

VISION IAS™

www.visionias.in
www.visionias.wordpress.com



PHILOSOPHY (Test Code : 570)

Name of Candidate	ABHIJIT SHUKLA	Registration No.	2098
Schedule	B	Module	
Place	MUMBAI	Time	9:30 am
Date	11/9/2014		
Classroom	☐	Distance Learning	☒
Classroom & Distance Learning	☐		

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	10	
1.(b)	10	
1.(c)	10	
1.(d)	10	
1.(e)	10	
2.(a)	12.5	
2.(b)	12.5	
2.(c)	12.5	
2.(d)	12.5	
3.(a)	12.5	
3.(b)	12.5	
3.(c)	12.5	
3.(d)	12.5	
4.(a)	20	
4.(b)	15	
4.(c)	15	
5.(a)	20	
5.(b)	15	
5.(c)	15	

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.

103, 1st Floor B/1-2, Ansal Building, Behind UCO Bank, Dr. Mukherjee Nagar, Delhi-09

75, 3rd Floor, Old Rajinder Nagar Market, Near Axis Bank, New Delhi - 110060

PHILOSOPHY (Test Code : 570)

Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. (a) Nirvan is indescribable. Explain.
निर्वाण वर्णनातीत है। व्याख्या करें।

10

'Nirvana' is the term used in Buddhist literature for the state where there is complete cessation of suffering. Its ~~to~~ description falls under the questions whose answers were not given by Buddha and were called 'avyaktani'. The state of nirvana is also beyond usual sense experience and is hence called indescribable.

Buddha's teachings were silent on many metaphysical aspects which he considered irrelevant for spiritual practice. These set of 10 questions included issues like what happens after death, state in nirvana etc. Thus, the state of nirvana cannot be described based on Buddha's teachings because of the silence he assumed.

'Nirvana' literally means 'blowing out.' But this doesn't mean that a saint who has attained nirvana leaves everything of this world. Yet, while remaining in the world in case of jeevan mukti, he remains

detached. These contradictory natures of nirvana also make it indescribable.

1. (b) Bahyanumeyavad is logically better than Bahya- pratyaksavad. (Examine)

10

बाह्य अनुमेयवाद बाह्य प्रत्यक्षवाद से ज्यादा तार्किक है। परीक्षण करें।

Bahyanumeyavad is the doctrine adopted by Sautrantika school of Hinayana Buddhism which believes that the world is real but knowledge of its objects is obtained through inference. It is opposed to Bahya- pratyaksavad of Vaibhasika school which believes that knowledge of world objects is obtained through perception.

On a logical ground bahya-anumeyavad is more attractive because

based on our day to day experience as well we get to know about things based on our 'interpretations' of them after we perceive them. Thus, our knowledge of worldly objects comes from inference. Ex - Seeing an object at a distance gives us knowledge of its green colour, size etc. but we infer from this perception that it is a tree.

However, the vaibhasika stand cannot be completely refuted as perception forms the building blocks of our knowledge.

1. (c) Examine the Sankhya's 'Pratibimbavad argument'. (Evaluate)

10

सांख्य के प्रतिबिम्बवाद तर्क का सार्थक परीक्षण करें।

Sankhya given the idea of pratibimbavad to explain the bondage of Purusha in the world.

Purusha, who is pure consciousness and unchanging, confuses himself with his reflection in the evolutes of Prakriti which makes Prakriti look conscious and Purusha changing. This wrong identification with Prakriti becomes the cause of suffering of Purusha. These sufferings are of three types - adhyatmik, adhibhautik and adhidaivik.

This view has been criticised on the ground that if Purusha is pure consciousness then he should not be bound ever. If he is ~~ever~~ unchanging then he should not become a party to the creation of the universe by Prakriti.

Sankhya ~~have~~ philosophers have replied that it is for the

Purusha to realize this true & nature of pure consciousness and unchangingness that creation takes place. (kaivalyartham)

1. (d) Materialism is Partial aspect of life. Discuss.

10

भौतिकतावाद जीवन का आंशिक पक्ष है। चर्चा करें।

Materialism is the view that matter is the ultimate reality. A materialist, thus, accords the highest value to the material worldly objects around him leaving the unseen behind. Thus, soul, law of karma, god have no significance for him. This view is evident in the Charvaka philosophy.

Materialism can only provide us a partial explanation of life as seen through the Charvaka doctrine whose materialistic ethics

culminated into gross egoistic hedonism where sense pleasure for oneself became the highest ideal for life. Such a life can only be partially fulfilling as it leaves out higher pursuits like dutifulness, attainment of inner peace and ultimately moksha. ~~The~~ So, a materialist, while enjoying the fruits of worldly objects, may not find his inner self contented.

Even Western philosophers like Descartes have accepted man as an aggregate of mind and matter. Materialists, with overemphasis on matter, ignore the mind.

Therefore, it can be concluded that materialists are right ~~in~~ to some extent but their view doesn't encapsulate the whole of reality.

1. (e) Jain's syadvad is compare with theory of relativity cannot explain objectivity. So, this philosophy is not consistent with realism. Discuss. 10
जैन स्याद्वाद सापेक्षिकता सम्बन्धी सिद्धांत है जो कि वस्तुवाद की व्याख्या नहीं कर पाता है। इसलिए यह दर्शन वस्तुवाद से सुसंगत नहीं है। चर्चा करें।

Syadvada is Jain's theory of relativistic realism which believes that since reality has numerous aspects, all of them cannot be known by an average individual. The knowledge possessed by him is partial and should be prefixed with 'syat' - somehow.

The theory of syadvad appears to be in conflict with objectivity in the sense that reality cannot be known fully by an individual and is dependent on the individual as he is incapable of knowing all its aspects.

However, Jain's syadvada, if looked closely, is not in conflict with realism. Jain's do not deny the existence of an objective reality. Nor their prefixing 'syat' casts a doubt on the validity of knowledge or has a hint of skepticism. What

an individual observes is accepted to be true but only in a context. It is to emphasize this context that 'syat' is used.

Thus, Jaina's syadvad does not betray their belief in realism.

2. (a) Difference between Prakriti and object.
प्रकृति एवं वस्तु में क्या अंतर है?

12.5

According to Sankhya philosophy, the world is made from two independent principles - Prakriti and Purusha. Prakriti is the one, independent, unconscious, ever-changing and ever active principle from which the worldly objects have evolved. It is comprised of three gunas - sattva, rajas and tamas. When there is dissolution of the universe, the three gunas are in equilibrium.

and there is 'sarup' change in them i.e.- They change into themselves. In case of creation, the three gunas try to dominate one another and 'viroop' change occurs as Prakriti comes in contact with Purusha.

On the other hand, objects are evolutes of Prakriti. They are many, dependent on Prakriti, liable to creation and destruction as the world undergoes cycles of creation and dissolution. They are also comprised of three gunas but are not the ^{ultimate} cause of creation of the world.

2. (b) Write short note on Samakhya conception of the three gunas. 12.5
सांख्य के त्रिगुण पर संक्षिप्त टिप्पणी लिखें।

Sankhya philosophy believes that Prakriti, and hence in turn, all the worldly objects are comprised of three gunas - sattva, rajas and tamas. The existence of three gunas can be inferred from the same object producing different effects in different individual. Ex - A rose pleases a young man, makes a dying man sad and leaves the gardener indifferent.

Sattva is the guna that is bright, light and illuminating. It has been associated with white colour.

Rajas means foul. It is active, restless and is associated with red colour.

Tamas means dark. It is inactive, sleep inducing and is associated with black colour.

These three gunas lie in equilibrium when the universe is dissolved and each guna changes into

itself (sarup). While creation occurs, they try to dominate each other (viroop).

Sankhya's conception of gunas has been criticised on the ground that the objects of the universe do not have nature. The nature exists in the observer. Despite the criticism, Sankhya has presented a unique explanation for nature of worldly objects which has been well accepted in later philosophies.

2. (c) What is 'ahamkara'? Write short Note on distinctions of ahamkara. 12.5
अहंकार क्या है? अहंकार के विभेद पर टिप्पणी लिखें।

According to Sankhya philosophy, the world has evolved from Prakriti under the influence of Purusha. Of the evolutes that arise from Prakriti, Mahat (buddhi or intellect) is the first which gives rise to ahamkara.

Ahamkara or ego is the 'I'ness in an object. It is the idea which makes one attach to the objects of the world as ~~the~~ one feels that

a particular object belongs to me
or an object is for my use.

Ahamkara has three distinctions -
sattva, rajas and tamas. Sattva and
tamas give rise to further evolutes
while rajas contributes to the
mobilisation of these gunas for evolution.

From sattva arises manas (or
mind) ; five sense organs - eyes, ears,
nose, tongue and skin ; five motor
organs - hands, feet, mouth, sex organs
and anus.

From tamas arise five tan-
matras (or subtle elements) which give
rise to five mahabhutas (or gross
elements) - earth, fire, water, air and
ether.

Thus, ahamkara has a very
important place in the evolution of
Sankhya's universe.

2. (d) "Prakriti is so shy that she never reappears before that purusa who has once 'seen' her in her true Colors ". Explain. 12.5

"प्रकृति अत्यंत संकोची है, जब पुरुष उसे देख लेता है तब वह रंगकर्म से निवृत्त हो जाती है।" व्याख्या करें।

This statement encapsulates Sankhya's theory of bondage and liberation.

According to Sankhya philosophy, bondage is due to avidya (ignorance) wherein Purusha wrongly identifies himself with the evolutes of Prakriti and suffers three kinds of pain in this world - adhyatmik (due to self), adhibhautik (due to world) and adhidaivik (due to supernatural elements).

The way to release oneself from this pain and suffering is ~~the~~ tatrajnana or right discrimination where Purusha 'sees clearly' the distinction between himself and Prakriti and its evolutes. By seeing this difference, he is released from all kinds of pain and attains ~~a~~ liberation where he can ~~no~~ longer be affected by the play of Prakriti and the world.

Thus, Prakriti can be said to be so shy that she won't reappear in front of Purusha, i.e. - won't bind him, when he has seen her true colours through tattvajnana.

3. (a) "Jain's saptbhanginaya are like scattered pearls but they cannot be woven into a philosophical garland". Discuss. 12.5
जैन सप्तभंगीनय मूर्तियों को बिखेर देता है, परन्तु उन्हें जोड़ने का प्रयास नहीं करता। चर्चा करें।

Saptbhanginaya is the Jain theory which has suggested seven forms of judgements (naya) which can be reached on the basis of the partial view an average person has of the world. These seven judgements are:

1. Syat asti
2. Syat nasti
3. Syat asti ca, nasti ca
4. Syat avaktavyam
5. Syat asti ca, avaktavyam ca

6. Syat nasti ca, avaktavyam ca
7. Syat asti ca, nasti ca, avaktavyam ca

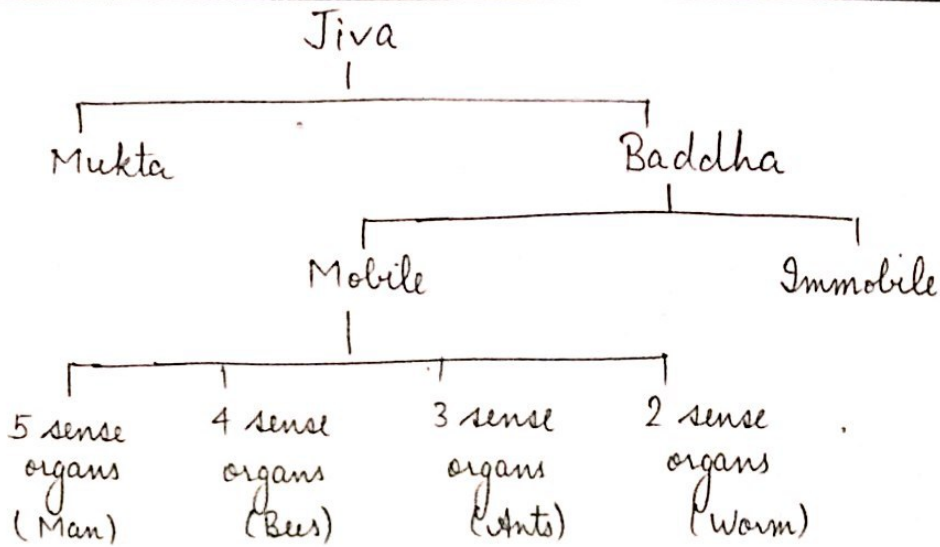
3. (b) Concept of jiva is generally the same as the Atma or the Purusa. Discuss. 12.5

सामान्य तौर पर जीव का सिद्धांत आत्मा और पुरुष के समान है। चर्चा करें।

Jiva is the concept of an entity which is conscious essentially. This concept comes very close to the ideas of atma as discussed in Vedanta or Purusha of Sankhya. ~~However~~ as consciousness constitutes an important characteristic of both Atma and Purusha. However, there are some differences between these ideas.

According to Shankaracharya, Atma is vibhu (all pervading). Ramanujacharya calls Atma anu (atomic). ~~Sankhya's Purusha~~ However, Jaina's jiva is sharir farimani (co-extensive with the body like light). Shankaracharya's atma is one but Ramanujacharya's atma, Sankhya's Purusha and Jaina's jiva are many.

Jaina classification of jiva is also different:



Thus, jiva has some similarities but important differences from Atma and Purusha.

3. (c) Charvak world theory improved by Jain and Sankhya philosophy. Discuss.

12.5

चार्वाक के जगत सम्बन्धी सिद्धान्त का जैन और सांख्य दर्शन में विकास मिलता है।

Charavaka philosophy believes in a realistic metaphysics because of their dependence on perception as the only source of valid knowledge. But this over-reliance of on perception has also led to rejection of all sorts of transcendental entities like god, soul etc. leading to a not very desirable hedonistic ethics. Jaina and Sankhya philosophies improved upon the Charvaka idea by accepting the realistic

metaphysics to emphasize upon the importance of this world but also accepting transcendental entities to give human life a higher purpose.

Jainas have accepted jiva or soul whose existence is directly realized and is not the same as physical body as propounded by Charvakas. Thus, this jiva can be bound and its liberation becomes the goal of life.

Similarly, Sankhya accepted the independent existence of Purusha or pure consciousness and the goal of Sankhya philosophy became liberation of Purusha through attainment of right discrimination.

In this way, Jainas and Sankhya have improved upon the Charvaka world view.

3. (d) Difference between Gautam Buddha and Hume's soul theory.

12.5

गौतम बुद्ध और ह्यूम के आत्मा सम्बन्धी सिद्धांत में क्या अंतर है?

Gautam Buddha maintained silence on the nature of soul but his teachings culminated into 'anaratmaravad' or no soul theory. However, the Buddhist theory does not deny the existence of consciousness. It just denies the existence of a permanent conscious substance while accepting continuity of states of consciousness as per its theory of ksanikvada according to which everything exists only for a moment. Thus, Buddhist theory embraces ideas like ~~to~~ rebirth (while rejecting transmigration of soul), law of karma etc.

Hume's idea of soul is quite similar to that of Buddhists. But Nagasena has accepted ~~soul~~ ^{self} to be comprised of 5 skandhas (roop, vedana, sanjna, samskara, vijnana) while Hume calls the self an agglomeration of thoughts, ideas, beliefs etc. But unlike the Buddhists,

Hume has denied the existence of a self. He compares the self first to a stage where thoughts make appearance but later warns that the metaphor of stage should not be ~~was~~ misunderstood as that something exists. Thus, Hume would never accept ideas like rebirth, karma etc. Thus the idea of soul of Hume and Buddhists have substantial difference.

4. (a) "The Charvaka Ethics follow logically from the Charvakas theory of reality". Discuss. 20

चार्वाक की नैतिकता तार्किक रूप में चार्वाक की वास्तविकता का अनुकरण करती है। चर्चा करें।

Charvaka theory of reality is a realistic theory according to which the world and its objects are real, as they are perceived. At the same time, the Charvaka reject all transcendental entities and principles like god, soul, law of karma, rebirth, liberation etc. The reason for their rejection also flows from Charvaka epistemology which accepts perception as the sole source of

valid knowledge. Since these entities are never perceived, they have been rejected by the Charvakas.

The Charvakas have rejected the idea of soul as they believe it to be an epiphenomenon of the body (*chaitanya vishitha deha eva atma*)ⁱⁿ which ~~is~~ ^{consciousness} is produced when the four physical elements are mixed in the right proportion - That consciousness is a part of the body is also evident from statements like "I am fat", "I am tall" etc.

In the absence of soul, rebirth and law of karma lose their significance.

Thus, ~~out~~ of liberation becomes unimportant because there is no rebirth. Charvakas also point out that cessation of suffering is impossible while one is alive and despite every pleasure being tinged with pain we

should not discard all the pleasures for the fear of pain.

Therefore, out of the four commonly accepted purusharthas of Indian philosophies (dharma, artha, kama, moksha) Charvakas accept kama or pleasure as their highest ideal and artha or wealth as the means to it while rejecting dharma (virtue) and moksha (liberation). The Charvaka ethics is also called gross egoistic hedonism as it is concerned with ~~for~~ purely physical pleasures for oneself.

In this manner, Charvaka ethics is rooted in its theory of reality.

4. (b) Faith in the validity of inference is a common trait of almost all the schools of Indian Philosophy. So they have made a common cause against Charvaka Philosophy. Discuss. 15

अनुमान के प्रति भारतीय दर्शन की सार्वभौमिक सहमति है। इसलिए सभी चार्वाक के प्रति समान विरोध रखते हैं। चर्चा करें।

Charvaka philosophy believes in perception as the only pramana (source of valid knowledge) while all the other philosophies agree upon inference as a pramana. Thus, there have been wide criticisms of Charvaka stand by different schools.

Jainas criticize Charvakas by saying that if a Charvaka is asked to defend his rejection of inference what would he do. He would either say nothing which leaves his position unsubstantiated or give reasons which means he accepts inference. Further, Jainas say that since perception was true in the past ^{accepting that} it will also remain true in the future amounts to illicit generalization on the part of Charvakas. Further, they also criticize Charvakas that like inference can go wrong.

sometimes, so can perception. So, Charvakas should give up perception as a pramana. Furthermore, they criticise Charvakas for inferring their opponents thoughts in a debate from their face expressions while not accepting it as a valid pramana.

Sautrantika School of Buddhism has criticised Charvakas as they believe that perception doesn't give us knowledge of worldly objects but we know them only through inference (bahya-anumeyavad).

Naiyayikas have criticised Charvakas because according to them some entities like mind, ether etc. cannot be perceived but have to be inferred. Also, without inference normal life would become difficult and horizon of knowledge would become very limited.

4. (c) Dualism of Samakhya is not consistent with Karma theory. Discuss. 15
सांख्य का द्वैतवाद कर्म सिद्धांत के साथ उपयुक्त नहीं है। चर्चा करें।

Sankhya philosophy has conceptualised a universe with two independent realities Prakriti and Purusha. While Prakriti is one, ever-changing, unconscious and material cause of all things, Purusha are many, preconscious, unchanging. The world is created when Prakriti comes into contact of Purusha and change occurs in Prakriti resulting in evolution.

However, there arise certain philosophical problems in this dualism. If Purusha is pure consciousness and is unchanging he ~~should~~ cannot be cause of evolution of Prakriti into the universe. There is no reason why Purusha should come into contact with Prakriti and ~~since~~ since he is also inactive, he cannot be taken to be the knower, doer and enjoyer in the karma. Purusha is beyond cause and effect as per Sankhya.

and hence he should not be bound or liberated.

Sankhya has explained the conjunction of Prakriti and Purusha through the example of blind and lame person who can help each other to get out of forest. Also, it has explained bondage of Purusha through his identification of himself with the evolutes of Prakriti.

However, these explanations leave certain gaps. Like in the example of blind and lame person both are ~~consciousness~~ but both Prakriti and Purusha are not conscious.

~~Also, how can Purusha identify~~

~~Thus, due to these~~

5. (a) Rebirth is not possible in Buddha Philosophy. Analyse.

20

बौद्ध दर्शन में पुनर्जन्म संभव नहीं हैं विश्लेषण करें।

Buddhist philosophy believes in theory of nairatmarvad or no soul theory which denies the existence of an eternal soul. Nagasena has also denied an eternal self in Milind-Panho and has instead described the self as an aggregate of five skandhas (rupa, vedana, sanjna, samskara, vijnana) just as a chariot is comprised of wheel, - axle, horse etc. This non-existence of an eternal soul points towards the impossibility of rebirth as per Buddhists but this is not the case.

Buddhists deny the existence of a permanent soul but they do not deny the continuity of states of consciousness. Like a candle whose flame appears to be continuous but is different at each moment, the soul also changes at each moment but a continuity is maintained as

the consciousness of next moment is the effect of consciousness of previous moment and as per *pratitya samutpada* effect depends on cause. Similarly, next life is caused by the present life as a dying candle can light another candle. Thus, Buddhists have denied the transmigration of soul but they do not deny rebirth due to causation of next life by present.

This is also seen in the Buddhist explanation of *dvadasa nidan* where rebirth (*jati*) is caused by ~~desires~~ desires and clings of this life's sense experiences.

~~Hence~~

However, this view has been criticised by other schools of philosophy as the same soul is not migrating into next life so it should not be responsible for previous soul's actions.

Buddhists have explained this

objection through cause-effect relation between the souls.

Hence, rebirth has been seen as a possibility by Bauddhas.

5. (b) Criticism of the theory of Momentariness (Kshanabhanga- vada). 15
क्षणिकवाद सिद्धांत की आलोचनात्मक व्याख्या करें।

Ksanikvada is the Buddhist theory that propounds that all existent things are momentary in nature. It has been criticised on a number of grounds.

Firstly, if all existent things exist for but one fleeting moment then memory, recognizing another person etc. become difficult because one is not the same person as to one was in the previous moment. Secondly, explanation of rebirth becomes

difficult as soul itself would only last for a moment and there would be no permanent soul to be reborn.

Thirdly, explanation of law of karma would not be easy if ksanikvad is applied to the self as the person supposed to reap the fruits of actions is not the same as the one who performed them. Fourthly, causal theory and inference would become difficult to explain as the effect is produced only if the cause lasts for more than a moment ~~but the~~ and a fleeting cause cannot produce any effect. Similarly, we cannot reach an inference based on fleeting observations.

Thus, the theory of momentariness has created many philosophical challenges for the Bauddhas which has further enriched Buddhist philosophy as the Bauddhas explained rebirth,

law of karma, memory, recognition etc. on the basis of their theory of pratitya samutpada.

5. (c) Buddha's causation theory is middle marg. Explain.

15

बौद्ध का कारणतावाद मध्यम मार्ग है। व्याख्या करें।

Buddha's causation theory is called pratitya samutpada. It is also called Buddha's dhamma and ~~was~~ was called by Buddha himself as his most profound teaching.

Pratitya samutpada says that an effect is dependent on the cause. It forms the basis of further Buddhist theories like ksanikvada and nairatmanad. It explains the second and third

noble truths of Buddhism i.e. - suffering has a cause and suffering can be removed by removing the cause. It also finds expression in *dradasa nidan chakra* of Buddhism.

Pratitya Samutpada can be called the middle path between the two extremes of *satkaryavada* and *asatkaryavada*.

Satkaryavada which is subscribed to by *Sankhya* says that all effect is present in the cause. What is unmanifest in the cause becomes manifest in the effect. It is an extreme stand and has been criticised on grounds like what is the need of an efficient cause when all effect is in the cause; if all effect is in the cause then effect and cause should have same name and purpose and so on.

Asatkaryavada is the causal

theory of Nyaya-Vaisesika which believes that effect is new and different from the cause. It is also called *asambhavad*. It has been criticised on grounds like if all effect is new then anything should be produced from anything, there should be no need of a potent material cause etc.

Buddhas have taken the middle path and say that effect is neither within the cause, nor outside it but dependent on it.

Consequently, the resultant theories of *pratitya samutpada* are also middle paths. Ex- *Ksanikvada* is middle path between eternalism and nihilism.