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MAINS TEST SERIES 2023

INDIAN PHILOSOPHY

TEST 1

STRUCTURING will improve after discussion

Question Paper Specific Instructions

1. There are **FIVE** Questions printed in **ENGLISH**.
2. All Questions are **Compulsory**.
3. The number of marks carried by a question/part is indicated against it.
4. Word limit in questions, wherever specified, should be adhered to.
5. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Q No.	Marks Obtained	Q No.	Marks Obtained	Q No.	Marks Obtained	Q No.	Marks Obtained
1(a)		2(d)		5(a)			
1(b)		2(e)		5(b)			
1(c)		3(a)		5(c)			
1(d)		3(b)					
1(e)		3(c)					
2(a)		4(a)					
2(b)		4(b)					
2(c)		4(c)					
Signature				TOTAL			

* were unable to meet the time

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Indian Philosophy Test 1

Date

18th June, 2023

Module

Philosophy Mains Test Series 2023

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ENLITE MTS 2023-PHILOSOPHY-INDIAN-TEST I

1(a) i) "There is smoke on the hill".

ii) "Where there is smoke there is fire". Analyse the nature of above two propositions from the perspective of Carvaka epistemology. (10 Marks)

Carvaka epistemology or knowledge accepts only perception or pratyaksha pramana as a valid source of knowledge. They reject inference, or anumana which is accepted by various other schools eg Nyaya, Vedanta etc

Statement (i) → This would be held as valid knowledge as the Carvakas. As this is based on perception (sight).

Statement (ii) → Held as invalid knowledge by Carvakas as its based on inference which inturn uses vyapti (rejected by Carvaka)

Carvaka rejection of inference

The basis of this rejection is the nature of vyapti used by Nyaya. Vyapti is defined as the universal, concomittant & unchangeable relation between the middle term & major term. Here its smoke & fire.



The reasons for rejection of vyapti are :-

- (1) Carvakas accuse Nyaya of making fallacy of illicit generalisation. Finite repeated perceptions cannot be basis of a universal vyapti.
- (2) The induction of logic implied in proving vyapti makes the fallacy of petitio principii or begging the question.
- (3) The hidden conditions or upadhis cannot be adequately insured to have been removed eg wet fuel in case of smoke.
- (4) Testimony cannot be a valid source of vyapti, as it is also a fallible source of knowledge.

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However, Carvakas also make some errors while rejecting :-

- (i) They use inference itself to reject inference & therefore make a circular argument.
- (ii) The use of inference in their rejection of transcendental entities eg rejecting soul from its non-perception is inference.
- (iii) Assuming perception alone is incorrect as sense organs can also mislead & assuming sense organs always be correct is a sort of inference (induction itself).
- (iv) Jaina criticism, that Carvaka, if answering uses reasoning which is a sort of induction & hence uses anumana.

Hence, Carvaka though has positivist approach makes certain errors too.



1(b) Discuss the significance of *dravya* in the *Vaisesika* philosophy.

(10 Marks)

Substance or dravya in *Vaisesika* philosophy is the substratum of guna (quality) & karma (action). They accept dravya is one of the 7 padarthas.

Significance

Dravya is of many types the main types are Earth (prithvi), Air (vaayu), Water, Light (prakash). These are atomic & are separately identifiable by the padarthas visesa (particularity).

Soul (atma), mind (manas), Akasa (ether), space (dik) & time (kala) these are the other substances. Out of which space, time, Akasa & soul are one whole, eternal & all pervading.

Mind is atomic but also eternal & all pervading.

The main task of substance allows things to have various qualities (guna) as the ground for inherence of universals (samanya) & particular (visesa). It also is the substratum for inherence (samanya) i.e. whole & parts & particulars & universals.



Hence, dravya is of utmost importance in Vaisesika metaphysics.

It is also the ground for karma or action which of many types eg upward, downward, expansion, contraction & locomotion.

However, the category of substance has a few shortcomings

- (i) Manas being atomic is said to have only one perception at a time. This is contrary to experience.
- (ii) Souls are said to be different & plural but consciousness is said to be an identical attribute. How can then visesa separate one soul from another.
- (iii) If karma is property of dravya then soul is separate from karma. Then law of karma becomes untenable
- (iv) Soul is said to be a property of Akasha, its criticized by Buddhists & Carvakas (believe Akasha not existant as can't be perceived)

Hence, despite their shortcomings conception of dravya is close to atomism in modern sense of science & gives a fruitful account of substance, qualities & action.

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Dravya

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1(c) "Every living being has soul" Discuss from a Jaina perspective.

Jaina philosophy believes all things have a soul which depends upon the degree of consciousness possessed by it. The highest consciousness is possessed by the kaivalen or enlightened being while material entities have lowest.

According to Jainas, consciousness is the essence (not an attribute unlike Nyaya) of the soul or atma. The jiva according to Jainas has a soul that is all pervading, all powerful, omniscient omnipotent. The 4 perfections are in the soul (infinite power, bliss, knowledge, joy).

But due to the bad disposition of soul & thoughts it falls into bondage. Jainas believe the fall of soul begins in thought (bhava-baddha). Since, the passions & desires are sticky substances (kasaya) the material atoms (pudgula) or karma-pudgula come & influence (asrava) leading to bondage (dravya-baddha). Hence, the radiant light of knowledge & consciousness of soul is obstructed & person falls into bondage.



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To free oneself one needs to stop the influx of karmic particles (Samivara) & remove the preexisting (Karma pudgula) particles (Nirjara) to regain the radiance of the soul it always had.

Hence, material things have the radiance of soul dimmed to a level of immobility & unconsciousness despite having a soul. This is the jaina theory.

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The triratna of jainism is the path towards this freedom from karma along with the pancavratas samiti & gupti. This would lead to freedom from Karma & attainment of kaivalya jnana which is the attainment of omniscience & omnipotence.

This is the theory of jainism that everything has a soul & leads to a very humanistic & compassionate approach toward all things of the world including plants, animals, insects & even material objects.

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Structure properly
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1(d) "The existence of an object can only be ensured through inference" Examine this view of one among the schools of Buddhism. (10 Marks)

This view of inference is from the Svatantrika school of Buddhism or the Representationalism School. Like John Locke's copy theory they believe that the mind can know only representation of material objects & from that we can draw inference of the actual objects around us.

Their philosophy is also called as Bahanumeya vada, meaning external inference. According to them, they criticize the Yogacara Vijñānavādins for their "idealism". They say that the mind cannot create its own ideas nor can the mind have any ideas without actually coming in contact with external objects. They maintain that external objects must exist separately for the mind to make copies of them so that we can



1(e) Is it inevitable to accept *samavaya* as a *padartha*?

Padarthas in *Vaisesika* philosophy are the "knowable & nameable components". There exist 7 *padarthas* & *samavaya* (Inherence) is regarded as one of them.

Samavaya

It is defined as the eternal, independent, unchangeable relation between two entities that always exist together or one can exist independently of other. eg whole & parts, substance & quality etc.

The whole cannot exist independently of its parts, while the parts can have independent existence. Yet, when together both of them have to exist together. eg cloth & thread.

Inevitability of Samavaya

It is needed to clarify the relation between important *padarthas* example the



universal & particulars eg cowness in a cow. To reconcile this relationship we need a third padantra in the form of samavaya (inherence) to relate the two.

Also anumana or vyapti needs the inference of hetu in paksa (called as pakṣādharma)

samavaya is essential for this without which anumana could not be considered as a valid

pramāṇa (as pakṣādharma + vyaptiḥ → pramāṇa)

Therefore, we need a third category to relate these things.

However, this inevitability has its flaws :-

(i) If we use samavaya to relate two padantras we need another to relate samavaya itself with other. This leads to the problem of infinite regress

(ii) Samavaya is criticized as abstract & beyond perception by the Carvakas (only accept perception)

(iii) Acceptance of Samavaya but not Samyoga (Conjunction) is absurd. As both are relations

Hence, samavaya is an important aspect of Vaiśeṣika philosophy to reconcile different samanya & vicesāś (particulars).

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2(a) "The tree grows out from the seed" How will the Nyaya and Samkhya systems understand this statement from their respective causal theories? (10 Marks)

The Nyaya causal theory is that of asatharyavada whereas that of Samkhya is satharyavada.

Asatharyavada does not accept cause & effect as self contained & argues for the real new change in the thing.

Satharyavada on the other hand argues that effect inheres in the material cause & is just a transformation of cause to an effect.

(Effect was latent in the cause itself).

Here, Nyaya would say the tree coming from seed was never present as a tree inside the seed. It's a new occurrence which did not pre-exist. Samkhya would say the seed always contained the tree inside it in a latent form & it's the material transformation of same seed manifesting as the tree (no new entity produced).

Arguments for Satharyavada

- (1) We can get certain effects from certain causes only eg Can't get salt from sugarcane juice



- (2) Only certain things have potential to get transformed to something else eg only milk has potential to become curd.
- (3) Sankara says if effect didn't pre-exist in cause then when it occurs we would say "something non-existent has come into existence". This would be absurd.
- (4) Effect is essence of material cause & occurs as soon as obstructions are removed from its way eg oil from seeds & curd from milk.

Arguments for asatkaryavade

- (1) If effect present in cause, makes no sense to say effect has been produced. It's contradictory. Hence, effect produced is a new occurrence.
- (2) Efficient cause having a role implies a new change. If pot already in clay then potter would not be required. But he is required, hence new occurrence is mandated.
- (3) Cause & effect are different, which is why they are distinguished with different names

Hence, these theories of causation of different schools with their own proofs explain causation, & are closely linked with their metaphysics, theories of origin of world & epistemology.

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2(b) Discuss role of pudgalas in the Jaina philosophy.

Pudgala or material atoms are a category of astikaya dravya which is devoid of consciousness. Pudgala is eternal & atomic in nature & has important role in jaina theory of bondage & liberation.

Pudgalas of Jainism are of two types karmapudgala & bhava-pudgala. These are the material atoms that are responsible dimming the radiance of the atome & leading it into bondage. However, the pudgalas are not consciously doing this (they are devoid of consciousness). It is the bad disposition of the soul (bhava) that leads to the sticky passions of desire (ka'saya). The passions draw karma-pudgala that come & stick on the soul (as'raya) or influx of pudgala & lead the soul into bondage (bhava-baddha & karma-baddha). Hence, the fall of soul is initiated in thought & due to various form of karma (ghatiya &

Not addressing demand of the question



aghatiya kama) the influx of matter obstructs the omnipotence, omniscience of the soul.

With abstinence & adherence to the triratna of jainism (right faith (samyag darśana), right knowledge (samyag jñāna) & ~~correct~~ right-conduct (samyag caritrā)) one can stop the influx of puṅgula (sainvara) & remove the existing kevala-puṅgula (nirjara). The

pañcavratā of satya, asteya, aparigraha, brahmacharya etc & the adherence to saniti & gupti lead a soul out of bondage from puṅgula & attainment of kaivalya jñāna through the ascent of the soul via a 14 stage process.

Love for the tirthankara can lead a soul out of bondage. Hence, puṅgulas are extremely essential to jaina philosophy in their theory of bondage & liberation. They also resemble in some sense the atom of Vaiśeṣika & atoms of the greeks. However, unlike vaiśeṣika the atoms of Jainism are not differentiable.

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2(c) What is the significance of parathanumana in Nyaya epistemology?

(10 Marks)

Nyaya's accept anumana or inference as a valid pramana in their epistemology (theory of knowledge)

The anumana is again based on vyapti (universal, concomitant relation) between hetu (middle terms) & sadhye (major terms).

Based on nature of anumana → Svathanumana (for oneself)
This classification depicts that → parathanumana (for others) •
Parathanumana is a much more formal & detailed method to depict the process of inference for the sake of someone else.

Parathanumana, has five steps in its conception. Few characteristics of parathanumana are :-

- (1) Unlike western logic, the conclusion is anumana is stated first & thereafter proved.
- (2) The process uses both inductive & deductive steps.
- (3) The "udharana" aspects is unique to Indian philosophy.
- (4) Vyapti is linked with udharana at a separate & most important stage (upanyaya).



The stages are as follows :-

- (1) Pratijna (conclusion) eg Kam is mortal
- (2) Hetu (middle term) eg Because he is a man
- (3) Udharana (example) eg All men are mortal eg Socrates
- (4) Upanya (application of hetu on udharana) eg Kam is also a man establishing vyapti

(5) Nigamana → Hence, Kam is a man & he is mortal

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Some, criticism also exist but most of them are regarding the method of vyapti :-

- (1) Carvakas criticize vyapti & anumana as fallacy of illicit generalization.
- (2) Problem of induction (petito principii) when using induction to prove induction.
- (3) Upadhis → hidden conditionalities could falsify vyapti.
- (4) Finite perceptions cannot lead to universal conclusions.
- (5) Use of samanyalaksana to prove vyapti is criticized as Carvakas say its beyond perception & Buddhists don't accept universals

Hence, parathanumana is significant as valid pramana in Nyaya philosophy for proving inference using which Nyaya proves soul, atoms, god, space etc as they are not directly perceived but inferred.



2(d) Why do the *Shunyavadins* treat themselves as the ones who follow the "middle path"?

(10 Marks)

Shunyavade school or Madhyamika school of Nagarjuna declare the phenomenal world as svabhava sunya (or nature of sunya / void). They say that all knowledge material or mental is sunya.

Why middle path!

~~Sunyavadins~~ Sunyavadins believe that the knowledge, instrument of knowledge & knower are interdependent & interconnected. One being false, the other two must also be declared as false.

Hence, when perceiving snake in a rope we must concede falsity of our mind, the knowledge & even the knower i.e. ourselves. This leads to concept of sunya (void) which is a state beyond 4 levels of intellect or chatuskoti vinimukta.

In Lankavatara, it's said that when we perceive the snake in rope we can say that the knowledge is not unreal because something does in fact appear to us.



nor can we say its real because there is no snake in the rope. Hence, they are totally sunya. Thus, by denying both absolute unreality (nityarada) & absolute reality (nihilism) the Sunyavadins save themselves from extreme view points & follow middle path (madhyamika)

Nagarjuna also gives clarification on the concept of 'sunya'. He says its not nihilism. as the sunya is only for the phenomenal world. He concedes a transcendental reality beyond phenomena (similar to noumena of Kant) & (similar to Brahman of Sankara) which is beyond our understanding & intellect

Hence, the concept of sunya is only for empirical terms which depicts incomprehensibility of knowledge & decides to follow middle path between nihilism & realism (as said to follow philosophical mean)

Hence, by their philosophy Sunyavadins approach very close to Advaita Vedanta & its Brahman where things are only Brahman which is incomprehensible to the lay mind.

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2(e) How do *Vaisesikas* account for uniqueness of the realities in the world?

(10 Marks)

Vaisesikas admit 7 padarthas or categories for the "knowable & namables". The method they follow to account for the uniqueness of the world is via accepting a padartha called as visesa or particularity.

Visesa

Unlike *Taira* philosophy which does not differentiate between material atoms, *Vaisesika* accounts for the uniqueness of each & every particular.

This extends from each anu (atom) to each & every atman (soul).

This is essential because of the following reasons:-

- (1) Particularity will enable to identify between two anu of same type eg between two prithvi anu (earth atoms) etc.
- (2) God is the efficient cause causing object by playing around with anu. Hence, visesa is a property that would be utilised for this function.



- (3) God as adr̥ṣṭa (unmoved mover) would lead
an̥ to form the different entities & also
aid their movement as intelligent principle
during creation & destruction using viśeṣa.
- (4) Each soul having consciousness as attribute is
distinguished from one another using property of
viśeṣa. This aids in dispensation of moral
deserts & sustains the law of karma from a
logical standpoint.

However a few drawbacks do exist :-

- (1) Viśeṣa is based on inference & not directly
perceived. This would not be accepted as valid
by Carvakās.
- (2) The souls having consciousness as attribute
are said to be differentiated by viśeṣa.
But each soul is pure & free from attributes
/ qualities. How then can they have viśeṣa?
- (3) God as kāryat & adr̥ṣṭa needs viśeṣa to work
with atoms. This undermines god's omnipotence
& omniscience & makes him dependent.
- (4) Acceptance of viśeṣa of soul for karmic dispensation
gives precedence of law of Karma over God's ability.

Hence, the idea of particularity helps reconcile the
problem of Karma in identical souls but also create new problems.

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3(a) Analyse the various philosophical problems faced by the early Buddhists when they deny the existence of a permanent self. Do they succeed in dealing with these philosophical problems? (20 Marks)

Buddha was primarily an ethical reformer who didn't want his disciples to fall into discussions of speculative metaphysics. He also didn't want his disciples to fall in love with an immortal soul & hence maintained silence on these questions or avyakta.

Silence of Buddha was interpreted as the absence of soul by the early Buddhists. Although not intended as a metaphysical doctrine, taking inspiration from the second noble truth (dukkha samudaya) the theory of pratityasamutpada (theory of dependent origin) led to theory of momentary existence or Kamikavada which in turn gave rise to the doctrine of non-existence of soul or niratmyavada.

This early Buddhists maintained that the soul is non-existent & what exists are



momentary instances of consciousness appearing one after another like the spokes of a wheel or the flame of a fire. The human they said is nothing but an aggregate of 5 parts (skandhas) & this aggregate is perceived as a soul (sarghatavada). This is similar to Hume's conception that "self is nothing but a bundle of thoughts & emotions". However, like Hume they also fall into many problems:-

- (1) Skepticism is the biggest problem. To deny oneself is the highest form of skepticism.
- (2) Law of Karma & dispensation of moral deserts is untenable in the absence of transmigration & a permanent soul to reap its consequences.
- (3) Haiibhadra introduced concept of Kritnasa (effect perishes after occurrences). This means someone performs action but somebody else reaps benefit. This is logically unsound.
- (4) Jainas accept an eternal soul & criticize vaishatmyavada. They say childhood, teenage & adulthood are stages of life, on reaching adulthood

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- one does not say childhood has been destroyed.
- (5) In absence of permanent soul, nirvana or liberation lose their meaning & disincentivizes positive action

The later Buddhists realize these problems & interpret silence of Buddha in a different manner. They don't interpret silence as absence of self but interpret it as incomprehensibility of self to reconcile the logical flaws. For eg. Sunyavadins describe it as Sunya (void) which is beyond 4 stages of intellect or caturkoti vimuktika, only in a transcendental reality can these things be understood.

The Vijñānavādin realize this fallacy & at least accept the existence of a thinking mind as a undeniable truth, since denying existence of oneself is a fallacy (similar to Descartes)

Hence, although they fall into many logical inconsistencies varying offshoots try in varying ways to reconcile the silence of Buddha into a coherent doctrine of the world & self



3(b) Critically examine the reasons provided by Samkhya for accepting multiple number of transcendental selves. (15 Marks)

Samkhya school accepts multiplicity of selves or purushabhavad. This is contrasted with the Vedanta school that accepts only one self or Brahman as the ultimate reality.

The Samkhya school believes in staunch uncompromising dualism between prakriti (unintelligent, active, material) & purusa (intelligent, inert & immaterial). ~~as~~ The purusa & prakriti exist for the sake of each other for Kaivalyartham (liberation) of purusa & prakriti for Edanartham (saksin or witnessing) of prakriti.

The arguments for multiplicity of purusa are :-

- (1) Liberation of one does not lead to liberation of all.
- (2) Bondage of one does not lead to bondage of all.
- (3) Birth & death of one does not lead to birth & death of all.
- (4) Since, different persons have varying personas & qualities due to varying degrees of gunas we need to accept multiple purusas.

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However, these arguments of ~~Sāṅkhya~~ are severely flawed. As ~~Sāṅkara~~, points out most of the arguments provided prove not the ~~puruṣa~~ but the empirical ego or sopadhik puruṣa. They are criticized as:-

- (1) Puruṣa being inert & intelligent is never actually in bondage.
- (2) Liberation of Puruṣa is contradictory for puruṣa is declared to be always free & inert. The bondage & liberation are both apparent concepts.
- (3) Birth & death are for the ego & not for the puruṣa who ~~is~~ is declared to be beyond birth & death.
- (4) The varying degrees of gunas are for material objects. Puruṣa itself is beyond the gunas & is not affected by them.
- (5) Since, ~~Sāṅkhya~~ doesn't accept a padārtha like viśeṣa (like Vaiśeṣika). How then will they differentiate between different puruṣas as all have consciousness as their essence. Karma will become difficult to dispense.



Hence, its said to save their philosophy from contradictions, Samkhya makes blunders after blunders. Sankara uses them as a base to unite the plurality of purusa in a higher unity by saying Brahman is the only reality & the apparent jivas are simply the apparent ego. This is how he reconciles this contradiction.

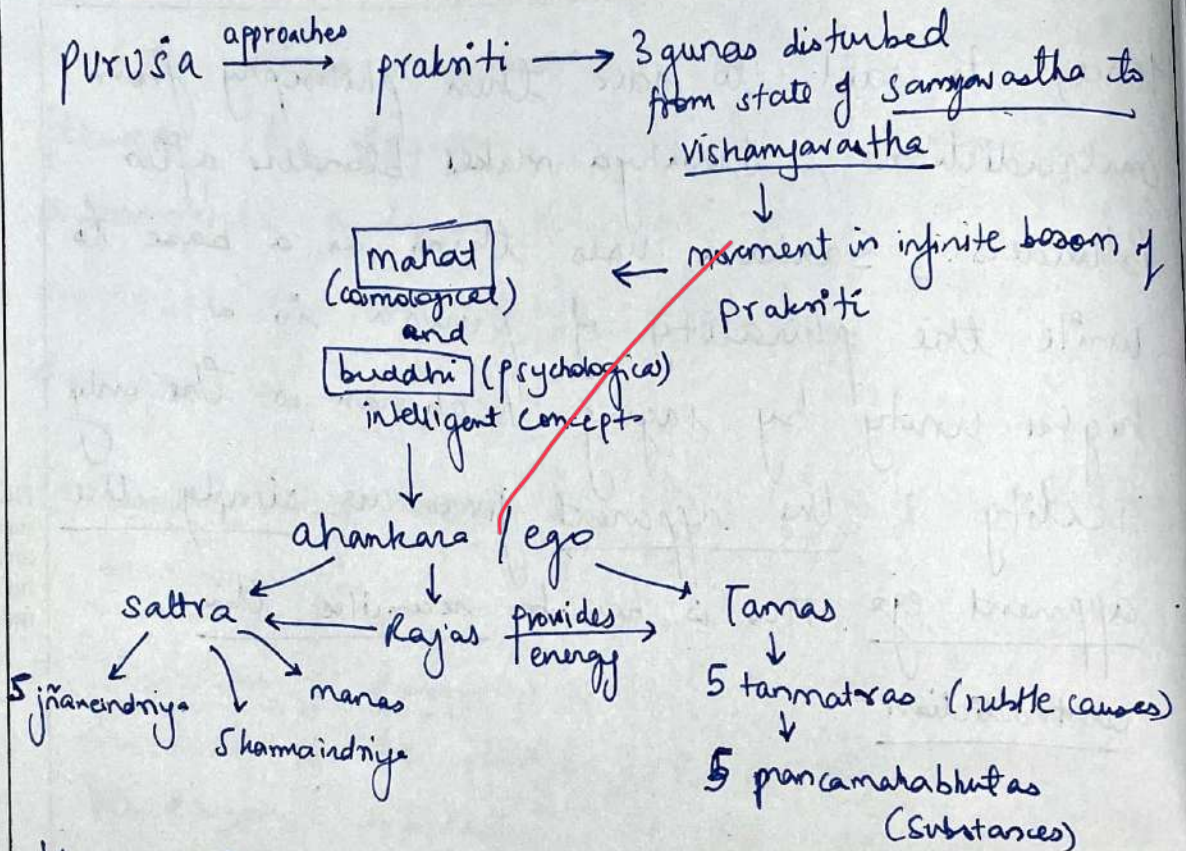
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3(c) How does Samkhya account for the origin of the universe? Is this comparable with the modern cosmological theories? (15 Marks)

Samkhya believes in realism & uncompromising dualism. In their philosophy, the origin of the universe is the unfoldment of the power of the universal cause or prakriti.

Prakriti is the unintelligent, active cause of the world that make of three gunas is responsible for the manifestation of the universe.

The process is described by an initial equilibrium of prakriti (state of samyavastha). The three gunes are moving within themselves. But undisturbed.



Hence, the process depicted above is initiated by influence (samyag) of prakṛiti & puruṣa.

The sense organs are a product of sattva guna (ebullient, crystal property & joy) whereas the tamas guna (moha, heavy (guru), dull) is cause for material world. The intellect reflects the consciousness of puruṣa as intellect has mirroring property of sattva guna. Hence this world is an grand unfoldment of prakṛiti.

Comparable to modern theories

Upto some extent, this does resemble the



modern theories such as Big Bang & also Darwinian evolutionary theories. However, the cause of the Big Bang which is yet unknown. Modern cosmology is completely material in nature & has no room for a conscious purusa like entity for initiating big bang also the presence of ahankara / ego as cause of material bhutas is not tenable by modern scientific standards.

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Criticism of Sainkhya evolution & origin of universe

- (1) Prakriti being unintelligent can't be cause of this harmonious & intelligent world/nature
- (2) Interaction of purusa & prakriti not explained clearly. The sanyoga is abstract.
- (3) why would purusa being inert & ~~an~~ intelligent approach prakriti & fall into bondage?

An inert entity remains as it is.

- (4) Sarkaravade of Sainkhya is criticized on the basis that if effect or world already said to be in cause (i.e prakriti) then there is no point in saying that world is produced because of purusa's influence. Undermines position of purusa

Hence, even though there are logical contradictions, the theory approaches very close to modern conception of cosmology.



4(a) "Buddha, the pragmatic philosopher propounded the four noble truths to primarily deal with the problem of human sufferings, yet it had many metaphysical implications" Discuss.

(20 Marks)

Buddha, primarily an ethical reformer & moral teacher, was not much interested in indulging in speculative metaphysics. These questions of metaphysics he said lead man away from the path of liberation in senseless intellectual pleasures.

Since, Buddha was primarily concerned with alleviating human suffering & ethical reformation. He propounded the 4 noble truths :-

- (1) The world is full of suffering (dukkha)
- (2) Suffering has a cause (dukkha samudaya)
- (3) Suffering can be eliminated (dukkha ~~samudaya~~ nirodha)
- (4) There is a path leading to cessation of suffering (dukkha nirodhe marga).

Metaphysical Implications

The main aspect is that from the 2nd noble truth has arisen the theory of dependent origin or pratitya samutpada. Although not originally intended as a metaphysical doctrine, it has come to be regarded as such.

→ Pratitya samutpada explains the bhava chakra or the cycle of birth & death. The idea of dhamma



Hence, these metaphysical doctrines are derived from the noble truth of Buddha especially the 2nd noble truth. However they have their criticisms

→ Localityasamuppada makes law of Karma, morality etc redundant. Morality requires an eternal soul

→ When Ksanikavade says objects destroy as soon as they arise, they make Arthakriyavade incoherent as how can a cause have an effect, if cause destroyed as soon as it arises in a partless moment.

→ Naiyatmyavade disincantivizes nirvana & morality. For whom is liberation & bondage

However, the eightfold path (ashtangica marga) is a way given by Buddha for attainment of nirvana & realization of the 4th noble truth. Hence, it doesn't have any direct metaphysical implication yet the last stage does have one as it leads to nirvana. The stages are

- (1) Right ~~speech~~ view
- (2) Right resolve
- (3) Right speech
- (4) Right conduct
- (5) Right livelihood
- (6) Right effort
- (7) Right mindfulness
- (8) Right concentration → lead to nirvana.

Hence, the 4 truths have varying degree of metaphysical implications.



4(b) To what extent Carvaka's rejection of transcendental entities be defended in a logical sense? (15 Marks)

Carvakas accept on perception or pratyaksha pramane as a valid source of knowledge.

Based on this assertion the Carvakas have rejected many entities of soul, god, etc from the simple fact that they are inferred & not directly perceived.

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According to the Carvakas the reasons for rejecting transcendental entities is also linked to their rejection of inference (ground for accepting god, soul etc). Since, inference makes use of vyapti which is the universal, concomitant & infalliable relation that the Carvakas say is prone to fallacy, the acceptance of inference as a pramane is denied by Carvakas. Rejection of Transcendental entities entails:-

- (1) They accuse Nyayikas of falling for fallacy of illicit generalization. Acceptance of universal vyapti from finite observations is not accepted.
- (2) Soul as a transcendental entity is rejected on grounds of svabhavata doctrine of Carvakas.



Carvakas say that matter itself is competent enough to produce consciousness due to its arrangement. No special soul is needed as Substratum of consciousness

(3) The existence of God as efficient cause is denied as, Carvakas held that world is functioning on the principle of accidental & mechanical functioning of matter (yadracharada).

(4) The doctrine of bhutachaitanyarada & dehatmanarada are further used to deny any soul & delegate the position of self to the body. eg of "I am fat" as relating "I" to the body one given. However, this theory has criticisms:-

(1) Jains say that ~~consciousness~~ loss of consciousness during sleep, coma, & death do not support bhutachaitanyarada of Carvaka.

(2) The example of beetel nut & lime for forming consciousness as product of matter is incorrect as both the objects are matter & not leading to consciousness.

(3) It has not yet been observed anywhere where matter has combined to form consciousness

(4) Use of inference to reject transcendental entities by Carvaka is also criticized as they say



perception is the only valid pramana.

(5) Their refutation of god & soul & their form of crude hedonism is also criticized by many.

Hence, Carvaka brought a sort of positivistic approach to Indian philosophy & in some sense helped it from falling into dogmatism.

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4(c) Is the notion of extraordinary perception in the Nyaya philosophy logically defendable?

(15 Marks)

Nyaya perception or pratyaksha pramana can be subdivided into two categories i.e.

laukik & alaukik pratyaksha pramana

The alaukik (or extraordinary) perception have three sub parts :-

(1) Samanyelaks'ana → This is used to perceive the universal properties in things



for eg Cowness is perceived in a particular cow
~~man~~
Man-ness in a man etc.

(2) Tñānalakṣaṇa → This is the perception when the sense perception of one organ is taken & mixed with the sense perception of another sense organ. This leads to cognition such as "grass looks soft", "the stone looks hard".

(3) Yogaja → This is extraordinary & suprasensible perception that is possessed by yogis. This allows for the perception of past, present & future of things.

Logically defensible

The utility of these perceptions is extremely crucial for Nyaya philosophy. Most of the transcendental entities soul, god, space, etc are not directly perceived but are inferred from. & for inference vyapti is required. Samnyalaksana is a crucial part in establishing the concomitant



relationship of vyapti . eg "man-ness" & "mortality"
can only be established if the perception of
the universal of "man-ness" is perceived via
samanyalakshana perception & also helps differentiate
between two classes of things eg cloth & pot
Even, Tīnālakshana perception is extremely
important as its used to prove the doctrine
of anyathā bhṛyati (error due to intermixing
of two valid perceptions to give a false perception
due to similarity between two different objects).
eg snake & rope.

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Yogaja on the other hand is the chief perception
required for the perception of particularity
or Viśeṣa. without which we could not
tell apart different particulars from the
same class of universals. This is available
only to yogis who can perceive viśeṣa &
differentiate between 2 kinds of same type.

Hence, if Buddhists deny universals (nominalistic
view) & Jainas accept only universals then the
position of alaukika perception becomes logically
fragile otherwise its a logically sustainable position
for different aspects of nyaya epistemology & metaphysics



5(a) Examine whether Vyaptijnana can be established beyond doubt.

Vyapti is the universal, concomitant, infallible & necessary condition that is needed to prove validity of Nyaya inference or anumana is the prime aspect of Nyaya anumana.

The steps to establish vyapti are :-

- (1) Anvayi → checking presence of hetu ^{with} ~~is~~ sadhya in positive cases
- (2) Vyatireki → checking negative conditional presence of hetu with sadhya.
- (3) Ayabharī → Hetu to be related to sadhya alone. Sadhya to be same with hetu in all circumstances.
- (4) Upadhis → conditionalities that make relationship doubtful to be removed.
- (5) Tarka → Hypothetical argument to show absurdity of case where vyapti not established.
- (6) Samyalakṣana → perception of universal in sadhya & hetu as totally related & concomitant.

However, the establishment of vyapti in this way is prone to doubt & criticism :-



- (1) The Carvakas call vyapti as conditional & fallacy of illicit generalization is taking place as Anvayi & Vyatirochi being established on basis of limited observations.
- (2) Upadhis cannot be totally accounted for as unknown & unforeseen situations can occur at any time & relate the vyapti.
- (3) Tarka is not a logical defense as the onus to prove vyapti's inviolability lies on the one claiming it & not on the one questioning it.
- (4) Samanyalakshana allows perception of universal but universals & particulars need another to relate them & this leads to an infinite regression. Moreover, Carvakas would deny presence of universal as its not seen by ordinary perception.
- (5) If perceptions of universals can lead to establishment of vyapti eg smokeness $\leftrightarrow$ fireness then it makes the first 5 steps redundant & unnecessary.
- (6) Also establishment of vyapti is vulnerable to

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the various fallacies that the middle term or hetu is prone to i.e. hetvabhase. Thus, vyapti itself becomes conditional.

Although, these doubts are raised on vyapti its utility in Nyaya philosophy & also other schools that accept anumana as a valid pramana are manifold.

- (1) Vyapti helps in ascertaining the existence of certain entities that are not directly perceptible eg soul, god etc.
- (2) It makes anumana possible & hence makes life easier. Tanias say to deny inference is to deny thinking.

Hence, the process of establishing vyapti employs both inductive & deductive steps, at the same time refining Indian logic. Thus, although the position of vyapti is doubted its utility in Indian logic & metaphysics can hardly be doubted.



5(b) What are the philosophical problems faced by Jainas when they endorse the seven-fold predication? How do they try to defend their position?

(15 Marks)

Jainism propounds the doctrine of syadvada as an epistemological extension to their doctrine of anekantarada which is their metaphysical exposition.

The sevenfold predication or syadvada are judgements that employ the word "syad" (somehow) before each naya (unqualified judgement) to make it a pramana (valid judgement). Hence, the seven-fold predication is also called

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sapt-bhanga. Since the Jainas according to anekantarada believe that there are infinite ways in which something can be negatively described & numerous ways of positive description

it is essential to qualify statements with "syad" to show partiality / relativity in the statement. The seven-fold statements are:-

- (1) ~~syad~~ syad asti ca
- (2) syad nasti ca
- (3) syad asti ca, nasti ca.
- (4) syad anyakram ca
- (5) syad asti ca, anyakram ca
- (6) syad nasti ca, anyakram ca
- (7) syad asti ca, nasti ca, anyakram ca



Problems faced

- Scepticism*
- (1) The saptabhanginaya is criticized as a probabilistic or nihilistic doctrine & all nihilistic doctrines are self-negating. Therefore syadvada itself becomes problematic / probabilistic.
 - (2) The presence of truth & falsity i.e. (asti ca & nasti ca) in the same judgement is contradictory.
 - (3) The relative statements have not been united in higher synthesis i.e. relative parts need to be reconciled in an absolute whole.
 - (4) The 7 scattered judgements & the last 3 are criticized as superfluous & mere combinations of the first three statements.
 - (5) Relativity is emphasized on all aspects but when it comes to Kaivalyagrihna jainas emphasize absolute knowledge, power etc. This is criticized as contradictory.

Defence

The word syad is being misinterpreted as nihilism. It is simply trying to depict the partiality & relativity of knowledge.



ENLITE IAS

Enlightening minds. Lightening journeys

The example of blind men & elephant is given to show relativity of knowledge. In fact, syadvada shows the humility & accommodative nature of jaina philosophy to varying perspectives.

The criticism of contradictory presence of positive & negative fact together is also false as the asti ca & nasti ca is present from different standpoints & context. Had they been from the same standpoint it would have been contradictory.

Hence, despite their defence, the theory lacks a synthetic aspect which needs to be brought to relate the scattered judgements.

5(c) Does the Samkhya system succeed in explaining the relationship between prakriti and purusa? (15 Marks)

Samkhya system of uncompromising dualism, makes the use of two chief elements in its philosophy — prakriti & purusa.

Prakriti is the unintelligent, active & material cause of this world, with all the phenomenal world as an evolute of prakriti.

Purusa on the other hand is described as the intelligent, conscious, inert & eternal entity beyond the 3 gunas, liberation, birth & death.

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Relationship b/w prakriti & purusha

Initially, both exist independently, prakriti in a state of samyavastha (equilibrium) with the gunas moving within themselves. Purusha exists eternally free, inert & intelligent. The relationship of purusha with prakriti is that of Kaivalyartham (for sake of liberation) & prakriti needs purusha for sake of darshanartham (witnessing it).

When they come near each other, they influence (samyog) & prakriti evolves by the action of the gunas into this world of things for the purusha as the saksi (witness). The purusha on the other hand being inert needs prakriti to perform actions (actions are functions of the gunas) for liberation (Kaivalya). Purusha on attaining tattvajñana alone can be liberated & not by any other means eg action, as action is function of gunas. & where there are gunas there are pairs.

Contradictions

The relationship b/w prakriti & purusha are



contradictory & incoherent in many ways :-

- (1) Why does an intelligent & conscious purusha fall in bondage in the first place.
- (2) The relation & nature of interaction b/w purusha & prakriti is not clearly expressed.
- (3) purusha is beyond 3 gunas, why does it have to strive for liberation in the first place?
The bondage & liberation is for sopadhik purusha (ego) & not for purusha who is eternally free & inert.
- (4) Purusha being inert would never approach prakriti & put it into state of vishamnyasta & initiate evolution.
- (5) Prakriti being unintelligent would never have desire to be witnessed. Only a conscious & intelligent entity can have desires.
- (6) Prakriti being unintelligent cannot be cause of harmonious & intelligent world.
- (7) Prakriti & purusha being close would always cause evolution & linear path & would not lead to cessation of creation (pralaya).

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Hence, samikhya is called ben of contradictions but approaches close to modern science in theory of evolution.