

State Eligibility Test

MP SET – 2018

[Code No. – 14]

PHILOSOPHY

Syllabus

Paper-II

Note:-

Paper-II (Covering entire syllabi of earlier Paper-II & Paper-III, including all Core Group, Electives, without options). The Paper- II will have 100 Multiple Type Questions (Multiple Choice, Matching Type, True/False and Assertion-Reasoning Type) and all are compulsory. Each Question will carry two marks Total marks of Paper - II will be 200 marks.

Paper-II (Covering entire syllabi of earlier Paper-II & Paper-III, including all Core Group, Electives, without options)

PAPER – II

1. Classical Indian Philosophy

Vedic and Upanisadic world-views : Rta-the cosmic order, the divine and the human realms; the centrality of the institution of yajna (sacrifice), the concept of rna-duty/obligation; theories of creation

Atman-Self (and not-self), jagrat, svapna, susupti and turiya, Brahaman, sreyas and preyas

Karma, samsara, moksa

Carvaka : Pratyaksa as the only pramana, critique of anumana and sabda, rejection of non-material entities and of dharma and moksa

Jainism : Concept of reality-sat, dravya, guna, paryaya, jiva, ajiva, anekantavada, syadvada and nayavada; theory of knowledge; bondage and liberation

Buddhism : Four noble truths, astangamarga, nirvana, madhyam pratipad, pratityasamutpada, ksanbhangavada, anatmavada

Schools of Buddhism : Vaibhasika, Sautrantika, Yogacara and Madhyamika

Nyaya : Prama and aprama, pramanya and apramanya; pramana : pratyaksa, nirvikalpaka, savikalpaka, laukika and alaukika; anumana : anvayavyatireka, lingaparamarsa, vyapti; classification : vyaptigrahopayas, hetvabhasa, upamana; sabda ; Sakti, laksana, akanksa, योग्यता, sannidhi and tatparya, concept of God, arguments for the existence of God, adrsta, nihsryeasa

Vaisesika : Concepts of padartha, dravya, guna, karma, samanya, samavaya, visesa, abhava, causation : Asatkaryavada, samavayi, asamavayi nimitta karana, paramanuvada, adrsta, nihsryeas

Samkhya : Satkaryavada, prakrti and its evolutes, arguments for the existence of prakrti, nature of purusa, arguments for the existence and plurality of purusa relationship between puruasa and prakrti, kaivalya, atheism

Yoga : Patanjali's concept of citta and citta-vrtti, eight-fold path of yoga, the role of God in yoga.

Purva-Mimamsa

Sruti and its importance, atheism of purvamimamsa, classification of srutivakyas, vidhi, nisedha and arthavada, dharma, bhavana, sabdanityavada, jatisaktivada

Kumarila and Prabhakara Schools of mimamsa and their major points of difference, triputi-samvit, jnatata, abhava and anupalabdhi, anvitabhidhanavada, abihitanvayavada

Vedanta

Advaita-Rejection of difference : Adhyasa, maya, three grades of satta, jiva, jivanmukti, vivartavada

Visistadvaita : Saguna Brahman, refutation of maya, aprthaksiddhi, parinamavada, jiva, bhakti and prapatti

Dvaita-Rejection of nirguna Brahman and maya, bheda and saksi, bhakti

2. Modern Indian Philosophy

Vivekananda-Practical Vedanta, universal religion

Aurobindo-Evolution, mind and supermind, integral yoga

Iqbal-Self, God, man and superman

Tagore-Religion of man, ideas on education

K. C. Bhattacharyya-Concept of philosophy, subject as freedom, the doctrine of maya.

Radhakrishnan-Intellect and intuition, the idealist view of life

J. Krishnamurti-Freedom from the known, analysis of self

Gandhi-Non-violence, satyagraha, swaraj, critique of modern civilization

Ambedkar-Varna and the caste system, Neo-Buddhism

3. Classical Western Philosophy

Early Greek philosophers, Plato and Aristotle

Ionians, Pythagoras, Parmenides, Heraclitus and Democritus

The Sophists and Socrates

Plato-Theory of knowledge (episteme) and opinion (doxa), theory of Ideas, the method of dialectic, soul and God

Aristotle-Classification of the sciences, the theoretical, the practical and the productive (theoria, praxis, techne), logic as an organon, critique of Plato's theory of Ideas, theory of causation, form and matter, potentially and actually, soul and God

Medieval Philosophy

St. Augustine- Problem of evil

St. Anselm-Ontological argument

St. Thomas Aquinas-Faith and reason, essence and existence, the existence of God

4. Modern Western Philosoph

Rationalism

Descartes : Conception of method and the need for method in philosophy, clarity and distinctness as the criterion of truth, doubt and methodological scepticism, the cogito-

intuition or inference? Innate ideas, the 'real' distinction between mind and matter, role of God, proofs for the existence of God, mind-body interactionism

Spinoza : Substance, Attributes and Mode, the concept of 'God or Nature', the mind-body problem, pantheism, three orders of knowing

Leibniz : Monadology, truths of reason and truths of fact, innateness of all ideas, proofs for the existence of God, principles of non-contradiction, sufficient reason and identity of indiscernibles, the doctrine of pre-established harmony, problem of freedom and philosophy

Empiricism

Locke : Ideas and their classification, refutation of innate ideas, theory of knowledge, three grades of knowledge, theory of substances, distinction between primary and secondary qualities

Berkeley : Rejection of the distinction between primary and secondary qualities, immaterialism, critique of abstract ideas, *esse est percipi*, the problem of solipsism; God and self

Hume : Impressions and ideas, knowledge concerning relations of ideas and knowledge concerning matters of fact, induction and causality, the external world and the self, personal identity, rejection of metaphysics, scepticism, reason and the passions

Critical Philosophy and After

Kant : The critical philosophy, classification of judgements, possibility of synthetic a priori judgement, the Copernican revolution, forms of sensibility, categories of understanding, the metaphysical and the transcendental deduction of the categories, phenomenon and noumenon, the Ideas of Reason-soul, God and world as a whole, freedom and immortality, rejection of speculative metaphysics

Hegel : The conception of Geist (spirit), the dialectical method, concepts of being, non-being and becoming, absolute idealism

Nietzsche : Critique of western culture, will to power

Moore : Refutation of idealism, defence of commonsense, philosophy and analysis

Russell : Refutation of idealism, logic as the essence of philosophy, logical atomism

Wittgenstein : Language and reality, facts and objects, names and propositions, the picture theory, philosophy and language, meaning and use, forms of life

Husserl : The Husserlian method, intentionality

Heidegger : Being and nothingness, man as being-in-the-world, critique of technological civilization

Logical Positivism : The verifiability theory of meaning, the verification principle, rejection of metaphysics, unity of science

C. S. Pierce and William James : Pragmatic theories of meaning and truth

G. Ryle : Systematically misleading expressions, category mistake, concept of mind, critique of Cartesian dualism

PAPER - III
PAPER - III (A)
[CORE GROUP]

Unit - I

Vyavaharika and Paramarthika Satta
Nitya and anitya Dravya
Karanata
Akasa, Dik and Kala
Samanya and Sambandha
Cit, Acit and Atman

Unit - II

Appearance and reality
Being and becoming
Causality, Space and Time
Matter, Mind and Self
Substance and Universals
The problem of personal identity

Unit - III

Prama
Kinds of Pramanas
Khyativada
Pramanyavada
Anvitabhidhanavada and Abhihitavayavada
Sabdagraha

Unit - IV

Definition of knowledge
Ways of knowing
Theories of error
Theories of truth
Belief and scepticism
Problem of induction

Unit - V

Concept of Pratyaksa in Nyaya
Concept of Pratyaksa in Buddhism
Concept of Pratyaksa in Samkara Vedanta
Nature and kinds of Anumana
Definition and Nature of Vyapti

Hetvabhasas

Unit - VI

Rna and Rta

Purusarthas, Svadharma

Varnadharmas and Asramadharmas

Niskamakarma and Lokasamgraha

Pancasila and Triratnas

Brahamaviharas

Unit - VII

Good, right, justice

Duty and obligation

Cardinal virtues

Eudaemonism

Freedom and responsibility

Crime and punishment

Unit - VIII

Ethical cognitivism and non-cognitivism

Ethical realism and intuitionism

Kant's moral theory

Kinds of utilitarianism

Human rights and social disparities

Feminism

Unit - IX

Truth and validity

Nature of propositions

Categorical syllogism

Laws of thought

Classification of propositions

Square of opposition

Unit - X

Truth-functions and propositional logic

Quantification and rules of quantification

Decision procedures

Proving validity

Argument and Argument - form

Axiomatic system, consistency, completeness

PAPER - III (B)
[ELECTIVE / OPTIONAL]

Elective – I

[Candidates will be expected to be familiar with the main tenets and practices of the following groups of religions : (1) Hinduism, Buddhism, Jainism and Sikhism; (2) Zoroastrianism, Judaism, Christianity and Islam; (3) tribal religions of India]

Possibility and need of comparative religion, commonality and differences among religions, the nature of inter-religious dialogue and understanding, religious experience, modes of understanding the divine, the theory of liberation, the means for attaining liberation, the God-man relation in religions, world-views (Weltanschauungen) in religions, immortality, the doctrine of incarnation and prophethood, religious hermeneutics, religion and moral social values, religion and secular society

Elective – II

General :

The linguistic turn and the conception of philosophy

Problems :

Semantics : Frege's distinction between sense and reference, concepts and objects, related problems and their proposed solutions : (a) identity, (b) negative existentials, (c) indirect speech, (d) propositional attitudes, the meaning and role of singular terms : (a) Proper names, (b) definite descriptions, (c) demonstratives and other indexicals; the relation between meaning and truth, holistic and atomistic approach to meaning, what is a theory of meaning?

Pragmatics : Meaning and use; speech acts

[The above problem areas require candidate's familiarity with the works of Frege, Russell, Wittgenstein, Austin, Quine, Strawson, Davidson, Dummett and Searle.]

Elective – III

[The purpose here is to assess the candidate's acquaintance with the central concepts in phenomenology and hermeneutics]

Phenomenology as an approach to the understanding of the human condition, consciousness and intentionality, phenomenology and solipsism, the life-world (Lebenswelt), interpretation, understanding and the human sciences, the idea of the text, conflict of interpretation and the possibilities of agreement, culture, situatedness and interpretation

Elective – IV

[This covers Vedanta philosophy with special reference to five main acharyas viz. Sankara, Ramanuja, Madhava, Nimbarka and Vallabha, The purpose is to test the candidate's acquaintance with Vedanta philosophy in its rich divergent forms]

Sources, general features, similarities and differences, Brahman : Definition and interpretations, distinction between saguna and nirguna and its relevance in the formation of different schools of Vedanta, maya : Its nature, arguments for and against maya, atman : Its nature, relation between atman and Brahman; jiva; interpretation of mahavakyas, e.g. tat tvam asi, moksa : Nature and types, marga or sadhana, roles played by jnana, karma and bhakti, different conceptions of bhakti, theories of causation, Brahman as the cause

of the world : Different interpretations, prama, pramanas, special role played by sabda pramana and intuition (saksatkara/ aparoksanubhuti), theories of khyatis

Elective – V

[The intention here is to explore the availability of Gandhian ideas in the central debates in philosophy]

Conceptions of knowledge, truth and love and their relationship, language, understanding and culture, engagement with tradition, self, world and God, woman, sexuality and brahamacharya, moral foundations of good life : Dharma, swaraj, satyagraha and ahimsa, community and fellowship; the good society : statelessness, trusteeship, sarvodaya, panchayati raj, religion, tapasya, service, means-end relationship, Gandhi and the Gandhians : break, continuity and innovation

दर्शनशास्त्र

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fVli .kh %&

; wth-l h- ds uohu funz kkuq kj i oZ ds ikB; Øe ds Áशन पत्र & **II** , oa Áशन पत्र & **III**
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dk ikB; Øe gkxkA l Ei w kZ ikB; Øe ea l s dy 100 cgfodYih; Á'u ¼cgfodYih; VkbZ]
l pfyr VkbZ] l R; @vLR;] dFku&dkj.k VkbZ ½ jgxa rFkk l Hkh Á'u vfuoK; l gkxk] ÁR; d Á'u
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Áशन पत्र & f}rh; ¼Á'u i = & **II** , oa Á'u i = & **III** dk l Ei w kZ ikB; Øe
l Hkh d'j foHkkx] , fPNd@ odfYi d l fgr½

çशु&i = & **II**

1- प्राचीन भारतीय दर्शन

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dlæhHkrk] ±.k dh vo/kkj.kk&कर्त्तव्य/नैतिक बाध्यता; सृष्टि के सिद्धान्त
vkRek , oa vukRek] tkxr] Loluj l qkfr rFkk rjh;] cã] Js % rFkk çs %
de] l d kj] ekçk

pkokd % çR; {kek= çek.k] vupeku rFkk 'kcn dh l eh{kk] vHkkrd inkFkk] /keZ rFkk ekçk dk
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tš nşku % oLrq dh vo/kkj.kk&l r} æ0;] xqk] i ; kZ] tho] vtho] vudkUrokn] L; k}kn vks
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उपमान; शब्द : शक्ति, लक्षणा, आकांक्षा, योग्यता, सन्निधि तथा तात्पर्य, ईश्वर की अवधारणा : ईश्वर
dh vlRrRofl f) ds fy, ; fä; k] vn"V] fu%Js l

वैश्व"kd % inkFkk dh vo/kkj.kk] æ0;] xqk] de] l keU;] l eok;] foçk] vHkko] dkj.krk %
vl Rdk; ðkn] l eokf/k] vl eokf/k, निमित्त कारण, ijek.kpkn, vn"V] fu%Js l

l ka[; % l Rdk; ðkn] çkfr vkj ml ds ifj.kke] çkfr dh vlRrRofl f) ds fy, ; fä; k] i#"k
dk Lo: i vlRrRo vkj cgRo ds fy, ; fDr; k] i#"k vkj çkrti ka सम्बन्ध, कैवल्य, निरीश्वर
; kx % पतंजलि की चित्त और चित्त-वृत्तियों की अवधारणा, ; kx dk v"Vlæekx] ; kx ea bto] dh
Hkfedk

i 102ehed k

Jfr rFkk ml dk महत्व, पूर्वमीमांसा का अनीष्वरवाद, श्रुतिवाक्यों का वर्गीकरण, विधि, निषेध और अर्थवाद, धर्म, भावना, शब्दानित्यवाद, जातिषक्तिवाद

ehed k ds dēkfjy , oa çHkkdj | Eçnk; rFkk muds çē[k erHkn] f=i/h&l for-Kkrnk] vHkko vj] vuq yfC/k] vflorkfHk/kkuokn] vfHkfgrkko; okn

onkur

v}f % Hkn fujkl : अध्यास, माया, सत्ता त्रैविध्य, जीव] thollef[ä] foorbkn

विशिष्टाद्वैत : सगुण ब्रह्म, माया का निराकरण, अपृथक्सिद्धि, परिणामवाद, जीव, भक्ति एवं प्रपत्ति

}f % fuxj]k cā , oa ek; k dk fujkdj .k] Hkn rFkk | k{kh] Hkfä

2- vk/kfud Hkkj rh; fpUrd

foodkuln % 0; kogkfj d onkur] | kofkfe /kel

vjfoln % fodkl] eu vj] vfreu | ex; ; kx

इकबाल : आत्मा, ईश्वर, मानव और अतिमानव

टैगोर : मानवधर्म, शिक्षा सम्बन्धी fopkj

ds | h- भट्टारचार्य : दर्शन की अवधारणा, विषय की स्वातंत्र्यरूपता, मायावाद

jk/kkृष्णन् : बुद्धि तथा अन्तःप्रज्ञा, जीवन की आदर्शपरक दृष्टि

ts कृ". kefrz % Ks LokraÓ, आत्मविश्लेषण

xk/kh % vfgd k] | R; kxg] Lojkt] vk/kfud | H; rk dh | eh{kk

vEcMdj % o.kz , oa tkfr 0; oLFkk] u0; &ck) okn

3- प्राचीन पाश्चात्य दर्शन

प्राचीन ग्रीक दार्शनिक, प्लेटो और अरस्तू

vk; kfuvU | i k; Fkxkj | i kj eukbMI] gj kfDyVI vj] MeklØVI

| kfQLV vj] | p]kr

ly/vs % Kkuehed k] Kku (episteme) vj] er (doxa) çR; ; fl) kur] }U}kRedrk

dh i) fr] आत्मा और ईश्वर

vjLrw % विज्ञानों का वर्गीकरण, सैद्धान्तिक, व्यावहारिक तथा औत्पादिक, तर्कशास्त्र का अंगीभूत

Lo: i] ly/vs ds çR; ; fl) kur] dh vkykpk] dkj .krk fl) kur] vkdkj , oa tMæ0;] | Hkk0; rk

एवं साकारता, आत्मा और ईश्वर

मध्यकालीन दर्शन

| v/ vkkLVhu % अष्टुभ की समस्या

| v/ vLLye % सत्ताषास्त्रीय युक्ति

| v/ Fkkle | vÔukl % श्रद्धा और बुद्धि, सारत्व एवं अस्तित्व, ईश्वर का अस्तित्व

4- आधुनिक पाश्चात्य दर्शन

cf) okn

Msdkrz % दार्शनिक पद्धति की अवधारणा और दर्शन के लिए पद्धति की आवश्यकता, सत्य की

dI k/vi ds : i में स्पष्टता और सुनिश्चितता, संश; , oa l dk; okn] ^dkftVks&vr%çKk ; k vuçku\

जन्मजातक प्रत्यय, 'सत्' मन और जड़द्रव्य में भेद, ईश्वर की भूमिका, ईश्वर के अस्तित्व के लिए ; fä; kj ng&eu vUrfØz kokn

fLi ukstk % द्रव्य, गणु एव प्रकार, 'ईश्वर या निसर्ग' की अवधारणा, देह-मन समस्या, सर्वेश्वरवाद, KkuçfØ; k ds rhu Lrj

ykbCuht % ekusMksyKlth ¼fþn.kþkn¼ cf) rFkk rF; fo"k; d l R; ka ea Hkn] çR; ; ka dk tletkr रूप, ईश्वर के अस्तित्व के लिए युक्तियों, अविरोध, पर्याप्त कारण तथा अविरोद्धों में तादात्म्य के तत्व, i n&LFkkfi r l keatL; dk fl) kUj] Lokr&O तथा दर्शन की समस्या

vuþkookn

yklid % çR; ; rFkk mudk oxhdj.k] tletkr çR; ; ka dh vkykpuk] Kkuehekð k(Kku ds rhu Lrj] æl; fo"k; d fl) kUj] çkFkfed rFkk xkSk xq kka ea Hkn

cdlys % çkFkfed rFkk xkSk xq kka dk [k.Mu] vHkkfirdokn] veirz çR; ; ka dh vkykpuk] दृष्टि-सृष्टिवाद (एसे-एस्ट-परिपाय), अहंमात्रतावाद की समस्या, ईश्वर और आत्म

áe % çR; ; , oa l Ldkj] çR; ; &fo"k; d l Ecl/k rFkk oLrf(LFkfr&fo"k; d l Ecl/k dk Kku] vkxeu rFkk dkj.krk] cká txr- , oa vkRe] oš fäd rknkRE;] rRoehedð k dk [k.Mu] संषयवाद, बुद्धि एवं भावना

समीक्षादर्शन vkšj rnq j kUj

dkUV % समीक्षादर्शन, निर्णयों का वर्गीकरण, संश्लेषणात्मक प्रागुनभविक निर्णय की सम्भावना, dki fubh; Økfr] bfae; vuþko ds ek/; e] cf) dh emy /kkj .kk, j çipkRed , oa emy oLrq j rF; और परासत्त, बुद्धि के प्रत्यय-आत्मा, ईश्वर तथा जगत् का सम्पूर्ण, स्वातंत्र्य , oa vejrkl l dYi ukRed तत्वमीमांसाशास्त्र का खण्डन

gxxy % आत्मा (चित्ति) की अवधारणा; द्वन्द्वात्मक प्रणाली, सत्ता, असत्ता तथा संघटना की vo/kkj .kk, j fuji šk çR; ; okn

नीत्यो : पश्चिमी सभ्यता की आलोचना सामर्थ्य-संकल्प

ejj % çR; ; okn dk [k.Mu] l kekU; l e> का समर्थन, दर्शन और विश्लेषण

j l sy % प्रत्ययवाद का खण्डन, दर्शन के सार रूप में तर्कशास्त्र, तार्किक अणुवाद

foVxdlLVkbw % भाषा और सद्वस्तु, तथ्य और विषय, नाम और प्रतिज्ञापितियाँ, चित्र सिद्धान्त, दर्शन vkšj Hkk"kk] 'kCnkFkz vkšj mi; kx] thou ds çdkj

gd yz % gd yz dh ç.kkyh] fo"k; kled[krk ¼fo"k; kfHkxrrk ; k fcy i škrk¼

gkbMxj % सत्ता और असत्ता, जगत् में स्थापित सत्ता के रूप में मनुष्य, तकनीकी सभ्यता की vkykpuk

rdhž; çR; ; okn % vFkz dk l R; ki urk fl) kUj] l R; ki u dk rRo] rRoehedð k dk [k.Mu] foKkuka dk , dhhdj .k

l h- , l - i hv l z vkšj fofy; etEI % vFkz rFkk l R; ds vFkzØ; kRed fl) kUj

th- j kby % Hkked vFkz; fä; ka dk fl) kUj] Js khi jd Hkny] eu dh vo/kkj .kk] MdckVhž }šokn dh vkykpuk

ç' u&i = & III
ç' u&i = & III (A)
¼dkj foHkx¼

bdkbz & I

0; kogkfj d तथा पारमार्थिक सत्ता

fuR; , oa vfuR; æ0;

dkj .krk

आकाष, दिक् तथा काल

I kekU; , oa I ECU/k

fpr} vfpr~rFkk vkReu-

bdkb7 & II

vkHkkI vkj I r-

I r~, oa I 2kVuk 1/cdfæ½

कारणता, देश तथा काल

tMfRo] eu 1/ekbUM½ , oa vkRe

æ0; rFkk I kekU; 1/ kolHkkæ çR; ; ½

o\$ fäd rknkRE; 1/i I 2y vkbMhVhVh½ dh I eL; k

bdkb7 & III

çek

çek. k ds çdkj

[; kfrokN

çkek. ; okn

vflorkfHk/kkuokn , oa vfhkfgRklo; okn

'kCnxg

bdkb7 & IV

Kku dh i fjHkk"kk

Kku ds I k/ku

HkkfUr ds fl) kUr

I R; ds fl) kUr

विश्वास तथा संदेहवाद

vkxeu dh I eL; k

bdkb7 & V

U; k; ea çR; {k dh vo/kkj .kk

बौद्ध दर्शन में प्रत्यक्ष की अवधारणा

'kkaj onkUr ea çR; {k dh vo/kkj .kk

vupeku dk Lo: i , oa çdkj

0; kfIr dh i fjHkk"kk , oa Lo: i

gRokHkkI

bdkb7 & VI

__ .k rFkk __r

i # "kkFkj Lo/keL
o. k&/keL rFkk vkJe/keL
fu"dkedeL , oa ykdI xg
पंचशील तथा त्रिरत्न
cãfogkj

bdkbL & **VII**

'kkkj] mfpr] U; k;
कर्त्तव्य एवं नैतिक बाध्यता
ç/kku I n×qk
; MkekfuTe
स्वतंत्रता एवं उत्तरदायित्व
vi j/kk , oa nM

bdkbL & **VIII**

नीतिषास्त्रीय संज्ञानवाद तथा असंज्ञानवाद
नीतिषास्त्रीय वस्तुवाद तथा अन्तर्प्रज्ञावाद
dkk/ dk ufrd fl) kUr
mi ; kfxrkokn ds çdkj
ekuo vf/kdkj , oa I kekftd vl keurk
óhokn

bdkbL & **IX**

I R; , oa oçkrk
rdëkD; dk Lo: i
fuj i çk U; k; okD;
fopkj ds fu; e
rdëkD; kã dk oxhëdj .k
fojkk dk prëdks k

bdkbL & **X**

तार्किक फलन एवं विधान—तर्कशास्त्र
i fjek.ku , oa i fjek.ku ds fu; e
fu.kë dh çfØ; k
oçkrk dk fl) kUr
; fäokn rFkk ; fäokn dk vkdkj
Lo; fl) ç.kkyh] I q xfr] i wkfrk

, fPNd & I

¼/ke& ds fuEufyf[kr l engka ds e[; fl) kUrk , oa vu&Bkuka l s i j h {kkfFkz ka ds i j fpr gkaus dh vi f{kk dh tkrh gS % ¼1½ fglw /ke& ckS /ke& , oa fl D[k /ke& ¼2½ ; gnh /ke& i k j l h /ke& b l kbz /ke& rFkk bLyke(¼3½ Hkkjr ds vkfnokl h /ke&

तुलनात्मक धर्म की सम्भावना एवं आवश्यकता, धर्मों के मध्य समानता तथा भिन्नता, अन्तर-धार्मिक
¼/vr%kkfe&d½ l okn , oa l Ecks'k dk Lo: i] /kkfe&d vu&ko] fn0; ds vocks'k ds &cdkj] eks{k dk fl) kUrk] eks{k&çkflr ds l k/ku] /ke& ds bZoj rFkk ekuo dk l Ecu/k] /ke& ea fo'o&nf"V] vejRoj vorkjokn rFkk i&Ecjokn ds fl) kUrk] /kkfe&d 'kCnkFk&heka k] /ke& rFkk u&rd l ke&ftd eW;] /ke& , oa /ke&fuji f{k l ek&A

, fPNd & II

l kekU; %

भाषायी मोड़ (प्रवृत्ति) एवं दर्शन की अवधारणा

l eL; k, j %

शब्दार्थशास्त्र : प्रयुक्त शब्द (सेन्स) तथा शब्द-निर्देश (रेफरेन्स) में फ्रेगेकर Hkn(vo/kkj .kk, j rFkk oLrq] l Ec) l eL; k, j rFkk ml ds &Lrkfor l ek/kku % (a) rknkRE;] (b) fu"ks'kkRed vflrRoi jd rRo] (c) v&R; {k ok. kh] (d) प्रतिज्ञप्तात्मक अभिवृत्ति, एकान्तिक (सिंग्यूलर) पदों का vFkz rFkk Hk&edk % (a) 0; f&okpd l k, j vFkok uke] (b) fuf'pr o.kU] (c) प्रदर्शनात्मक पद rFkk vU; vu&ef.kd in(vFkz , oa l R; ds e/; l Ecu/k] vFk&fo"k; d l exrkij d rFkk vk.kfod nf"V] vFkz dk fl) kUrk D; k gS

क्रियात्मकताशास्त्र : vFkz rFkk vu& ; ks] ok. kh ds dk; Z

¼mi ; & l eL; kRed {ks=ka ds l Ecu/k ea vH; Fkhz dk Y&x] j l y] foV&dlLVkbu] vk&LVu] Dok&bu] LV&u] MfoMI u] M&ev rFkk l yl ds x&ka l s i j fpr gkuk vi f{kr g&

, fPNd & III

(इस समूह का उद्देश्य फिनोमिनोलॉजी तथा शब्दार्थमीमांसा की केन्द्रीय अवधारणाओं विषयक i j h {kkfFkz ds uke dk vkdyu g&½

एकनवीय दषा के बोध के प्रयास के रूप में फिनोमिनोलॉजी, चेतना तथा अभिप्राय/साभिप्रायता, fOuk&eusk&h rFkk अहंमात्रतावाद, जीवन-विषय, व्याख्या, बोध तथा मानव विज्ञान, मूल ग्रंथा का &R; ;] 0; k[; k ea erHkn rFkk l gefr dh l Ekkouk] l k&ur] i j fLFkr l y&Xurk rFkk 0; k[; kA

, fPNd & IV

(यह प्रश्न-पत्र आचार्य शंकर, रामानुज, मध्व, निम्बार्क तथा वल्लभ के विशेष संदर्भ में वेदान्त दर्शन से संबंधित है। इसका उद्देश्य अभ्यर्थियों के वेदान्त दर्शन के विभिन्न रूपों तथा उनके समृद्ध दर्शन ds Kku ds i j h {k. k ea fufgr g&½

स्त्रोत, सामान्य विशेषताएँ, समानताएँ एवं उनके पारस्परिक मतभेद, ब्रह्म : लक्षण तथा व्याख्याएँ, l xqk , oa fux&k dk Hkn rFkk वेदान्त के विभिन्न सम्प्रदायों की संघटना में इसकी प्रासंगिकता, ek; k % Lo: i] ek; k dh l eFk&d rFkk fojks'kh ; f& ; kj vk&ek % Lo: i] vk&ek rFkk c& dk l Ecu/k] tho] *rr~Roe~vfl ~ vkfn egkokD; ka dh 0; k[; k] eks{k % Lo: i , oa &cdkj] eks& vFkok l k/kuk] Kku] de& vk& हात्ति की भूमिका, भक्ति सम्बन्धी विभिन्न अवधारणाएँ, कारणता के सिद्धान्त, जगत् के कारणच के रूप में ब्रह्म : विभिन्न व्याख्याएँ, प्रमा, प्रमाण, शब्द प्रमाण तथा अपरोक्षानुभूति की विषिष्ट भूमिका, ख्याति के सिद्धान्त।

(इसका उद्देश्य दर्शनशास्त्र के प्रमुख वाद-विवाद में गक/कध ds fopkjka dh mi yfC/k dh । EHKkouk gA½

Kku] । R; rFkk Cē , oa muds ikjLifjd । ECU/k dh vo/kkj .kk,] Hkk"kk] vockk , oa । कृति] परम्परा से सम्बन्ध, आत्मा, जगत् और ईश्वर, नारी, कामुकता तथा ब्रह्मचर्य, आदर्श जीवन के ufrd vk/kkj % /ke] Lojkt] । R; kxg rFia अहिंसा, समुदाय तथा बंधुत्व, आदर्श समाज : jkT; foghurk] U; kfI rk] । okh;] ipk; rh jkt] /ke] riL; k] । ok] । k/ku&I k/; । ECU/k] xk/kh , oa xk/khoknh % vojksk] u\$Ur; Z rFkk uohdj . kA
