



Chhatrapati Shahu Ji Maharaj
University, Kanpur

Answer Script Details
Barcode 5331341

Roll No. 24037000008
Total Mark 46/75.00

Exam MASTER OF ARTS_ODD EXAM-DEC-24
Subject A100702T - INDIAN ETHICS

Question wise Mark Summary

Q.No Mark Q.No Mark Q.No Mark Q.No Mark

1A 3/5

1B 3/5

1C 3/5

1D 3/5

1E 3/5

1F 3/5

1G 3/5

1H 3/5

1I 3/5

2 NA/15

3 NA/15

4 NA/15

5 9/15

6 NA/15

7 NA/15

8 10/15

9 NA/15

Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh

PART-II

MARKS OBTAINED										
Q.	1	2	3	4	5	6	7	8	9	10
(a)										
(b)										
(c)										
(d)										
(e)										
(f)										
(g)										
(h)										
(i)										
(j)										
Total										
Total Marks in Figures								Max. Marks		
Total Marks in Words										



A100702T
Paper Code

Signature of Evaluator

Date of Exam: 24/12/24 Seat No: 30 Room No: 30
 Paper Code: A100702T Subject: Philosophy Year: 1/sem
 Name of Candidate: SANKAL PATHAK
 Roll No: 2403700008
 Signature of Candidate: *[Signature]*
 Signature of Invigilator: *[Signature]*
 COE Facsimile: *[Signature]*

Course: PHILOSOPHY MA-1
 Session: 24-25 Year Semester: 1/sem
 Subject Name: PHILOSOPHY
 Medium: English Hindi
 Paper Code: 100702T
 Exam Date: 4122024
 Name of Candidate: SANKAL PATHAK
 Father's Name: K. PATHAK

वर्षांक अथवा
College Code

K	N	O	3
A	A	0	0
E	B	1	1
F	D	2	2
H	J	3	3
K	4	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
U	9	9	9
W			

वर्षांक अथवा
Exam Centre Code

K	N	O	3
A	A	0	0
E	B	1	1
F	D	2	2
H	J	3	3
K	4	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
U	9	9	9
W			

वर्षांक अथवा
Type of Exam

Regular Ex-Student
 Others Back Paper Exam

ANSWER BOOKLET NO.

5331341

A100702T
Paper Code



Enrollment Number: C S J M A 24000003778
 Candidate's Roll Number: 2403700008
 Paper Code: A100702T

2	4	0	3	7	0	0	0	0	0	8
0	0	0	0	0	0	0	0	0	0	0
1	1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	9

A	1	0	0	7	0	2	T
0	0	0	0	0	0	0	N
B	1	1	1	1	1	1	P
C	2	2	2	2	2	2	R
E	3	3	3	3	3	3	
F	4	4	4	4	4	4	
G	5	5	5	5	5	5	
Z	6	6	6	6	6	6	
7	7	7	7	7	7	7	
8	8	8	8	8	8	8	
9	9	9	9	9	9	9	



Signature of Candidate: *[Signature]*

Signature of Invigilator: *[Signature]*

C S Facsimile

COE Facsimile: *[Signature]*

नोट: 1. परीक्षार्थी को निर्दिष्ट किया जाता है कि उत्तरपत्र पाने के पृष्ठ आरंभ पर अंकित सभी निर्देशों को सावधानीपूर्वक पढ़ें।
 2. उत्तर में भरी जाने वाली प्रतिक्रियाएँ काली सफ़ा से शुद्ध की जाएँ। 3. गोलों को काले या नीले चॉलरपेन से भरा जाएँ।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-I

1. Read the instructions carefully given on the answer script and admit card.
2. Write Date of Exam, Shift, Paper Code & Name of Subject Correctly.
3. Write Name & Roll No. Correctly.
4. Write Semester & Branch Correctly.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-III

1. Use blue or black ball point pen for writing alphabets & numerals in boxes.
2. Carefully study the example before you start marking.
3. As shown in the example below, blacken the circles completely.



4. Make no Stray marks on this sheet.

5. DO NOT WRITE OR MARK ON THE BAR CODE.

IN ORDER TO AVOID UFM (UNFAIR MEANS) :

1. The Roll No. and Answer Book no. found elsewhere or any other symbol found in the answer book will be treated as unfair means.
2. Any tempering of Bar Code and Booklet no shall be treated as Unfair Means.
3. Do Not bring the materials like slip of paper/mobile/digital diaries/ study material/ revision notes in examination hall. Possession of the mobiles/ digital diaries/electronic/digital/ watch and any other electronic gadget except memory less scientific calculator shall be considered as UFM case.
4. Do not keep or paste currency note in answer script it shall be consider as UFM.

अनुचित साधन से बचने हेतु :

1. उत्तर पुस्तिका के विहित स्थान को उचिततः अनुक्रमिक एवं उत्तरपुस्तिका का क्रमांक करीब और न लिखें तथा कोई भी चिह्न न बनायें क्योंकि यह अनुचित साधन प्रयोग की परिधि में आता है।
2. उत्तर पुस्तिका के बाहरीतः कच्चा उत्तर पुस्तिका सख्या पर प्रेस जाह करने पर अनुचित साधन प्रयोग माना जावेगा।
3. परीक्षा कक्ष में फ्लिप कलम/ साइलेंट कलम, जैसे लिखने हुए कलम के टुकड़े, मोबाइल, डिजिटल डिवाइस, डिजिटल कैलकुलेटर, पर्स, पुराना या सली कलम जो अनुचित साधन के अन्तर्गत आती है। केवल सॉफ्टपेन ड्राइंग पर से ही बेहोरी गेज साइटफिक्स कैलकुलेटर ले जाने की अनुमति होगी।
4. उत्तर पुस्तिकाओं में सपने न खींचें न ही उत्तर पुस्तिका में चिह्नकारी। ऐसा करना अनुचित साधन प्रयोग की परिधि में आता है।

उत्तरपुस्तिकाओं को भरा जायें।

1. प्रश्न पत्र एवं उत्तर पुस्तिका पर दिये गये निर्देशों को ध्यान से पढ़ें।
2. उत्तर पुस्तिका के दूसरे तरफ लिखें न लिखें।
3. उत्तर पुस्तिका के पृष्ठों पर दोषों का नोट लिखें।
4. प्रश्न पत्र पर अपने अनुक्रमिक के अतिरिक्त कुछ न लिखें।
5. प्रश्न पत्र कोड एवं प्रश्न पत्र ID सावधानी पूर्वक लिखें।
6. अपनी विधि स्पष्ट लिखें।
7. उत्तरपुस्तिका के पृष्ठों की संख्या देखें। अगर उत्तरपुस्तिका में पृष्ठ (1-24) की संख्या कम है या कोई टुकड़ा है, तो शुरू होने से पूर्व दूसरी उत्तरपुस्तिका ले लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र के विषय कोड, विषय का नाम तथा प्रश्न नं. कोई त्रुटि है तो उसके पत्र होने से 30 मिनट के अन्दर कक्ष निरीक्षक को तत्काल सूचित करें, उसके बाद विरथविद्यमान प्रश्न को नहीं की जायेगी।
9. प्रश्नों के उत्तर लिखने से लिये पैसिल का प्रयोग न करें।
10. की बारी या अतिरिक्त प्राक नहीं दिया जायेगा।

INSTRUCTION TO THE CANDIDATE

1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper Id carefully.
6. CHECK the number of pages (1-24) or any other kind of damage in your answer script, if found than change the answer script immediately before the commencement of examination.
7. CHECK the Question Paper for any kind of discrepancy e.g. Subject Code, Name, and Question of the Question Paper during first THIRTY MINUTES commencement of the exam, so that it can be corrected in TIME. After that corrections shall be entertained by the university.
8. Do not use pencil for answering the question.
9. Write status correctly e.g. those appearing in carry over papers should fill in status as Carry Over. Those appearing as Ex- Students should fill in status as ex.
10. No supplementary answer book & graph paper will be provided.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-IV

1. Use blue or black ball point pen for writing alphabets & numerals in boxes.
2. Use blue or black ball point pen for filling the circles.

	1	8	1	5	4	3	2	1	6	9
0	0	0	0	0	0	0	0	0	0	0
1	●	1	●	1	1	1	1	●	1	1
2	2	2	2	2	2	2	●	2	2	2
3	3	3	3	3	3	●	3	3	3	3
4	4	4	4	4	●	4	4	4	4	4
5	5	5	5	●	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	●	6
7	7	7	7	7	7	7	7	7	7	7
8	8	●	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	●

Note- If your Roll No. is of 10 digits, Please leave first three columns .



--	--	--	--	--	--	--	--



SECTION A

- 1
A) Doctrine of Karma - In Indian ethics doctrine of Karma is defined as actions perform by individual in their lifetime. Karma is defined as all the action which are needed to be performed as per Dharma of actions which are performed by the individual in way which not Dharmic. Dharmic actions are those as describe in the Dharma of which have values of moral & will help to serve humanity & bring moksha to the individual. Although these are actions which are not required on regular basis but they need to perform in certain situations such as some times those Vishkamb need to be done so that dharma can be repaired. In order to perform its duty, individual need to understand that every action there is certain action, and these reaction will either create not good karma or good karma. So, it is very important to individual to perform those action with out good.
- B) Sthitpragya - Concept of Sthitpragya is steady wisdom. it is concept of gita where an individual has experienced from within about death of individual experienced this from internal introspection. It is a situation which arises within the body after an individual experienced those emotion which is performed by the individual in sake of reactions. The Sthitpragya is a situation in individual life where it is a reaction when individual experience those reality which is not as he never experienced. In this situation one is rid of all negative emotions & reached a level where he/she will remain in a blissful stage. This concept explained by Krishna in gita that this can be experienced by internal reflection & introspection every action that, cause certain reaction of the body & mind its remain in a plane of not blissful.



Blissful state or liberated (moksha) stage should be ultimate target of individual which can only be achieved by Sthitpragya.

- C) Importance of money in Purusharthas - Purusharthas is concept which means objective of man. All these objectives of man which need to be performed in his life time of artha which are performed by individual in different as reaction to the situation or circumstances. Purusharthas are 4 types - Dharma, Artha, Kama & Moksha. All are important part of life but, Dharma is most important of all. Money play an vital role in individual life time experiences. Money is part of Artha but it does the power its effect. Dharma, Karma & Moksha. If the money is earned from good deed then this money will generate good Karma, which in return is action performed as per Dharma which ultimate helps in moksha. If money generated by the bad deed then it performed that all the action done through generating money will effect bad karma of Dharma which need to be followed by individual for ultimality it will effect Moksha in such a way that one will not able to achieve it.

- D) Pitra Rna - Rna means debt. It is a debt that need to be give/performed in order to get moksha from this Samsar is important. Rna are of 3 types ① Deva Rna ② Kishni Rna ③ Pitra Rna. Pitra Rna are the debt that need to be performed by the individual in his/her lifetime in order to achieve moksha. These Rna are those which are performed because of actions of Ancestor or Pitra. Action which are performed by the



--	--	--	--	--	--	--	--



individual for overall in a lifetime of those action does an effect in the coming generation also as to get rid of these Karma, individual has to perform certain actions of Karma in his lifetime. The most important aspect of Karma is that it should do in such a way that it makes his/her life better & so the life of coming generation can as they also get rid of it.

E) Kishi Karma - It is a type of Karma which caused by effect on the individual due to actions of Kishi. In order to get rid of this Karma, one has to perform certain actions so that one has most effect on his life. These actions have to be done by one in his lifetime that to make the salvation easier. In order to through a life in such a way that has no effect in overall life of individual in order to maintain Dharmo of extreme moksha, one has to certain duties to be performed from the aspect of life which has all the values of righteousness in way of achieving target of life.

F) Karuna in Buddhism - as explained by Buddha. As Buddha explain that Karuna or empathy for everyone is very important to achieve Bodhiatta. In order to achieve Bodhiatta one has to be in a place in mind body etc., where one feel for everyone in such a way that it bring empathy in one's life. Karuna is an important aspect of life where one can usually be most better in such a way that it has separation in life. Karuna is not all for human But for every living thing. Person who has Karuna inside will sure reach moksha easily than other. Karuna comes within for understanding of reality of that emotion will exist inside one level so, that one can work for humanity. In fact as per Buddha, humanity can only survive in the world till there is Karuna in individual. So, for all development of humanity of samsara, there is one aspect which is most important one Karuna.



9) Arhat - the concept of Arhat is that it is a situation when an individual achieved Nirvana or enlightenment & get rid of cycle of rebirth. The Arhat is explained in Buddhism & has different name & concept in different Dharmas & Religious philosophy. Arhat is a key concept, do understand that one can be in such a state in his lifetime that where it is complete blissful. The stage of Arhat is explained in such a way that most of all achieved in this world only through following certain path to achieve Nirvana. Nirvana is a stage that need to be achieved as per Buddhism. To understand the concept of Arhat where one is not in cycle of rebirth. Now individual is get rid of cycle of rebirth & now achieved Nirvana.

10) Religion - Concept of Religion is itself Abrahamic All Abrahamic Religion is Christianity, Judaism & Islam. In India we follow Dharmas. The Definition of Religion & Dharmas is common at our point that they all believe in god & they are all theist. Concept of monotheist & polytheist can exist but supreme god is responsible for existence is common. However, concept of Religion is very different from Dharmas. As Dharmas describe in philosophical way that duties that are important to be performed in order to overall development of humanity & the ultimate target to bring every life in Sansar in a blissful state. Religion is a concept where one has to believe in that Religion though least & to get rid of believe of concepts of other religion. Religion itself is a representative concept where one can only believe god through books & scriptures of that religion & there is concept.



--	--	--	--	--	--	--	--



of development of humanity irrespective of religious difference of there also not a concept of 'achieve moksha' should be the ultimate target of individual.

- ↓
- 1) Triratna → The concept of Triratna in Jainism is that asked people to follow 3 Katra or path for achieving moksha
- ① Samyaya Dasha (Right Vision) ② Samyaya Gyan (Right-knowledge) ③ Samyaya Charitra (Right Conduct)

Jainism follow three Katra aka Triratna for small development of individual. Right vision is very important for all development of individual. If person is wrong or not ✓ or other, one can not achieve to what is required in Jainism. Gyan or right knowledge something very important along with Right vision, in fact right knowledge is that part which act as a tool for our development along with vision. But other Conduct of individual is most important. Charitra is play important role in all time because person with good conduct can achieve goal through right vision & right knowledge. The most important aspect of this is to understand Triratna is important all three steps need to followed simultaneously in order to achieve a state of total blissfulness in life.



--	--	--	--	--	--	--	--



SECTION B

- 5 Importance of Rta on Indian Ethics :- 'Rta' mean 'Ri' to move. It is a natural law, the concept of Rta can be explained by that force which govern all those that exist in the Universe & the law that govern all those are Rta. It is also known as Cosmic Law i.e. the law of nature. It is a duty of individual to follow Rta which derived from Rigveda. In Rigveda He explained that most of all rare action which have an effect to Cosmic law can be achieved in certain way (1) Non-Violence (2) Truthfulness (3) Non-Stealing (4) Celibacy (5) Non-possessions.
- In this steps Rta can be achieved & maintained in Cosmos.

Rta explained as the concept of most important aspect of Cosmic Order. This most important way to achieve the concept of Rta can be achieved. The individual has to understand that every action as performed by the individual should be as per Dharma because if not against the concept of Dharma it will affect Cosmic Order.

It is most important aspect to understand by the individual if there is non-violence in the world the Rta will badly affected & if there is no truthfulness in the world then also there is not Rta will achieved in fact our environment is totally affected by it. In Order to maintain an environment the Rta law need to be followed. Non-stealing is another concept of Cosmic law and Celibacy need to perform in Order to achieve moksha. Rta as means law of nature & it is a part. Celibacy is important & Apurification or Non-possessions is important. Individual which are non-possessions.



--	--	--	--	--	--	--	--



in this life are early achieve Moksha. The Concept of Rta has explained through various verses of various Concept of the fundamental law of nature or law of Cosmos. The Rta Concept denies its value from Rigveda.

The Concept is very important from various reason as to maintain Order in world of bring harmony of peace of Brotherhood the Concept of Rta is important. This logic of Rta can be seen in our daily life.

The individual can easily experience this Concept when he/she understand reality or even try to understand reality. It is windy seen in the world when the key concepts of Rta is not followed than world goes through turmoil. This due to imbalance in Rta, which need to be followed.

This most logical reason of Rta is imputed to us is that, environment of an individual is severely affected by our action. Every Action of the individual is directly affect Rta. On daily basis the Rta get affected even in current scenario all problem of world can be seen is due its imbalance in world. The majority of people can be mostly use this but in order to perform their duties & achieve Rta they get failed. In order its action balance Rta need to be performed.

The most logical explanation Rta is Sarva Dham Saman. This Concept explained that Harmony is important for peace in world. In today time Environment is damaged, Children are treated badly, old people are treated disrespectfully & every action is done against harmony. All these is due to the reason they key step that need to be followed to perform in order to achieve a state of happiness is only through the Concept of Rta. Just that to understand that why all Concept of Rta is not followed & why people have difficulty in following Rta. Even if they because of that there is suffering & unfulfilled desire. Rta need to be followed with extreme caution because if need not done in a way that it should be done, there will be chaos of most important will create a situation which will not be good for humanity. Rta is important for overall development of humanity.



--	--	--	--	--	--	--	--



The concept of Rta is surely important for individuals, Society & World. One cannot be rid of all the law that governs world or Cosmic order. The most important concept of Rta needs to be followed on way in order to balance the Cosmic Order the way it should be followed is described in the World in such a way that most of us can follow its various matters. However it is high time for us to understand the for all all development - of individuals as well as Society Rta order is important. Moral development cannot be achieved with understanding the concept of Rta.

In today's world Rta is not respected by people with the aurofance they don't understand this Cosmic law & how it works. They can't understand due to the materialistic world has full sources to effect what individual believes. That way the way Rta should be respected has degraded to such extent that people are ready to do anything in order to fulfill their desires at cost of damaging the Law of Nature, Rta in all sorts of way. It is important to understand that it is not something we can control, if at all the law will work anyway even if we do anything against it.



Conclusion-C

8. Panch Mahavrat in Jain Ethics: Jain ethics talk about 5 important aspect of life that need to be followed by individual for achieved a blissful state in lifetime.

- (1) Ahimsa (Non Violence) (2) Satya (Truth) (3) Apathya (Not truth) (4) Celibacy. (5) Aparigraha (non possession)

The concept of Panch Mahavrat as follows in:-

(1) Ahimsa: Non Violence is key aspect of Jain Ethics or Jain Philosophy

The most important aspect of this that closely follow need to be followed. The implicit of Non Violence is important for human to bring peace, because without peace there can not be achieved by as per the rule of law.

(2) Satya (Truth) → has its role in overall development of Ethics in world. Without Satya, one will always remain a place that will never state an individual to a state that is required for overall development of humanity if key concept of Jainism to be followed. Satya is important to realization of individual to achieve the concept of Vrata. The Jain philosophy is based on the three concept of Non Violence, Truth play important role in human enlightenment. Enlightenment of getting rid of cycle can be achieved by following path of Panch Mahavrat. If it start with non violence & Truth. Non violence brings sympathy & Empathy for other individual & Truth will be that bring most drastic reaction & reaction in such a way that brings harmony in people.

The most important lesson of Jain Ethics is to follow non violence & speak Truth. Truth is a subjective thing & there can be explain through action. The majority people follows Jainism understand



--	--	--	--	--	--	--	--



Apathya can be explained that the most mistake people do to themselves that they remain Apathya to themselves & also to others. The reason of Apathya is that people either involuntarily or actively that are not good, to hide their actions. & also they don't understand that what Apathya do to the world. The reason is that they need a certain image with their Apathya in order to achieve materialistic desires in lifetime. The moment they understand the reality of tight life for this world they break away. So, it is important to understand Apathya is important to speak Satya.

In order to achieve blissful state, one has to order the internal desire to subside in such way that they follow Celibacy. The concept of Celibacy is found in all philosophy esp. Indian philosophy or ethics. This is to believe that the concept of Celibacy brings strength physical & mentally. The most people understand Celibacy that it restrain one from doing something unethical through performing sexual activity, however the concept of Celibacy is more than that, because it deals with the philosophy that during celibacy, one not only restrained oneself, but also most of the desires are controlled to it. The Celibacy is performed in such way that most people understand that it is a way which powerful enough to achieve moksha by itself. & from ethical point of view these process can be identify as restraining themselves from doing something total unethical.

Now another concept of Panch Mahavrat is Non-Possession or Aparigraha. The concept of Aparigraha arises from

that logic the person who has the ability to perform Apri



--	--	--	--	--	--	--	--



without the desire of possessions can be achieved, that way
and individual can perform duties as per Dharma & can work for
welfare of people. Individual who perform only for welfare of people
which Lokkalyan can done by those who have the power of
non-possessions. The logical explanation is that the most-people are
trapped in Possession & desires of possessions. The most energy
arise due to possessions & very negative. The negative desires can
cause damaged not only to individual but to all Sansar. Thus
it is important under Panch Mahavrata to follow the path of
Aparigraha. The Individual Aparigraha can be explained by
the logical of total control of desires & there can be
achieved through control over mind & soul. Thus as all 5 steps
under Jain ethics play an important role in human development
& achieve the state of Blissfulness. Panch Mahavrata is
necessary to get rid of Cycle of rebirth & also the key concept
of most objects logical \checkmark as State of happiness in
lifetime.

Panch Mahavrata need for human survival in a sustainable
way of life & bring happiness in lifetime of individual.

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



12

X



Paper Code

--	--	--	--	--	--	--	--	--	--



13

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



14

X



Paper Code

--	--	--	--	--	--	--	--	--	--



15

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



16

X



Paper Code

--	--	--	--	--	--	--	--



17

X



Paper Code

--	--	--	--	--	--	--	--



18

Do Not Write anything in this Portion

X



Paper Code

--	--	--	--	--	--	--	--	--	--



19

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



20

X



Paper Grade

--	--	--	--	--	--	--	--	--	--



21

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--



22

X



Paper Code

--	--	--	--	--	--	--	--	--	--



23

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--	--	--



24

X