



ENLITE IAS

Enlightening minds. Lightening journeys

MAINS TEST SERIES 2024

INDIAN PHILOSOPHY I

TEST I

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)	5	2(d)	52	5(a)	12		
1(b)	6	2(e)	42	5(b)	92		
1(c)	6	3(a)	13	5(c)	—		
1(d)	5	3(b)	6				
1(e)	4	3(c)	7				
2(a)	5	4(a)	8				
2(b)	—	4(b)	52				
2(c)	4	4(c)	—				
Signature				TOTAL			

Name

GOPIKA B

Roll no

Subject

Date

02/07/2024

Module

INDIAN PHILOSOPHY-I

checked



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1(a) Analyse whether Carvaka's empiricist thoughts culminate in scepticism (10 Marks)

(Don't write anything in this area)

Carvaka accepts Perception as the only pramana (valid source of knowledge) in his philosophy.

write about skepticism

Perception is the acquisition of knowledge through sense-object contact - can be auditory, gustatory, tactual, visual and olfactory.

In accepting perception & denial of inference as pramana he upholds empiricist thoughts.

Denial of inference by Carvaka

- ① Perception - Inference cannot be established through perception as it can lead to fallacy of illicit generalisation
- ② Vyapti is necessary to establish inference. But if vyapti ^{can be} established only through inference - it results in circular fallacy.
- ③ Inference cannot be established through verbal testimony. As vedas themselves have



Contradictions within itself.

- ④ Causality - cannot be used to establish inference.

Skepticism of Carvaka

- ① Denial of inference results in the inability to establish certain knowledge.

- ② Denial of causality by Carvaka is similar to Hume's Skeptic thoughts in western philosophy - where causality is considered only as a psychological necessity.

- ③ Denial of inference can make practical life very difficult - as it is ~~a~~ a denial to thinking itself.

- ④ ~~Denial of~~ When Carvaka accepts Perception as the only pramana - he commits fallacy of Illicit generalisation.

Therefore empiricist thoughts of Carvaka can lead to Skepticism. But at the same time Skepticism is the expression of a free mind and his philosophy saved Indian philosophy from falling into the pits of dogmatism.

(Don't write anything in this area)

More points for why but a sceptic?



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1(b) How far do the allegories used in *Samkhyakarika* succeed in accounting for the nature of relationship between *prakriti* and *purusa*? (10 Marks)

(Don't write anything in this area)

Samkhya accepts a dualistic metaphysical realities - *prakriti* and *purusa*.

Prakriti - Active & everchanging
- material, unconscious

Purusa - Conscious
+ inert
- passive

Allegories for explaining purusa & prakriti relation

Relationship - The material *prakriti* undergoes evolution in the presence of *purusa* (daśamaakramam) and *purusa* needs *prakriti* to attain liberation (kaivalyaaakramam)

Allegory - Just like a blind man and lame man help each other to navigate out of a forest, *purusha* and *prakriti* help each other achieve their aims.

- Just like the conscious cow produces unconscious milk for the nourishment of the calf.

- *prakriti* compared to a 'dancing girl' who needs an audience for the enjoyment &



of her performance - Puerusa is the audience

Criticism of allegories

① The allegories of lame man & blind man are of 2 conscious entities with a common goal

but prakriti is unconscious & puerusa is conscious with opposing aims.

② It is impossible to establish a relationship between 2 entities that are described in a mutually exclusive manner - same problem faced by Descartes (in western philosophy) in mind-body problem.

③ Prakriti needs Puerusa to enjoy its evolutes but puerusa would have to stay in bondage forever to enjoy it thus unable to attain liberation.

Sankhya philosophy faces the challenges posed by dualism - to establish a relationship between the realities. Philosophies like Advaita vedanta & Vishishta advaita accept monism for philosophical consistency.

(Don't write anything in this area)



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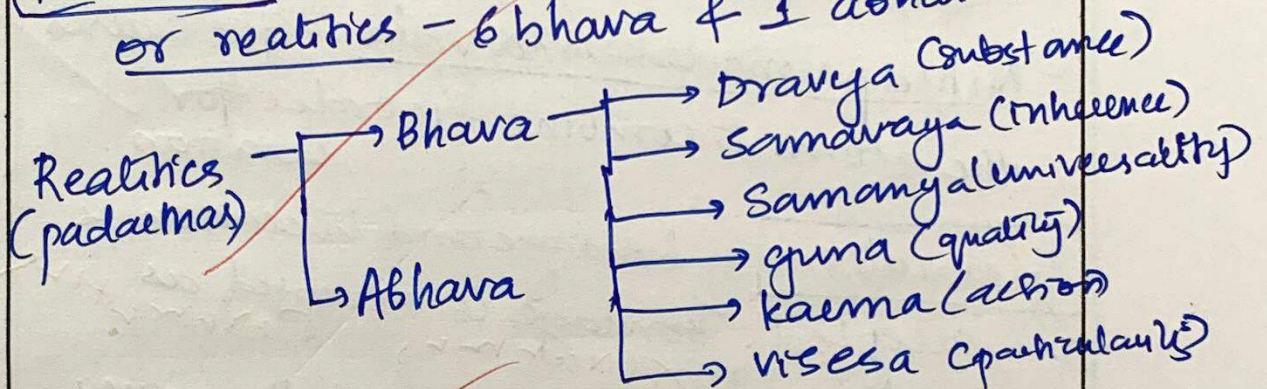
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1(c) Analyse which among the Indian philosophical systems is a synthesis of atomism, theism, spiritualism, realism and pluralism. (10 Marks)

(Don't write anything in this area)

The Vaisesika philosophy is a synthesis of atomism, theism, spiritualism, realism and pluralism.

Pluralism - Vaisesika accepts 7 padarthas or realities - 6 bhava & 1 abhava



Realism - It accepts the difference between characteristics and that which possess the characteristics.

[eg: ~~different~~ guna, dravya, kauma accepted as separate realities.

Soul is a dravya & its properly consciousness is accepted separately.

Atomism - Dravya is of two types - ultimate and compound substance.



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ultimate ~~dravya~~ - are atoms of different types
9 types - earth, air, fire, water, soul,
ether, time, mind, space.

Theism - They accept God as the efficient
cause of the world.

- God is both creator and destroyer

- Nitya paermanakaema vada - God causes
the atoms to combine - in order for
creation.

Spiritualism - bondage and liberation is
accepted. Bondage is accepted as
real.

liberation obtained through tattvanjana
evam nishkamakaema.

process of liberation - sravana, manana,
nidhidhyasana.

~~Thus even though~~ Vaisheshika system can
be compared to western linguistic philosophers
who also accept realism, pluralism, atomism
etc. They are successful in explaining the
plurality of the world.

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(Don't
write
anything
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Can write
terms in proofs for end



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1(d) How do the *Sautrantikas* fundamentally differ from *Vaibhashikas* in their approach to philosophy? (10 Marks)

Sautrantikas and *Vaibhashikas* are two schools of Hinayana school of Buddhism.

(Don't write anything in this area)

Both *Vaibhashikas* and *Sautrantikas* accept realism - thus establishing the reality of both mental and non-mental realities.

Differences

Sautrantika

- They accept representative realism - similar to John Locke
- mind is a reality - objects perceived outside mind are mere 'copies' of the objects in our mind
- Existence of objects accepted through inference

Vaibhashika

- accept common sense - naive realism (similar to Moore)
- both mind & objects outside are real. objects are not constructs of the mind.
- Existence of objects accepted through perception.



Criticism of Sautrantika's representative realism

① If objects perceived are just 'copies' of the object - how ~~are~~ ^{were} the copies created?
- object has to be perceived at least once in order to create copy.

② Representative realism lands John Locke in his dictum of 'I know not what' regarding substance - leading to Berkeley's idealism.

③ It is better to accept the existence of objects through perception rather than inference.

Sautrantika's bahyanumeyavada (representative realism) ultimately leads to subjective idealism of Yogachara Vijnanavada - where only mind is accepted and all non-mental objects are denied as realities.

(Don't write anything in this area)



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1(e) "Buddha was essentially a pragmatic teacher than a metaphysician" Elucidate. (10 Marks)

(Don't write anything in this area)

Buddha did not believe in metaphysical discussions of world, soul etc (anyaktanis). His immediate concern was to eliminate sufferings from an ordinary person's life.

[middle part]

Pragmatic teacher

① He preaches about 4 noble truths

- ↳ life is full of suffering (dukkha)
- ↳ sufferings have a cause (dukkha samudaya)
- ↳ sufferings can be eliminated (dukkha nirodha)
- ↳ there is a path to eliminate sufferings (dukkha nirodha magga)

② He asks people not to chase transcendental realities

Denial of soul (Anatmanya vada) - soul exists only for a painless moment
eg: soul is compared to flame of a lamp.



- ③ Theory of momentariness (Kshanabangavada)
- ~~everything~~ is momentary or temporary
 - concentrating in present moment is more beneficial
- ④ Definition of Nirvana - defined by Buddha as a state of cessation of suffering - thus emphasising practical life
- ⑤ He propounds the ashtangika marga to reduce sufferings & attain Nirvana.
- ⑥ Pudgalanaisadyama - denial of an eternal substance
- thus also denies existence of God as a transcendental reality

Thus, Buddha's philosophy always tried to connect with the common man and relieve him from his suffering rather than ~~the~~ the contemporary Upanishadic thoughts which concentrated on metaphysical discussions

Answer

according to the demand of the question



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2(a) Do the Samkhya philosophers deny the role of "efficient cause" while expounding the theory of *Satkaryavada*? (10 Marks)

(Don't write anything in this area)

Samkhya philosophy accepts Satkaryavada doctrine - which says that effect ~~is~~ pre-exists in the cause (implicit in it).

efficient cause

Prakritiparinamavada of Samkhya says that the effect ~~is~~ preexists in the cause and ~~there is~~ effect is the real modification of cause.

Proofs of Satkaryavada

Arguments for Satkaryavada

- ① Asatkāyat - Effects emerge from a real entity not from unreal entities like skyflower or hare's horn.
- ② Everything cannot be created out of everything. Cause has to be related with effect (Sāvasambhavarābhava).
- ③ Only a potent can cause create a potent effect.
- ④ On the removal of barriers - cause can produce effect. (Kāyābhava).



Criticism of Sankhyavada

① Nyaya philosophers criticise Samkhya for denying the role of efficient cause

eg: what is the role of potter in creation of pot

② If cause and effect are the same then why are they given 2 different names.

③ If cause and effect are same, then why do we say that an effect has been produced.

④ Most of the arguments given by Samkhya are redundant & circular.

5 Sankaracharya accepts Vivartavada (apparent modification of cause to create effect) in order to rectify inconsistencies of Sankhyavada accepted by Samkhya.

(Don't write anything in this area)



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2(c) What are the grounds for accepting *Sabdapramana* in Nyaya epistemology?

(10 Marks)

(Don't write anything in this area)

Nyaya accepts verbal testimony (*Sabdapramana*) as a *pramana* (valid source of knowledge).

Grounds for acceptance

- ① ~~The Vedas are infallible in nature~~
∴ ~~they are infallible they are written by God.~~
- ① Vedas are written by almighty God
∴ they are infallible in nature.
- ② Vedas contain injunctions of rights, wrongs, moral discourses which are propounded by God himself
- therefore they are infallible.
- ③ Verbal testimony is accepted only when it is made by a reliable and



trustworthy person. Vedas are written by God who is omniscient & omnipotent $\therefore$ they are infallible.

(Don't write anything in this area)

Criticisms

- ① Verbal testimony is rejected by Carvaka - as it creates fallacy of illicit generalisation - and its reliability cannot be verified.
- ② Carvakas cite inconsistencies within the Vedas itself through disprove its infallibility.

Vedas are accepted as pramana by astmodox philosophies.

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2(d) How does Nagarjuna defend the criticism that *Shunyata* denies the existence of all dharmas? (10 Marks)

(Don't write anything in this area)

Shunyavada philosophy is often condemned as a nihilistic and skeptical philosophy

Shunyavada says that self, object and knowledge are mutually dependent
Therefore ~~extreme~~ disproof of one disproves everything.

eg: perceiving snake in rope
- disproves object
- cannot establish knowledge

Nagarjuna's defence

He defines Shunyavata from two perspectives

① Empirical perspective - prapancha sunya
- devoid of independent selfhood, existence etc

② transcendental perspective - prapancha sunya
- devoid of thought construction



Therefore Nagarjuna accepts madhyama
mauga - where he does not accept the
absolute reality or absolute unreality
of things.

He says that empirical truth is
necessary to attain transcendental
truth.

He makes use of Catuskoti to explain
madhyamamauga.

- 1) Things exist dependently
- 2) Things ~~cannot~~^{non-} exist ~~absolutely~~
- 3) Things exist ~~dependently~~ and cannot
~~exist absolutely~~ non-exist
- ~~4) Things cannot~~
- 4) Things exist dependently and does not
~~does~~ exist absolutely

5 1/2

The above view is also accepted by
Sankaracharya who accepts reality of
transcendental truth ^{a higher level} and empirical truth from
a lower level



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2(e) Does Carvaka logically succeed in explaining the origin of consciousness without accepting an immortal soul? (10 Marks)

(Don't write anything in this area)

Carvaka accepts Perception as the only pramana (valid source of knowledge).

Therefore, Carvaka accepts only perceivable entities as realities.

He rejects an immortal soul ~~on the~~ ^{and consciousness} basis of on the basis of ^{we always associate ourselves with material body} _{eg: I am fat, I am lame} ^{↳ it cannot be perceived independently of body.}

Most orthodox philosophies use soul to explain it as substratum of consciousness.

Carvaka denies this, he says that the material elements combine to form consciousness (bhutaachaitanyavada)

^{eg} Just like betel, alica nut & lime together yield a reddish colour, soul is produced by matter.

explan

args for

Jehatma vada



Criticism of Caevaka's theory

- ① Consciousness is not a material property.
The example of betel, areca nut and lime used for creating material quality out of material substances.
- ② If consciousness was related with material body it should have been commonly known and not privately.
- ③ Bhagavad Gita also extensively discusses about soul and origin of consciousness from it.

Thus, Caevaka's ~~rejection~~^{theory} of consciousness as byproduct of matter faces many criticism but aligns with scientific thoughts where no soul is accepted.

more content needed

(Don't write anything in this area)



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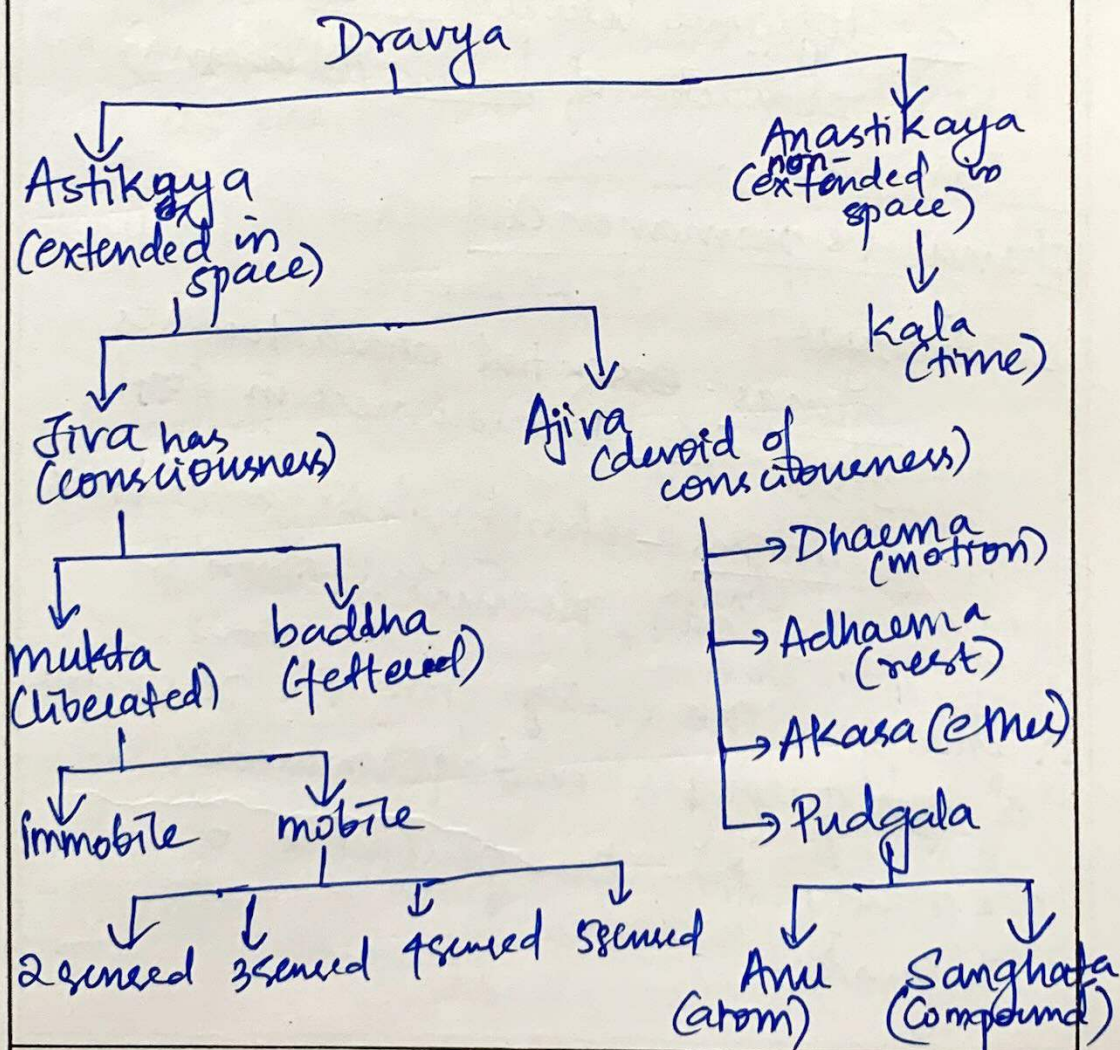
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3(a) Discuss the philosophical significance of different categories of realities accepted in Jainism. (20 Marks)

(Don't write anything in this area)

Jainism accepts the existence of substance-dravya. This is based on their metaphysical doctrine of Anekantavada (existence of infinite realities with infinite characteristics).

Dravya — gunaparyayaavadadravyam.



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Philosophical significance

Pluralism - As janas accept different types of realities they accept pluralism.

Realism - they differentiate between characteristics (dharma) & those which possess these characteristics (dhammi)
eg: difference between jiva and its character of motion (dharma)

Change vs permanence

In dravyas

gunas - essential characteristics
eg: consciousness in soul

prayugas - changing characteristics
eg: pain, pleasure, motion in soul.

∴ change is the reality from the perspective of ~~gun~~ prayugas and permanence is the reality from the perspective of gunas.



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Atomism - Anu is the ~~smallest~~ indivisible part of a substance

- Jainism accepts - earth, air, fire, water as eternal, indivisible atoms.

- There are qualitatively same and quantitatively different.

(Don't write anything in this area)

Spiritualism - accepts jiva with consciousness as one knower, doer and enjoyer

- All objects in this world possess different degrees of consciousness.

- emancipated souls - 4 fold perfection (amantaratusteyya)
↳ infinite faith, infinite bliss, infinite power, infinite knowledge.

- bonded souls - obstructed by kaemic ~~part~~ matter.

- liberation - ~~accept~~ can be attained through triratna (3 jewel) path and panchamahavakya.



Akasa - an extended, ever-permeating medium accepted by Jainas.

- It is not the substratum for sounds

Dharma and Adharma

- motion and rest
- ~~motion doesn't~~ form the substratum for action
eg: water is a medium for fish
not cause for it to swim

Criticism

→ Jainas fail to combine different realities. Absolute reality is not the sum of partial viewpoints.

→ Theory of relativity itself presupposes the existence of absolute which is not explained by Jainas.

Thus, the different categories of realities Jainism have high philosophical significance.



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3(b) "Dravya is capable of existing independently by itself, a guna cannot exist so".
Examine the above ontological position accepted by the *Vaisesikas*. (15 Marks)

In Vaisheshika philosophy padartha (knowable and nameable) is accepted as a reality.

Dravya and guna are different bhava padarthas.
(substance) (quality)

The relation between guna and dravya is established through another padartha Samaraya (Inherence)

Samaraya - it is the inherent relation between two things as opposed to universality or particularity.

[egs] cloth and colour - both are independently knowable

but colour cannot exist independently without the substratum of cloth.

cloth can exist independently.
(dravya)

(Don't write anything in this area)

explain
↓
realism

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Realism vs Idealism



Thus Samavaya can be used to explain relation between

- 1) part and whole
- 2) substance and quality
- 3) substance and action
- 4) visesa and ultimate substance
- 5) particular and universal.

Not so
necessary
Love

(Don't write anything in this area)

There are two types of relation

Samavaya (Inherence) - necessary, independent
- padaema quality

Samyoga (accidental) - not a padaema
relation

Criticism of samavaya

① If samavaya is necessary to relate A & B
then it cannot independently exist in A
⇒ then cannot relate with B

cannot exist in B ⇒ then cannot relate
independently with A

cannot exist in both A & B ⇒ as it is
indivisible.



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② Sankaracharya argues that it is a logically contradictory to accept Samavaya as a padaerna but ~~not~~ deny one same status to Samyoga (accidental relation).

③ Ramanujacharya accepts aprimakandhi sambandh to explain necessary relations & thus avoid problems caused by Samavaya.

Thus, Vaisheshikas struggle to create a consistent & logical relation between different realities unlike monism of Vedanta which is philosophically consistent.

Buddhism

Idealism

6

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(Don't write anything in this area)

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ent



3(c) Make a critical estimate of the concept of self in *Samkhya* philosophy. (15 Marks)

Samkhya accepts a dualistic metaphysics
- prakriti and purusha.

Prakriti - Active & everchanging
- unconscious
- material

Purusha
- conscious
- inert
- beyond prakriti & its evolutes

Purusha is accepted as the self by *Samkhya* philosophy and there are many in number (purushabahutra)

Arguments for purusha

[Term]

① objects in this world like table, chair, bed etc are all evolutes of prakriti. These objects need to be enjoyed by someone - that someone is Purusha.

② ~~Purusha~~ Prakriti and all its evolutes are combinations of 3 gunas - sattvic, rajasic and thamasic gunas. Therefore ~~the~~ logically there must be an entity



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(Don't write anything in this area)

beyond all 3 gunas (nistraigunya) - which is Purea.

(Don't write anything in this area)

③ There must be a transcendental synthetic unity of consciousness - this unity is Purea.

④ All selves aspire for liberation from bondage. Therefore, aspiration presupposes the existence of aspirant.

⑤ An unconscious entity cannot experience feelings like pain, pleasure, volition etc.
∴ there exists a conscious entity - Purea.

Purusabakutra - multiplicity of Puresa also accepted by Samkhya.

Reasons

- different ~~part~~ individuals have differing gunas - ∴ multiple

- birth, death, sleep of one does not mean same for others.

- bondage of one ~~means~~ does not mean bondage for all



Criticism of Samkhya's theory of self

① The arguments for puruṣa ~~are~~ presuppose the existence of puruṣa - circular fallacy

② Puruṣa is completely exclusive from prakṛti - therefore it cannot relate with evolutes of prakṛti.

③ while explaining multiplicity of puruṣa Iśvaraakṛṣṇa uses arguments of multiplicity of jīvas - which is even ~~also~~ accepted by Advaita.

Therefore, dualistic hypothesis of Samkhya makes it difficult to relate self with material realities and it is more convenient to accept a single Brahman (in Vedānta) or Ātman (like in Upanyaśa).

(Don't write anything in this area)

More points

7



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4(a) Is the doctrine of momentariness the most inevitable thought of Buddhist theory of reality? (20 Marks)

(Don't write anything in this area)

~~Buddha~~

~~Buddha~~ Buddha propounded his philosophy in order to eliminate sufferings and practical life and did not engage in metaphysical discussions.

In order to avoid such metaphysical discussions (anekantamis) - Buddha propounded doctrine of momentariness (Anshambangarad) - to emphasize on the transient nature of reality and sufferings.

This doctrine of momentariness then emerges as ~~a metaph~~ the basis and foundation for metaphysical doctrines of Buddhism.



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Pratityasamutpada (Dependent origination)

- everything exists conditionally
nothing can exist absolutely.

- ∴ change is ^{the} stuff of reality and
permanence is an illusion.

Madgalanairatya - denial of existence
of eternal, independent substance.

- substances are temporary and
perish in existence.

Naikeamyarada - Denial of existence of
eternal, immortal unchangeable
soul.

↳ soul is a combination of 5 things :-
• rupa (matter), vedana (feelings),
samjna (perception), samskara (disposition)
+ vijnana (consciousness)

↳ self is transient in nature & compared
to stream of a river or flame of a
lamp.

(Don't
write
anything
in this
area)



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Theory of rebirth - since soul is denied, rebirth is defined as causation of one life due to the actions of the another.

eg: like one flame is used to light another flame

Nirvana - is the cessation of suffering (negatively defined)

- it can be attained through ashtangika marga and eliminating the sufferings.

The sufferings are dependently existing therefore they can be eliminated by eliminating their cause.

Law of karma - is also explained without the help of soul. karmas cause the creation of another life which suffer the consequences.

(Don't write anything in this area)



Criticism of Buddhist philosophy

- (Don't write anything in this area)
- ① In Milinda Panho - ^{Milinda}~~Alagarsena~~ asks who is that performs the actions and who is that suffers the consequences?
- ② Self, memory and experiences cannot be properly explained if soul is denied.
- ③ Jainas criticize the explanation of law of karma explanation of Buddha - one person performs the karma (Krtapramasa) and another suffers the consequences of actions it never performed (Akrtabhaugyana)

Thus, ~~the~~ different aspects of Buddhist philosophy is rooted on the doctrine of momentariness.

Later Schools
of Buddhism



4(b) Analyse how do Carvakas do away with the necessity of accepting God in their philosophy. (15 Marks)

(Don't write anything in this area)

Carvaka philosophy accepts perception as the only pramana (valid source of knowledge).

Denial of God

God is denied by carvakas because it cannot be established through perception.

Other philosophies accept God in order to explain — creation of world
— moral governor (overseeing law of karma).

Carvaka denies the necessity of accepting an unperceivable creator for explaining the world.

He says that the material atoms themselves have an inherent nature to combine to form matter — Svabhavarada.



Caevaka denies any purpose behind the creation of universe. Therefore the creation of universe is accidental or mechanical — not teleological

↳ This is known as Yaddochavada.

Criticism of Caevaka's rejection of God

① Caevaka's denial of God is through inference (which he denies as valid source of knowledge)

i.e. ~~→ All per~~

- 1) only ~~perceivable~~ ^{real} entities are
- 2) ~~God~~ cannot be perceived
- 3) Therefore God is not real.

② By denying outrightly the existence of God through perception — he commits fallacy of illicit generalisation



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- where he rejects God only through limited number of perceptions.

③ Perceptions itself can go wrong in some cases

eg: perceiving of a snake is a rope

(Don't write anything in this area)

Even though Sankhya's rejection of God is criticized by some philosophies, it aligns with scientific thoughts of creation of universe through big bang.

More content needed

Liberation, Heaven, Hell etc

(5)



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5(a) How far will you justify the view that the Naiyayikas adopt scientific methods in establishing the validity of universal propositions? (20 Marks)

(Don't write anything in this area)

Nyaya philosophy accepts inference (anumana) as pramana (valid source of knowledge).

In order to accept inference one must establish vyapti.

Vyapti is the universal, concomitant, unconditional relation between a known (hetu) and an unknown (sadhya).

Methods to establish vyapti

① Anvaya (agreement in presence) - ~~here~~ hetu and sadhya are positively related and are both present in all instances.

eg: when smoke exists fire also exists.

② Vyatirekha (agreement in absence) - absence of hetu implies absence of sadhya

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(Don't write anything in this area)



eg: smoke does not exist in the absence of fire.

③ Ayabhichari (one to one relation)

- hehu and sadhya are only related to each other.

- eg: smoke is only related to fire.

④ Upadhimirasa - to identify any imperceivable essential conditions through multiple observations (Bhuyodasana).

eg: wetness of fuel is necessary condition for ~~smoke~~ fire to produce smoke.

⑤ Tarka (hypothetical reasoning) - here the Nyayikas ask to cite one instance which can contradict their thesis

eg: to show one instance where smoke exists without fire.



② Samanyalaksana (extraordinary perception)

- through which universals can be perceived directly.

- ∴ universal relation of vyapti directly established

eg: universal relation of smoke and fire.

(Don't write anything in this area)

Scientific nature of methods

① It makes use of inductive reasoning

- anvaya, vyatirekha.

Tarka is a type of deductive reasoning.

These are also used in science.

② Anvaya and Vyatirekha are similar to

Mills Joint method of establishing knowledge.

③ Tarka is similar to ad absurdum reduction method in western philosophy.



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Not scientific,

- ① There is no extraordinary perception like samanyalabshama in science
- ② Samanyalabshama renders all other steps of establishing vyapti redundant.
- ③ In tarka - burden of proof is shifted to opposer. But in science burden of proof is on the person giving the propositions.

Therefore, there are some scientific elements in Nyaya's methods to establish vyapti. Moreover the first 4 steps are also used by Vedantins.

42

(Don't write anything in this area)



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Enlightening minds. Lightening journeys

5(b) Critically examine the logical basis for accepting seven types of judgements in the Jaina philosophy. (15 Marks)

Jainas accept the epistemological doctrine of syadvada based on their metaphysical doctrine of anekantavada (theory of manyness of reality).

In order to establish ~~judgements and~~ knowledge, Jainas accept seven types of judgements known as Saptabhanginaya.

These 7 judgements are

- 1) Syad S is P
eg: The jug exists in the room
- 2) Syad S is not P
eg: The Jar is not black
- 3) Syad S is and is not P
eg: Jug exists in the room and is not black in colour.
- 4) Syad S is indescribable ^{sau}
eg: Jug is black when ~~painted~~ but red when baked - but it cannot be both both red & black.

(Don't write anything in this area)



- 5) Syad S is P and is Indescribable
- 6) Syad S is not P and is Indescribable
- 7) Syad S is and is not P and is Indescribable.

Criticism of Jaina theory

- ① In the judgement S is P and is not P
~~— Jains~~ — one cannot attribute
opposing qualities like light & darkness,
unity & plurality etc on one same thing.
(criticism by Vedantins)
- ② When they say ~~everything~~ is probable,
then syadvada also becomes partially
falls — This leads to skepticism.
- ③ Reality is not the sum of partial
viewpoints
- ④ Theory of relativity itself presupposes
the theory of absolute.
- ⑤ The initial 4 judgements are ~~not~~ created
by Jainas and were borrowed from
Catuskoti used by Vedantins.



Defence of Jainism against criticism

① Syadvada is used by Jainas to mean as from this frame of reference.

∴ different realities can exist from different viewpoints

② In the 4th judgement - S is indescribable
Jainas themselves declare that opposing attributes cannot be predicated on same substance.

These defences dilute the arguments of skepticism of Syadvada. At the same time Jainas are unable to explain an absolute reality. Their theory results in identity plus difference instead of identity-in-difference.

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(Don't write anything in this area)