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Enlightening minds. Lightening journeys

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

Sunny

Indian Philosophy-I

Subject

Module

Rollno

Date

10/06/2015

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Checked



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FEEDBACK

- Generally, it is ok
- Manage space/may be by reducing letter size a bit to add more content



- (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)

Carvaka accepts perception as the only pramana. Perception is the knowledge through sense-object contact.

Acceptance of Perception

While accepting perception, Carvaka makes use of the process of inference, thus, he ends up accepting inference as a pramana.

- ① pramana is one that gives certain knowledge.
- ② Perception gives certain knowledge.
- ③ Hence, perception is a pramana.



Rejection of Inference

Inference is based on its logical ground of vyapti. But vyapti cannot be established through:-

- ① Perception → Based on limited observation claiming universal relation will lead to fallacy of illicit generalization.
- ② Inference → It will lead to circular fallacy.
- ③ Sabda → It is also a kind of inference.

Canvaka accepts perception as a valid pramana based on limited no. of observations. Thus, he commits fallacy of illicit generalization and thus, perception also gets rejected (just as inference is rejected).

(Don't write anything in this area)

CONFIDENTIAL



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

(Don't write anything in this area)

Samkhya is the metaphysics of dualistic realism - Prakriti and Purusa.

- Prakriti is unconscious, active, everchanging and unintelligent.
- Purusa is conscious, inert, permanent and intelligent.

Purusabahutva

Unlike Advaita Vedantism and like Jainism, Samkhya accepts plurality of transcendental selves i.e. Purusa. They are qualitatively alike only numerically different.

Arguments by Samkhya

- ① Birth, death, pain, pleasure of one individual does not



mean same for all.

(ii) Had there been only one purusa, bondage and liberation of one would have meant same for all.

(Don't write anything in this area)

(iii) In the bonded state, soul differs from each other on the level of gunas.

Criticisms

(1) Sankhya philosophers ascribe gunas of prakriti on purusa, thus violating their own

Purusavichar → Purusa is Nistraigunya.

(2) Body, pain, pleasures etc. are evolutes of prakriti.

(3) Above arguments prone to multiplicity of empirical individuals.

(4) Since bondage is apparent, diff. on level of gunas cannot prove their plurality.

(5) Sankhya does not accept any

Mail: enliteias@gmail.com to distinguish one purusa from other. Call: 7994058393

Sankhya by accepting one purusa and prakriti as ^{its} apparent modification avoids above criticism.



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

Vaisesika is the philosophy of atomism and realism.

Composite substances are created out of earth, water, air, fire atoms. They are indivisible, partless and eternal.

They believe in Nitya-Parmanu-Kama-vada as ultimate atoms can neither be produced nor destroyed.

Combination or destruction do not form essential nature of atom. Neither they pre-exist in atoms. Hence, they advocate Asatkavyavada.

A/c to them, God conceives the creation of the

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universe in which our jivatmas will reap the fruit of their deeds. Destruction is started by destructive will of the God.

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Scientific elements in Vaishenika Atomism

- ① Science also accepts atoms as indivisible and partless.
- ② In science also, atoms combine to form gross substances.
- ③ In science, as well, atoms can neither be created nor destroyed.

Non-scientific elements

- ① Science does not accept
- ② Science does not accept earth, air, water, fire as ultimate atom.
- ③ Science also accepts sub-atomic particles such as neutrons etc.

Listen To discussion



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

Sautrantika is a realist school belonging to Hinayana Buddhism.

Sautrantikas are "representative realists". They accept the reality of both mind as well as external objects. But we can have access only to the "copy" or "representation" of external objects.

From this copy, one has to infer the ~~existence~~ external object. It is called Bahyanumeyavada.

This thought leads to the idealism in Mahayana school of Buddhism.



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Mahayana

→ Yogacara Vijnanavada
→ Madhyamika Sunyavada

Yogacara Vijnanavada

They accept only mind as real. They reduce external objects to mere ideas of mind.

They argue that it cannot be shown that "external object" is different from the "consciousness of external object". They are called "Subjective Idealism".

Madhyamika Sunyavada

They reject both mind as well as external objects. Hence they are called "Nihilist".

In the same way in Western philosophy, Locke's ~~representative~~ representative realism leads to idealism.

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

(10 Marks)

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Carvaka accepts perception as the only pramana and hence perceivable entities as the only realities.

Carvaka rejects *akasa* as it cannot be perceived.

Generally *Akasa* is accepted by philosophical system like Nyaya Vaishenka as the substratum of the quality of sound. It is all-pervading.

However, according to Carvaka, sound propagates through the collision of material elements. There is no need to accept Akasa. Jainism accepts



akasa as an all-pervading extended substance to account for the co-existence of things.

However, Canvaka rejects it as mere convention but not the reality.

Even modern science does not accept akasa either as substratum of the quality of sound or to account for space. In that sense, Canvaka's are logically justified.

Fallacies with Canvaka Criticism

① They make use of the process of inference to reject akasa. Thus, they violate their own epistemology.

- ② Reality is that which can be perceived
- ③ Akasa cannot be perceived.
- ④ Hence, Akasa is not real.

Completed



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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)

Buddhism arose as a philosophical revolt against the speculative metaphysical discussion of the Upanishads.

Buddha gave the parable of arrow to show the fruitlessness of these metaphysical discussions.

Buddha primarily focussed on the sufferings of individuals and

ways to overcome it.

With this aim, he taught Pratityasamutpada and four Noble Truths. Buddha

also taught Anityavada to highlight the Impermanent nature of things. It was meant to inspire the individual



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not to find happiness in
Impermanent material things.

Early Buddhists
interpreted Buddha's teachings
and silence to mean that
there is no path beyond
this empirical world.

They interpreted
Buddha's idea of impermanence
in such a way that it
got transformed into theory
of momentariness (Ksanikavada).
Everything exist only for a
partless moment. They rejected

the idea of an eternal and
unchangeable soul. (Nairatmyavada)

A/c to them, soul is aggregate
of five skandhas.

However, Later Buddhists
interpreted Buddha's silence and
teaching to mean that there are
non-sensational paths but they cannot

be explained from the categories
of understanding of empirical
world.

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

(10 Marks)

(Don't write anything in this area)

Jainism believes in Anekanta vada or theory of manyness of realities. There are enumerable no. of spiritual and material realities.

Since realities are multi-dimensional, the question is what can an ordinary individual know? Jainism believes that an individual can have access only to partial knowledge. Hence, all our judgement must be prefixed with "Syad" (Syadavaktavyam).

Philosophical Message of Syadavada

Through this, Jainas aim to clarify the context and perspective of judgement.

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It emphasizes upon the
relative nature of our
knowledge. For this, Jains
give the parable of six
blind men and elephant.

They never say
that certain knowledge is
not possible. It is definitely
possible from a particular
point of view. It helps in
avoiding absolute rigidity in
knowledge.

Criticisms

- ① It is self-contradictory.
- ② If everything is probable,
so is syadvada. It will
lead to skepticism.

Thus, Jains, even though they
are not skeptic, fail to synthesize
these partial truths into something
absolute. This ends up upholding
indefiniteness - plus difference.

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

(10 Marks)

Samanyalakshana perception is an extraordinary perception in Nyaya epistemology.

In this perception, one gets to know about the whole class of object through the general property of particular member of the class.

Ex:- "Seeing a cow, we get to know about cowness"

Significance of Samanyalakshana

① It helps in making the knowledge of vyapti absolute.

Ex:- Seeing smoke and fire, we extraordinarily perceive the universal relation between

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What is it?



"Smokeness" and "fireness"

- ② It helps in distinguishing two objects belonging to different categories.

Ex:- "This cloth is not pot"

- ③ It is the last step in the process of establishing vyapti.

- ④ It helps in making negative judgement Ex:- "Cow is not horse"

But Samanyalakshana perception is not accepted by other schools.

Correctly
helps in
correct
conclusion

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

Sunyavadins denies the existence of both mind as well as external objects.

Hence, they are called "self-condemned nihilists and skeptic".

However, they adopt the approach of middle path. According to Nagarjuna, Sunyata has to be understood from two levels :-

① Swabhava sunya → devoid of swabhava or independent selfhood. Existence of everything is conditional.

② Prapanchasunya → devoid of verbalization. It means transcendental truth cannot be described.

(Don't write anything in this area)



from two categories of Understanding of empirical world.

However, Samvrti-satya is two means for attaining paramartha-satya which is grasped as direct, intuitive insight into reality.

This viewpoint is called middle path as it advocates neither absolute reality nor absolute unreality of empirical world. Only their conditional existence.

Nagarjuna also proposed causakoti to substantiate it:

- ① Things exist → conditionally
- ② Things do not exist → unconditionally
- ③ Things exist and non-exist.
- ④ Things neither exist nor non-exist.

This thought is also reflected

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or Advaita. Hence Striking is called Crypto Buddha.

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2(e) Critically examine Carvaka's view that consciousness is an epiphenomenon (10 Marks)

Carvaka accepts perception as the only pramana and hence matter as the only reality.

Carvaka rejects soul as it cannot be perceived. Soul is generally accepted as the substratum of consciousness.

Carvaka provides alternative explanation:

A/c to Carvaka, consciousness is the by-product of matter (BHUTACHAY TANKAVADA)

Carvaka gives following examples:-

① Just as [Betel + Lime + Arachnut] = Reddish color and [Yeast +

Molasses = Intoxicating quality

even though they do not separately possess it.

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For Carvaka, Body is identical with soul (Dehatmanada)

- ① Consciousness is present only as long as body is alive.
- ② We never perceive soul independent of body.
- ③ Statements like "I am tall", "I am lame" implicate identity of self with body.

Criticisms of Carvaka

- ① We never perceive consciousness coming out of material elements.
- ② The above examples are not enough. Material qualities are being produced by material element not consciousness.
- ③ Bhagavat Gita → Bhava cannot come out of Abhava.

However, Carvaka's positivist

approach prevents Indian philosophy from bringing out the pit of dogmatism →



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

Jainism is a heterodox school of philosophy

It accepts Jiva as an extended conscious substance. Jivas are qualitatively alike but only numerically different. Consciousness is its real essence.

The ultimate aim of Jain philosophy is the liberation of Jiva from bondage.

Different types of Karma

Jainas speak of many karmas and name each after the effect it produces. For example :-

(Don't write anything in this area)



- (Don't write anything in this area)
- ① Gotra-karma → determines family of birth.
 - ② Ayu-karma → determining age.
 - ③ Jnana-varaniya → clouds knowledge.
 - ④ Dassana-varaniya → clouds faith.
 - ⑤ Mohanaya → Delusion.
 - ⑥ Vedanaya → pleasure pain, etc.

Role of karma in Jain soteriology

Jiva or PS intrinsic nature possesses four-fold perfection. However, due to ignorance, it falls in bondage.

There are four passions called Karayas that cause bondage → Anger, Pride, Infatuation and Greed.



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In this state, Jiva starts attracting Karma-b pudgala or karmic matter. It is called Asrava and subsequent intermingling as Baddha.

(Don't write anything in this area)

Here the Bondage is real as the karma-pudgalas are actually associating with Jiva. Liberation is possible only when Jiva becomes free from these karma-pudgalas.

It is possible in the following two states:-

- ① Stoppage of Asrava (Samvara)
- ② Shedding of accumulated karma-pudgala (Nirjana)



For this, one should follow

Tri-ratna path 34

- ↳ Right faith → Respect for truth.
- ↳ Right knowledge → leads to kevalyana.
- ↳ Right conduct → pancha mahavratas

Pancha-mahavratas are 34

- ① Ahimsa ② Asteyam
- ③ Satyam ④ Apasigraha.
- ⑤ Brahmacaryam

In the liberated state, soul again obtains

four fold perfection.

↓
 Infinite knowledge
 Infinite power
 Infinite Bliss
 Infinite faith

↓
 102



3(b) Analyse the logical ground for accepting samavaya as an independent padartha.

(Don't write anything in this area)

Vaishvikas accept 7 padarthas. Padarth means "meaning of the word". All knowable and nameables are padarthas.

Samavaya

It is an independent padartha. It is independent, inseparable and external relation between two entities in which one inheres in the other.

Two entities A and B are said to be in samavaya if:-

- ① B inheres in A.
- ② A can exist independently but B cannot.



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③ They can be known independently.

Ex!- cloth and color. color needs cloth for existence. cloth can exist independently. They can be known independently.

→ Samavaya is accepted as independent padartha for following reasons:-

① It is knowable and nameable.

② It is necessary to establish the relation between:-

(a) Part and whole.

(b) Quality and substance.

(c) Action and substance.

(d) Particular and Universal



© Vaisesa and Ultimate Substance

→ Vaisesikas deny the status of independent padartha to samavaya. It accepted as a type of quality

(Don't write anything in this area)

Criticisms

- ① Santana → If samavaya is needed to relate two padarthas, then we need another padartha to relate samavaya and respective padartha. It will lead to fallacy of infinite regress.
- ② It is logical contradiction to deny the status of ind. padartha to samavaya and confer the same to samavaya. Hence, Ramanyanama replaces samavaya with an internal organic relation called Aprihaka.



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

Samkhya is the metaphysics of dualistic realism → Prakriti and Purusa.

→ Prakriti is unconscious, active, ever-changing and unintelligent.

→ Purusa is inactive, inert, conscious, and intelligent.

Purusavichar

Purusa is conscious, enlightened and beyond space and time. It is

beyond three gunas (Nistraigunya). It is neither the cause nor the effect but only neutral witness of the process of evolution of Prakriti.



Bondage and Liberation

Since Purusa is transcendental, and enlightened, it is beyond bondage and associated sufferings.

(Don't write anything in this area)

However,

Purusa mistakenly believes itself to be ego/mind which is an evolute of Prakriti. and thus falls in bondage apparently. Here the bondage is not real but only apparent. In reality it is not the Purusa but mind which is suffering.

Samkhya accepts three kinds of sufferings:-

① Aanyatmika :- physical disorder or mental affliction



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(2) Adhibhautika → attacks of
from, beasts.

(3) Adhidainika → attacks or pain
by ghosts.

A/c to Samkhya,

Liberation is possible by
acquiring the highest discrimin-
atory knowledge of Vivekayana.

It is when Purusa distinguished
itself from the evolution of
Prakriti. They reject Karmamaya
and define liberation negatively.

Criticisms

(1) If Purusa is inherently
enlightened, how can it fall
in bondage?

(2) Since Purusa is Perpetual, once
it falls in bondage, it will
never shine for liberation.

(3) Prakriti has no inclination in helping
Purusa realising liberation. P/s Call: 7994058393

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

(20 Marks)

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Buddha during his lifetime taught the doctrine of anatta.

It is the doctrine of impermanent nature of material things. Buddha as an ethical teacher taught this doctrine to inspire his disciples not to find happiness in impermanent material things.

However, later his teaching developed into a philosophical system.

Concise

Philosophical Problems Out of doctrine of Anatta

① Ksanikavada

Early Buddhists interpreted Buddha's teaching in such a



way that the idea of
Permanence got transformed
into idea of momentariness.

As per this idea, all
realities including mind and
material things exist only
for a partless moment. There
is no eternal substance.

There is
neither being nor non-being
but only becoming just as flame
of lamp.

② Nāgārjuna

→ They reject the idea of
an eternal soul. According
to Nāgārjuna, soul is
nothing but aggregate of
five changing elements -
matter, perception, feelings,
disposition and consciousness.



③ Rebirth

- Early Buddhist accept rebirth.
- Rebirth means continuation of next life by the present life just as one flame may be lighted from other.
- This rebirth is according to Jiva's karmas or Samskara. After death, Samskara or karmic impressions of Jiva remains. and it is the cause of next life.

(Don't write anything in this area)

Criticisms

- ① In "Mūlind Parva", Menander asks if soul is only the flux of ideas, then who is it that performs the acts? who is it that reaps their fruit? who attains nirvana.



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② Jainism → one momentary idea vanishes without reaping its fruit (kantapranaya).

Another idea reaps the fruit of action which it never performed. (Akretbhaya-gama)

③ Knowledge itself becomes impossible without a synthesizing subject.

However, later Buddhist interpreted it to mean that there is some transcendental truth but it cannot be described from the categories of understanding of empirical world. Reality has to be understood from two levels:-

① Sāhavasūnya → devoid of independent selfhood. Existence of everything is conditional.

② Prapanchasūnya → devoid of verbalization. Transcendental truth cannot be

described from the categories of understanding of empirical world.

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

(Don't write anything in this area)

Samkhya believes in dualism of *Prakriti* and *Purusa*.

→ *Prakriti* is unconscious, active, ever changing and unintelligent.

→ *Purusa* is conscious, free, permanent and intelligent.

Relation between *Prakriti* and *Purusa*

Prakriti and *Purusa* are independent and mutually exclusive realities. Yet they

co-operate with each other.

Prakriti needs someone other than itself to appreciate its product.

(DARSHANARTHAM). *Purusa* is

the neutral witness of the process



of evolution of Prakriti

Purusa being inert. needs active prakriti to attain its goal of Karvilyasthanam.

They co-operate just as lame man and blind man co-operate to move out of jungle. Unconscious milk flow out of cow for the nourishment of calf.

Criticisms

- ① Real relation between prakriti and Purusa is not possible since they are categorically opposite in terms of their aim and characteristics. It will compromise



dualism.

- (2) Apparent relationship (samyoga bhasha) is not possible as then the evolution of prakriti will also become apparent. It will violate Samkhya's Prakritiparivartanavada i.e. world is the result of real modification of Prakriti.

(Don't write anything in this area)

- (3) The above similes are not sufficient enough. In case of blind man and lame man, both are conscious entities with same aim. But prakriti and Purusha are categorically opposite in their aim and characteristics.

In Western Philosophy, due to uncompromising dualism, Descartes also failed to relate mind-body.



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4(c) Critically examine Jaina theory of self

(15 Marks)

Jainism is a heterodox school of philosophy.

It accepts

Jiva as an extended conscious substance. All the Jivas are qualitatively alike but numerically different.

Consciousness is

the essence or guna of Jivas. Every soul from the highest to the lowest possesses it. But the degree may vary depending upon the level of karmic pudgalas.

Jiva is extended

in space but not like

matter. It is co-extensive

with the body which it

Done ✓

copy self



Illuminates. Just as the light fills the room when it has been illuminating.

(Don't write anything in this area)

Due to ignorance, Jiva falls in bondage. In this state, Jiva starts attracting karmic pudgalas (Astrava) and subsequent intermingling as badha.

Jivas accepts two types of bondage :-

- ① Bhava-baddha → bondage to bad disposition.
- ② Pranya-bandha → Jiva's actual association with matter.

Liberation is possible in the following two steps :-

- ① Stoppage of Astrava (Samvara)
- ② Shedding of accumulated (Nirjana) pudgalas



For this, one should follow three-jewel path :-

- ↳ Right faith → serpents towards truth.
- ↳ Right knowledge → leads to kevalyana
- ↳ Right conduct → Pancha-mahavratas

Pancha-Mahavratas are:-

- ① Ahimsa ② Asteyam ③ Satyam
- ④ Aparigraha ⑤ Brahmacharya

In liberate state, soul attains four-fold perfection

Criticism

- ① If soul has infinite knowledge, how can it fall in bondage.
- ② For Samkhya & Advaita, consciousness is not a property of jiva, it is itself jiva.
- ③ Carvaka → accepts consciousness without self or time.



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

(20 Marks)

(Don't write anything in this area)

Vaisesika ontology accepts 7 padarthas. Padarthas means "maning of the word". All knowables and name ables are padarthas.

7 padarthas

Dravya, Guna,
karma, samanya,
visesa, samavaya,
Abhava

Relevance of Dravya

Substance is called dravya. It is an independent padartha. It is the substratum of quality and action.

There are two types of dravya:-

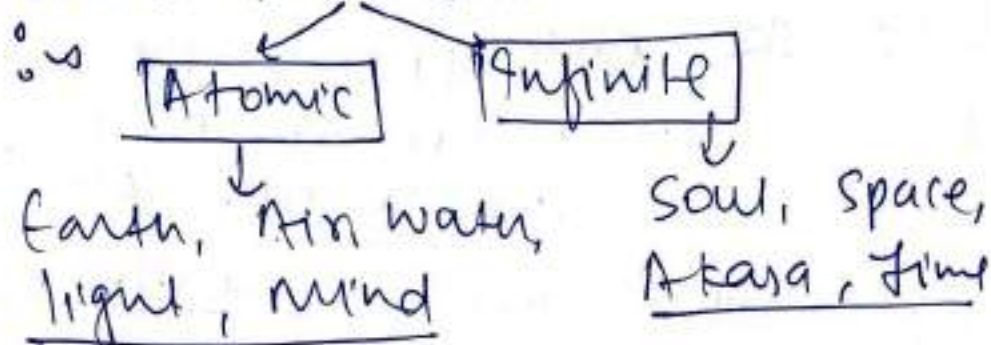
① Ultimate substance → They are eternal and indivisible.



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There are 9 ultimate dravyas



② Composite Substance

→ There are gross substances made up from the combination of two or more ultimate substances.

→ They are subject to integration and ~~disintegration~~ disintegration.

Dravya can exist independently but quality and action cannot exist independently. There is a

Kind of samanaya sambandh



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between dravya and quality
and dravya and action.

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→ Visesa is that which
inheres in the ultimate
substance and distinguishes
them from each other.

For CA:- One soul atom is
different from another
soul atom.

→ This is what distinguishes
Vaisenika from Jainas as
Jainas never attempt to
assign uniqueness to the
ultimate substance belonging
to the same category.

Thus, dravya plays
a crucial role in Vaisenika
ontology.



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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)

Samkhya believes in metaphysical dualism of prakriti and purusa.

→ Prakriti is unconscious, active, everchanging and unintelligent

→ Purusa is conscious, pure, permanent and intelligent

Purusa is conscious, enlightened and beyond space and time. It is beyond three gunas (Nistraiguna).

It is generally said that ev When prakriti comes in association with purusa, the evolution of prakriti takes place. All the



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realities except Purusa and
evolute of Prakriti.

It's generally said that if everything is evolute of Prakriti, then why cannot Purusa be as well?

However, Samkhya accepts Purusa as a separate reality. It is neither the cause nor the effect of evolution of Prakriti. It is only the neutral witness of the process of evolution like 'Sakrin' in Upanishads.

Even though Prakriti and Purusa are categorically opposite in terms

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of their aims and characteristics, yet they co-operate to achieve each other's aims.

(Don't write anything in this area)

Prakriti needs someone other than itself to appreciate its product of evolution (DARSHANA RTHAM)

Purusa being inert needs active ~~prakriti~~ prakriti for evolution (KAIVALYARTHAM).

They co-operate just as lame man and blind man co-operate to move out of jungle.

Criticism

- ① Canvaqa accepts consciousness in absence of Purusa.
- ② Real relationship between two entities when are categorically opposite is not possible
- ③ Apparent relationship compromises Prakriti parinama.

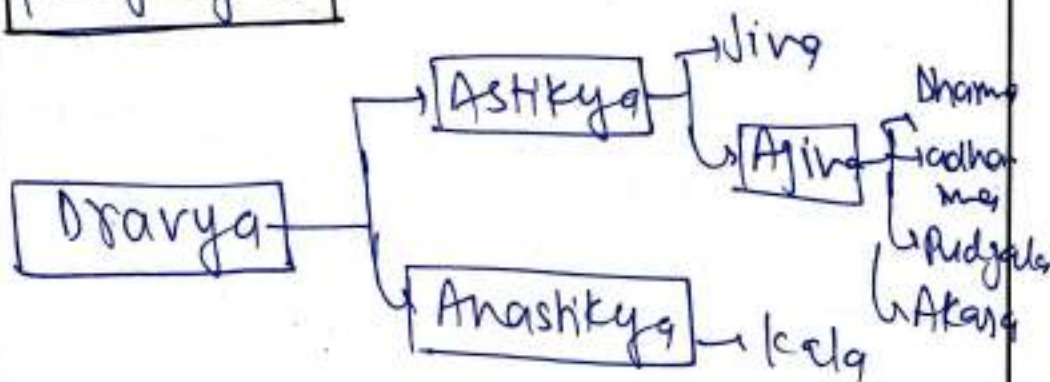


5(c) Give and account of Jaina concept of space and time

(15 Marks)

Jainism is a heterodox philosophy which adopts a realist approach regarding their concept of substance.

They define substance as "gunaprayavada dravyam". Substance has certain essential characteristics called gunas and certain accidental features called panyayas.





Akasa (Space)

(Don't write anything in this area)

It is an eternal, all-pervading extended substance. It is accepted by Jains to account for co-existence of things. Ex:- "Near, Above, Orient"

→ It is formless and imperceptible substance.

→ It is known through inference.

In western philosophy, Kant accepts space as a priori percept without which synthetic a priori judgements are not possible.

In Indian philosophy, Canva rejects akasa (space) as it is not perceptible. It is



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mere convention not reality.

Time (kala)

It is the only anashikaya dravya accepted by Jains.
It is not extended in space.

→ It is divisible, infinite,
inferred and not perceived.

→ It is distinguished into
real time (paramarthika kala)
and empirical time (vyavaharika kala)

→ Continuity or duration is the
mark of real time while the
empirical time is limited by
a beginning and an end.

→ Real time is formless &
eternal.