा.
- Can knowledge be defined as justified true belief? Discuss in the light of contemporary critique.  
ज्ञानाची व्याख्या समर्थित सत्य विश्वास म्हणून करता येईल काय? समकालीन चिकित्सकांच्या-मतांची चर्चा करा.
- Discuss the contemporary critique of the theory of Universals.  
सामान्यविषयक सिद्धान्ताच्या समकालीन चिकित्सेची चर्चा करा.

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2. Write an answer to any *one* of the following in upto **500** words :

खालीलपैकी कोणत्याही एका प्रश्नाचे जास्तीत जास्त 500 शब्दांत उत्तर द्या :

- (a) Discuss the \_\_\_\_\_ and \_\_\_\_\_ theories of error.  
अख्याति आणि अन्यथाख्याति या उपपत्तींची चर्चा करा.
- (b) Discuss the Buddhist doctrine of \_\_\_\_\_  
बौद्धमतातील ब्रह्मविहारविषयक सिद्धांताची चर्चा करा.
- (c) Distinguish between truth and validity in the context of Modern Logic.  
आधुनिक तर्कशास्त्राच्या संदर्भात सत्यता आणि वैधता यातील भेद सांगा.
- (d) Discuss the feminist critique of traditional epistemology.  
पारंपरिक ज्ञानमीमांसेच्या स्त्रीवादी चिकित्सेची चर्चा करा.

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## SECTION II

## (विभाग II)

**Instructions :** There are **three (3)** questions to be answered each in about **300** words. These questions are based on 5 Electives/Optionals. **Select one of the electives/optionals and answer three (3) questions below it.** Each question carries **15** marks. **[45 Marks]**

**सूचना :** या भागात प्रत्येकी **300** शब्दात **तीन (3)** प्रश्नांची उत्तरे लिहायची आहेत. हे प्रश्न आपल्या निवडीच्या **पाच** पर्यायी विषयांवर आधारित आहेत. **त्यातील एक पर्यायी विषय निवडा आणि त्याखालील तीन (3) प्रश्नांची उत्तरे लिहा.** प्रत्येक प्रश्नाला **15** गुण आहेत. **[45 गुण]**

## ELECTIVE I

## (पर्यायी विषय I)

3. State and explain the concept of \_\_\_\_\_ *or* \_\_\_\_\_ according to Sikhism.  
सिख मतातील ओंकार किंवा सत्नाम संकल्पना स्पष्ट करा.
4. Explain the Judaic-Christian concept of God.  
ईश्वरविषयक यहूदी-ख्रिस्ती संकल्पना स्पष्ट करा.
5. Is a belief in the immortality of soul central to all religions ? Give reasons.  
आत्म्याच्या अमरत्वतेविषयीचा विश्वास सर्व धर्मांना मध्यवर्ती आहे काय ? कारणे द्या.

## ELECTIVE II

## (पर्यायी विषय II)

3. How does Frege interpret the two identity statements "A = A" and "A = B" ?  
"अ = अ" आणि "अ = ब" या विधानांचे स्पष्टीकरण फ्रेगे कोणत्याप्रकारे करतात ?
4. Why does Quine introduce holism in his account of meaning ? Explain the consequence of this move.  
क्वाईन आपल्या अर्थविषयक मतात समग्रतावाद कां सादर करतात ? त्यांच्या या कृतीच्या परिणामांची चर्चा करा.
5. Explain elocutionary theory of meaning.  
वाक्कृतीपर अर्थविषयक उपपत्ती स्पष्ट करा.

## ELECTIVE III

## (पर्यायी विषय III)

3. What is the significance of Husserl's thesis of the Life World ? Explain.  
हुसेलच्या जीवनविश्वाच्या सिद्धान्ताचे महत्त्व काय आहे ? स्पष्ट करा.
4. Explain following Gadamer the role of tradition in interpretation of historical texts.  
गॅडॅमरला अनुसरून, ऐतिहासिक पाठ्यांच्या अर्थविवरणातील परंपरेची भूमिका स्पष्ट करा.
5. Discuss Heidegger's critique of technology.  
हायडेगरप्रणित तंत्रज्ञानाच्या समीक्षेची चर्चा करा.

**ELECTIVE IV**  
(पर्यायी विषय IV)

3. "Doctrine of \_\_\_\_\_ is the corner stone of Advaita \_\_\_\_\_." Elucidate.  
"अद्वैत वेदांताचा पायाभूत सिद्धांत अध्यास सिद्धांत आहे." स्पष्ट करा.
4. What are \_\_\_\_\_ arguments against \_\_\_\_\_ ? Explain.  
मायावादाविरुद्ध रामानुजाचार्यांचे युक्तीवाद कोणते आहेत ? स्पष्ट करा.
5. " \_\_\_\_\_ is neither a third entity nor a relation." State and analyse the concept of Viseṣa in Dvaita.  
"विशेष हे तिसरा पदार्थही नाही व संबंधही नाही." द्वैतमतातील विशेषाची संकल्पना सांगून तिचे विश्लेषण करा.

**ELECTIVE V**  
(पर्यायी विषय V)

3. In what sense is Gandhi a religious pluralist ? Discuss.  
कोणत्या अर्थाने गांधी हे बहुधार्मिकतावादी ठरतात ? चर्चा करा.
4. Is the notion of Swaraj compatible with the present day globalisation ? Discuss from Gandhian perspective.  
वर्तमान काळातील जागतिकीकरणाशी स्वराजाची संकल्पना अनुरूप ठरते काय ? गांधींच्या मताच्या संदर्भात चर्चा करा.
5. What, according to Gandhi, are the measures of a good society ? Discuss.  
गांधींच्या मतानुसार सुसमाजाचे निकष कोणते ? चर्चा करा.

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SECTION III

(विभाग III)

**Instructions :** In this Section you are to answer **Nine (9)** questions. Each answer is about **Fifty (50)** words. Each question is assigned **Ten (10)** marks. **[90 Marks]**

**सूचना :** या भागात आपणाला एकूण नऊ (9) प्रश्नांची प्रत्येकी पन्नास (50) शब्दात उत्तरे द्यायची आहेत. प्रत्येक प्रश्नाला दहा (10) गुण आहेत. **[90 गुण]**

6. Distinguish between the Vaisesika concepts of Saṁyoga and Samavāya. वैशेषिक मतातील संयोग आणि समवाय ह्या संकल्पनांतील भेद स्पष्ट करा.

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7. State Hume's view of the self.

स्वविषयक ह्युमचे मत सांगा.

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8. What are the prerequisites of \_\_\_\_\_ ?  
शाब्दबोधाच्या पूर्वअटी कोणत्या ?

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9. Bring out the distinction between knowledge and opinion following Plato.  
प्लेटोच्या मतानुसार ज्ञान आणि मत यांतील भेद सांगा.

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10. State and discuss the \_\_\_\_\_ as propounded by Nyāya.

न्यायमतानुसार पंचावयवी वाक्य सांगून त्याविषयी चर्चा करा.

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13. Explain Kant's distinction between categorical imperative and hypothetical imperative.

निरूपाधिक आदेश आणि सोपाधिक आदेश यांत कांटने केलेला भेद स्पष्ट करा.

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14. Explain the square of opposition.

प्रतियोग चौरस स्पष्ट करा.

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## SECTION IV

## (विभाग IV)

**Instructions :** Only for those candidates who are answering the entire paper in English language. A paragraph is given below. Read it carefully and answer **Five (5)** questions (Q. Nos. **15** to **19**) each in **30** words. Each question is assigned **5** marks. [25 Marks]

This creation, brought about by *prakṛti* — from the *mahat* down to the specific gross elements — functions for the sake of the release of each *puruṣa*; this is done for the sake of another, as if it were for her own benefit.

As the unconscious milk functions for the sake of the nourishment of the calf; so the *prakṛti* functions for the sake of the release of the *puruṣa*.

As a dancer ceases from the dance after having been seen by the audience; so also *prakṛti* ceases after having manifested herself to the *puruṣa*.

*Prakṛti* possessed of the *guṇas* and helpful in various ways, behaves selflessly for the sake of *puruṣa*, who is without the *guṇas* and who plays no helpful part.

It is my thought that there is nothing more delicate than *prakṛti*, who says to herself 'I have been seen', and never again comes into the sight of *puruṣa*.

No *puruṣa* therefore, is bound; no one released, likewise no one transmigrates. Only *prakṛti* in its various forms transmigrates, is bound and is released.

Thus, from the study of the principles (*tattvas*), the "knowledge" (or salvation knowledge) arises, "I am not." "It does not belong to me", "the "I" is not" and this "knowledge" is complete because free from error, pure and solitary.

Having arrived at the point at which virtue, etc., has no further cause, because of the attainment of right knowledge the body in association with *puruṣa* yet continues because of the force of past impressions, like a potter's wheel.

With the cessation of *prakṛti* due to its purpose having been accomplished, the *puruṣa* on attaining separation from the body, attains isolation (*kaivalya*) which is both certain and final.

**सूचना :** जे परीक्षार्थी सर्व प्रश्नांची मराठी भाषेतून उत्तरे लिहीणार आहेत, केवळ त्यांनीच पुढील प्रश्न सोडवावेत. खाली दिलेला मराठी परिच्छेद वाचून त्याखाली दिलेल्या प्रश्नांची (प्र. 15 ते 19) प्रत्येकी 30 शब्दात उत्तरे लिहा. प्रत्येक प्रश्नास 5 गुण आहेत. [25 गुण]

प्रकृतीची ही निर्मिती—महत् पासून विशेष महाभूतांपर्यंत—प्रत्येक पुरुषाच्या मोक्षासाठी कार्य करते. हे कार्य दुसऱ्यासाठी असले तरी जणू ते प्रकृतीच्या स्वतःच्याच फायद्यासाठी असते.

ज्याप्रमाणे अचेतन दूध वासराच्या पोषणासाठी प्रवृत्त होते, त्याप्रमाणे पुरुषाच्या मोक्षासाठी प्रकृतीची प्रवृत्ती होते.

प्रेक्षकांना स्वतःचे दर्शन घडविल्यावर नर्तकी ज्याप्रमाणे नृत्य थांबवते, त्याप्रमाणे प्रकृतीसुद्धा पुरुषाला स्वतःचे दर्शन घडविल्यावर निवृत्त होते.

प्रकृती, जी सगुण असते व पुरुषावर विविध प्रकारे उपकार करते, ती पुरुषासाठी निरपेक्षपणे कार्य करते, की जो निर्गुण असतो व कोणावरही उपकार करत नाही.

मला असे वाटते की प्रकृतीपेक्षा अधिक नाजूक असे काहीही नाही, जी स्वतःशी म्हणते की “मी दिसले आहे” – आणि पुन्हा ती पुरुषाच्या दृष्टीस पडत नाही.

त्यामुळे कोणीही (पुरुष) बद्ध नसतो, किंवा मुक्त होत नाही, तसेच कोणीही पुरुष पुनर्जन्म पावत नाही फक्त प्रकृती तिच्या विविध रूपांमध्ये पुनर्जन्म पावते, बद्ध होते आणि मुक्तही होते.

अशाप्रकारे तत्त्वांच्या अभ्यासाने “मी नाही” “हे माझे नाही” “मी” अस्तित्वात नाही” असे ज्ञान उद्भवते हे ज्ञान परिपूर्ण, निर्दोष आणि केवल असते.

यथार्थज्ञान प्राप्त झाल्यामुळे धर्म इत्यादींना राहण्यासाठी कारण उरत नाही, पुरुषाशी संबंधित शरीर पूर्वसंस्कारांमुळे कुंभाराच्या फिरत्या चाकाप्रमाणे टिकून राहते.

पुरुष शरीरापासून अलग होतो तेव्हा प्रयोजन सिद्ध झाल्यामुळे प्रकृती निवृत्त होते व निश्चित व कायमस्वरूपी कैवल्य प्राप्त होते.

15. Why does prakṛti function ? How ?

प्रकृती आपले कार्य का करते ? कसे ?

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16. When is certain and final isolation achieved ?

निश्चित व कायमस्वरूपी कैवल्य केव्हा प्राप्त होते ?

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17. Explain the metaphor of the dancer as applied to prakrti.

प्रकृतीला दिलेला नर्तकीचा दृष्ट्यांत स्पष्ट करा.

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18. Is puruṣa bound or released ? Explain.  
पुरुष बद्ध किंवा मुक्त होतो का ? स्पष्ट करा.

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19. What is the nature of the “salvation knowledge” ?  
केवलज्ञानाचे स्वरूप काय आहे ?

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**AUG - 12311/III**

**ROUGH WORK**

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**ROUGH WORK**