



MAINS TEST SERIES 2025

INDIAN PHILOSOPHY I

TEST-1

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.

QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	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				

Name DIMPLE CHOUHAN

Subject INDIAN PHILOSOPHY

Module PHILOSOPHY 2025- TEST 1

Rollno

Date 8/6/2025

Checked



FEEDBACK

- work on specific topics like

Sam why a

- generally it was ok, based on discussion refine it for next

Do not write anything on the margin



can even shorten this

1(a) "When Carvaka accepts perception as a pramana, he indirectly concedes that inference is a source of valid knowledge; while rejecting the validity of inference, he indirectly denies the possibility of accepting perception as a pramana, thereby making own epistemological position self-contradictory" Examine this statement (10 Marks)

(Don't write anything in this area)

Carvaka being pluralistic and 'positivistic' philosophy admits :

Pratyaksha eva ekam pramanam

ie., Perception is the only pramana and rejects all others including inference.

Indirectly conceding inference as valid knowledge source :-

- Carvaka know that others have accepted inference, only through inference based on verbal testimony
- They have taken help of inference in rejecting inference and accepting perception, thereby indirectly accepting inference.

can mention how inference is rejected



Just directly
write it

Rejecting inference → Indirectly
rejecting perception as pramāna aso^t

through a valid form of syllogism,
it can be shown that Carvaka
have used inference to accept
perception

Syllogism

- A Whatever leads to valid knowledge is pramāna
- B Perception leads to valid knowledge
- C Therefore perception is pramāna

If syllogism is rejected, inference rejected and thereby pramāna.

It proves Carvaka have "accepted
inference from the back door".

However in doing that, they
have made Indian philosophy
critical and free from dogmas

Can
argue
present

(Don't
write
anything
in this
area)



(b) Examine the arguments extended by Samkhya to establish the plurality of selves (10 Marks)

Sāṃkhya, the atheistic and believer of Realistic Dualism accepts Prakṛti and Puruṣa as separate realities.

Plurality of selves

Ishwar Krishna in "13th Karika" has given 5 arguments to prove plurality of Puruṣa (selves).

(1) Janma - as different Puruṣa take birth differently, proving plurality.

(2) Marana → different Puruṣa die differently, proving plurality.

(3) Karṇānām → different Puruṣa have different sense-organs, proving plurality.

(Don't write anything in this area)

Briefly explain prakriti and Puruṣa



Have also accepted atoms as material cause of this world.

↳ Modern Science also accepts atomism. → e.g. Quarks, leptons as material cause.

Not scientific

↳ As Vaiśeṣika accept God as efficient cause of this world which refutes scientific theory.

↳ Adṛṣṭa - stock of merit and demerit decides combination of material elements. It promotes mysticism.

↳ Acceptance of dyad's and triad's difference in perceptibility is unscientific.

This shows that in some way, it could be scientific and if accepts God to solve the issue of relation between material and immaterial world.

Mechanical
vs
Teleological

(Don't write anything in this area)



(d) How does Sautrantika philosophical position pave way for idealist schools of Buddhism? (10 Marks)

(Don't write anything in this area)

Sautrantika is the Thinyana school offshoot. It accepts 'Representative Realism'.

Pathway way for idealist school is; Uggācāra Vijñānavāda :-

↳ Sautrantika accept Bahya Anumeyavāda theory, i.e., material objects are Inferred from the perception of copies of idea imprinted on mind.

↳ They hold Epistemological Dualism like Locke, requiring the mediate knowledge to gain knowledge of external world.

↳ This is 'representative realism' or representative theory of



perception .

↓
It leads to Yogacāra vijñānavādin reputation that :->

↳ If you never perceive external reality directly, why accept their separate reality at all.

↳ object and knowledge of object can never be separated

↳ Sahop lambh Niyam proves that knowledge can't exist separately, before or after perception.

↓
Natural and logical outcome is rejection of material realities like Berkeley.

Yogacāra accepts Vijñaptimātratā i.e. ideas are the only realities emanating from the reputation of Sautranika theory.

(Don't write anything in this area)

Handwritten red notes:
How is it possible to know something without perceiving it?
or
How is it possible to know something without perceiving it?



1(e) Can Carvaka's rejection of akasa be logically justified?

(10 Marks)

Carvaka is the realistic, positivistic school which accepts perception as the only pramāna.

[Pratyakṣam - eva - śāstram - pramānam]

Rejection of Ākāśa

↳ On the above basis of pramāna what can't be perceived, can't be accepted. Thus Ākāśa is rejected.

↳ Acceptance of only 4 material causes - Earth, Air, Water, Fire, as substratum of smell, touch, taste, form and rejection of Ākāśa as substratum of sound.

Criticism

① Nyāya accept Ākāśa as the substratum of sound. Carvaka's



In one sentence can think of ākāśa as space

refutation of Ākāśa based on non-perception is ~~they~~ an inference and as they have ~~refuted~~ inference, their position becomes contradictory.

(Don't write anything in this area)

② Absence of perception does not treat absence of existence even though perception ~~proves~~ existence, as area of unknown is always wider than that of known.

③ Cārvāka's acceptance of ~~air~~ molecules as substratum of sound can't be logically accepted.

Thus Cārvāka's position although not logically justifiable, has pushed other schools to provide logical criteria in proving entities such as ākāśa, soul, God.

Carvaka
Carvaka
Science



2(a) Buddha was primarily a compassionate ethical teacher than an overt metaphysician. In this context, how far did the early schools of Buddhism do justice to Buddha's vision? (10 Marks)

(Don't write anything in this area)

Buddha after attaining Nirvāna taught for 45 years. However, he opted silence for the tan metaphysical questions, Avyaktāni.

Buddha: primarily ethical teacher than overt metaphysician

↳ Buddha taught the 4 noble truths - Catvāri āryasatyāni

- (i) Saṃsāra dukkha [sufferings]
- (ii) Dukka samudāya [cause]
- (iii) Dukka nirōdha [solution]
- (iv) Dukka nirōdha gāminī
ṣaṣṭipāda [eight-fold path]

↳ These constitute the ethical teachings of Buddha

↳ Buddha taught Ahimsa, aparigraha,



asteya, to his disciples.
 ↳ Opted silence for 10 metaphysical questions
Auyaktari → regarding what constitutes
 Jagat, soul's rebirth etc.

(Don't write anything in this area)

Early schools of Buddhism

Hinyana schools of Sautrantika and Vaibhasika taught ethical teachings about attaining nirvana, through samvrti-satya, paramartha.

However they also talked about metaphysics
 ↳ Sautrantika held idealism with this world while
 ↳ Vaibhasika accepted realism with this world.

Broadly, they carried forward the ethical teachings of Buddha, paving path for future schools of Mahayana.

Basic of doctrine for Mahayana

can help analysis



2(b) What philosophical message do the Jainas attempt to convey through "Syadvaktavyam"?

(10 Marks)

(Don't write anything in this area)

Jainas hold Anekāntvāda as metaphysical theory, which says there are many realities with many qualities. This leads to epistemological theory of Syādvāda and linguistic theory of Saptabhanginaya.

Syādvaktavyam

↳ One of the seven judgements of Saptabhanginaya. This is the third judgement,

↳ It constituted the partial judgement of relative indescribability.

↳ A pot is red when hot,



but black when unbaked.
Thus relatively, it can't be
described as black or red.

Philosophical message :->

- Through this, Jainism tries to
show relative truth in our
judgements about something
which may be true at some
place and time but not at
another.

It teaches ethical values of
tolerance, respect for contrasting
opinions.

Jyodavaktavyam is their way of
accepting other streams of thoughts
and promoting harmony.

(Don't
write
anything
in this
area)



2(c) Discuss the significance of Samanyalakshana pratyaksha in Nyaya epistemology

(10 Marks)

Nyaya epistemology accepts 4 pramānas in which ~~pratyaksha~~ is the first pramāna.

(Don't write anything in this area)

[Indriyārtha sannikarṣottapanam
jñānam avyabhicāri, vyavatsyatanam,
avyapadesya pratyaksham]

Pratyaksha includes Nitya and Anitya which further includes

[Samanyalakshana pratyaksha]

[Significance]

→ Samanyalakshana perception is the perception of universality or Sāmānya i.e. the class character of an object.

→ It is produced from perceiving one object which is then connected to all other objects of that class.



2(d) Elaborate the concept of middle-path in Buddhism from the perspective of Shunyavadins (10 Marks)

Shunyavādins or Mādhyamikas are the Mahāyāna school of thought which subscribes to middle path of Buddha. Madhyam
Marg.

Middle Path :->

It is the balanced path between two extremes such as

- (i) Ucchedvāda -> nihilism of everything
- Middle path -> a thing is relatively real
- Sāśvatvāda -> permanency of things; Shankar supported it.
- (ii) Satkaryavāda - ^{pre-existing} effect production from cause
- Pratītyasamutpāda - effect contingent on cause
- Asatkāryavāda - effect not pre-existing in cause.

(Don't write anything in this area)



(iii) Middle path means two things →

↳ Prapanca - Sunya → ultimate reality is devoid of any description or prapanca.

↳ Svabhāva - Sunya → empirical realities are contingent on something else, has devoid of independent self-existence.

(iv) Middle path accepts anātmanvāda rather than the extremes of non-existence of eternal soul like Cārvāka Dehātmanvāda and permanence of soul like Sāntar, Nyāya - Viśeṣika.

Middle path is thus a balanced theory between two extremes, unlike previous theories of Vaiśeṣika, and Upaniṣad Sūnyavādin of realism and idealism respectively.

(Don't write anything in this area)

For more content



2(e) Critically examine Carvaka's view that consciousness is an epiphenomenon

(10 Marks)

(Don't write anything in this area)

Carvaka is the materialist, pluralistic, realist, positivistic school holding the view that pratyaksha is the only pramāna.

Consciousness as epiphenomenon

- Unlike schools of Nyāya - Vaiśeṣika, Vedānta, Jaina etc., Carvaka believed in Dehātmanvāda i.e., consciousness qualified body is soul.

- Soul is made of 4 material elements of earth, air, water, fire Ādūtcaitanya.

- Consciousness is an accidental production from a particular combination of these 4 elements,

Tebhyaścaityanam.



- Just like intoxicating quality is produced from fermentation of wine. consciousness produced accidentally from 4 elements as epiphenomenon.

- This is proved caitanya-visista-dehmavāna. → body qualified with consciousness.

Criticism

- Jinas → example given by Cārvāka is of material quality produced from material elements while consciousness is immaterial.
- Nyāya and Jainism both hold consciousness as the quality of soul and not accidental production.
- Rebirth, immortality, theory of Karma can't be proved this way.

Cārvāka's theory is nonetheless important in making Indian theories of soul critical.

More Specific
Soul



3(a) Elaborate the different types of karma in Jainism. Also, analyse its significance in Jain soteriology (20 Marks)

(Don't write anything in this area)

Jainism school's soteriology revolves around Jiva's karma-pudgala which binds it and leads to constant cycle of birth-rebirth.

Karma

- According to Jainism, Jiva is naturally associated with

Anant-catushtaya i.e. infinite faith, power, bliss and knowledge.

- But due to various karman which are constituted of fine particles Pudgala, Jiva gets associated with bondage due to

Kasaya (sticky substance).

- Karma is of 8 different types

① Ayush karma - which decides



the birth and age of Jiva in a particular family. based on the karma.

- ② Jñāna-āvaranīya karma - which covers jñāna for Jiva, i.e. encapsulating it like a cloud.
- ③ Vedanīya karma - which leads to different feelings of pain, etc.
- ④ Mohanīya karma - which leads to Jiva's moha to worldly objects.
- ⑤ Antarāya karma - which stops Jiva from doing good even while wanting to do good.
- ⑥ Nāma karma - which decides birth of a Jiva in a particular family.
- ⑦ gotra karma - which decides gotra of Jiva.

(Don't write anything in this area)



(Don't write anything in this area)

Significance in Soteriology

- Liberation happens when these karmas stop infiltrating into Jiva or Samsara - stopping influx.

And when existing karmas are destroyed, Nisarga - destruction of karma.

- This happens when Jiva stops doing karma, thereby stopping the association of karma with Kaishāya - krোধ, lobha, māna, māyā.

- It takes place via Tri-satva, i.e., right faith, conduct and knowledge, which stops Jiva from 3-fold karma

- Sankīrtā
- Prārabha
- Sanāyamāna

Jiva then attains liberation and ānanda-caturstaya in Sadeh-mukti and Videh-mukti.



- Sañoita karma, stops new karma from getting produced is stopped. Prārabha karma, or fructifying karma when stopped; And Saṅciyamāna karma or stock of karma when exhausted leads to liberation.

- This is [kaivalya] of Jainism attained via ~~tri~~-ratna. In this cycle of birth-rebirth stops and Jiva gets associated with its natural 4-fold happiness.

This karma is directly related to Jain soteriology or rebirth.

12

(Don't write anything in this area)



(b) Analyse the logical grounds for accepting Samavaya as an independent padārtha

(15 Marks)

(Don't write anything in this area)

Naiśerika school accept 7 padārtha in which samvāya is one, which is called Inherence.

eg - This is in that.

Logical grounds for accepting as independent padārtha :-

① Padārtha is that which can be thought, known and named.

astitva jñeyatva padārthanin

As samvāya can be thought of, known of and named, hence it is an independent padārtha.

② Without accepting samvāya padārtha, association between universal and particular can't



be explained.

③ While Samyog is a guna, samvāya is an independent padārtha as samyog is a temporary 'conjugation' between two things while samvāya is permanent relation between two things.

④ If inherence or samvāya is not accepted, it will lead to infinite regress as relation between two things will have to be explained by a third and so on.

⑤ Samvāya explains the relation between

- universal and particular
- Quality and an object
- karma and an object



① It is ayutsiddha or inseparable connection.

② It is eternal and can only be inferred.

(Don't write anything in this area)

Criticism

- Sankara refutes samwāya as a separate entity.

- Just as samyoga is accepted as a guna, it is illogical to accept samwāya as a padārtha instead of a guna.

- Two things if need samwāya to explain relation, it'll lead to infinite regress.

Thus Naiśerika have tried to logically accept samwāya as padārtha, however logical inconsistencies are pointed out by Sankara.

Don't write anything in this area



3(c) "The self is neither bound nor does it transmigrate, nor is it liberated" Examine this quote from Samkhyakarika (15 Marks)

Samkhyakarika of Ishwar kritna talks about self or Purusa, along with Prakriti, the 2 eternal entities accepted by Sankhya.

Self

↓
Neither bound, nor transmigrate, nor liberated as

- Purusa wrongly identifies with the evolute of Prakriti. →

Citta → Buddhi + Ahankara + Mahat

- This leads to knowledge of indiscrimination, producing

cittavrtti → modification of citta.

- Purusa wrongly assumes itself



(Don't write anything in this area)

- undergoing change upon seeing its reflection in citta.
- just as "moon appears to be moving in waves", ~~Purusa~~ assumes ~~itself~~ undergoing change.
 - This leads to three-fold pain [Adhibautik, parikalpita and] [Adhidaitik pain]
↓
 - It leads to bondage of Purusa and it gives the ~~assumption~~ of transmigration, for ~~or~~ ceasing of which liberation is required.
 - However, Purusa is eternally in liberation and is ~~unassociated~~ with three-fold pain, thus in reality, does not go through bondage or transmigration.



- As it is already in liberation, it is not liberated via externalities.
- It only "appears" to undergo bondage, transmigration and liberation.

- Uppas' attavattirodhan shows that its only attavattirodhan which leads to klesas of rodha, lobha, moha, maya which gives the illusion to purusa of its indifference with atta.

Thus the quote holds significance of eternal liberated state of conscious Purusa.

However criticized by Sankara that if Purusa is liberated all along, why does it interplay with material prakriti to fall in bondage.

Need critic

5

(Don't write anything in this area)



4(a) How does Buddhism account for the philosophical problems arising out its doctrine of anatta?

(20 Marks)

(Don't write anything in this area)

Anatta is the theory of non-eternality of soul in Buddhism based on Pratityasamutpada and ksanikvada.

Anatta

↳ soul is impermanent as it is composed of 5 fleeting skandhas - Pancaskandha as described by Nāgārjuna in Milindpanho.

{ Nāma, rūpa, vedanā, saṃskāra, viññāna }

Philosophical problems →

(i) Based on impermanent soul, Rebirth and transmigration can't be explained.



as eternal soul alone can take rebirth.

(ii) Law of karma can't be explained if soul is not permanent as who shall receive the future fruits of past actions.

(iii) Memory and recognition can't be explained if soul is not eternal as it'll defeat "synthetic unity of consciousness".

(iv) Liberation can't be explained as the soul will perish if it is impermanent.

Buddhism's response

(i) Through Dvādaśānān-cakra, rebirth can be explained, as past birth causes future present birth through transfer of samskāra or predispositions.



(ii) Transmigration can be explained too as last thoughts of dying man are expressed which leads to Bhava or tendency to take rebirth and transmigrate.

(Don't write anything in this area)

(iii) Simile of flame - just as one flame lights another, without actually getting transferred, likewise past birth causes present and thereby future birth.

(iv) Law of karma can be explained too as soul causes deeds in one moment and receives fruits in another. While if it's eternal, it'll exist as it is and thus can't receive fruits of past karma.

(v) Transcendental and recognition is explained on the basis of "synthetic unity of perception"



Instead of consciousness unity.
Perception of flux of changing reality
leads to memory, recognition.

(vi) Liberation or Nirvāna can only
be achieved by impermanent soul
as if otherwise soul is eternal,
it will always be liberated and
thus there'll be no need to
attain nirvāna.

Anatta is in line with middle
path of ksāntikvāda which states
sanghātvāda behind soul's
composition. And as
Pratityasamutpāda states, this
being that arises, [asmīn sati
īdam bhavati], soul is also
contingent and thus
impermanent.



4(b) Analyse the nature of relationship between Prakriti and Purusa in the Samkhya metaphysics (15 Marks)

Samkhya propounds "dualistic realism" of Prakriti and Purusa in its metaphysics.

(Don't write anything in this area)

Nature of relationship →

Prakriti → or Jada is unconscious but active. It is the material cause of this world.

Purusa → conscious and inactive in nature.

Relation → Purusa when comes close to Prakriti (sānnidhya)

leads to Vaishnavya vashya of Prakriti, i.e. heterogeneous change of Gunas of Sattva, Rajas and Tamas.

Concise



This heterogenous change causes disruption and Prakṛti goes in evolution leading to evolutes of Buddhi, ahankāra, mahat, manas, 5 sense-organs, 5 motor organs, 5 tan-matras and 5 man-matras.

- Their relation is like that of a blind man and a lame man who try to come out of a jungle. Prakṛti being blind or unconscious requires Puruṣa for its evolution and liberation and for it to be known,

Prakṛti darśanāsthani

Puruṣa being inactive like lame man requires active Prakṛti to undergo liberation

Puruṣa kaivalyāsthani



- Criticism

↳ Sankara criticizes as the simile of lame and blind man can't be applied as both of them are conscious

↳ If kurusa is liberated all along, why does it get along with Prashti to fall in bondage.

↳ No logical explanation can be given without accepting God as the link, as accepted by Yoga, as an efficient cause

Thus Sāṅkhya try to explain relation without accepting God and its relevance lies in its similarity with evolution in science.

(Don't write anything in this area)

Need more details

5



4(c) Critically examine Jaina theory of self

(15 Marks)

Jaina's theory of self or Jiva is based on Anekāntvāda or manyness of realities.

Theory of self

- Jiva are many, eternal and associated with ananta-calustaya 4-fold infinities - of faith, power, bliss and knowledge.
- Jiva is ākāśa substance, dravya, as it is extended in space and time.
- Jiva's extension is unlike physical objects. It is like light. It expands according to the body it occupies.
- Jiva of elephant is bigger than that of man.



ENLITE IAS

Enlightening minds. Lightening journeys

- Jivas are many as per anekāntvāda
- As per guṇa paryāvāda bhraṃṣyaṃ saṃyuktam sat, Jiva's guṇa or necessary quality is consciousness while paryāya or temporary mode is pain or pleasure.
- Jiva undergoes birth, rebirth, transmigration and liberation
- It is of two types → baddha and mukta.
- degree of consciousness varies between different Jivas.
- proofs → as prover of body, co-ordinator of sense-organs, efficient cause of inanimate objects, Jiva is accepted
- It is neither anu nor vibhu like karmanya and

(Don't write anything in this area)



Sankara respectively.

Criticism

- ① Consciousness is not necessary, but accidental quality of Jiva or soul, as per Nyāya.
- ② Buddhism criticizes eternity of soul as only non-eternal soul can do karma, take rebirth and attain liberation.
- ③ Jiva can't be extended as it'll make it similar to material objects. Jiva is either Anu or Vibhu, etc atomic or all-pervading.
- ④ In liberation, Jiva can't be associated with pleasure, happiness as per Nyāya.

Jainism theory reflects in Leibnitz theory of monads having degrees of consciousness. And it's in accordance with Jaina metaphysics, soteriology.



5(a) Discuss the relevance of Dravya in Vaisesika ontology

(20 Marks)

Vaisesika ontology is pluralistic and accept dravya as one of the 7 padārthas.

(Don't write anything in this area)

Relevance of Dravya

- Dravya is substance wherein quality (guna) and karma or action subside. It is the locus of quality and action.

- It is a padārtha as it can be thought of, known and named as

[astitva, jñeyatva abhidheyatva padārthārtanam.]

- Substance or It dravya is required to explain creation of this universe as per



Vaisesika ontology of atomism.

- 4 atoms of earth, air, water, fire are accepted behind creation of this world by god, the efficient cause of world, taking help of material dravya.
- Other dravyas like space (dik), time (kal), manas, atma are required to explain this universe.
- Dravya is either infinite / infinitesimal or compound explaining the existence of every thing from mind, soul to inanimate objects.



ENLITE IAS

Enlightening minds. Lightening journeys

- Dravya is where guna or karma subside / ~~inhere~~.

[krīyā - gunavat samvāyikaśānanā
dravya]

Without accepting it, padārtha of guna, karma and samvāya can't be accepted.

- Nyaya also accepts Vaiśeṣika's definition of dravya and base their epistemology on it.

- Dravya theory is reflected in theory of Leucippus and Democritus as well who accept atoms as the material cause of this universe.

(Don't write anything in this area)



Thus dravya's relevance occurs in Vaisheshika's metaphysical theory of Atomism.

It is however criticized by Sankara who accept Brahman as the only reality and Jagat as mithya.

Nonetheless, Vaisheshika was the first school to propound a scientific theory behind creation of universe.

can
Such
questions
be asked



5(b) Analyse why Samkhya philosophy is so strict about treating purusa as a separate reality beyond the evolutes of prakriti (15 Marks)

(Don't write anything in this area)

Sāṅkhya, a dualistic realism philosophy accept Prakriti and Purusa in its philosophy.

Purusa - as separate reality

◦ Evolutes of Prakriti → Mahat, Buddhi Ahankāra → constitute the ātma.

◦ Purusa wrongly identifies with ātma and thinks of undergoing evolution and modification.

◦ However it exists as a separate conscious reality as

Prakriti is unconscious but inactive and it can't



be known on its own. It
requires Purusa for its
darsan → Prakṣi darśanārthan

- only a conscious entity can know prakṣi, hence Purusa exists as a separate entity on its own.
- Purusa also requires Prakṣi for its liberation → Purusa kaivalgārthan. Had it not existed separately, it would not have required Prakṣi.
- Evolution wouldn't take place if Prakṣi's sanyāvastha is not disturbed by an entity like Purusa.



Purusa leads to heterogeneous change in Prakriti's gunas leading to Vatshnyāvasthā of Prakriti.

(Don't write anything in this area)

Thus Purusa is accepted as separate from evolutes of Prakriti. It is evident in 17th Samkhya kārikā of Ishwar Kārikha who mentions Purusa as triguṇādi viparyayaṭ → beyond three gunas. Proof of Purusa

- Saṅghāt parāśhātvaṭ → compound objects presuppose a conscious entity
- Triguṇādi viparyayaṭ → beyond 3 gunas
- ādhiśthānaṭ → locus of experience, knowledge
- Purusōśhī bhoktṛbhāvaṭ → enjoying evolutes
- kāivalyaṛtham pravṛtṭeṭca → doing activities to attain liberation

Can better analysis

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5(c) Give and account of Jaina concept of space and time

(15 Marks)

Jaina concept of space and time is related to āstikāya and anāstikāya dravya

Space → Akāśa is accepted in the sense of medium of existence. Anything which exists, exists in space.

While space is not the cause but the required modality for something's existence. Just as water is there for fish to move, space exists for a thing to subsist.

Time → Kāl is the medium of temporality for change to occur in something.

Defin
Dravya



ENLITE IAS

Enlightening minds. Lightening journeys

It is the only arastikaya substance as it is devoid of extension unlike astikaya substance.

It makes past, present and future happen.

Jaina's uniqueness lies in accepting space and time as dravya or substance as according to them ~~anything~~ associated with guna, pariyaya & dravya.

- Space is of 2 types → lokakasa and alokakasa
- Time is of 2 types → Vyavaharika and paramarthika. Empirical and etc transcendental time

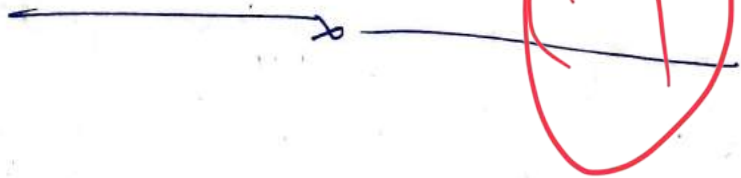
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respectively.

- Different Jivas exist in space and time and similarly material objects exist in space and time.
- Without them, things will have no locus of subsistence and existence.

Thus space and time concepts are central to Jaina metaphysics



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