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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 **PRATEEK**

Subject **TEST-1**

Module

Rollno

Date **15 June 2025**

Time:- 18:45 start
End:- 21:38 end

Checked

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(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 acceptance of perception pramana will lead to observance of causality such Induction can lead to deduction of vyapti & knowledge of inference, whereas to prove perception as a valid Pramana Inference is needed.

Perception → Inference

① In Inference we move from known & perceived hetu to unknown & unperceived Sadhya. This makes thinking possible.

For instance Jaina's ask Carvaka why do they consider Perception as Pramana they have two options -

- ① Remain silent - philosophy fails
- ② To answer using Inference.

Need more criticisms



② He uses inference in form of vyapti that "perceived knowledge is valid"

Inference Rejected

① For rejecting inference Carvaka gives following argument:-

"Pramana is that gives valid knowledge. Inference does not give valid knowledge. Hence therefore Inference is not Pramana".
doing so Cārvāka rejects own epistemology

② For establishing perception itself he uses inference. because "Perceiving" a few instance he make a generalisation. without using Nyaya vaisesika concept of Bhyyodarsana.

To save perception as pramana & thinking as means inference is required without which philosophy fails.

Can be structured better. Give arguments for disproving vyapti first

3.5



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

Samkhya give theory of Bahupuru-
shavad i.e. plurality of selves to
account for various phenomena.

(Don't
write
anything
in this
area)

Arguments Advanced

Purusa and Prakriti properties

Contrast with Adv
Vedanta

- ① If there was only one Purusha
birth & death of one would
lead to birth & death of
all.
- ② Pain & pleasure experienced by one
Purusha would be experienced by
all Purusha
- ③ Bondage & liberation of one
Purusha will lead to bondage &
liberation of all.
- ④ From our experience we know
that degree of consciousness
vary from one individual to other



this presupposes existence of multiplicity of Puruṣa.

[CRITICISM]

① Transcendental Ego or Phenomenal Ego

Saṅkhya here commit mistake of treating transcendental Puruṣa as empirical Jiva

② while proving multiplicity of Jiva, Saṅkhya end up proving multiplicity of empirical Jiva

③ Birth + death is of Matter which is an evolute of Prakṛiti, hence shall not effect Puruṣa

④ Jaina's explain variation of consciousness by using concept of Karṣṇī obstacle

Throughout Saṅkhya philosophy issue of treating transcendental ego as phenomenal ego arises which could be solved by one touch of Śaṅkara charya

Soupadika and nirupadika

Can conclude with later Saṅkhya's view

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1(c) How far the Vaisesika atomism can be treated as scientific?

(10 Marks)

Atomic theory of vaisesika shows creation of world using 4 ultimate substance (dravya) i.e. air, earth, fire & water.

Scientific Nature

- ① Through theory of nitya - paramanu - Karma - vada vaisesika lay similar concept to conservation of energy. As in this theory they say that ultimate atoms are not created / created nor destroyed.
- ② Equation of energy & mass also apply, because conservation of energy has been seen as conservation of Mass.
- ③ Gross & elemental form - like science vaisesika theory of atomism differentiate between

(Don't write anything in this area)

Need more arguments
Space and time
Inference



gross substance science equivalent of compound formed by aggregation of ultimate substance (element in science)

④ Viśesa vs Atomic Number → Viśesa can be seen as sci metaphysical variant of chemistry that help distinguish **Not relevant**

Not Scientific

① Dravya are not unified into a single cause unlike science where everything starts from big bang.

② Atomic Number help differentiate between different elements but here it is used for same ultimate substance

③ Unlike science it is not merely mechanical & materialistic but also ontological.

vaiśeṣika appreciably come close to modern science, giving an insight to complex philosophical system.

4

(Don't write anything in this area)

Need more points

Can conclude with verification theory



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

Sautrantika school following the lead of Lockean theory of representation leads to subjective idealism of Yogacara vijānavāda as Lock lead to subjective idealism of Berkeley.

Sautrantika

↳ They believe in Behaya-anumanāda where they say that external world is inferred by the copy present in our mind.

Critical view → For such inference they have to rely on Behaya-patyakā because even for inference perception is required.

Way for Idealism

(Don't write anything in this area)



Lockean theory of "I know, not what" ended up in subjective idealism. similarly Sautantrika pave way for Yogacara Vijanavada

Logical Progression

- ① from copy & representation theory to denial of non-mental entities in Vijanavada
- ② Considering mind as only reality & external world as object of mind.

Criticism of Locke by Berkeley

3.5

Critical view - early buddhist hold that different individual experience different object, also "consciousness of pot" is different from consciousness of cloth.

Sautantrika could not stay with direct perception, with representation, came idealism which culminated in empirical nihilism of Sunyavad.



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

(10 Marks)

Carvaka hold perception as the only Pramāna & consider other Pramāna as invalid. From Carvaka metaph epistemology not treating Akāśa as ontological reality is justified.

(Don't write anything in this area)

AKAŚA

↳ Carvaka reject Akāśa because it cannot be perceived given the fact that Jaina's Dik & Nyaya vaishika Ashikaya category of space are inferred & not perceived.

Logical Justification

① Different school infer Akāśa as an ontological reality to account for medium of Śabda or sound

Sound through combination of atoms

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(2) Cārvāka denies such need for Sabda to be accepted which goes in line with modern scientific view.

(3) Modern scientists are of the view that ~~the~~ special medium is not required for sound and it can traverse through medium of air, solid or liquid.

Leibnitz

Criticism → Cārvāka view though logical stand on hazy epistemological ground because he denies possibility of inference without which logic is not possible.

More points
Kantian and
Newtonian view

Cārvāka rationality of thought & agnosticism are remarkable in keeping philosophical system out of the dogmatic slumber, even though epistemology of Cārvāka can be put into question.



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)

"Avyakhiṇs" were avoided by Buddha because they would lead to epistemological + ~~metaphysical~~ pragmatism of liberation would be lost.

Early School Justice to Vision

- ① Early school remained stead fast realist keeping reality of both mental + non-mental entities
- ② Early school defined rebhikkhū + memory, Kāṇhikvada using Asthakriyavada i.e. theory of Causal efficiency which directly draws from Pratityasamutpada

(Don't write anything in this area)

Rejection of permanent self, negative liberation



- ③ Even in Nairatmyavada they stuck to Pudgala - Nairatmyavada i.e flux of ~~mental~~ non-mental entities. Unlike Dharma - Nairatmya vad of Suryavadias.

Injustice to Vision

- ① Anityavada → Ksanikavada → from theory of impermanence to Ksanikavada was as metaphysical endeavour
- ② Endeavour of Nagasena to explain soul as 5 fleeting skandhas
- ③ Draughty doctrine of Nairatmyavada & facing subsequent criticism
- ④ Not holding the principle of "Auyaktin" & engaging in metaphysical speculation.

Later Buddhists accepting permanent soul

Rebirth

4.5

Indian philosophy grew out of polemic it was, hence natural for Nagasena to Dharmakirti to Madhavacarya to defend their position.

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

(10 Marks)

(Don't write anything in this area)

fourth proposition of Jain's Saptabhingiyaya contains within itself philosophical wisdom & also key to prevention of fallacies.

Syad Avajyaktam

S is Indescribable provided that incompatible attributes cannot be attached to 's'

eg Pot is red when it being baked & becomes black when painted. what is the true colour of pot? → Any answer

our man indescribable would be duvriti. Hence it is used.

Philosophical Message

① There are complex philosophical issues which cannot

Expand saptabhingiyaya



be answered in one word or Yes or No. Therefore to prevent logical fallacies. it is a great epistemological tool.

Need keywords Durniti
Blind men and elephant

② It also helps to highlight the complexity of metaphysical reality. For instance - Shankaracharya defines Brahman as "Nehi-Nehi"

③ Even in western philosophy we see concepts beyond verbalization in Kantian Noumena & Spinozian "every determination is negation."

More focus on justification of syadvada by Jains

3.5

Criticism - Jainas are said to copy paste Catuskoti of Upanishad also they are unable to synthesize 7 partial truths into one.

Give std criticism

Jaina's Saptabhayinaya & relativism provide fertile ground for catholic & tolerant philosophy.



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

(10 Marks)

Samanyalakshana Pratyaksha in Nyaya philosophy is perception of class characteristics by perception of particular member.

(Don't write anything in this area)

Samanyalakshana

↳ It is an extraordinary perception i.e. in this cognition is by usual medium in an unknown way.

eg Fireness & Smokiness

Significance in Philosophy

① It is used by Nyaya to establish vyapthi because by seeing smoke a general character "smokiness" is inferred which is invariably



Concomitantly & unconditionally associated with fireness.

② Establishment of Negative Fact

Universals

eg cloth is not pot such statements are not possible without accepting Samanyalakshan

Abhava

③ Among steps to establish vyapti after first 4 inductive step, deductive step of Samanyalakshan is used.

4

Criticism - Carvaka rejects samanya lakshan Pratyaksh because he only perceives smoke & no universal of smokiness is established.

More criticism needed

Apohavada

Through extraordinary perception, they are also able to provide separate ontological status to Samanya hence Samanyalakshan play key role in Nyaya philosophy.



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

Through Madhyam-marga Shunyavadin deny absolute reality & absolute unreality of Empirical world.

Eternalism nihilism

(Don't write anything in this area)

Skepticism & Nihilism

Shunyavadin consider self, knowledge & knowable as one, denial of one leads to denial of all. Similarly they do not consider even perception as valid pramana.

MadhyamMarga to rescue

Shunyavadins later explain that there are two points of views

- ① Empirical point of view - From Shunyabhava i.e knowledge knower & knowable are conditional & dependent



② Transcendental point of view - Prāncābhāṅg
that is beyond verbalisation.

Explanation Using Catuskoti

- ① Thing (dharma) exist (conditionally)
- ② Thing (dharma) do not exist (unconditionally)
- ③ Things exist / do not exist
 ↓ ↓
 Conditionall unconditionally
- ④ Things neither exist nor non-exist
 → they don't non-exist
 like hare's horn or skyflower.

5

Using these Argument Śunyawādins
not only shed tag of self claimed
Skeptics & nihilists but also
on lines of Vedānta are able
to provide explanation.

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

(10 Marks)

Consciousness in Carvaka can be defined as co-catenation of elements in particular proportion leading to consciousness. ✓

(Don't write anything in this area)

Explanation of Consciousness

Carvaka use example of betel, areca nut & lime producing different material as explanation for Bhuchaitanya-avad. ✓

Contrast with nyaya

Bhuchaitanyavada

↳ According to Carvaka consciousness is nothing but combination of material atoms of air, earth, fire, water in specific proportions. ✓

Betel arecanut

Consciousness as Epiphenomenon



Not giving transcendental status to consciousness + its epistemological basis as perception draw a sharp divider from category of understanding of Kant + his concept of noumena as Cārvāka consider soul as superficial phenomenon

Arguments

- ① Consciousness without body not perceive
- ② Consciousness co-extensive with body less in child more in Adult
- ③ Death ends consciousness

Need more points
Betel arecanut

Criticism - In epilepsy + dream body lies without

consciousness.
Cārvāka theory draw parallel with western philosophy of state of consciousness without mind.

More criticism
Bhava abhaya argument

Can be better structured



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

Jaina's concept of Karma Pudgala are closely related to Jaina's soteriology as it is ~~karmic obstacle~~ that causes bondage.

(Don't write anything in this area)

Karma

Properties of karma
- unperceivable

In Jainas philosophy Karma are divided into two types
Ghatiya Karma & Aghatiya Karma

① Ghatiya Karma - these are soul harming karmas & further divided into 4 parts.

- ① Mohaniya (deluding)
- ② Jnanavaraniya (Knowledge obstructing)
- ③ Ayatahah (good deed obstructing)
- ④ Daršana (faith obstructing)

② Aghatiya Karma : These attack body of individual



There are also of 4 types :-

- ① Ayu (Age related)
- ② Nama (body related)
- ③ Gotra (status related)
- ④ Vedaniya (pleasure + pain)

Karma & Jiva

↳ Jiva in Jaina philosophy is defined as extended conscious substance.

① Original form of Jiva → Originally

Jiva is Anant chaturteya i.e

- (a) infinite power
- (b) " bliss
- (c) " knowledge
- (d) " faith

but due to karmic obstacles
consciousness of Jiva is blurred.

Bondage → Bondage is caused
due to ignorance of
Jiva starts associating



with body + sense.
types of bondages

- There are two
- ① Dravya-bandha → actual association of soul + body
 - ② Bhavya-bandha → association due to bad disposition.

(Don't write anything in this area)

Procurers of Bondage

- ① Kasaya's → are passion causing bondage. They are sticky in nature. They are Krodh, Mana, Maya, Lobh.
- ② Under these passions when Jiva acts these Kasaya's sticky in nature attract Karma pudgala which stick to soul + body.
- ③ Like a glass door is blurred due to dust similarly the consciousness of Jiva also gets blurred. + stock of merit + Demerit Adrista accumulator.



Liberation

- ① Asrava is the flow of karmic particles towards Jiva.
- ② Samivara is stopping the karmic flow.
- ③ Nirjara is removing the stuck karmic particle.

Path

① Trisatva which includes

- ① Right knowledge
- ② Right faith
- ③ Right conduct

② Panchamahavrat → Asteya, Aparaigraha, Brahmacharya, Satya, Ahimsa

Contrast with samkhya

Following the path the soul realizes its true nature of Anantachaturtkeya

& attain Kaivalyajnana which is absolute apprehension without media. And when

Ghatiya Karma removed person gets Sayogi & Aghatiya Karma removed person becomes Ayogi.



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

(15 Marks)

Padartha literally means "meaning of word". Samavaya is expressible in words of object of knowledge hence is considered Padartha by Nyaya vaishesika.

(Don't write anything in this area)

Samavaya → Samāvaya is given independent ontological status to provide for relation between.

- ① Guna & Substance
- ② Karma & Substance
- ③ Universal & Particular
- ④ Viśesa & Substance.

Give e.g.

of relations There are two types

- ① Samavaya
- ② Samyog.

Definition → Samāvāya is eternal, imparable



unconditional relation between two entities ~~i.e.~~ it is Ayatsiddha.

Samyog is Ayatsiddha i.e. accidental relation.

for eg Book is on table is Samyog where Roundness of circle is Samavaya.

Logical Grounds

- 1) Gunas inhere in substance & without which they do not exist. Hence two delineate the relation between Guna & substance Samavaya is necessary.
- 2) Karma & substance → Karma inheres in compound substance it is devoid of Qualities but is immediate cause of conjunction (Samyog) & disjunction (vibhaga)

this relation between substance & Karma is caused by Sāmāvaya

③ Viśeṣa of substance - Viśeṣa is used to differentiate two ultimate substance of same type & viśeṣa & substance relation is drawn by samavaya

④ Universal & particular
Universal like plato ideas have independent existence in transcendental world & they inhere in particular via samavaya relation.

Criticism - ① Acc to Śāṅkaracharya giving separate ontological status to samavaya + not Sanyog is contradiction

② To establish relation between samvaya & Karma & samvaya + substance will need more samvaya hence fallacy of infinite regress.

Ramapureja tries to solve this logical problem by his Aprihata siddhi

(Don't write anything in this area)

Tadatmya

Need more criticism
Locus of samavaya

Diagram

8.5



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

Puruṣa in Samkhyarika is defined as "Naistanyaguna" & (Nityamukta) → i.e. beyond bondage & liberation.

Puruṣa → Puruṣa in Samkhya philosophy is described as conscious, prime witness, beyond space & time, eternal, inactive. Nityamukta & Naistanyaguna.

Above statement highlights "Nityamukta" aspect of Samkhya philosophy.

Nityamukta → This is logical inference drawn from nature of Puruṣa.

Puruṣa is considered beyond bondage & liberation.

Darshanartham



Consistency of statement

Though Samkhya consider it Nityamukta but still it falls prey to bondage in his philosophy.

Cause of Bondage

Puruśa starts identifying himself with Sampadik puruśa i.e. reflected Puruśa in Mahat. Due to which it starts associating itself ~~with~~ with body & senses

How to get liberated

→ liberation can only be done by antithesis of what caused ignorance, i.e. knowledge.

Vivek jnana alone can provide discriminative knowledge by which Puruśa realise its true nature & ~~get~~ liberated.

(Don't write anything in this area)

3 types of sufferings

More keywords
Jivanmukti
videhamukti
Jnanamarga



Critical Estimate

① Puruṣa is beyond 3 guṇas & beyond bondage? How he gets bonded.

Polemic - Due to Association with Prāṇi

Need more criticism

② But Prāṇi is conscious, will not move & Puruṣa inactive cannot

Vedanta on Jivamukti

~~Polemic~~ - There is semblance of contact saṃyogbhava due to which it reflects itself in Mahat

③ But mahat evolute of Prāṇi also if reflection in Prāṇi always. vishamawastha.

7

Sāṅkhya philosophy in Puruṣa vicāra gets in problem due to non-discrimination between transcendental ego & phenomenal ego. Also I like 'Bhag Sankara' they accept vivastvada instead of Parimānavada much problem will be solved.



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)

Doctrine of Annata or Nairatmyavada is a logical abhinava of K Sanikvada which causes various philosophical problems.

Problems Associated

- (i) Problem of Memory
- (ii) Problem of Rebirth ✓
- (iii) Problem of Karma
- (iv) Problem of Nihilism

(i) Problem of memory

Due to absence of Nature of Identity i.e. consciousness a stream of state of mind makes it difficult to state problem of memory. As idealation, imagination & memory cannot be



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explained by no-soul.

Also Unity of Consciousness is necessary to coordinate experience

Solution by buddhism

Memory is explained by Prabhya-samipatpada.

That is when there is memory of part within itself it has potentiality or Causal efficiency

i.e. ~~through~~ Astha Kriyavada memory of past reach present & then in future both memory of present of future

(ii) Problem of Rebirth

↳ This problem is not also explained through transmigration.

Problem is when there is no underlying substratum then rebirth of what?

Solution → Buddha accounts for this problem in similar manner.

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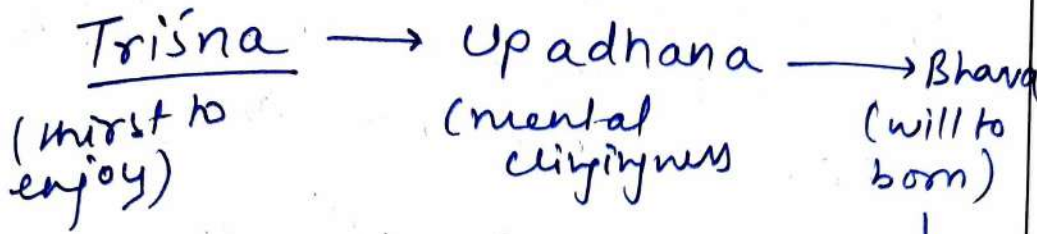
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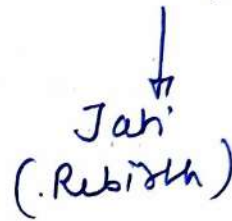
We use theory of 12 nidanas +
Ashtkriyavada. in following manner

(Don't write anything in this area)



Here each niddana had within itself

causal efficiency to cause next movement & hence this bhava lead to rebirth.



iii) Problem of Karma

a) King Menander ask Nagasena if soul is transient impermanent who acts & who reaps

b) Jaina also pose problem of Karmasa & Akrtiyabhaygana. where above problem reintroduced.

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Solution → samskara or disposition which are karmic disposition are also transferred through Pratityasamutpada into initial consciousness of embryo

samskara → vijana
(having efficiency) (initial consciousness)

(iv) Problem of Nihilism → Denial of self will lead to solipsism, nihilism & thus if no self there is no point

Solution - By introducing vyavaharik sat + paramarshik Sat + Sunyabhava + Prachin bhava buddha solves this problem

Doctrine of Naidatmyavada is cause of problem even after Nagasena defined it as having & fleeting skandhas problem of its substratum remained.

13.5

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

Prakriti has a teleological purpose of darshanatham, whereas Purusa has soteriological purpose of Kaivalyartham.

Prakriti → defined as Tadd, Shakti, Pradhana & Avyakta i.e. unintelligent, active, first cause & unmanifested. & constituent of Sattva, Rajas, & Tamas.

Purusha → Nitya mukta, conscious, eternal, beyond space & time, Naistany aguna.

Relationship between two

① Accidental Association (Gunaakshodha)

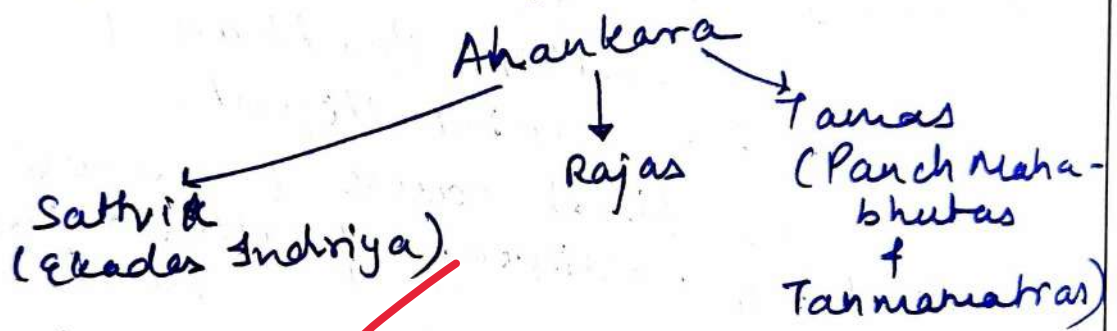
In true nature Prakriti is in sanyavastha & there is balance of 3 Gunas but due to

(Don't write anything in this area)



accidental association. Prakriti is disturbed & Vishamwastha is reached, process is called (Sarga) - Creation.

② 24 evolutes of Prakriti → evolve first into intellect (mahat)



③ ~~Mahat~~ Evolution so that fruits of Prakriti are enjoyed & dynamism of Prakriti will help in Kaivaly arham of Purusa.

Problem in Relationship

- ① Both mutually exclusive & completely opposite why would they come in contact.
- ② Analogy of blind & lame &

Need more criticism



cow + calf unable to solve problem
as mere both entities are conscious
& not material & mental

Sankar - Sarikhya Polemic

① How reflection of Purusa in Mahat?

Sarikhya semblance of contact
Sanyog bhasa no actual contact
between Prakriti + Purusa

② Mahat evolute of Prakriti,
before evolution, how come
contact.

Sarikhya → contact in lieu of
reflection between
Purusa directly in Prakriti

③ Always Vishamvasta never
freedom from cycle of birth-
rebirth

Here we see that
Sarikhya are facing the same
problem faced by Descartes
in synthesizing uncompromising
dualism of mind & body.

(Don't
write
anything
in this
area)

9.5

Descartes
uncompromising
dualism

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4(c) Critically examine Jaina theory of self

(15 Marks)

Jaina's define self as extended conscious substance where consciousness is Guna & desire & Kasayas are ~~pariyaya~~.

Jaina's theory of self

Essential Quality of self of Jainas is considered consciousness.

1) True Nature → In true nature self of Jaina is Anantachaturteya - infinite bliss
" power
" faith
" knowledge

2) Manyness → Since Jainas are realistic & relativistic pluralists they believe in Anekantavada or manyness of reality hence they also believe in manyness of spiritual



entities.

3) Differentiation between self :-

Though self of Jainas are qualitatively alike but they differ quantitatively due to degree of consciousness.

(Don't write anything in this area)

4) Cause of difference + Karmic obstacles

blur the true nature of self due to ignorance + due to which soul body associate itself with senses + body.

Coextensive with body
elephant in a room

Self & soteriology

Kaivalyajnana through triratna + Panchamahavratu can lead to liberation.

Expand by first stopping Asrava & then Nirjana or removal of karmic particles, thereafter self is liberated + go to Siddhashila

Triratna

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Critical Estimate

(i) Problem of Manyness → Transcendental unity of consciousness leads to synthesis of experience + consistent philosophy

(ii) Absolute without Relative → Kaivalyajnana
concept is brought but no attempt is made to reconcile or explore it.

(iii) Identity plus difference → Though Jainas started their philosophy of self with identity in difference but ended with ~~end~~ identity plus difference

(iv) No Viśesa → No separate ontological status to viśesa like Nyaya vaisheṣika to differentiate between self.

Theory of self can be more consistent by following path of Sankara & Madhva charya by bridging dichotomy of transcendental & empirical.



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

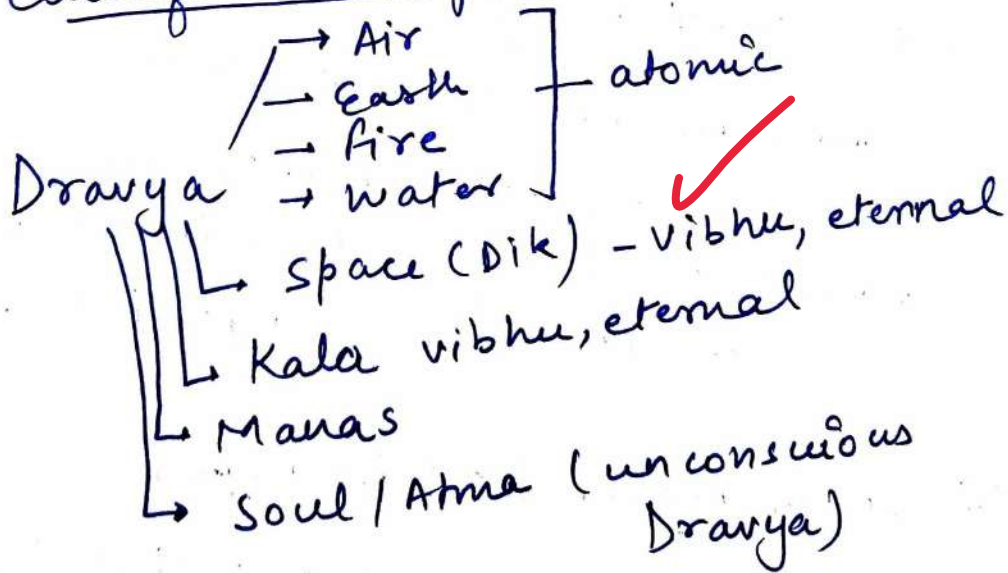
(20 Marks)

Due to concept of Dravya & its separate ontological status, Vaisesika philosophy is considered realistic pluralism which logically leads to atomic theory.

(Don't write anything in this area)

Dravya → separate category of reality in which Karma & Guna inheres.

Classification of Dravya -





Relevance of Dravya

(i) Nature of Indity → Dravya as substratum of Gunas, provide a clear distinction between substratum & qualities. which makes them realists.

(ii) Atomic theory of Vaisesika →

In Atomic theory of Vaisesika, Vaisesika provides for creation by combination of ultimate atomic substance of earth, fire, water & air, without concept of dravya. Atomic theory could have not been possible.

Nityaparamanukaryavad

(iii) Soteriology of Vaisesika →

Interestingly in Soteriology Vaisesika theory,



Soul or atman is considered unconscious dravya + bliss, knowledge, power are considered its accidental attributes.

(Don't write anything in this area)

a) For defining liberation →

Since they consider consciousness as -ve attribute therefore they provide liberation in a -ve connotation i.e without bliss activity true nature.

b) For defining as substratum of Karma

Since Karma inheres in substance by giving self the status of unconscious dravya + using samavaya

as relation vaisesika have made a remarkable attempt to escape mind-body problem. though merits are debatable.

The theory of Dravya is not without its own problem.



Critical Estimate

- (i) Inconsistent → Reality is one where all dualism, contradictions are synthesised but they didn't attempt to synthesise the dravya of 9 categories into one.
- (ii) Following above line they do not even attempt to synthesise six padartha into one category.
- (iii) Unconscious Dravya → In this vais'esika are confused between empirical bliss, knowledge, power & transcendental, counterpart.
vais'esika philosophy is glaring example of scientific temper of ancient philosopher, but little care at synthesis would have made system consistent. Even an attempt @ dualism would have sufficed.



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)

In Samkhya philosophy Purusa and Prakriti are strictly given separate ontological status despite issue of dualistic inconsistencies.

Properties of purusa and Prakriti

Probable Reasons

- ① Logical reason
Teleological reason → Since everything in empirical world is for some purpose. ^{chair} Table for sitting similarly evolutes of Sattva, Tamas + Rajas require someone else other than themselves to enjoy the fruit.
- ② Teleological reason → Since everything has purpose ∴ Evolution of Prakriti too should have some purpose therefore its purpose is darshana.



to help Puruṣa attain Kaivalyartham

③ Synthetic Transcendental Unity

Since Sāṃkhya define Prakṛti as Tadd, Avyaktam, Ever active (Shakti) an intelligent conscious prime witness is required.

without synthetic transcendental unity of selves coordination of experience is not possible.

④ Ethical Reason → Since there is activity in this world there is act done.

which lead to pleasure & pain

Prakṛti being unintelligent cannot be experienced of pleasure & pain, hence separate ontological status has been provided to Puruṣa



⑤ Mystical Religious Reason:-

Sankhya are atheistic but still orthodox & they have to account for Vedāic soteriology of bondage & liberation, hence to provide for locus of Kairalyartham Purusha as separate entity has been accepted.

(Don't write anything in this area)

Critical Appraisal ① Sankhya dualism faces mind-body dualism problem of Descartes.

Satkatyavad Evolution

② They are unable to successfully defend Sankaracharya's refutation.

Need more criticisms

Overall Sankhya philosophy though inconsistent but through reflection in Mahat & concept of Saupadik Purusha paved way for Mayavada of Sankaracharya.

7.5

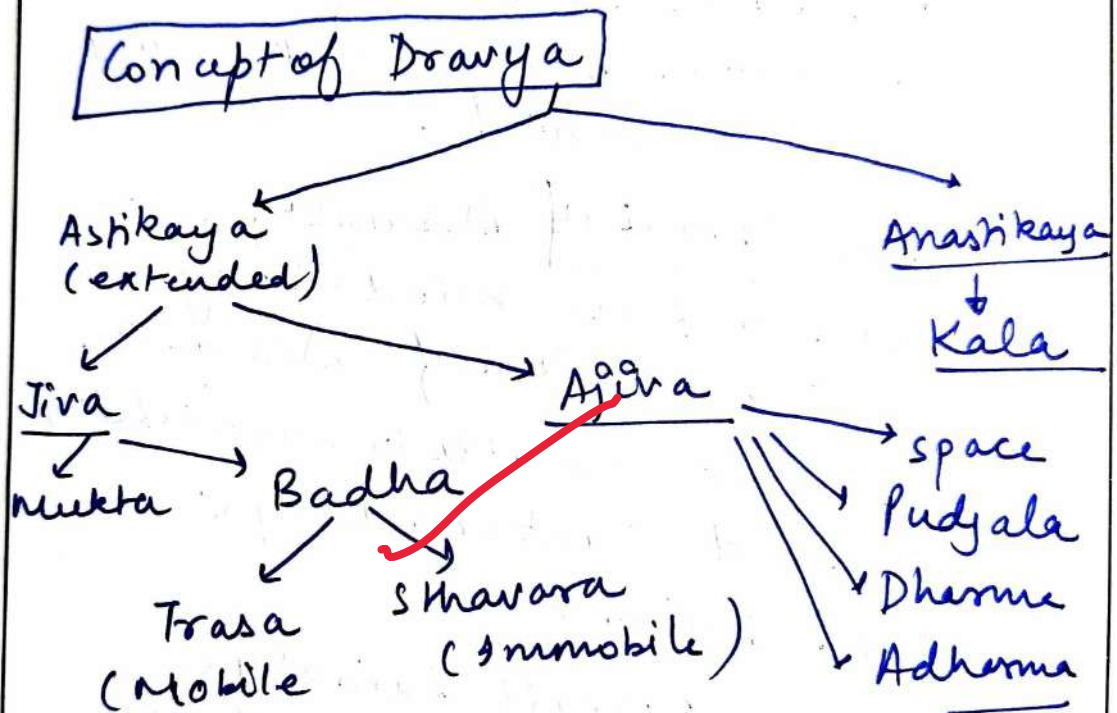


5(c) Give and account of Jaina concept of space and time

(15 Marks)

Jainas know of dravya provide separate ontological status to space (as astikaya extended) & Kala (Anastikaya)

(Don't write anything in this area)



Concept of Space

↳ space is astikaya i.e. extended, all pervading (vibhu) & indivisible though for sake of convenience divisions are made. It's knowledge is through inference

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Division of Space

- ① Lokakasa
- ② Alokakasa

① Lokakasa → Where everything exists. Also the condition for motion (Dharma) & condition of rest (Adharma) are also present here. Hence movement is possible here.

② Alokakasa → It is complete abyss & nothing exist here. Due to absence of Dharma adharma, movement is not possible here.

Cat on mat
Extension

Concept of Time →

It is the only unextended dravya in Jain's philosophy. It is also eternal (parmarthik) & indivisible.

(Don't write anything in this area)



Division of time

Types of Time

Kala has been divided into two
Paromarmik Kal (Transcendental)
& Vyavaharik Kal (empirical)

① Paromarmik Kal → It is beginning
beginners
because it is not produced.

Vivartana (continuity) is essential
feature of Kal since it is indivi-
sible

② Vyavaharik Kal → It is produced
& therefore
can be divided ✓ it is empirical
in nature

Also Jaina try to produce
wheel picture of time in which
there avasparini's descending where
virtue decrease & ascending
where virtue increase.

Concept of Dravya of Jainas
are in line with their realistic
& relativistic pluralism.

(Don't
write
anything
in this
area)

Kantian view
Criticism by Leibnitz
and modern science

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