



ENLITE IAS

Enlightening minds. Lightening journeys

MAINS TEST SERIES 2025

INDIAN PHILOSOPHY I

TEST-1

QuestionPaperSpecificInstructions

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

Paras Mistry

Rollno

Subject

Date

Module



FEEDBACK

Good attempt.

**Work on question specific remarks and
keep practising in Q&A format.**

Do not
write
anything
on the
margin

- 1) a Charvaka founded by Ajith Keohambalin is a materialistic and hedonistic school that believes perception as the only pramana.

Rejection of validity of inference

- 1) Inference is mere leap in the dark and based on 'vyapti'
- 2) 'Vyapti' - the universal, concomitant relation between 'hetu' and 'sadhya' cannot be established through perception and is an illicit generalization - a mere 'psychological necessity' like 'Hume' maintained. eg: Smoke and fire not necessarily related

Implied acceptance of inference

- 1) Jainas argue that based on inference, Charvaka denies existence of god and afterlife

eg :: All things unperceived don't
exist

- God, soul, etc are unperceived
- Therefore, they don't exist

2) Buddhists argue that words
and meanings of opponents'
arguments are injured by
Charvaka and not perceived.

3) To refuse inference is to
refuse to think and discuss

Implied contradiction is
acceptance of perception as
the only pramana

1) Charvaka argues that
'perception being limited' cannot
observe all instances of fire
and smoke to establish vyapti

2) This shows 'faliability'
and 'limited' value of
perception

3) He also argues that perception
is erroneous. (rope as snake)

Accordingly, knowledge is based
on perception and conception both

5.5

b) Sankhya based on 'sankhya-
Karika' of Ishwankrishna believes
in metaphysical dualism -
Prakriti (matter) and Purush
(Consciousness). Their nature - one line

Plurality of selves - Purush
Bahutra

- 1) There are many selves
each having own sense organs
and motor organs
- 2) Had there been one self,
birth of one would be birth
of all and death of one would
be death of all.
- 3) Bondage and liberation of
all selves are differently
experienced.
- 4) Nature of selves is different-
depending on predominance
of particular guna.

eg: Sattva → virtue, goodness

5) Believes in qualitative monism
and quantitative pluralism
like 'monads of Leibniz'

Critique

According to 'Prof L. Sharma',
Sankhya compares empirical
selves with pure self. Arguments
given by Sankhya to prove
spiritualistic pluralism are
proving phenomenal jivas and
not transcendental purush.

'Ishvara. Krishna' says that
self is not born, neither
bound, neither liberated and
only 'ego' - product of Prakriti
undergoes change. The
transcendental purush cannot
be split into many selves.
If bondage is real, then
liberation of selves becomes
impossible.

Sankhya reduces all material
objects to one 'Prakriti'. Similarly
all phenomenal selves be reduced
to one 'Purush' that is transcendental
to avoid contradiction

5.5

- 1) Vaisheshika based on Janad's
'vaisheshikasutra' believes in
'ontological' material substance
- the paramanu atoms as
'material cause' of universe

Scientific aspect of paramanuvad

- 1) They are simple, eternal,
and material-believed by
science too.
- 2) They are spherical as held
by science.
- 3) They are material cause
(upadana) of gross objects.
Science too agrees with
atoms being building blocks..
- 4) They cannot be perceived
but are inferred from
qualities. Science too accepts
them based on inference.
Greek atomists to believed
in atoms being simple, eternal
and material.

Non-scientific aspect

- 1) Atoms are inactive but science believes there is intrinsic motion.
- 2) Atoms are given motion to combine by God (Ayojanat)
- 3) Atoms of fire, earth, etc have qualities like sight, smell, etc but science doesn't believe in this.
- 4) Combination leading to creation is teleological :- for souls to reap fruits. Science believes creation is mechanical and accidental.
- 5) Each atom has pecularity. Science holds different view.

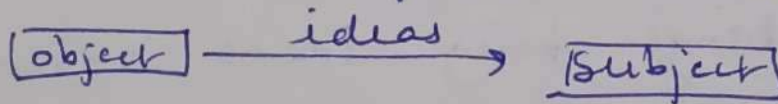
'Greek atomism' believes atoms to be dynamic and evolution being mechanical which is more close Scientific

Vaisheshika is a philosophy that believes in 'spiritualism' too and not merely 'atomism'. The purpose is to achieve 'Tattvagyan'

d) Sautantrika school is a sub-sect under Sarvastivada that believes in existence of all dhammas.

Sautantrika - link between realism and idealism

1) Believes in representative realism like Locke. Ideas produced from things in themselves represent them



2) 'Epistemological dualism'; we get knowledge of ideas alone and object is unknown.

3) ~~Represent~~ 'Bahyaanumeyavad': We get knowledge of objects through 'inference' as objects are not directly perceived.

This is in contrast with 'vaibhashakas' who believe in 'naive realism' and 'presentationalism'

Leading to Vijñānāda

1) Vijñānāda believes consciousness alone to be true and objects are merely 'ideas' (as Berkeley believed)

2) As we cannot posit independent existence of objects outside consciousness the whole world is 'ideal' - "Sarvam buddhi-maya jagatah"

3) Things being ideas appear 'as if' external but they do not fall outside consciousness

4) However, such 'subjective idealism' is actually 'svatantra-vijñānāda' while 'Vijñānāda' of Asanga believes the ~~whole~~ whole world to be manifestation of universal consciousness - 'Alayavijñāna' and not individual consciousness

Thus, Sautāntika influenced Vijñānāda.

Can make this concise and add criticisms - for inference it should be perceived atleast once, dharmas, momentariness

4.5

e) Charvaka is materialistic
and positivistic school by Ajith
Kushambalin and believes
that only that which is
perceived is in existence.

Logical justification of reputation of Akasha

- 1) Akasha is non-perceivable
by rule of Presence in
presence and absence in
absence.
- 2) Nyaya believes akash to
be a 'dravya' known through
quality (guna) of sound.
Here inference is used
whereas 'dravya - akash'
becomes 'abstraction' (I know
not what - Locke)
- 3) Charvaka argues inference
is invalid source of knowledge
and doesn't agree with
Nyaya's argument

4) Sound is produced by movement of air particles and is perceived.

Hence, Akasha stands refuted.

While this seems logical but Charvaka takes "help of inference" to refute akash.

- All that is not perceived does not exist.
- Akash is not perceived
- Hence, it does not exist

This is against his epistemology

Also akash for Jainism is space - the 'principle of accommodation' and is logically a pre-requisite for objects to exist.

Akasha as an 'ontological substance' cannot be refuted through perception and needs inference. While akash as space is a priori as Kant stated - a priori percept.

2(a)

Buddha majerly focused on practical aspects of life to 'end suffering' through moral teachings and advocating 'Madhyam-marg'.

Buddha - ethical teacher and not a metaphysician

- 1) Gave 4 noble truths - dukkha, samudaya, nirodha, marga to present harsh reality of suffering and ways to reduce it.
- 2) Explained 'Prihatyasamutpada' (PSP) as causal theory of dependence leading to impermanence of life and soul.
Anityavada
- 3) Gave 'Ashtangmarg' to cultivate virtues and achieve liberation through knowledge.
However with the splits and formation of sects, various

Schools of thought - having own metaphysics and hair-splitting arguments emerged.

- 1) Sautantrika : Believed in Sutras and argued that objects are injured (anumeya vada)
Accepted 43 dharmas
- 2) Vaibhasaka : Believed in 'abhidharma' and naive realism.
Accepted 75 dharmas
- 3) Vijnanvade : Believed consciousness as only reality - Alaya - 'never changing' storehouse. Later 'svatantra - vijnanvade' reduced Alaya to changing stream.
- 4) Madhyamik - Shunyavade : New metaphysics of emptiness and 'implied absolutism' like 'Advaita', Buddhist schools condemned them as 'nihilists'

The varying interpretation of buddha's PSP, no-soul, Kshanikvade led to shadowing of 'practical aspects'. Instead of removing 'poisonous arrow', all began 'speculating about origin'

Instead could mention liberation and rebirth of early school - question on early school

2(b)

Jaina epistemology of Syadvade - relativity of knowledge states that complex reality (ananta-dharmakam vastu) can be explained relatively from various view points.

Give the 7 judgements in a box

Syadavakhyam

- It is one of the judgements from 'saptabhaji niaye'
- states that 'relatively, a thing is indescribable' like 'anirvachaniyata' is 'shunyavada'
- This judgement is made when actual nature of a thing cannot be precisely determined.

eg: The third gender cannot be described as either a male or a female.

Just like 'A dream' declare world to be neither absolutely real nor absolutely unreal and hence indescribable.

- This judgement helps jainas to reconcile contradictory viewpoints along with other judgements.

eg: Syadastinasti avaktavyam

Here relatively a thing cannot be described as either being existent or non-existent and hence is indescribable.

eg: Mirage in a desert is true as far as it goes and not absolutely unreal because it 'appears'.

Critique

- Seven forms of judgement are scattered with no 'synthetic unity' and suffers from 'absolute relativity'.

The relative judgements need a binding thread → an absolute reality - Parmarth to give them meaning.

(C) Nyaya school of logical realism based on 'Nyaysutra' of Gautama holds 'samanya-lakshana pratyaksha' as 'alaukika (extra-ordinary) perception.

Samanyalakshana - pratyaksha

1) It is perception of universal class essence that resides in many particulars
"Nityam ekam anekanyatam"

2) 'Cowness' is perceived in many different cows as a 'universal' similar to 'Platonic idea'.

Significance

1) Helps get 'knowledge of universals' - 'samanye' is an ontological category, for achieving 'tattvgyan'

2) ~~Help~~ Helps in establishing 'vyapti' - a universal, concomitant relationship between 'hetu' and 'sadhya'

eg: 'When there is smoke, there is fire' - we perceive smokiness as universally associated with fireness

Negative judgements

3) Helps in establishing knowledge of 'samavaya' - inherence - a category.

eg: When we perceive 'jar' we perceive 'jariness too - as inhering. (samyukta samavaya)

Critique

1) Charvakas → perception does not establish samanya, hence samanyalakshana pratyaksha is rejected

Buddhists

2) Medantins → samanya isn't distinctly perceived but resides in particulars only

'universal' is more conceptual than perceptual. Logically 'samanyalakshana pratyaksha' is like a category of (Kant).

(d)

Buddha advocated 'Middle-path' to lead a practical life but its philosophical implications vary according to 'Shunyavad' of 'Nagarjuna'

Middle path in Shunyavad

1) Means 'Pratityasamutpade' - 'no origination'. This is mean between 'satkaryavad' and 'asatkaryavad' according to 'Mulmadhyamkarika'

Rg: If effect pre-exists in cause, it needs no production and if it does not, then it cannot be produced. Hence causality is appearance

2) Means mean between 'Shashwaktvad' (eternalism) and 'uchchedavad' (nihilism)

Rg: If there is something eternal change cannot be explained, and if there is absolutely nothing, it cannot even appear

Hence, everything is relative

3) Means reality is
'Chatuskoti - vinirmukha' -
beyond categories of intellect.

eg: World is neither real,
nor unreal, nor both,
nor neither and hence
indescribable.

4) Means 'sey' is neither
identical nor different from
skandhas and merely an
illusion.

5) Nirvana and samsara
are not two real stages
unlike 'Mihyanas' believe.

Suffering is samsara and
cessation of suffering is
Nirvana both are one in
'Shunye'

Shunye - is the middle path
and shows emptiness of all
phenomena, thus teaching us
everything is relative and
conditioned and we should
avoid extreme viewpoints

Explain 2 levels
of reality and
catushkoti

(e) Charvaka is a materialistic school and believes perception to be the only reality thus rejecting 'soul' as a conscious substance.

Consciousness is an epiphenomena

Bhutatvaivadyaya

Consciousness originates from elements of fire, earth, water and air when combined in certain proportion. 'Matter secretly mind' like 'live secretly ble'

Betel leaf example

Dehatvaivadyaya

Soul is a living body and consciousness is a property of body. It cannot be perceived apart from body. It vanishes on death of body. We identify ourselves based on properties of body eg: 'I am fat'

Critique

- 1) Self-contradictory as Charvaka
'infers' non-existence of
consciousness without body
(against positivism)
- 2) Consciousness cannot be
perceived in elements nor
during ~~secretion~~ secretion
- 3) Existence cannot come out
of non-existence - similarly
consciousness cannot come
out of non-conscious matter.
- 4) Co-existence is not causation
- we cannot see in absence
of sunlight but that doesn't
become cause of sight.
- 5) conscious self is subject
and not an object. It is
self-proved witness - Atman
according to Sankara
- 6) Consciousness persists in
3 stages - dreaming, waking,
deep sleep - shows it is
not merely physical.
Even trans accepted 'self' as
a priori postulate and 'hard
problem of consciousness' too
challenges Charvaka's view.

3(a)

Jainism is realistic and relativistic pluralism. It believes that 'karma' is binding link of soul to body and liberation needs separation of soul by destroying karmas.

Karma and types

Karma are finest particles of matter that bound a soul due to bad disposition and ignorance.

★ Ghahiya karmas

These are destructive karmas and 'ideal'.

1) Inana-carniya

It obstructs soul's knowledge of self and world. Makes knowledge limited and dim. Leads to samsaya (doubt) and vipraya (error).

2) Darashanavarana

Obstrues clear perception
and affects clairvoyance
and view of world.

3) Mohaniya

Causes delusion and attachment
to body, material objects
and desires

4) Antaraya

obstrues the good actions
of soul like generous deeds,
penance, good speech, etc

★ Aghatiya

They are non destructive but
the effects of ghatiya
Karmas. They are 'material'

1) Nama

Decides the name,
form of body, features, birth
etc of person eg: Godly,
beastly, humanly.

- 2) Gotra : Decides family in which one would be born
eg : Mahaveera in Jatri Jnatika Clan
- 3) Ayuh : Decides the life span of person
- 4) Vedaniya : Decides pleasure, pain to be experienced
eg : like Prarabdh

Significance in soteriology

- 1) Knowledge of these karmas through 'samyak Jnana' helps get rid of them.
- 2) They explain the 'Bhava and dravya' bandha (bondage) due to inflow of sticky substances — anger, greed, etc
"kasaya yogah bandha karanam"

- 3) Through 'Samyak darshana' -
right faith and 'Samyak
charitra' - right conduct
one can get rid of karmas
- 4) Observing 'panchamahavratas
and 'penance' helps in
stoppage of karmic matter
inflow called as 'Samvara'
and destruction of existing
karma - 'Nirjara'

Soteriological dualism

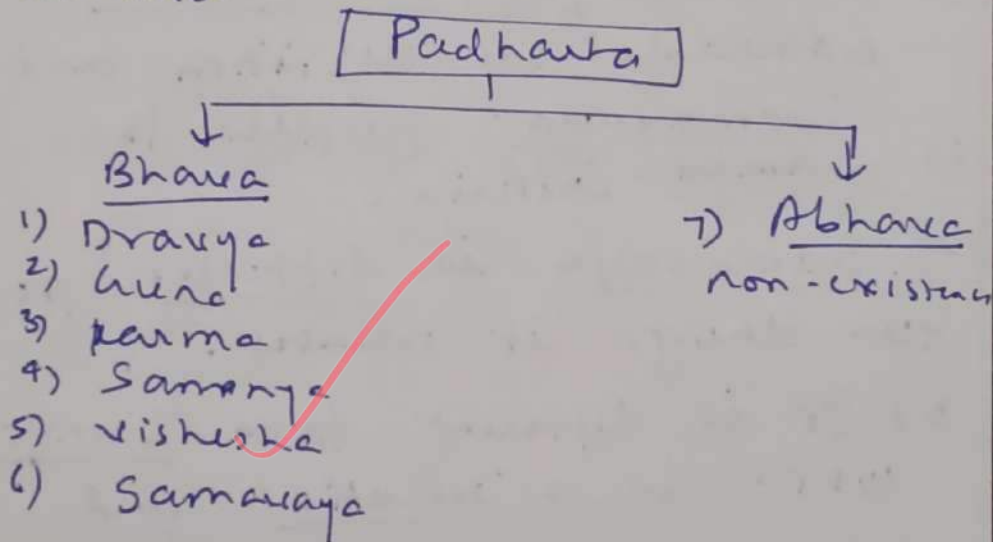
On separation of soul
from matter, soul retains
ananta - chakustaya (knowledge,
faith, power) and becomes
kevaljnani residing in
Siddhasthala!

The concept of 'karma' is
a moral postulate in Jainism,
Hinduism and Buddhism
that inspire us to do good
deeds for human - well-being

(b)

vaisheshika's ontological categories - Padhanta provides tattavagies necessary for liberation.

There are 7 padarthas divided into Bhava and abhava



Samavaya

It is called inherence and is a separate category. It is eternal, inseparable relation between two things: [It is "ayutsiddha"]

Example

'Prashastapade' calls it as a relation between container and contained and kanada as a relation of 'cause-effect'

Logical grounds

~~sama~~

- 1) Padartha is 'knowable and nameable' by definition and 'Samanaya' fulfills the ~~sama~~ criteria.
 - 2) Samanaya is different from two things it relates.
 - 3) It is different from 'samuyog' which is a 'relation' and temporary. eg: book on table
 - 4) Samanaya helps explain eternal, inseparable relation between
 - cause-effect
 - substance - quality
 - substance - action
 - universal - particular
- eg: Soul having quality of consciousness - substance and quality

Expand on this

Inconsistencies

- 1) Shankara argues samyog and samavaya both are types of relations.
- 2) If samavaya is different from things it relates, it would need another samavaya and so on leading to ad infinitum.
- 3) If it is not different, then it cannot reside in either of them nor in both as it would become confined to one or divided.
- 4) Inseparable relation is not justified as substance can remain without qualities
eg: qualityless soul.
- 5) Ramanuja criticizes it for leading to regress and maintains aprathaksiddhi relation.

Thus samavaya cannot be logically sustained. Vedantins assert 'tadatmya' relation.

6.5

(c)

Sankhyakarika of Ishwar-Krishna maintains that the Purush (self) is inactive, consciousness, and beyond bondage and liberation.

Bondage in Sankhya

One liners- nature of Prakriti and purusa, analogies

Purush is not actually bound

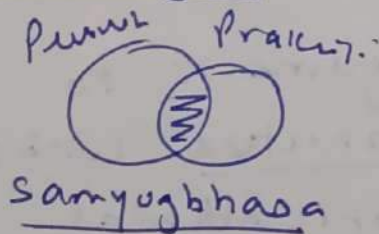
1) The Purush because of its reflection in Prakriti due to semblance of contact (samyogbhasa) appears to be bound.

2) The unchanging, eternal, unborn self appears to be changing, born and suffering from 3 types of pain

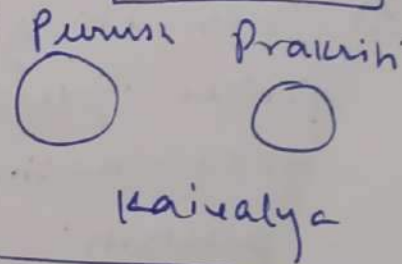
- Adibhauhic
- Adhyatmik
- Adidanic.

- 3) The phenomenal self (sapadhik) has an 'end' of 'bhoga and 'apavarge' (enjoyment and liberation)
- 4) The 'sapadhik purush' - a producer of prakriti suffers and enjoys.
- 5) Through knowledge of 'self and not self' - vivekjanana liberation is achieved.

Bondage



Liberation



"Purush is not liberated"

When the real transcendental self does not get bound, nor suffer, there is no question of liberation like Andropada in Mandukya - Karika maintains

"Na nirrodho, na chottpatti.....
.....ityesha paramarthatah.
 - There is no seeker, no one
in bondage..... Highest
truth"

Critique

Sankhya's uncompromising
dualism and conflating of
terms makes it inconsistent

- ① First it states, there is actual contact for servicing mutual ends of Darshana and Kaivalya
- ② Then it gives arguments to prove 'purush bahutva' which goes against 'transcendental purush'
- ③ Then it states semblance of contact and 'parimamvad' which is contradictory.
(It would be vivarta)

Prof C. Sharma states that Sankhya should reduce all jivas to one self and then combine purush - prakriti as 2 aspects of one reality

4 (a)

Buddhism believes in 'no-self' i.e. no permanent spiritual substance but a changing self as an aggregate of '5 skandhas'

Include key terms - pratityasamutpada, nairatmyavada

Buddhist self

It is merely aggregate of 5 fleeting ideas and matter having a name. This is similar to "Hume's" explanation for self

Self includes rupa (matter), vedana (feeling), sangya (perception), vighyan (consciousness) and sanskara (disposition)

Philosophical problems and solutions by Buddhists

1) Problem of 'personal identity'

How is recognition and self identity maintained?

The fleeting ideas transfer content to

Better to write in
para. Avoid too
much empty
space

2) Problem of 'Karmic responsibility'

One idea
performs action
and other
bears consequences
This throws
law of karma
ouboard.

Successing link
and continuity is
maintained.

Rapidity of
Succession gives
semblance of
identity (santan-
vada)

eg: A flame is
aggregate of many
flames

There is no
bearer or doer.

The ideas
perform action
and transfer
content to
Successing link
which bears
consequences.

'Doership' and
identity is
fiction.

3) Rebirth - How is rebirth possible without self?

Difficult to explain bondage and lib., self annihilation is a self contradictory position

The 'false ego' born out of 'ignorance' and sanskaras transmigrates. There is no 'permanent self' as 'permanent-self' is believed to be beyond birth and death. There is only bundle of skandhas leading to rebirth (pudgala - nairatmyavade)

Critique: ① Memory, recognition, etc requires a self-proved postulate - self. ② Self is absolute subject and not an object of knowledge. ③ If there is only change and flux, then is a witness above change. ④ Similarity to be differentiated from identity requires 'self'

(b) Purush and Prakriti in Sankhyakarice are independent ontological realities who come together to serve ends of 'Darshanartham' and 'Kaivalyartham'.

Nature of relationship

- 1) Purush is inactive, conscious, ~~st~~ indiffrent. Prakriti is dynamic, unintelligent.
- 2) They come together to serve mutual ends of bhoga (enjoyment) and apavarga (liberation). Prakriti needs Purush to be known.
- 3) Just like "lame and blind men" co-operate to get out of forest, Purush and Prakriti cooperate.

- 4) Purush is like a magnet that attracts prakriti like iron and moves her.
- 5) The evolution starts through contact and is teleological (unconscious) just like milk flows from cow to newish the calf.

Inconsistencies and Critique

- 1) Purush being indifferent, inactive and Prakriti being unintelligent and unconscious, there cannot be any desire to evolve.
- 2) Purush is beyond 3 gunas and cannot have desire to liberate or enjoy.
- 3) Lame and blind men are conscious beings.
- 4) Purush being indifferent cannot attract Prakriti like a magnet.

- 5) Cow and calf are intelligent beings and cow has Compassion but Prakriti is unintelligent
- 6) Real contact would make Purush eternally bound.
- 7) If Sankhya argues, there is semblance of contact (bhasa), then parinama should become virantavada
- 8) If Prakriti works for Purush, it should become relative and not absolute

Sankhya due to 'uncompromising dualism' isn't able to solve the problem of nature of relationship between 2 opposite entities

(c) Jainism believes in spiritualistic pluralism like monads of Leibniz. According to 'Samayasare' of 'Kundakunda' self is a spiritual substance.

Jaina theory of self

- 1) Substance: self is substance having consciousness as essential quality. Gunaparyavada dravyam
- 2) It is simple, eternal and in disembodied state enjoys infinite power, faith, etc (ananta chakustaya)
- 3) Bondage: owing to passion and ignorance, it becomes embodied (Dravya bandha) Asrava, Kasaya
- 4) Size of soul: It is co-terminous with size of body eg ant's soul is size of ant's body

5) Hierarchy of soul : It depends on purity of consciousness and force of Karma

eg: Jinas are at topmost and ~~plants~~, rocks at bottom just like Monad's hierarchy and materia prima



4) Lowest souls occupy material atoms and have dormant consciousness

Liberation

1) It includes destruction of all existing matter and stoppage of new influx (nirjara and samvara)

2) Practice of Tri-ratnas is pre-requisite

- Right knowledge
- Right faith
- Right conduct

3) Observation of Panchamahavratas

- Ahimsa
- Asteya
- Satya
- Aparigraha
- Brahmacharya

and penance along with good speech and deeds results in liberation.

4) Post-liberation state

includes 'kaivalyajnana' (omniscience) and 'ananta chaturstaya' (bliss, knowledge, power, faith). The soul resides in siddhasthala.

Critique : ① If relation of karma and soul is beginningless the liberation becomes impossible

② If soul is beyond 'kasaya' and is 'pure', it should never become bound.

③ An eternal soul cannot take birth and die (Buddhist critique)

Jaina view of soul is a postulate of morality but not logically consistent

Could give one or two points of comparison with other schools

5(a)

Dravya (substance) in
Vaishnavika ontology is a
permanent substratum of
qualities. It believes in
material as well as spiritual
substance (soul)

Dravya : The material
cause of thing in which
qualities and actions inhere.
like 'Locke's substance'. There
are '9 types of dravya' viz
5 elemental atoms, soul,
mind, time, space.

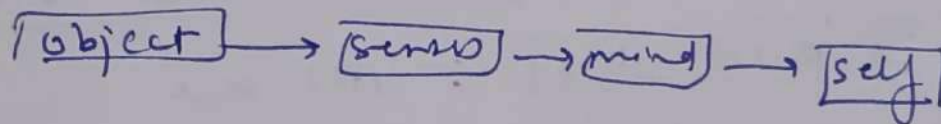
Relevance

1) Material cause explained:

Fire, air, water, earth atoms
are cause of material
genesis and combine through
inher power [Parmarvadada]

2) Explains nature of soul :
soul is substratum of
non-material qualities like
pleasure, pain and consciousness
(all are accidental)

3) Explains nature of mind :
mind is internal sense
organ that relays information
based on sense experience
and helps perceive psychic
states



4) Gives ontological status to
time and space as one,
infinite substances and cause
for spatio-temporal cognitions

5) Pluralism explained: shows
difference being real and
one atom being different
from another through
vishvika.

Instead,
write :
explain
bondage
and lib,
theism

4) Helps explain other categories
as all are dependent on
substance.

Ex: guna, karma, samavaya
all inhere in substance

Critique

Instead of
criticisms, could
compare with
modern science

1) Sriharsha: Dravya and
guna both are relative.
without qualities, substance
cannot be known and vice
versa ("I know not what")

2) Buddhists: All are
mental constructs and dravya
is a figment of imagination
(like critique by Berkeley
about substance)

3) Chameake: substance as
substratum cannot be
perceived.

Dravya holds significance in
practical life to get knowledge
as we know any thing
as substance and get a realistic
perspective

(b)

Santhya believes in dualist realism - Purush (consciousness) and Prakriti (matter) being radically different as 'Descartes' mind-body dualism'

Reasons for treating Purush as a separate reality

Purush	Prakriti
<ul style="list-style-type: none"> It is <u>consciousness</u>, <u>inactive</u>, <u>eternal</u>, 	<ul style="list-style-type: none"> It is <u>material</u>, <u>dynamic</u> and <u>changing</u>
<ul style="list-style-type: none"> It is <u>simple</u>, <u>attributeless</u> and <u>cannot evolve</u> 	<ul style="list-style-type: none"> It is constituted by <u>gunas</u> - <u>Rajas</u>, <u>sattva</u>, <u>Tamas</u> having various <u>qualities</u> and <u>evolves</u>.
<ul style="list-style-type: none"> It <u>cannot transform</u> and hence <u>cannot be</u> 	<ul style="list-style-type: none"> It <u>transforms</u> and is <u>material cause</u> of <u>universe</u>.

material cause

- All objects of experience require an experiencer i.e. Purush (Bhogta)
- There needs to be a witness beyond gunas (trigunadi-
viprayat)
- There is need for synthesis of sense-experience to form knowledge (adhistanat)

(Prakriti- parinamaada)

It is evolving to serve ends of Purush

gunas evolve for Purush and produce pleasure, pain, indifference

All objects produce data for Purush (subject)

• Liberation needs someone to be liberated. only conscious subject can achieve it (Kaivalyapravratish)

Prakriti works to liberate person.
(apavarga)

Mention purusabahutva - one line

Sankhya while giving proofs for existence of Purus also justifies its independent existence

Criticism?

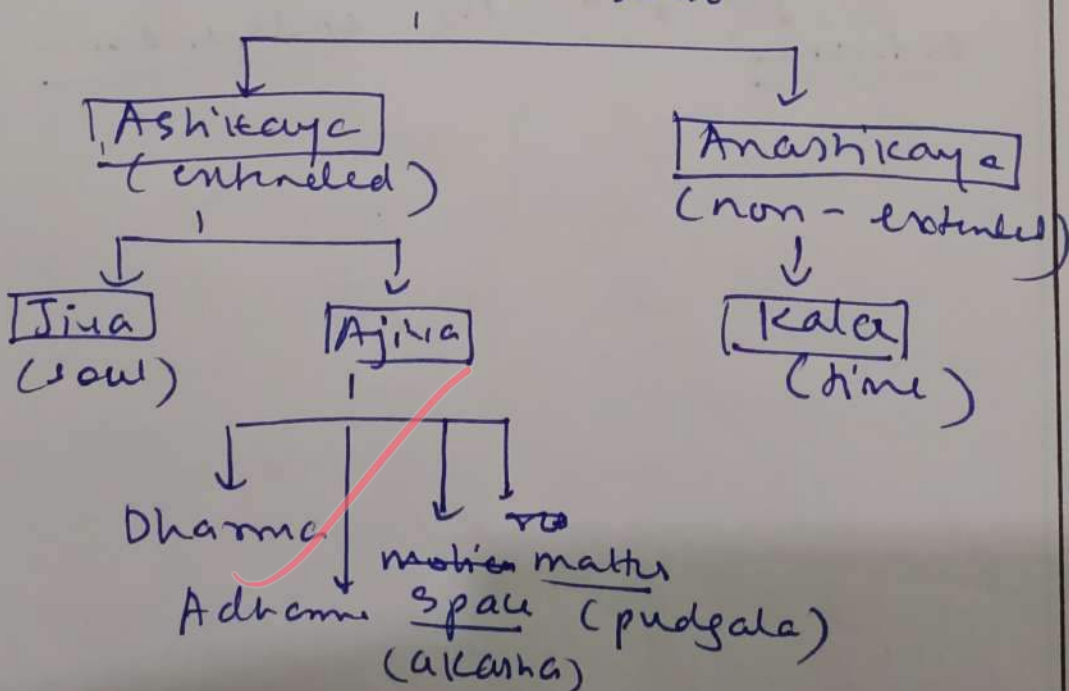
7

(c)

Jainism is realistic and relativistic pluralism based on agamas and believes in 'anekantavada' - manyness of reality.

Space and time in jainism

- Jainism believes in 'Dravya' (substances) as having qualities "una paryavada Dravyam"
- It is divided into

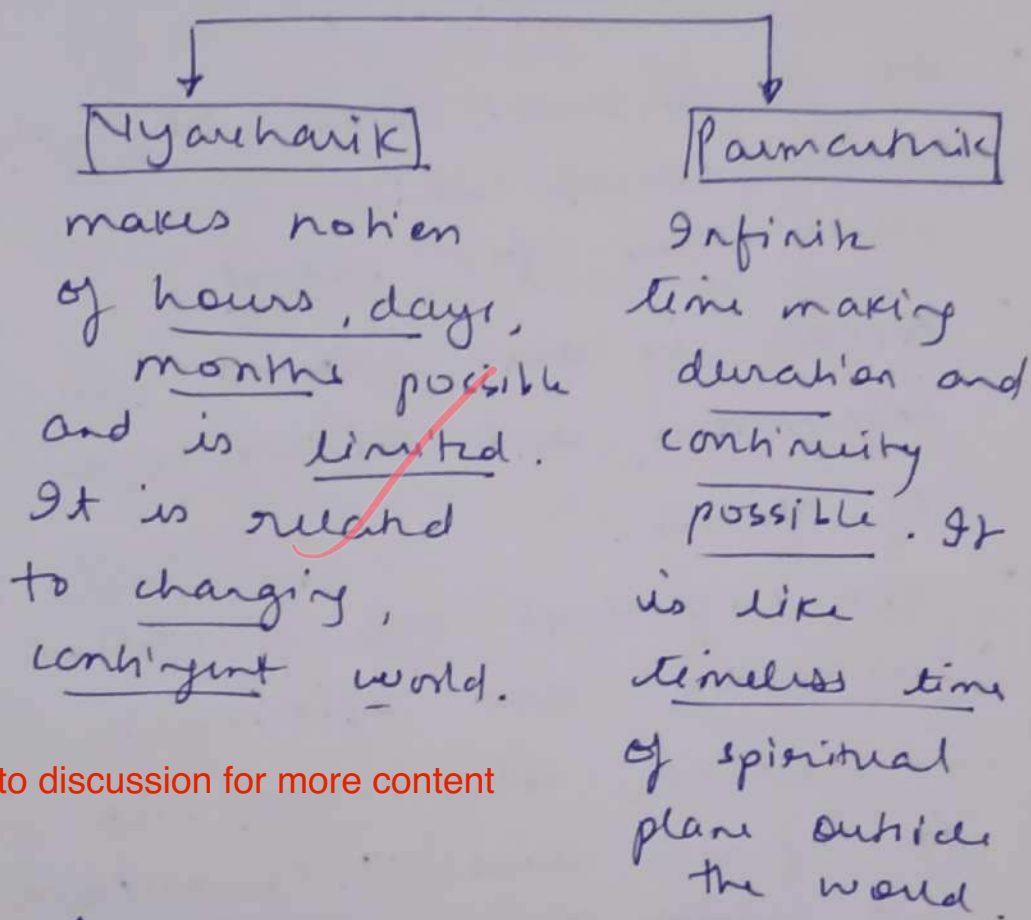


Space Ontological reality -
called as akash.

- It is principle for accomodation
of extended substances
- However, it doesnot make
things extended
- It is different from Nyaya's
akash (ether) which is
substratum for sound
- Akash is also ground for
integration and disintegration
of atoms.
- The empirical one is called
'Lokakash' and spiritual
is called 'Aloakash'. It
is infinite and 'Siddhasthali'
- a spiritual plane belongs
to that akash.

Time - another ontological reality

- It is ground for duration, change, continuity.
- It is divided into



Could listen to discussion for more content

Criticism?

8

According to advaita vedanta and Shunyavade, there is no paurantrik time and space. Space - time - causation is an empirical concept like category of Kantian phenomena not applicable to noumena