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Enlightening minds. Lightening journeys

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

(10 Marks)

Carvakins accept Perception
as the only pramane
↳ Pratyekokham evam etam Pramanam
Hence reality is that which can be
perceived.

(Don't
write
anything
in this
area)

Whether Carvaka's empiricist thought
end in scepticism?

① They reject other pramane as like
Inference, Sebdapramane, Causality
Inference is rejected as vyapti (universal
proposition) cannot be established
through ① Perception ② Inference ③
Sebdapramane ④ Causality.
Rejection of anumane makes
life difficult.

Form
a bit
more
informal

② They only accept 4 elements → five
earth air water
as reality as only they can
be perceived. Hence they reject
Atashe which according to Nyaya
is the medium of sound.

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* Cherish all the paper
was a decent attempt *



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(Don't write anything in this area)

Concise

③ They reject ^{soul} ~~consciousness~~ as the substratum of consciousness as soul is equal to body (dehātmanvad) & consciousness is the product of elements (bhūtaśāitanyavād)
However they have cannot be the product of abhava.

④ They also deny everything that cannot be perceived through perception using anuman. This contradicts their position.

However they cannot be said to be sceptics because:

① Sceptics are ones who deny possibility of knowledge. But they accept knowledge through pramāṇa perception

② They accept reality of Universe through śāstres Yaddeshvad

③ They accept soul as sub equal to body (bhūt Dehātmanvad)

④ Soul is accepted as product of 4 elements

Hence they saved philosophy from dogmatism

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1/2

content is there, but answer needs more clarity according to the question



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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 advocates dualism where unconscious & active Prakriti & conscious & inactive Purusa are accepted as reality

Allegories used for relation between Prakriti & Purusa

↳ Root *Prakriti* a composite of 3 gunas, on association with *Purusa* evolves teleologically to satisfy *Purusa* leading to creation of Universe

↳ Everything except *Purusa* is a product of *Prakriti*. *Prakriti* on association with *Purusa* falls in bandha & thus accidentally becoming subject of pain & pleasure

↳ *Prakriti* requires *Purusa* for enjoying its products (darshanartham) & *Purusa* requires *Prakriti* for attaining liberation through Vairagyanam (Kaivalyartham).

↳ This is just like (i) blind & lame man helping each other to cross forest (ii) Milk (unconscious)

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don't bring more clarity



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flowing out of mooler to satisfy the calf (here, Puruse).

Criticism

(Don't write anything in this area)

- ① In the simile of blind & lame man ~~both~~ are conscious whereas here only ~~Puruse~~ is conscious.
- ② In the simile of Milk & calf milk flows to satisfy the ~~cow~~. How can Puruse which is above 3 ganas enjoy the fruit of Prekati?
- ③ How can 2 uncompromising / Categorical different entities come into contact?
- ④ If ~~the~~ it is said to be apparent then it violates Prekati parinam ~~rule~~.
- ⑤ How can Puruse fall in bondage since it is inactive, thus nullifying Kaivalya pratham.

Hence, Sankara's & B Vivartavada theory gains rigour over Samkhya.

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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)

Vaisheshika philosophy can be considered as a synthesis of the given characteristics due to following reasons:

① Atomism → (a) They accept 9 elements (dewye) which are said to be the composite of Universe (Nityaparamam kayavad)

(b) They are → earth, air, fire, water, space, akash, mind, soul.

② Theism → (a) They accept the need of God as the efficient cause of Universe (karyat)

(b) He is also accepted to set the alomo in motion (Adroshle) & Karmapheladale.

③ Spiritualism — They accept God who is the karmapheladale & Padat (author of Vedas)

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- ④ Realism - They classify accept the reality of whole world and thus reduce it into 7 padarthas. They accept knowledge (Drishti) & knowable (gane, action, vishes etc)

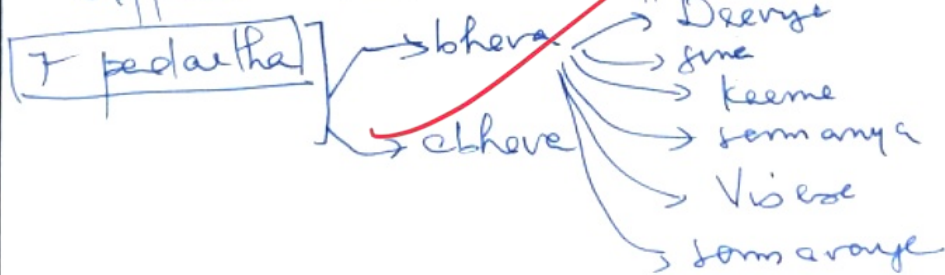
(Don't write anything in this area)

- ⑤ Pragmatism - They accept the reality of the world through in different pramanas.

↳ Also they accept the particularity of each entity through Vishes which propounds

→ qualitative
→ quantitative

difference between different entities



6 1/2

Hence Vivekananda advocates Pragmatic Realism.

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

(Don't write anything in this area)

belong to *Sautrantikas* & *Vaibhashikas*
~~are~~ *Hinayan* school of Buddhism
They are realists as they accept
reality of \rightarrow known
 \rightarrow knowable.

Fundamental difference between
Sautrantikas *Vaibhashikas*

① They accept/perceive only the copy of external world. which is further inferred from past knowledge.

② *Bhayanmeya* veda is properly accepted

③ Similar to John Locke's Representative Realism

① They accept direct perception of external world

② *Bhayanmeya* veda is accepted

③ They are common realists



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Criticism of Santaratrike by Vanbhaskar

(Don't write anything in this area)

- ① For ~~as~~ inferring the external World from copy of external World, the entity must be perceived at least once.

This view of Santaratrike is similar to John Locke's & finally culminates in subjective idealism of Berkeley thus deviating from realism.

However both schools move away from their position as they feel in supporting their affirmations.

Add more on dimensions discussion based on

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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 maintained silence to questions regarding Arjunctom's like soul, God as he felt it is futile to discuss about them. Hence he can be thus regarded as a pragmatic teacher because:

- ① Peek hye samutpada — everything is dependent on its cause; hence when the cause ceases effect ceases. This is based on
- ② Four noble truths →
 - ① Dukkhe
 - ② Dukkhe ^{samudaya}
 - ③ Dukkhe Nirodhe
 - ④ Dukkhe Nirodhe ^{Marga}
- ③ Dukkhe Nirodhe Marga — Ashtanga marga is suggested to remove suffering
- ④ Bhava chakra — recognises the root cause of sufferings is Avidya
- ⑤ Kshamika vade — theory of momentariness when everything ceases

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(Don't write anything in this area)

to exist when its cause ceases.
Hence anāpāraṇikā (aniruddha) — 'change is the only reality'.

⑥ Naiṣkarmade — impermanence of soul and thereby speaks about how one's actions lead to new life.

⑦ Denial of God — Only No need for eternal God as everything is impermanent.

⑧ Denial of Authority of Vedas — This created a more inclusive & tolerant image for Buddhists welcoming masses.

However, later followers like Dinnaga, Āryadeva accept the metaphysical entities like permanent souls & Buddhicetras to gain prominence.

5

Need more analysis as we discussed



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)

According to theory of causation Satkaryavada - effect pre exists in its cause. Hence we can see an atheistic temperament in Samkhya philosophy.

Denial of efficient cause while expounding Satkaryavada

According to Satkaryavada theory effect preexists in cause. This is supported through ① Aśadkaranet ② Upadameśhanet ③ Sarvesambhant

↳ Prakriti, the unconscious & active is considered as the root cause of universe.

↳ Prakriti is the composite of 3 gunas → Sattva loses its equilibrium
→ Rajas
→ Tamas

When it comes in contact with Purusha (inactive, unconscious).

↳ This leads to evolution & thereby creation of universe.

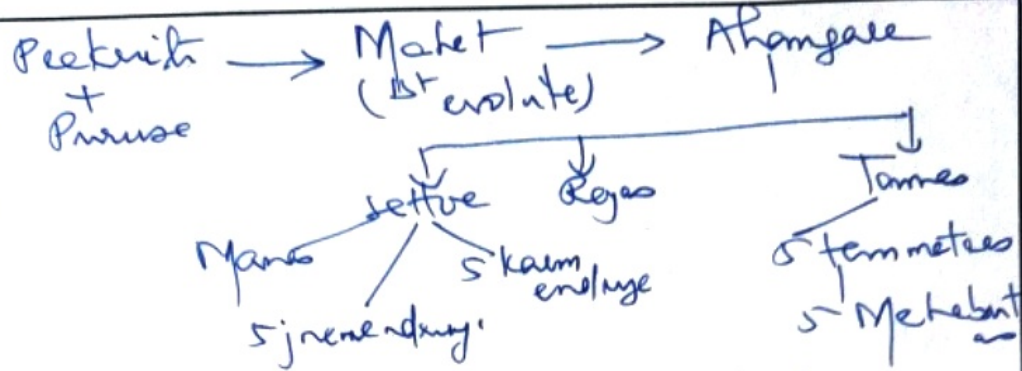
What is efficient cause?

emphasis



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(Don't write anything in this area)

Fig: evolution of Prekriti

↳ The 1st evolve Maheṭ (intellect) leads to the further formation of Ahangaare with varying degrees of Jene.

↳ Prekriti evolves technologically for Prame (Kar Darshan aethe) & Prame for liberation (Karivalya aethe)

↳ Though initially god was accepted later god was rejected:

① As he is neither inferred nor perceived

② Inconsistent with Prame as both cannot be accepted together (one acts as limiter)

③ Creation involves material Prekriti thereby shows dependence of god

④ Law of karma becomes inapplicable with presence of god

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Focus on Sat Vaidya



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2(b) How does the concept of bondage and liberation in the Jaina and the Samkhya systems differ from each other? (10 Marks)

Though Jainism & Samkhya accepts bondage as a result of ignorance and liberation through knowledge both of them differ on following lines.

(Don't write anything in this area)

Jain's liberation

① Bondage of liberation occurs when jiva comes in contact with karmic dusts (Aśrava). This is caused by kasaya (sticky) which are 4

- Krodhe
- Lobhe
- Mañe
- Maya

② Liberation occurs through 2 prarabdh:

- ① Samvare — ~~stoppage~~ stoppage of asava
- ② Nivartan — shedding of karm

This is obtained through Triratnas

- ① Samyag Darśana
 - ② Samyag Jñāna
 - ③ Samyag Charitra
- Panchavakya
- Ahimsa
 - Anekantavada
 - Astitva
 - Satya
 - Aparigraha

④ After liberation they attain a fold of perfection (ananta attainment) → Infinite bliss power, jñāna, vision.

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Liberation of Samkhya

① Bondage of soul Purusa occurs when it accidentally ~~comes~~ identifies itself as evolute of Prakriti is ego. Hence it becomes subject of Pain & Pleasure

(Don't write anything in this area)

② Purusa acquires Prakriti to obtain Vivekanjana i.e. discrimination between self & non self (kaiveilyaetham). This is obtained through Traanama & denies karmama

③ On liberation they return to consciousness, isolation & above pain & pleasure contrary to Sami view.

④ They also accept Isvaranmukh & Videhamukh.

Hence their means to obtain liberation and life after liberation are different

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2(c) What are the grounds for accepting Sabdapramana in Nyaya epistemology? (10 Marks)

Sabdapramana is accepted by Nyayikas as a pramana to obtain knowledge with the help of a third person.

Grounds for accepting Sabdapramana

Sabdapramana is accepted to explain the authority of Vedas. This is explained in the following manner:

Incomplete

(Don't write anything in this area)

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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)

Madhyamik Suryavedins are considered as skeptics by other philosophers by taking the literal meaning ~~as they deny~~ of the word "shunya". However this is opposed by Nagarjuna through following arguments.

Madhva criticizes by saying that the we is dependence of self, knowers & knowledge makes them skeptical.

denies

pramāṇa

Nagarjuna says that :-

Shunyavedins realize Absolute (Ta Heto) as neither existent nor non-existent nor both nor neither

There are 2 realities: ① Samvrti ~~Prapancha~~ satya — where empirical world is said to look like Sambhava (devoid of conditional existence)

② Paramarthik satya — devoid of prapancha shunya (Verbalization).

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Hence According to Preeti
the empirical world has only
conditional existence which is the
product of finite intellect

(Don't
write
anything
in this
area)

However form is setya is
necessary to ananta realise Paramatma
setya

Thus the philosophy is explained
through Cettus koti

- ① Things exist conditionally
- ② Things do not exist unconditionally
- ③ Things exist conditionally & does
not exist unconditionally.
- ④ ^{Neither} Things exist like absolute nor
it does not exist like sky flower

This view of Madhyamika is
similar to Maya of Advaita
Vedanta

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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)

Carvakins accepts only those that can be perceived using sense organs. As a result they deny immortal soul as substratum of consciousness.

Do they succeed?

↳ Consciousness is ^{Immortal} not soul is not the substratum of consciousness as it cannot be perceived.

↳ Consciousness is accepted as the byproduct of 4 elements ^{street earth} _{air fire water}
(BHUTACHAITANYAVAD)

↳ Also soul is accepted as the substrate equivalent to body (Deshamevad). This is supported

through following arguments:-

① Consciousness is separate from body is not perceived.

② Consciousness stays only as long as body is alive.

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③ ~~Cons~~ 'I'm fat', 'I'm tall' etc.
says that consciousness is product
of body.

④ Just like betel & account file
red colour so does the matter
see consciousness

Hence "Matter secrets ^{mind} like as soul
secrets like"

(Don't
write
anything
in this
area)

Criticism

① Bhava (consciousness) cannot be
the product of abhava (matter)
— [Bhagavadgita]

② Consciousness is separate from
body is observed during epilepsy
dreamless sleep

③ Annam is used to deny immortality
of soul.

④ Consciousness is not separate
from body is ^{not} perceived.

Hence Carvekins find difficulty in
explaining their argument.

6

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

Jainism adopts phrvekshite realities where different categories of realities are accepted.

Philosophical significance of different realities

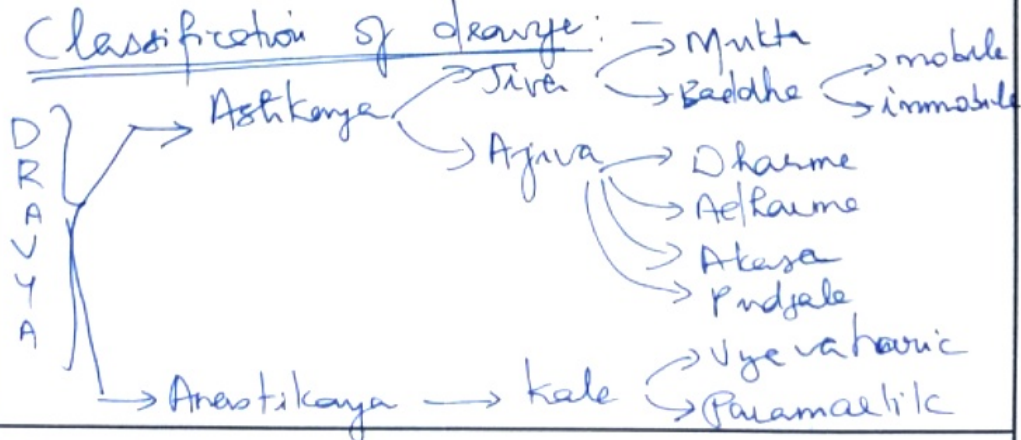
→ Jainism adopts Draavya as a substance which is explained through Gune-paryayvad

→ Draavya is composed of

- guna (attributes)
 - necessary, permanent
 - eg. consciousness
- Paryayes (modes)
 - accidental
 - impermanent
 - eg. Pari

→ Hence it advocates both change & permanence as reality

Classification of draavya:



(Don't write anything in this area)

can begin with
Anekantavada



(Don't write anything in this area)

① Tiva - it is the extended conscious deavage where consciousness pervades just like lamp in a room.

↳ Bondage & liberation are explained on the basis of Tiva's association with Pudgala (Karma).

↳ They are qualitatively alike but quantitatively different. They are classified into Mukta (liberated) & bedha.

② Dharma - medium & not cause of motion just like water for fish.

③ Adharma - principle of rest.

④ Pudgala - they are the extended but unconscious matter.

↳ They are classified into Arūp (atom) & sangeta (compound).

↳ Universe is created due to the combination of arūp to form sangeta.

↳ PUDGALA KALATI CHA

↳ 9 pudgalas - (i) prithvi (ii) Vayu (iii) fire

(iv) Water (v) space (vi) Akash (vii) Manas (viii) bond



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↳ Nitye paramamukhyat — creation of universe is explained on the basis of Pindpales-

(Don't write anything in this area)

Anantkaye → ① kale — it is the time as is not extended.

↳ know through inference

↳ For convenience, kale is divided into Vyavaharic & Paramar this kale

Hence the category of substance helps in propagating multidimensionality of reality (as syedade).

can be
more
CS
critical
analytical
discussed

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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)

(Don't write anything in this area)

Vaisesika philosophy reduces universe into 7 padarthas which are knowable and nameable. Dravya padartha is the substratum of Gunas which are dependent on Dravya for existence. This relation is explained by Samavaya.

Ontological position of above statement

→ Dravya padartha is the substratum of guna & action (karma) where both inhere in Dravya through Samavaya samband.

→ Gunas & Dravyas thereby have a inherent and inseparable & necessary relation between each other where Gunas are dependent on Dravya for existence whereas & both are known independently.

eg → Guna → colour / shape ; substance — cloth

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Nature of the
relation

→ The samavaya sambandh is also used to establish relation-ship b/w the following:

- ① Part & whole
- ② Visesa & entities
- ③ Dravya & Gun
- ④ & kame
- ⑤ Universal & particular.

Not
so
necessary

(Don't write anything in this area)

Criticism

- ① Samkale - If samavaya is accepted to explain relation b/w 2 padarth then a third samavaya has to be accepted to explain the relation between samavaya & other samavaya leading to infinite regress

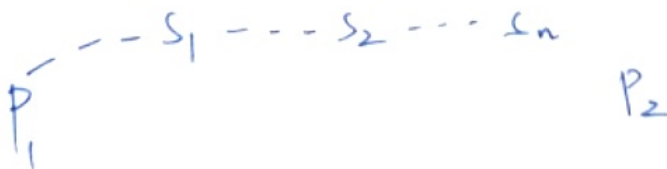


Fig: Infinite regress



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② Regarding cause of Samavaya —
If samavaya exists in A then
it cannot relate with B; if
it exists in both A & B no
relation possible; If exists outside
of A & B \rightarrow infinite regress.

(Don't
write
anything
in this
area)

③ Another kind of relation Samyog which
is accidental relationship is only
given quality & has thereby
depicting discrimination.

Due to the failure of Samavaya
the future philosophers like Bhāṣya
accepts "Aprithakāsiddhi samband"

Idealism of
Buddhists

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

Purushas (self) is one of the dualist realities (other being Prakriti) is accepted as conscious & inactive to enjoy the products of Prakriti.

(Don't write anything in this area)

Purushas

→ They are conscious entities which are above space & time (nityaigunya) to enjoy the products of Prakriti (Darshanartham).

→ Following arguments are given for evidence of Purusha:

- ① Triguṇeparyaya — as the enjoyer of 3 guṇas of Prakriti — pain, pleasure
- ② Bhoktṛbhāva — to explain enjoy the evolution of Prakriti
- ③ Samketaprasaetherad — Prakriti evolves to serve Purusha

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(Don't write anything in this area)

② Adhistanet - transcendental unity of pure consciousness

③ Kaivalyartham - Puruse to desire for liberation

Purusa bahutva :- Puruses are

accepted as many because:

If the Puruse been one:

① Bondage & liberation of one Puruse would have been same for all

② Death & birth of one would have been same for all

③ In reality people are possessed by different gunas in varying degrees

→ Evolution of Universe - ^{Unconscious} Prakriti evolves by coming into contact with Purusa teleologically just like milk flows out of udder for calf

→ Bondage happens when Puruse comes in contact with Prakriti & liberation through Vivekanjana. Hence Prakriti depends on Puruse for Maeshartham Puruse depends for Kaivalyartham just like blind & lame man help to cross road -



Criticism | ① Bondage & liberation

— How can ~~Pra~~ Purusa which is above 3 gunas ^{fall} ~~come~~ into bondage?

② Relation between Purusa & Prakriti cannot be established as both are categorically different

③ Purusa-bhava cannot be explained as death & birth are associated with empirical body.

④ Sankara — prop of Purusa-bhava are for Jive (empirical ego) which is not even ~~denied~~ by Sankara.

⑤ Purusas cannot be differentiated as vices is not accepted.

⑥ How can inactive purusa enjoy the products of Prakriti?

Hence Sankara says that in order to cover initial blunder, Sankhya commits blunders after blunders.

(Don't write anything in this area)

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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)

Doctrine of Momentariness / Kamikavada advocates that everything is momentary as it is dependent on a cause which ceases in future.

Is kamikavade most inevitable doctrine?

→ It is an offshoot of Pratitya-samutpada - doctrine of dependent origination where everything ceases when its cause ceases.

Likewise, kamikavada says that everything is impermanent.

→ It is said to be inevitable because:

① Kamabhangavade of Hinayanas are based on this and says that mind & self are momentary & composite of panca skandhas (Rupa, Vedane, Ujjanne, Rupa samjhe, Samasake)

② Acc. to Abekriye karitra change is

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the stuff of reality & hence
non-existent entities like sky flower
are eliminated as they are incapable
of change

(Don't
write
anything
in this
area)

③ Naiastmarada theory — soul is
also changeable & ^{impermanent} as
advocated through ksanikavada.
When the Pancaskandhas cease it
also ceases.

④ Soul / rebirth is caused by
samskara of past life just like
one flame lights the other thus
explaining causal relation b/w
past & present.

⑤ For explaining liberation where
the bondage is impermanent as
the ignorance (cause) ceases to
exist through Ashtaangamarga.

⑥ Later Sankarika & Vijñānabhikṣu
advocate their philosophy on the basis
of momentariness.

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~~Not~~ inevitable doctrine However
the doctrine faces the following
criticisms

(Don't
write
anything
in this
area)

- ① If soul is not permanent then
who performs the action & who
reaps the fruit — Mihrastra
- ② Janis — the one who performs the
action (karma) & one who reaps
the fruit (akethahyugame) are
different.
- ③ Cessation of sufferings (negative lib-
eration) provides no incentive
for living.

Hence the later philosophers Mayana
Buddhists provide permanence as
a criterion for accepting entities
like soul.

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Analyse from Various
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)

Carvakins are materialist who accept Praman Perception as the only Pramane

"Patyaksham evam ekam Pramane"

Since God cannot be perceived, they reject the need for God.

How do Carvakins do away with God?

Conventional philosophers accept God as the ~~causa~~ efficient cause of World Karnaphaladeta. However

Carvakins deny God because:

- ① God cannot be perceived. The only entities that can be perceived are
 - Earth
 - air
 - Water
 - fire
 every entity/matter is the constituent of these elements

"Ta samudaye sarisundriya Samijne"

- ② Creation of Universe — It is the
There is an inherent tendency



in the elements to move together & thereby combine to form the universe (Sreshthavada). It is this accidental collision that resulted in the universe (Yaddache vad). Hence God as the efficient cause of universe is rejected.

(Don't write anything in this area)

③ God as Karmapheladata is rejected
↳ Liberation / cessation of suffering occurs completely only after death. However, the aim of life is kama & artha are the means to achieve it thereby rejecting adoption of [Hedonism] → "Eat, merry & be happy"

④ They also deny the ^{permanent} soul as the substratum of consciousness thereby rejecting rebirth — an arena where God has a major role.



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→ Consciousness is accepted as the product of 4 elements (Bhutachaitanyaved) & soul is equivalent to body (dibhetmaved).

(Don't write anything in this area)

Criticism

- ① They deny the need for God through Ammanam — a prayer that is denied by ammanam.
 - (a) God cannot be perceived
 - (b) Only those that are perceived can be accepted
 - (c) Hence God cannot be accepted
 - ② By Absence of God is not perceived
 - ③ Consciousness cannot be product of matter as there cannot be the product of a bhava — thegevatate
 - ④ They accept perception as formance through limited perceptions — fallacy of illiut generalisation.
 - ⑤ For explaining kaame — God is required — Nyaya.
- Hence Carvekin serve philosophy from dogmatism

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4(c) Discuss the ontological status of "a particular human being" and "humanness" in Vaisesika philosophy. Also analyse the nature of relationship between both of them (15 Marks)

(Don't write anything in this area)

The ontological status of Particular human being is the visesa & "humanness" is samanya. They possess samavaya relation which is the inherent, invariable & necessary relation.

Ontological status of "particular human being"

↳ Particular human being is explained through visesa which is used to differentiate b/w different entities.

↳ Atomic substance Compound substances can be differentiated from parts whereas particular substances like human can be differentiated only using visesa. This because they accept qualitative & quantitative difference.

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Definition of



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Criticism: ① They accept If they accept vises + explain relation between both then a 2nd vises has to be introduced leading to infinite regress

- ② Jains accept only quantitative difference
③ This is against Ockham Razor

Ontological status of humanness

↳ "Humanness" is the essence of particulars which is referred to as Jamany.

↳ They are known through Jamany lekshane perception

↳ Like Plato, they are accepted as real & independent which is contrary to Jains (conceptualist) & Buddhas (Nominalist view).

Nature of relation b/w both

↳ Jamany particular human relation exist b/w "particular human" & "humanness" as it is the inherent inseparable & necessary relation

(Don't write anything in this area)

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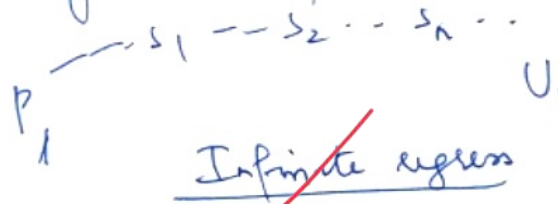
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→ Particular human depends on
humanities for existence though
both are individually known.

(Don't
write
anything
in this
area)

Criticism for Samavaya

① Sankara — If Samavaya is accepted,
then a 3rd samavaya has to be
introduced to establish relation
leading to infinite regress



Infinite regress

② Regarding Samas — If it exists in
both A & B relation cannot be estab-
lished. If it is A/B alone
relation cannot be established.

③ Samyog (accidental) relation is
given only the gene status thus
thus contradicting the Samavaya's
pradurthe status

Hence future philosophers accept
Aprithakavasthiti Samband.

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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)

eg. Universal propositions/Vyapti is the universal concomitant & invariable relation between middle term Hetu & (H) & major term Sadhye (S) to establish Anumane.
eg. where there is smoke (H) there is fire (S).

Naiyayika's adoption of scientific method for Vyapti

Inference is the proceeding from known & perceived ~~sad~~ Hetu to unknown and unperceived sadhye

In order to establish the knowledge of Vyapti they give following methods :-

① Anvaya — Agreement in Presence
eg. ~~fire~~ ^{smoke} always present with fire

② Vyatirekhe — Agreement in absence
eg. Absence of smoke due to absence of fire.

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③ Anvayicari — one to one relation
b/w (H) & (S)

eg smoke is related to fire alone.

④ Upadinishe (unconditionality)

— ~~fire~~ ^{smoke} is always present with fire.
This is confirmed through repeated observations (bhagyodarsane).

Above methods are scientific because they use inductive method where particulars → particular → universal is proceeded. This is similar to scientific methods & experiments where repeated experiments of particulars lead to general formula/relation.

However in order to answer criticism of carvaka (fallacy of illicit generalisation) they introduced

⑤ Tarka — A situation where smoke is not related to fire has to be found. The burden however

(Don't write anything in this area)



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lies on Nyaya (Reduction Abuse
nom)

⑥ Samanyelekshane perception — to
set the knowledge of Nyaya.

(Don't
write
anything
in this
area)

Criticism

① Carvaka — repeated no. of observations
lead to fallacy of illiat generalisation

② Yame — causality is only a psycho
logical necessity & not logical.

③ Sankara — only 6th method is
necessary; others are redundant.

④ Buddhism — causality is based
on tedupetti — a category of molecular
ding. Similar to Kantian category
of understanding

However modern scientific methods
are based on induction
& deduction so this upholding
the Nyaya's significance.

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

(Don't write anything in this area)

Septabhanginaye (7 judgements) propagates the theory of syadvade to uphold the multidimensionality of reality.

Logical basis for accepting Septabhanginaye

↳ According to syadvade (epistemological doctrine) reality is relative & hence has to be prefixed with syed (probable). Failing to do so leads to Dhvani.

↳ This led to Anekantavade - where there are infinite atoms producing infinite no. of

→ five qualities
→ ve
eg/ Board → +ve - white
→ -ve - black

↳ Hence contrary to conventional theories where there are only 2 realities → septabhanginaye

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advocates multiple reality through
7 fold judgement.

- ① Syed aoti — somehow S is P
- ② Syed nabi — somehow S is not P
- ③ Syed aotice notice — S is not & P
- ④ Syed ayeetance — somehow S is
indiscoverable
- ⑤ Syed aoti ayeet
ance
- ⑥ Syed nabi ayeetance
- ⑦ Syed aotice notice ayeetance

However they face following criticisms

- ① Buddhists — how can two
contradicting characteristics like
light & dark be applied to
same object-2
- ② If every knowledge is probable
so is syedvad.
- ③ Relativity itself depends on an
absolute.
- ④ The 1st & steps are redundant.
Last 3 are based on Catuskoti

(Don't
write
anything
in this
area)



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of Sankara & Buddhar

- ⑤ They fail to provide a methodical sum of reality there by remaining identity & difference

(Don't write anything in this area)

Response of Jain

- ① They deny the claim that their Skeptics as they are only against identifying partial judgement as Absolute judgement.

- ② Had the 6 blindmen prefixed eyes before their judgement — none of them would have been wrong hence they are ③

- ③ Also 3rd septachangiraye (astrea nestica) gives a solution to ascribing contrasting characteristics
eg S is black & not white.

Hence they are catholic, broad minded & tolerant

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5(c) How do Buddhists explain rebirth even without accepting an eternal soul?

(15 Marks)

Buddhists, unlike other philosophers, accept impermanent soul to explain rebirth through Naïcatmavada doctrine.

(Don't write anything in this area)

Rebirth without eternal soul

→ According to Petityasamutpada, everything ceases when its cause ceases. This is explained through bhavache ksa.

→ Theory of momentariness (khanikaवाद) advocates impermanence of soul things. This further leads to Naïcatmavada where everything is dependent on its cause i.e. Pancāskandhe → Rūpe
→ Vedare
→ Vijnare
→ Samas kae
→ Samjare } when they cease soul also ceases.

Thus the soul is impermanent.

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They explain rebirth through the following arguments :-

① Atma is caused by Samskara (Karmic impressions) of previous life. Just like a flame lights the other flame candle.

② Karma accepts acts as a link between present, past & future.

③ Though they seem to be one, they are just series of events just like a flickering of flame. The permanence is an illusion which is caused by rapidity of succession of events.

If permanent soul is accepted :-

① Bondage & liberation won't be possible as they involve change

② Regulation of body }
③ Law of Karma } ⇒ Won't be possible as they involve change
④ Rebirth }

(Don't write anything in this area)



However they have following criticism

- ① Milinda — but If soul is impermanent who performs action & who performs exp exp fruit?

This idea is compared to marriage without bride is Milind Panhol.

(Don't write anything in this area)

- ② Jains — the one performing for action (karma) & one reaping fruit (Aketyahyugame) will be different.

- ③ It does not incentivise good living as liberation involves no pleasure/bliss & only end of suffering.

- ④ Knowledge wouldn't be possible as there is no permanent soul to consolidate perception, cognition etc.

Hence Mahayana Buddhists accept permanent soul.

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