

PHILOSOPHY (Test Code : 237)

Name of Candidate	<u>GARGI JAIN</u>	Registration No.	<u>5499</u>
Schedule		Module	
Place	<u>DELHI</u>	Time	<u>11:00 am</u>
Date			<u>Sept 15, 2014</u>
Classroom	☒	Distance Learning	☐
Classroom & Distance Learning		☐	

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	20	
1.(b)	15	
1.(c)	15	
2.(a)	25	
2.(b)	25	
3.(a)	20	
3.(b)	15	
3.(c)	15	
4.(a)	25	
4.(b)	25	
5.(a)	25	
5.(b)	25	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions, given by the invigilator.

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Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. (a) The Noble Eightfold path is practical guideline to wisdom, ethical conduct and mental development. 20

Ans. Buddha held Four Noble Truths (ārya satya).

These are :-

- 1) There is suffering (dukkha)
- 2) There is cause of suffering (dukkha samudāya)
- 3) There is cessation of suffering (dukkha nirodha)
- 4) Path leading to cessation of suffering. 8

Buddha's Noble Truth points towards an ethical path which can lead to cessation suffering. It is known as Eight Fold Path. Eight steps included in this are :-

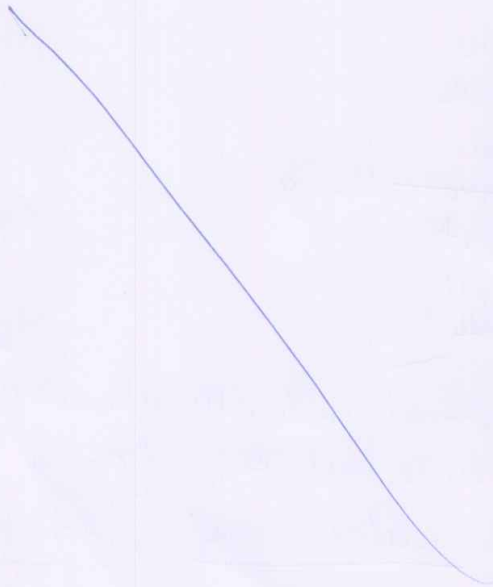
- 1) Right Faith
- 2) Right Resolve
- 3) Right Speech
- 4) Right Action
- 5) Right ~~Language~~ Living
- 6) Right Effort
- 7) Right Thought
- 8) Right Conduct

It is spiritual and ethical path which can eradicate all sufferings.

It is like 'Golden Mean' of Aristotle. Self indulgence and self mortification are repudiated.

one is a life of pleasure, desires and volitions, while other is a life of mortification. Both are two extremes and Buddha, a follower of 'Middle Path' rejected both the extremes and gave Eight Fold Path, a balanced path which can lead to wisdom, knowledge and ultimately lead to Nirwāna.

Eight steps like Right Action, speech etc inspire a person to lead a balanced life refuting two extremes and thus overall ethical conduct and mental development.



1. (b) Jain Philosophy directly opposes Vedanta philosophy but indirectly proves Vedantic philosophy. Comment. 15

Jain philosophy is realistic and relativistic pluralism, held that Reality consists of both matter and spirit and they are many. Everything has infinite aspects and all our judgements are relative, conditional and dependent on context i.e. contextual, as held by Pragmatic philosopher Schiller. Thus Anekāntavāda, manyness of Reality and Syādvāda, all our judgements are relative are two sides of the same coin.

Vedānta philosophy held that there is only one Absolute Reality which is nirguna

and ubhākār and transcendental. It is pure spirit or consciousness. Its power called Avīdyā leads to appearances of this empirical world.

Jainism is said to be theological mean of Buddhism and Vedānta. Jainism held that philosophy of Vedānta is only one aspect of reality. It held unity of all and ignores plurality thus it commits fallacy of Samgraha-naya.

Reality, viewed from substance's point of view is one, eternal and independent while viewed from the point of view of modes is many, temporary and relative.

Thus Jainism opposes vedānta as holding true only one sided reality.

But there are seeds of Vedānta philosophy in Jain philosophy. It held that omniscience is potentiality in every soul. Different souls, due to karmic particles are qualitatively different. But once they attain liberation they are qualitatively same, holding pure consciousness.

and kevaljñāna. Hence there is no point in holding that souls are many. As in Vedānta Avidya leads to this external world; similarly Jainism held that ignorance leading to Āsrava, leads to manyness of soul. This was the logical outcome of Jainism ~~see~~ philosophy. Thus it indirectly proved vedānta philosophy.

1. (c) Sankhya's evolution is teleological and everything works to serve the purpose of purusa. Comment. 15

Sankhya holds spiritualistic pluralism and uncompromising dualism. According to Sankhya philosophy there are two co-eternal and independent reality Purusa and Prakriti. Prakriti is one, eternal, independent, unconscious and unintelligent. While Purusa is many, eternal, conscious and ~~etc~~ inactive and intelligent.

Heterogeneous change in Prakriti i.e. one of the Gunas Sattva, Rajas & Tamas convert into other, leads to Evolution.

Evolution is the process of explicit manifestation of that which is implicit in the bosom of Prakriti.

According to Samkhya, Evolution is teleological and not mechanical as it takes place to serve the purpose of Purusa. This end is either worldly experience or liberation. Evolution supplies object to be enjoyed to the Purusa and also works for his liberation by enabling him to differentiate between self and not-self.

Samkhya, in his proofs for existence of Purusa, held that sanghātāparāśartha-
tāt i.e. All compound objects exist for the sake of Purusa and Prakriti evolves itself in order to serve the purpose of Purusa.

Prakriti which is full of qualities and virtuous and generous carelessly works through various means in a spirit of detachment for the realisation of Purusa. Thus there is immanent teleology in Purusa.

But critics hold that as Prakriti is unconscious and unintelligent, evolution must be mechanical and blind and there can be no freedom of will. How can it be unconscious if it is serving the purpose of Purusa. Hence teleology cannot be held to be immanent in Prakriti.

Similes of cow and calf, and blind and lame are misleading as in the first case motherly love and in the second both are intelligent & conscious.

2. (a) What is 'Pudgala'. Jain atomist like the ancient Greek atomists and unlike the Nyaya-Vaishesika thinkers? Discuss. 25

Ans Jainism philosophy has divided Reality into Jiva and Ajiva. Essence of Jiva is consciousness while Ajiva is not conscious.

The category of Ajiva is divided into matter (pudgala), space (akasha), motion (dharma), rest (adharma) and time (kala).

Matter is called pudgala which means that which is liable to integration and disintegration. The word

is used in Buddhism in the sense of soul, while in Jainism, in the sense of matter. An atom is considered to be smallest part of the matter which can not be further divided.

Compound objects (sanghata or skandha) of the material world including senses, mind & breath are the combinations of atoms. Matter possess four qualities of color, taste, smell and touch. Sound is regarded not as a quality, but as a modification of matter.

These atoms are supposed to house the soul.

Like ancient Greek atomists Democritus and Leucippus and unlike Nyaya-Vaisesika do not maintain any qualitative difference in atoms. They became differentiated by developing the qualities of taste, smell, color and touch.

Matter in its subtle form constitutes kauma which infiltrates into the

Soul (called Ātman) and binds them
to Samsara.

2. (b) Bondage means union of the matter with jiva and liberation means separation of matter from the jiva. 25

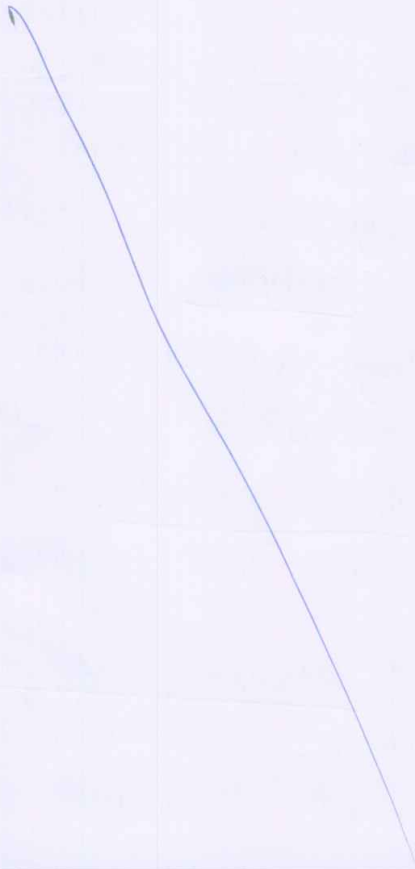
Jainism philosophy holds that karma is the link which unites soul to the body. Ignorance of truth and four passions - anger (krodha), greed (lobha), pride (māna) and māyā (delusion) lead sticky karmic particles to attach to the soul. It leads to bondage. The karmic particles when actually begins to flow towards the soul is called Āsava. When these particles actually infiltrate the soul it is

called bandha or bondage.

Ideal bondage (bhāva bandha) and material bondage (dravya bandha) are two types of bondages. Former is the bad disposition and later is the actual influx of karma into the soul. Thus bondage means union of matter with jiva. which is due to passions and passions are the result of ignorance, which is the ultimate cause of ignorance.

By possession and practice of right faith & right knowledge and right conduct, the influx of fresh karma is stopped. It is called samvara or stoppage. Then, the already existing karma must be exhausted. This state is called nirjara or wearing out. when partnership between last particle of matter and soul is dissolved, soul shines in its intrinsic nature of infinite, faith, knowledge, bliss and power. This state is called Moksha

or liberation, where kevaljñāna is attained. The liberated soul transcends saṃsāra and goes to Siddha Sūta at the top of the world. Thus bondage is union of soul with matter and consequently liberation means separation of matter from soul.



3. (a) How do Creationism and Evolutionism essentially differ in the stand point regarding the origin and developing of the universe. 20

The basic question involved in any theory of causation is: Does effect pre-exist in cause?

Those who answered it negative are called Asatkāryavādins and those who answered it is affirmation are called Asatkāryavādins.

According to the former, the effect is a new creation, a real beginning. The effect (kārya) does not pre-exist in its material cause. Otherwise there is not sense in saying that it is

produced and moreover, its production would be its repeated birth. It is also known as Ācambhāvād and is believed by Nyaya-Vaiśeṣika called Nitya-paramāṇu kāravāda. It is creationism i.e. universe is originated by different combination of material atoms into dyad, triad, etc. Universe is not pre-existed in these atoms but their integration in a specific manner leads to its creation.

Development of universe is not
~~According to the~~
necessarily in a cyclical state, it can be in a linear manner as opposed to Evolutionism.

According to later i.e. Sāṅkhya effect pre-exists in the cause. It is explicit manifestation of that which is implicit in material cause. It can be either real transformation (pariṇamvād) or unreal appearance (vivartvād). Thus, according to this universe or world is not newly

created but evolved from its cause. It is only explicit manifestation of its potent cause. Its propounders are Shankarācharya, called it Brahma-vivartvād; and Saṅkhyā, called it as Prakṣi Parīnamvād. According to the former, universe is the unreal appearance of Brahma, transcendental supreme reality. While according to later, universe is real transformation of Prakṣi, uncaused root cause.

3. (b) Explain the nature of Prakriti and its evolution according to Satkaryavada doctrine. 15

The theory that causation means real transformation of material cause leads to concept of Prakriti, which is the root cause of the world. As the uncaused root cause it is called Prakriti; as the first principle it is called Pradhān; as the unmanifested state of all objects/effects, it is called Avyakta; as extremely subtle and imperceptible thing, which can only be inferred from its product, it is called Anumāna; and as ever active unlimited power it is called shakti.

Prakriti is uncaused, eternal, one, independent and Absolute and is beyond birth and death, production and destruction unlike Amusa. It is the final source of this world of objects which are implicitly and potentially contained in it. Rajas, Tamas and Sattva are three constituents of Prakriti, called Gunas and Prakriti is nothing apart from them.

Evolution is the explicit manifestation of this world of objects while dissolution is returning of this world to Prakṛti.

Satkaryavāda ~~belo~~, a theory of caused causation, according to which effect pre-exist in the cause. It is only an explicit manifestation of that which was implicitly contained in its material cause.

Saṃkhya believes in Satkaryavāda and called his doctrine as Prakṛti Pervivān-vāda. According to this, all material effects are ~~for~~ modification of Prakṛti. They pre-exist in eternal bosom of Prakṛti and simply come out of it at the time of Evolution. There is neither new production nor utter destruction. Production means development or manifestation (āvirbhāva) and destruction means envelopment or dissolution (trovabhāva).

3. (c) Sankhya theory is a consistent theory of reality? Give reason.

15

Sankhya theory clings to spiritualistic pluralism and dualistic realism, but its logic embrace Idealistic monism or absolutism like Jainism.

Fundamental blunder of Sankhya is to treat Prakriti and Purusa as absolutely separate and independent Realities. If Prakriti and Purusa are absolute and independent, they can never come into contact and hence there can be no evolution at all. As Shankara has pointed out that Prakriti being unintelligent and Purusa being indifferent, there can be no connection of the two, as there is no third principle. Neither real contact (samyoga) nor semblance of contact (samyogabhināsa) nor mere presence of Purusa (sānnīdhya-mātra), can explain evolution.

The logic of Sankhya requires it to maintain ultimate reality of a transcendental Purusa alone and to

regard Prakṛti as its inseparable power. When this Puruṣa is reflected in its own power Prakṛti, it becomes the empirical ego, the Jīva, phenomenal. Plurality belongs to this Jīva and not to transcendental Puruṣa. The subject and object, ^{Jīva}~~Puruṣa~~ and Prakṛti are two aspects of one reality, Puruṣa. It is this Puruṣa, which sustains the empirical dualism between Prakṛti and Jīva and which finally transcends it. Every Jīva is potential Puruṣa and liberation consists in actualisation of this potentiality. This is the philosophy to which Sāṃkhya logic points but explicitly rejected by Sāṃkhya.

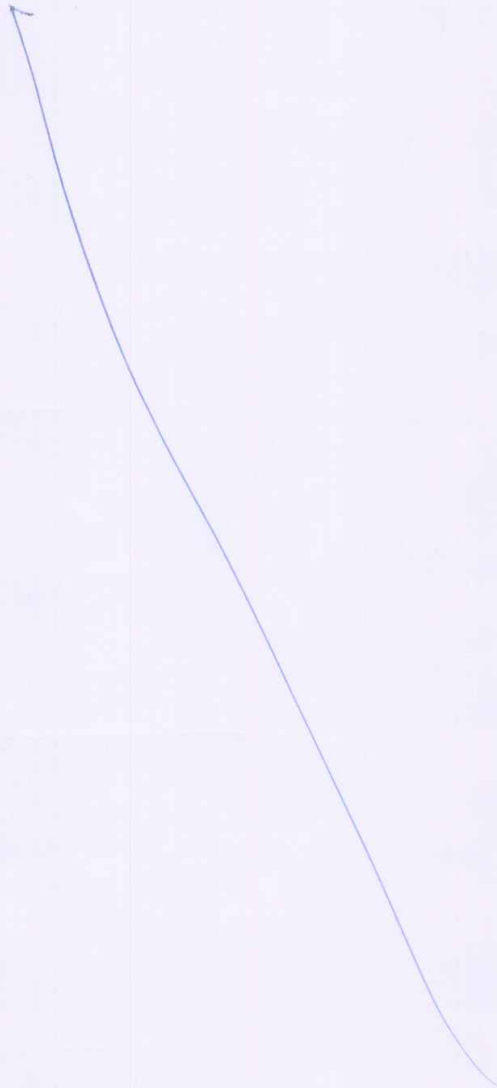
Thus Sāṃkhya theory is not a consistent theory of Reality.

4. (a) How Sankhya and Yoga influence each other and how they combine into one system. ²⁵

Sankhya and Yoga are allied systems in Indian Philosophy. Sankhya is the theoretical aspect while Yoga is the practical aspect of realising liberation. Yoga accepted the metaphysics of Sankhya i.e. reality is dual - Prakriti and Purusa. And Purusa are many.

As intellect, the first evolute of evolution in Sankhya's evolution, it is accepted here in Yoga philosophy and called as Chitta. As Sankhya held that Purusa identify himself with his reflection in Prakriti, similarly Chitta due to its contact with external and internal objects through sense organs and manas, identify itself with the object, leading to chittavritti. It can be regulated and finally eradicated through physical and mental exercise, propounded by Yoga.

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4. (b) Satkaryavada is a logical key for Sankhya Philosophy. Discuss.

25

Satkaryavāda believes that effect is not a new creation, but only explicit manifestation of that which was implicitly contained in its material cause. View of Sankhya is Prakṛti-Paṁānāvāda, according to which all material effects are real modification of Prakṛti.

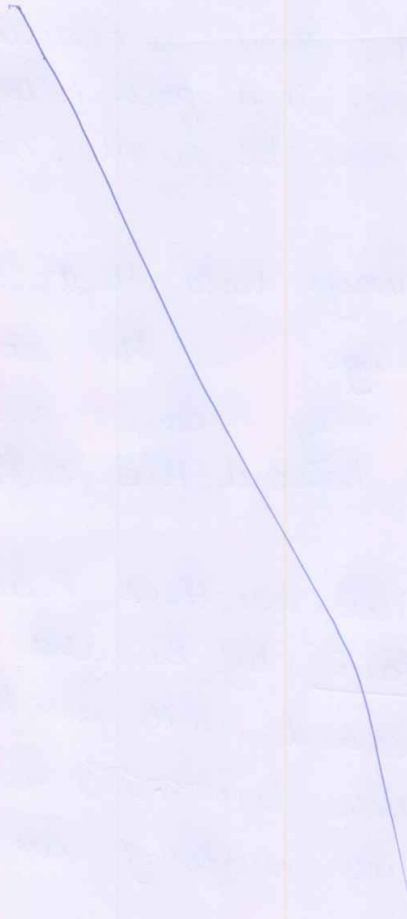
Sankhya philosophy held that there are two independent co-eternal realities Purusa and Prakṛti. Purusa is conscious and Prakṛti is unconscious. There is imminent teleology in Prakṛti due to which it leads to liberation of Purusa. Evolution of Prakṛti leading to production of evolutes aid the Purusa in this worldly ~~as~~ as well as for his liberation.

And to logically prove the evolution of Prakṛti, Sankhya held Satkaryavāda and gave arguments in its favor :-

- a) If effect does not pre-exist in its cause, it will become a non-entity (asādanagrahanāt). (asādanakāranāt)
- b) Effect is only manifestation of its material cause, i.e. it is invariably connected with it (upādānagrahanāt)
- c) ~~any~~ Everything cannot ^{be} produced out of everything. It signifies effect is implicit in its material cause (sarvasambhavābhāvat)
- d) Only an efficient cause can produce that for which it is potent. Thus production is only actualization (shakti-asya shakya kāranāt).
- e) Effect is essence of its material cause and as such identical with it. Thus effect pre-exist in its cause (kāranābhāvat).

This doctrine of Sathkāryavāda logically leads to his doctrine of Prakṛti.

, which is the root cause of the
world of objects.



5. (a) According to Pottapadsutta, Buddha has considered it useless to search for the solution of ten philosophical questions, these questions have been called "Ayyaktani". Gautam Buddha revolted against philosophical questions and presented rational religion, practical ethics and simple principles of life. Discuss. 25

Gautam Buddha philosophy started with Four Noble Truths of : There is suffering; there is cause of suffering; there is cessation of suffering; and there is a path following which suffering can be cessate, called Eight fold Path.

Buddha always hold that this life is full of suffering. Even the so called pleasures are really fraught with pain. Root cause behind this suffering is Ignorance.

Metaphysical questions have been called 'Ayyaktani' by Buddha. He was not concerned with metaphysical questions but more concerned with the question that how suffering can be removed?

In Buddha's philosophy, metaphysics has been subordinated to ethics.

Intellect gives rise to famous 14 antinomies which Buddha answered by silence. We cannot say whether world is finite or not ~~or~~ or both or neither (1-4); we cannot say whether world is permanent (śāśvata) or not or both or neither (5-8); we cannot say whether Tathagāta, after Nirvāṇa is existent or not or both or neither (9-12). We cannot say whether matter or mind are identical (13-14). These antinomies are insoluble by intellect. B ~~know~~ was aware that these Questions transcend reason and sense-experience (as held by Kant) and that consequently any attempt to answer them through names and forms can only serve to detract man, by producing confusion, ignorance and dogmatism. These questions are said to be under Paramārthika Satya.

→

Thus Buddha held that these questions are irrelevant from practical point of view and does not lead towards the ultimate end i.e. liberation.

Thus he presented a rational religion which was more concerned with ethical and spiritual path, called Eight Fold Path, which will give simple principles for leading a life towards bliss, knowledge and lastly nirwāna.

5. (b) Write a short note on the doctrine of rebirth in Buddhist Philosophy. 25

According to Buddha there is cycle of Birth and rebirth, it is one of the causal wheel in dependent origination.

- | | |
|------------------------------------|----------------|
| 1) Ignorance |] Past life. |
| 2) Impressions of karmic forces | |
| 3) Initial consciousness of embryo |] Present life |
| 4) Psycho physical organism | |
| 5) Six sense organ including mind | |
| 6) Sense object contact | |
| 7) Sense experience | |
| 8) Thrust for sense-enjoyment | |
| 9) Clinging to this enjoyment | |
| 10) Will to be born |] future life |
| 11) Birth or rebirth → jāti | |
| 12) Old age and death | |

This is the cycle of birth and death. It is a vicious cycle of causation. It does not end with

death. Death is only the beginning of new life. It is due to its root cause called ignorance.

Thus life is ^{not} regarded by Buddha as product of blind play of mechanical nature, but due to internal urge, the will to be born, leading to rebirth.

One can come out of this vicious cycle of causation by attaining knowledge, thus removing ignorance, leading to liberation.

