

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
"Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
"In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सार्त्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
"The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential
unprovable
unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुसूच्य में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
"All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
"We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए।
Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

for example Family Resemblance of Wittgenstein

X Refer to Buddhist - Nyaya Debate on Samanya -

Q/A features → Ideas → Timeless & spaceless
2025 MATHS

Features of Ideal →

① Ideas are said to be substance

A substance is in which is in itself
and for itself and does not require
the existence of anything for its
reality. For Plato Ideas are in itself

and for itself.

② Ideas are universal

They are the common and essential
characteristics of things and being
of the world.

However, Ideas as essence
does not mean as essential qualities
from things observed in the world.

Ideas are the essence in the sense
that Ideas are real and sensible
things are their poor imitations

Ideas

(Transcendental
world)

contemplation
or Idea of God
(Liberation)

1. Imitate

2. Participate

3. Photocopy

Soul

Concept in
human mind

Sensible
world

(To serve as
provocative agency
for making the
recollection of Ideas)

Theory of Recollection

③ Ideas are eternal and immutable ✓

Eternity may mean that which endures throughout the whole duration of time, past, present and future.

However Plato's ideas are eternal in the sense that they are timeless pre-existing before time.

④ They are unity in multiplicity ✓

Because members of a class are many in number while the Idea is one.

⑤ Ideas are many in number ✓

Because as there are things and beings in the world, so are Ideas. Hence regarding number of Ideas, Plato's view is pluralistic ✓

⑥ Ideas are not known by Perception ✓

we do not perceive the Idea of Equality, Liberty, Cowardness etc, we perceive men, cows. Hence Ideas are known by Reason [Rationalism]

⑦ In a way, Ideas are the causes in the sense that they attract things towards them w/o themselves being moved.

Eg Draupadi attracted princes in her Svayambara while remaining unmoved

Q/ How does Plato justify Ideas to be independent & outside this world?

Ans → The production and decay of things, the atemporal nature of the world makes becoming a flux which cannot be thought or known. So Ideas are not to be found in empirical things.

To explain their origin, Plato

takes recourse in a Myth.

The Myth concerning Ideas →

According to Plato, the soul is immortal and in its pristine existence it enjoyed the pure existence. But at present soul is in bondage and passes through endless cycle of births & deaths. Till it regains its pristine glorious existence through proper philosophical knowledge by contemplation or Idea of Good.

Thus learning of ideas is Recollection.

Criticism → Myths are not precise concepts and hence Plato could not explain the real relation b/w eternal ideas & percepts.

Aristotle's View on Substance →

Aristotle replies that Substance is admixture of form & matter. 9/16 Aristotle matter & form MAINS 2015 really

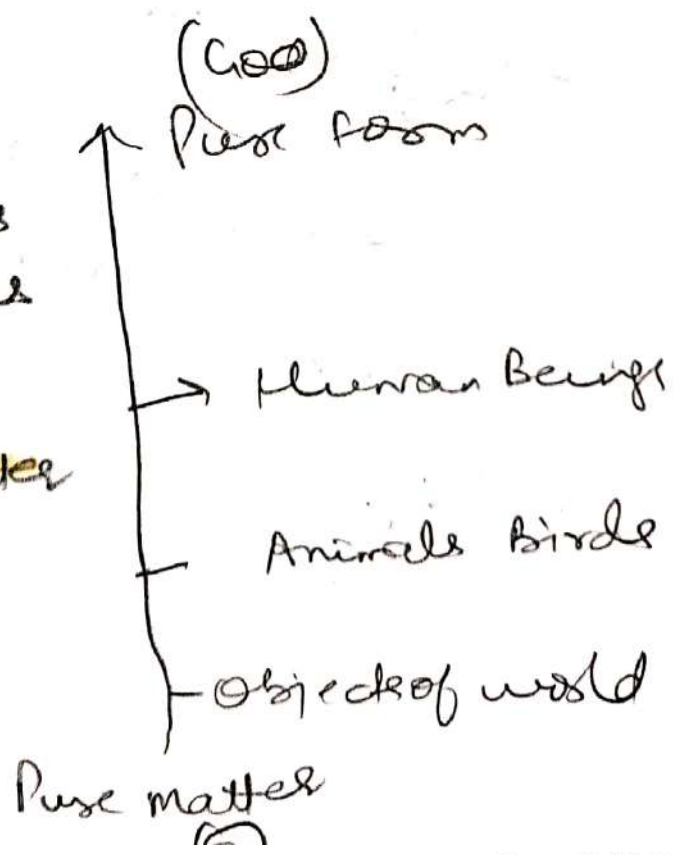
- So things & beings of the world are substances (glory of the world)
- Form & Matter provide some important things to substance.

(i) Form provides Universal element to substance. It is on account of form that one object is similar to all objects of that class. For eg → Man → Form of Man

(ii) Matter provides uniqueness. It is on account of matter that every man is different from all men from the world.

(4) Aristotle has placed all substances in ascending scale.

The basis of this ascending state is dominance of form over matter



Idea cannot be a substance →

① Man has Manness
↓
Idea used in Predicate
↓
Can't fulfill 1st condition

② Idea & matter are inseparable, relative,
hence Idea cannot be independent

Matter cannot be a substance →

① Matter cannot be used in place of
subject of a ~~verb~~ sentence →

Subject → It has quality (in predicate)
but matter is qualityless and hence it
cannot be used in subject

② Form & matter → inseparable & so no condition ②

Q/ How does Aristotle show that neither Idea
nor matter is a substance?

Ans → ① Aristotle gives 2 definitions of substance

② Rejection of Idea

③ Rejection of Matter

④ Conclusion & what is substance then
according to Aristotle.

Comment →

- ① The ascending state of Substance of Aristotle is inconsistent with definition of Substance which he has given. As per his definition Substance is admixture of Form & Matter. How can Pure Form & Pure Matter exist & be called Substances.
 - ② Aristotle lays much emphasis on God, not only this he also puts God at the top. This reveals that Aristotle is influenced by religion & less by logic & philosophy.
 - ③ Aristotle has resolved an Enigma of metaphysics.
-
- ① Explain change in world logically, Plato tried to explain ^{change} from unchangeable ideas.
 - ② God → Most powerful, Most perfect
↑
Man → Eager to become God, strive & make effort.
Goal can be static → like Buying a car. Car is not moving.

Significance →

Sartre's own statement that: the radical disengagement that consciousness is contentless (nothing) leads to the disunity of Existentialism.

Q/1 (c) Sartre-Being in itself MAINS 2025 → DE-31/8/25
Being-in-itself, Being-for-others & Being-for-itself →

Being in-itself →

- (i) It broadly refers to matter
- (ii) It is a synthesis of itself with itself, fully positivity, full actuality, dense, massive and rigid
- (iii) It has fixed essence with no awareness of itself
- (iv) It is the principle of objectivity or facticity

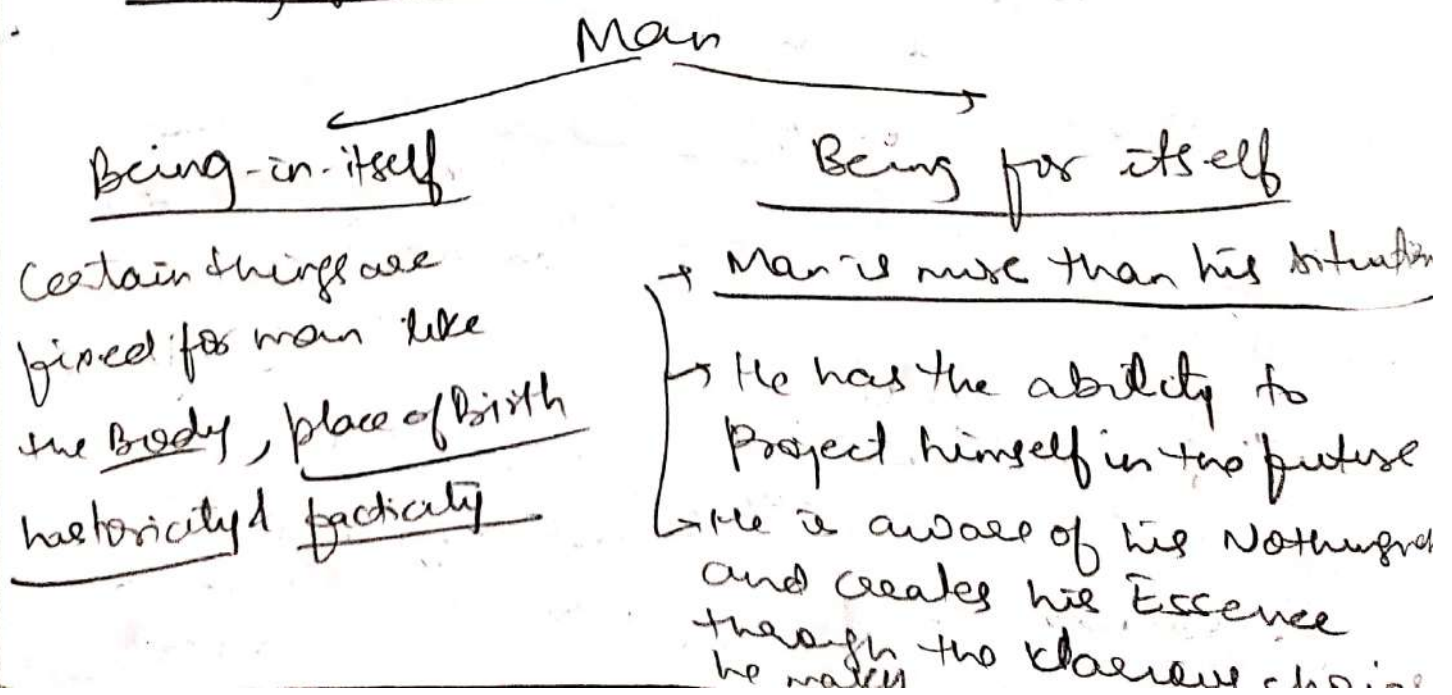
Comparison →

- (i) Sartre rejects Aristotle's doctrine of potentiality where things are conceived as potentially evolving to a higher point of realization of seed into a tree

Being for itself

- (i) Roughly refer to human beings who are aware of their facticity and project into the future
- (ii) Absence of the inescapability of freedom to choose and its associated responsibility
- (iii) Principle of subjective consciousness
- (iv) Lacks any ^{particular definite} essence, man is not a particular thing or object, man is nothing
- (v) Therefore it determines its own essence

However Sartre's conception of human beings is a bit more complex & ambiguous because according to him man is both Being-in-itself & Being-for-itself.



Factually stands for
the givenness of our
context.

→ He negates his past by
not the negation of
his Being

Factually refers to our
past

Implications →

Man is not a particular thing or object. No a
nothing → ∴ Freedom → No fixed essence
Existence precedes Essence

Being for others →

- ① Roughly described through Bad Faith
- ② In context of where human beings encounter each other
- ③ Sartre cites the example of a voyeur who peeps through a keyhole and suddenly realizes that another person is looking at him and judging him.

This makes us the
object for other's subjectivity & forces modified
in our existential structure

- ④ He further gives example of a girl out on a date who ignores the sexual implication of advances of her partner → Thus being oneself only as Being-in-itself

Implications

(i) In this context, Sabe theorises his concept of Being. Sabe says Being posse duality.

(1) Parg-501 ✓ "Being for itself"
↳ Consciousness is empty or nothing and thus has to make its essence

(2) En-501 ✓ Being in-itself
↳ Equivalent to matter
↳ It is full, ~~know~~ & stable

(iii) Being is indivisible, formless and meaningless (like Shankar's Nirguna, Monism & Nirankar) - It is consciousness which differentiates the objects & individualises them

(iv) Soldier Example

↓
Gabe

↓
Soldier is one who fights war

↳ No direct command
↳ All anguish, Despair
↳ Abandoned
↳ make choices & take responsibility

↓
success

Soldier is someone who wears a uniform & fights war

Theory of Description & Incomplete Symbols →

Russell while discussing facts concludes that all facts are exhausted between particular & universal fact. However besides particular & universal, language also includes some other symbols which are constituent of a sentence —

① Complex symbols →

A proposition is a complex symbol which on logical analysis gives the basic elements of universe.

② Incomplete Symbol →

It is an expression which has no meaning in isolation but it may occur as a constituent of sentence & contribute to its meaning.

In his 'theory of description' discussed in his paper "On Denoting", Russell strictly abided by Occam's razor and accepts only necessary entities while reducing or eliminating the rest. According to Russell incomplete symbols appear to indicate and name some object but in fact they are not & hence need to be eliminated. These are called Descriptive phrases

Descriptive Phrases →

They do not refer to any existing entity although they may look like one.

Incomplete Symbol
D. Kash
29/sep/24

@TheIASAkademi

Incomplete Symbol
repeated today

8/1/25
2/18/2025

D. Kash
@TheIASAkademi

eg Hamlet → There is a disguised description for Prince of Denmark

these phrases have no meaning in isolation but appear as names?

why descriptive phrases are a problem →

Russell argues that these phrases function as grammatical subject and we confuse it with name of which some predicate is given

For eg "Present King of France is bald",

here phrase Present King of France functions as grammatical subject

Indefinite →

They are vague & do not refer to any individual of the class

Definite Descriptive Phrases

→ They refer to a definite object of reference.

eg Author of Waverley is Scott

Language has structural identity with reality

→ Hence not redundancy in language needs to be eliminated

Russell's main aim is to show that Definite Descriptive Phrases in logical propositions can be eliminated without the loss of meaning.

eg The author of Waverley is Scott

↓
If this definite descriptive phrase functions like proper name

Then Affirmative Scott is Scott → Tautology
Negative Scott is not Scott → Contradiction

→ On logical analysis

1. At least one person wrote Waverley
2. At most one person wrote Waverley
3. Whoever wrote Waverley is Scott

Thus DDP has disappeared w/o changing the meaning of original sentence.

Implication →

- ① Russell says we need to avoid
↳ psychological thinking → confusion arises
- ② Acc to Russell, theory of description holds true also for false propositions
e.g. Present King of France is bald.

Comparison →

Meaning → Ideal object

Frege → Null or Empty class

Russell → Incomplete symbol or definite descriptive phrases

Significance → ^{Structure of} language is isomorphic to structure of reality i.e. language mirrors the world.
It is therefore obvious that such redundancy in language be eliminated

Categories of understanding do not apply to noumena.

- This notion of noumena is essential to put forth the limits of sensible intuition.
→ limit to knowledge proper

In positive sense, the concept of noumena saved the purpose of grounding philosophy from the error of subjective idealism, materialistic reaction

Conclusion

The concept of noumena however paved way for ground of objective idealism.

Q/A ② Hegel challenge noumena. March
Hegelian criticism of unknowable 3/8/2025

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① Introduction →

Hegel was not satisfied with limiting of knowledge to phenomena only. For him noumena are as much objects of knowledge as phenomena. For reaching this result, Hegel has tried to show that the concept of unknowable is self contradictory.

① Noumena not empty, not negative →

Kant, according to Hegel says "Noumena is only an empty concept. we know that it is but we do not know what it is". The what here shows that it is not empty.

Further it is rather negative because they are objects of faith.

② Noumena unknowable is itself knowledge →

① To say that noumena is a limiting concept means to be aware of the limit

② No one could be aware of the edge of the table w/o getting aware of an empty space surrounding it.

③ To know the limit of knowledge is to know the limitation

③ Total rescience implies total unawareness →

Hence to say that Noumena exists and yet not to know anything about it, for Hegel, is self contradictory.

Criticism of Hegel's View →

① Hegel's criticism appears to be unjustified

② Hegel did not seem to take seriously Kant's distinction b/w knowing & thinking
The unknowable can be thought but w/o being given in sensibility cannot be known

Conclusion →

For Kant the unknowable does not form part of any cognitive meaning but it may have emotive, persuasive or imperative meaning & hence is not self contradictory.

of Shankaracharya.

Q 2(a) → Descartes → Rationalism → mains 2018

Estimate of Descartes' philosophy →

① Descartes was the legislator of modern philosophy creating an epoch in man's thinking

A rare question

still in notes

① His Method →

① Reason after years of bondage came to her own freeing science & theology from the subordination of faith and morality of medieval philosophy.

good point

② His Cartesian method lead to Geometrical method of Spinoza & influenced Leibniz & Kant (Law of continuity).

③ His method of doubt established Cogito by rejecting what cannot be clear & distinct. This successful negation reaches its peak in Spinoza's Every Determination is a Negation.

good point

② Rationalism → Medieval Philosophy → Faith → Descartes' Rationalism to accept reason & not experience

Descartes is founder of rationalism in its distinguishing features by pointing out that real, universal & necessary knowledge is found in innate ideas alone.

Innate Ideas →

- It means that mind is ^{not only} totally receptive but also active. It supplies active formative principles of knowledge.
- Here it is a precursor of Kant who lays down "Categories of Understanding" i.e. concepts w/o which sense data or percepts would be blind.
- However Descartes holds dual role of innate ideas —

(a) Essence of mind is consciousness & thought so there are certain ideas which belong to mind alone.
eg Innate Idea of God

(b) Descartes extends innateness to sense ideas especially for secondary qualities which are not in objects.

Criticism → Locke's Refutation of Innate Idea

Mad = child = genius = Innate Idea

Mind = conscious but not aware of ideal imprints
Contradiction

(3) Dualism → Discussed in Cartesian Dualism

(4) System Builder →

- (a) A method to force philosophy from gymnastic exercise by giving it a strong foundation — Cogito from which logical deduction of the rest.

③ He completed his circle of thought by establishing veracity of God and through it external world in which he was followed by Spinoza, Leibnitz & Berkeley

Concluding Remarks

The constructive part of Descartes' theory of knowledge is much less interesting than the earlier destructive part. It uses all sorts of scholastic maxims, such as that an effect can never have more perfection than its cause, which have escaped the critical scrutiny -

— Present in the History of Philosophy

Points Left

① Example of Wax

Smells like flowers	Taste of honey	Certain colour	to differentiate b/w Primary & Secondary
			To show the inability of clear & distinct knowledge in sense experience

Wax fire → There is gradual change, so what appeared to sense was not the Wax itself

is not created neither dependant on any other entity like God for it would make it inconsistent with its definition.

Features of Substance → Implies no quality → Determination can be ascribed is a negation

① Substance is unique → This substance is universal
prevents it from having any qualification. we cannot say that God is moral or intellectual for these terms would limit him.
8/2 (b) Spinoza MAINS 2025 31/8/2025 @TheITS Akodisha
Thus Every Determination is Negation and
Substance can be only negatively ascribed as to what it is not. Spinoza supplements this maxim with regard to his teaching concerning Infinite Attributes.

Criticism!
But this is also true that every negation is also an affirmation. For Eg This is not a book so indirectly it points out it is. Some object to which name 'book' can't be applied.

Thus Spinoza's substance can be described only by negations and also that it is the most positive entity [Reminds of Vedantic Absolute's SatchidAnanda]

② Substance is Causa sui →

It is self determined, self contained and nothing can affect or modify it. Here cause means necessary connection and not the relation between two events cause & effect. Similarly by saying that substance is the cause of universe, Spinoza understands that the universe follows necessarily from the substance.

③ Substance is eternal →

- As Spinoza is picturing reality through geometric metaphors, so he conceives of reality as a logical system in which time has no place. Therefore, he defined substance as eternal.
- Eternal existence follows from the definition itself that it is the very essence of the substance. [Here we are reminded of Cantor's proof for Immortality of Soul]

④ Substance is one & simple →

- If substance were more than one, it would be a limitation of contradiction → A criticism of Descartes
- Leibniz for this very reason to explain relation b/w infinite number of monads had to accept pre-established harmony

Implications of Doctrine of Substance

① God is the substance →

Spinoza regarded substance as one, infinite, self-caused and eternal reality from which all things follow necessarily. Apparently, this is also the description of God in theology and for this reason Spinoza calls substance as God.

② Personal God is denied →

Since God or substance is, undetermined, rational, immutable, the teleological

from its grasp - Again in strict parallelism, this concession to intellect shows something corresponding to which there is nothing in extension. Hence, in spite of parallelism Spinoza has his idealistic leaning

③ Infinite attributes ^{but} condemned to know only two -

Spinoza could not satisfactorily explain as to how of the infinite attributes human beings can know only two - thought & extension

Also if thought can know extension, why can it not know other attributes as well

④ Logical Inconsistency →

Indeterminate Substance as outcome of every determination is a negation Can't logically have infinite attributes.

⑤ Unity of Substance given in one hand and taken from another →

Unity → Substance is the one absolute reality all inclusive and infinite

Taken away → Attributes are infinite and independent of one another. Hence the substance is simply an aggregate and not an organised whole of the attributes and such an aggregate can't give us true unity.

Conclusion → The perennial issue of relation b/w thought and extension or Mind & body led Leibniz to

it contain any experience concerning matter of fact & existence of not, commit it then to flames but it is sophistry & illusion.

§ 2 (E) Theme → Causality & Kant response

MAINS 2025

Theme on Causality

31/10/25



Introduction:

Causation is the most important category for theme because our knowledge of matter of facts depends on it. Secondly, or its strength we pass from immediate impressions to something not immediately presented to senses like Universal Laws etc.

In order to show that idea of Cause be true or real, it must be traced to some impression.

According to theme, Idea of Cause consists of

Contiguity

- Objects considered as Cause & effect are either immediately or mediately contiguous
eg. Fire & Heat

Priority

- Cause is always prior or antecedent to effect.
- Effect can't be perfectly contemporary

However Hume's problem is with the third and most important element in causation called the "necessary connection" which says Cause produces an effect or effect is necessarily connected with the cause.

Hume's arguments to refute this "Necessary Connection":

(i) Notapriori reasoning → Because before actual experience a person cannot deduce the effect. Eg fire has capacity to burn can't be proved by argumentation.

(ii) The relation of causality can't be demonstrated
No one can demonstrate that food invariably provides nutrition as it can be easily contradicted.

Therefore Rationalism fails to account for necessary relationship b/w Cause & effect.

(iii) Observation & experience →

Sense experience can't establish invariability →

Impressions of present can't guarantee the future
→ Invites the fallacy of illicit generalization which is the Problem of Induction.

∴ Causal relationship is a psychological necessity.

what is the causality then like?

According to Hume the idea of causation has 2 elements -

(a) Human nature or propensity in the form of imagination and its principle of association

(b) Past experiences of constant conjunction that is flame and heat are conjoined not connected

Hume propounds his "Doctrine of Beliefs" the mind after a repetition of similar instances is carried by habit, upon the appearance of one event to expect its usual attendant. $\therefore$ Necessity exists in our mind and not in nature

Evaluation:

(1) Hume is said to be consistent empiricist but he nowhere explains how successive ideas co-exist or even contiguous

(2) Mental habit itself becomes a causal principle - a universal law to explain causality.

(3) Locke $\rightarrow$ Berkeley $\rightarrow$ Hume
"Seeds" "Culmination"

$\rightarrow$ Kant's criticism of Hume's denial of causality
(4) Kant has postulated that causality is nothing more than a category of thought, whatever

Has Kant faced the scepticism of Hume?

8/2 @ → Second part → No part

Similarities between Kant & Hume → left out from notes

- ① Both maintained that empirical knowledge can be universal, certain & objectively valid. Vikash
31/8/2023
- ② For objective validity, both agreed that the connected system of knowledge should be built on the basis of perceptual data. @the145
Akadem
- ③ For both of them perceptual data were discrete and separate, so connection b/w them had to be introduced by Categories of substances, Causality etc.
- ④ But Hume was a thorough empiricist and substance, causality were empirically derived on the basis of association of ideas & imagination.
- ⑤ Hume's scepticism aroused Kant from his dogmatic slumber.

Conclusion → If 'imagination' of Hume be very akin to the understanding faculty of Kant, then the difference b/w Kant & Hume can be greatly narrowed.

Facing Hume's scepticism →

Hume's denial of necessary connection in causality, denial of rational psychology [Substance only a figment of imagination], denial of rational cosmology & theology lead to a dead end going in his direction — i.e. empiricism of Locke culminated in scepticism of Hume.

Kant wanted to defend the possibility of synthetic judgements a priori in physics. In other words, Kant sought to show that universal & necessary propositions are possible in physics.

① Kant attacks empirical explanation of Substance & Causality given by Hume →

② According to Kant, Hume had correctly shown that on the basis of experience all that we can maintain is that causal connection consists of sequence of events but not of any necessary connection.

But then how can we ascribe necessity to the rule of association itself? Any law, whether of association or of mental habit of expectation has universality about it, how can this universality be explained on the basis of experience?

③ Kant agrees with Hume that necessity of causal connection is not empirical.

Subjectively real but valid for all
↑
Necessity is a priori

Necessity of Causal Connection

Experience

Kant agrees with Hume that on basis of experience necessity & universality can't be derived.

On this basis necessity of causality can't be denied.
Hume suggests Law of Association

Kant's reply
Law of Association itself speaks of principle of universality

Why? ① Pure Philosophy will have to show that synthetic a priori is possible

Flow chart

(flow chart for a & b)

Necessity of causal connection

on Basis of experience
Can't be derived

why?
Because sense data
is derived & hence
knowledge only
probable not
necessary & universal

Two alternatives

Hume suggests
Law of Association

Kant's response

Law of association
has universality
about it, how
can it be explained
on the basis of
experience

Denial of causal
Necessity

Kant response

Because free
Philosophy
will be over

Necessity can't be
denied on the basis
of experience

Synthetic
Judgements
Math will be
denied

Necessity in Causality
is a priori

It is subjective nec
but valid for all

∴ Universal & Necessary

Hume's skepticism
was ill founded

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
"Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
"In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सार्त्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
"The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential, unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुसूच्य में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
"All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
"We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए।
Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

Q/3a) Wittgenstein Transition MAINS 2015

Transition from Early Wittgenstein to Late Wittgenstein

- ① The most important aspect of this transition is from the realm of logic to that of ordinary language
- ② From an emphasis on definition & analysis to family resemblance and language games
- ③ Role of philosophy is that of therapeutic healing of technical philosophers
- ④ Wittgenstein calls his own earlier philosophy in Tractatus as Dogmatic

Meaning and Use

Philosophical Investigation
Blue Book [Meaning & Use]

Problem → Background

- Augustine's conception of language where he suggests looking for essence of language which lies beneath the surface analysis
- His own earlier conception of language in Picture theory where language has a fixed function of picturing relationship between propositions & facts.

Wittgenstein's solution → In Philosophical Investigation & Blue Book

- He rejects Picture Theory of meaning & Augustine's view of essence
- Meaning does not consist in picturing of

reality but in the multiplicity of practical vehicles go on to make up language.

No single essence of language could be discovered; language is intrinsically connected with all human activities and behaviours, our practical affairs and relations, personal & public activities - form of life.

What is the change

① In the conception of language

From one representing reality through its pictorialization

to →

One that emphasizes on the diversity of uses language has in our life - forms of life

② In the conception of meaning

From logical form vehicle as a name contributing to picturing the world

to →

An outlook that asserts meaning of a word is its use in language.

Illustrations →

- ① Give example of a tool box where various tools have different functions
- ② The lines on a map mean boundaries,

footnote, meridian etc.

• Use of word "bank" →

I can bank upon you

I live by the bank of river

I have to go to the bank today

Philosophical disputes arise by the mental blockage of fixed meaning and appropriation of terms like truth, reality, soul etc by philosophers.

Language Games - Forms of Life →

Language is not one uniform thing, in terms of an essence or universal logical structure

→ It is a host of different activities that we play - language games

→ To account for the multiplicity of uses and the relationship with the different contexts of their uses, the term language game is used.

→ Wittgenstein → Language is not a logical monolith with fixed meaning it derives its meaning from its use while expressing the diversity of life called Forms of Life

Meaning & use

→ Language is used for various purposes like to report, narrate, pray, question, tell a joke etc.

→ Therefore 'Don't think but look'

On the verification principle

Question today
All subject, Red & not
red 30 Kash
@TheIAS
31/10/2021

The ground prepared for elimination of metaphysics lies in the verification principle which itself is based on the distinction made by logical positivists between "analytic" and "synthetic" propositions.

Q/3(b) Verification
weakest proof
Kash
@TheIAS
31/10/2021

This distinction can be clearly understood by two examples!:-

1. "All Husbands have Heads"

under here

It's opposite can be thought w/o contradiction

→ If a ~~child~~ child born w/o head ~~living~~ on tubes who goes on to marry

→ It's truth follows from ~~experience~~ empirical investigation

↓
This is synthetic proposition

2. All Husbands are Married

→ It's opposite can't be thought without inviting contradiction

→ It's truth follows from the meaning of the words

↓

This is analytic

→ Both of these propositions are similar in being true; yet they differ in the way they are true i.e. —

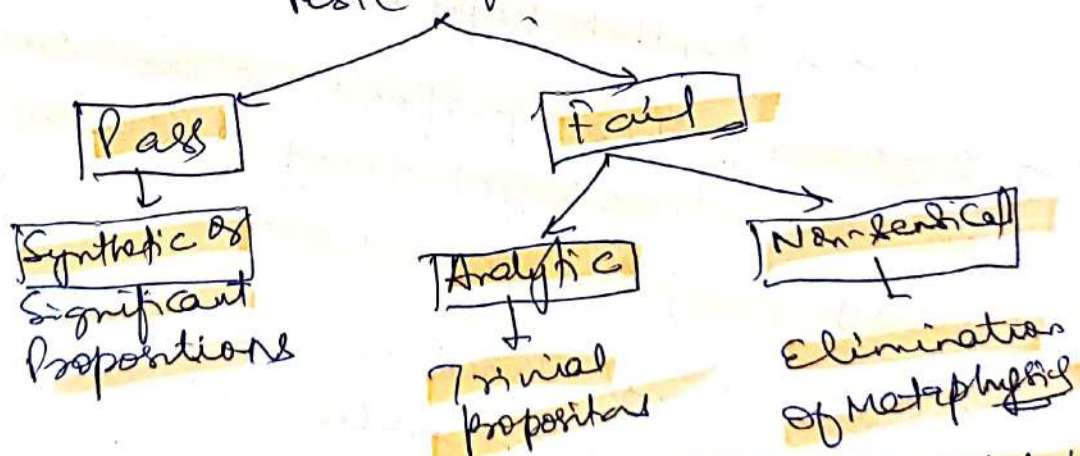
- (a) Propositions that require some sort of empirical investigation for their confirmation are termed synthetic
- (b) while propositions whose truth follows from their meaning are called analytic

Therefore the ~~every significant proposition~~ Verification Principle in its most crude form is stated by LPs that
"Every significant proposition (that which is meaningful) must be either analytic or synthetic"

However LPs hold that analytic propositions do not make a claim on the world and are hence trivial, while synthetic propositions are informative

Having made this distinction, new LPs develop a test for propositions to be meaningful! —
Called the Verification Theory of Meaning —
Those propositions that pass the test are called Significant propositions — invariably dealing with propositions of natural sciences.

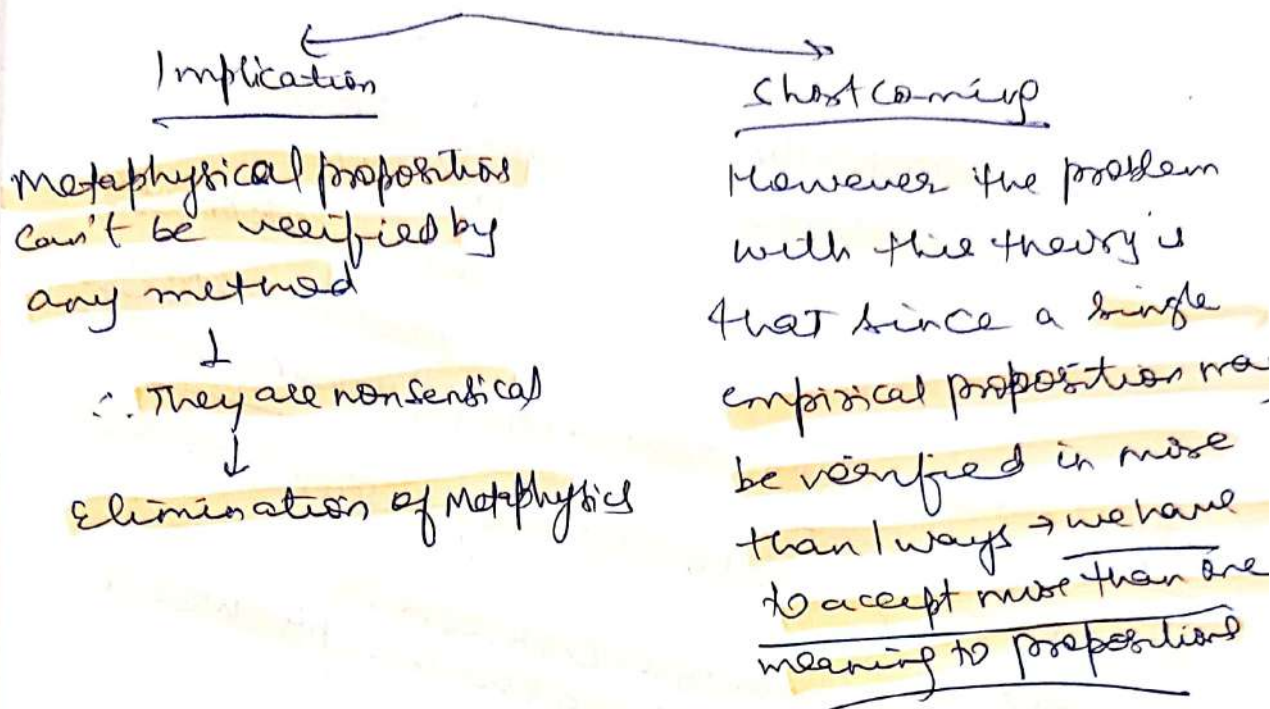
while propositions failing this test can be either analytic (trivial) or non-analytic (giving no new information or ~~non-sensical~~ nonsensical)



This test (Verification Principle) has been formulated in different ways by different philosophers —

① Morris Schlick →

The meaning of a proposition lies in its

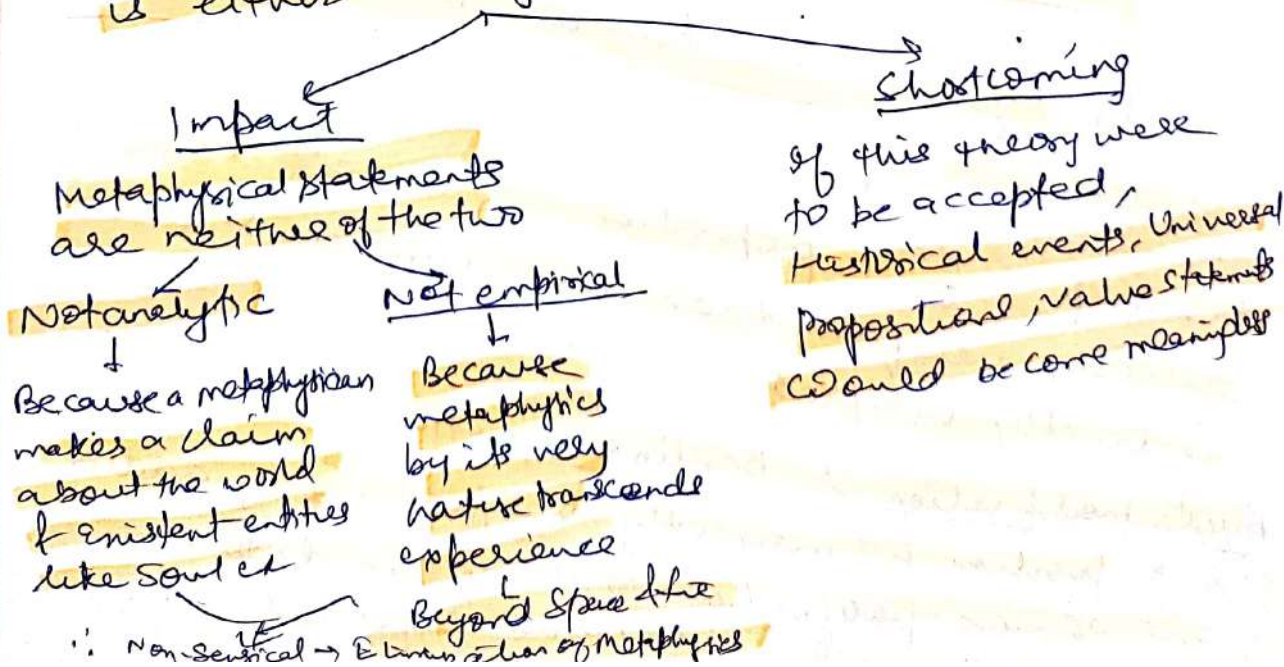


(2) A-J. Ayer →

Ayer recognised the weakness in Schlick's verification principle and he constantly struggled to develop a flawless ^{verification} theory of meaning only to fail spectacularly in the end, although to his credit he tried! —

~~Ayer's Modification~~ ↔ Ayer's Modification

only that proposition is meaningful which is either analytic or empirically verifiable



Ayer's Modification

Practically verifiable

Verifiable in principle

e.g. life exists on Mars
↓
Mars Orbiter Mission

This was asserted today
↑
Ayer's Distinction
21/9/2025

Distinction b/w Strong & weak verification

Schlick accepts only Strong verification as Criterion
Based on Casanovi's criticism,
However Ayer rightly also accepts weak verification

Strong verification

↓
Strongly Conclusive Evidence

e.g. "My pain in my head"

↓
These he termed as Basic Propositions

Weak verification

↓
Probable conclusion

↓
e.g. There is extraterrestrial life.

Finally Ayer's correction on Direct & Indirect verification ✓

According to Carnap, if a proposition of an effect is directly verified then its cause is said to be indirectly verified.

Ayer's modification & Berlin's objection

A proposition is indirectly verified, if by adding one or more propositions to it, he can deduce a Conclusive proposition.

4 If it rained - Indirect Verified

If it rains, ground becomes wet

The ground is wet - Directly verified

This is similar to "Vyapti Statement" for validity of anumana (logical ground)

Bertrando's objection → Ayer modified that added proposition must themselves be analytical, directly verified or ^{independently} indirectly verified.

Nail in the Coffin =

Alonzo Church, an American philosopher, through symbolic logic of Principia Mathematica, proved that any proposition could be indirectly verified by using Ayer's above criteria.

To this Ayer conceded that he was unable to develop a flawless Verification Theory of Meaning.

Comparison →

① Wittgenstein's Picture theory of meaning and rejection

of metaphysics

Language pictures the world, only that proposition is meaningful which corresponds with facts of experience or empirical reality.

Metaphysics, ^{proposition} does not correspond to any facts of expression & hence are pseudo propositions. They are not real problems but due to conscious & unconscious abuse of language.

Refutation of Idealism →

Introduction

- Moore was a realist and believed that objects exist outside & independent of the knowers. He therefore is obliged by his common sense philosophy to refute Idealism.
- Moore points out in his article "The Refutation of Idealism" (Mind, 1903) that all forms of idealism are based on a premise "Esse est percipi" (To be is to be perceived). → Wrongfully generalized/Conclusion/Premise
- Therefore Moore tries to show the inconclusiveness of one of its premises i.e. Esse est percipi.
- To condemn Esse est Percipi, Moore employs various methods like analytical & metaphysical.

Analytical Method (AM) →

It is to analyze the statement of a problem or theory into its alternative meanings and to consider the alternatives one by one! —

Applying AM to Esse est Percipi

Meaning 1 →

(A) Existence & Perception are identical.

If this is shown, the two terms become synonymous & hence the sentence is a tautology and Esse est Percipi would be no different from Existence is Existence.

↓
Tautology → NO new information

③ Esse is part of percipi →



$P \rightarrow \text{Percipi}$
 $E \rightarrow \text{Esse}$

If Esse is part of percipi, then as evident from the Venn Diagram there is some percipi which is not Esse.

↓
Absurd to say that a thing is perceived which does not exist. Contrary to Berkeley's view

④ Percipi is part of Esse →



$P \rightarrow \text{Percipi}$
 $E \rightarrow \text{Esse}$

If Percipi is part of Esse, then as evident from the Venn Diagram, there is some Existence which cannot be perceived

↓
Goes opposite to Berkeleyan view who holds that anything which is existent must be perceived

⑤ Esse & Percipi are Inseparable →

Like where there is fire, there is smoke, however this proposition will be necessarily true & not require any proofs but Berkeley has excluded proofs.

Q/3 ③ Refutation of Idealism

Metaphysical Arguments

Vikash
21/5/2025

Metaphysical Arguments

- The fundamental issue is Idealism is the result of confusion between awareness and the content of awareness → or a distinction b/w thing and its awareness. This confusion, according to Moore is because we never have awareness without content. Therefore philosophers have tended to confuse the distinction b/w blue & awareness of blue.

good According to Moore, consciousness has two elements - awareness which is internal & content which is external.

- An Idealist may then resort to saying that though awareness & content are distinguishable but they cannot be separated →

If this were so then consciousness will become coloured / consciousness of blue would mean consciousness is blue

- knowledge & error will be inseparable →

Can't distinguish b/w awareness of blue & awareness of green.

- As a last resort, Idealists may say that there is no distinction between ^{mental} image of contents and contents →

The absurdity of such a view is reflected by an example, when we see a tiger, we react by adrenaline to fight or flight [implicitly distinguishing between a real tiger & its image].

Evaluation →

- ① It is true that there is force in Moore's argument, but this is also true that the claim to reject Idealism as a philosophical system is not valid because there are some other forms of idealism, such as objective Idealism of Plato & Absolute Idealism of Hegel & Bradley which are not affected by Moore's argument for a simple fact that they are not based on Berkeleyan Subjective Idealism.
- ② The refutation of his views was published in the same journal in 1934 by W. J. Stace.

He utilized Moore's method to refute his realism.
The fundamental statement of Moore's realism
is "some entities exist ^{even} without being perceived by
any finite mind."

Can't be proved
through experience

↓
Because experience
cannot prove something
non-experienced

↓
Contradiction

Can't be proved
through inference
↓

Because inference
is based on some
certain prior knowledge

∴
Hence Realism of Moore stands unproved.

This view by Stace was supported by Russell who
says "Believe and the existence of things outside
even biography must form the stand point of
theoretical logic be regarded prejudiced & not a
well grounded theory."

~~Conclusion~~ →
However Rejecting Realism will leave no impact
on Moore's arguments and as a result, Moore's
claim remain as it is.

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
"Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
"In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सार्त्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
"The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential
unprovable
unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुसूच्य में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
"All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
"We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए। Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

Q14 @ Descartes VS Husserl - MAINS 2025
Descartes VS Husserl's phenomenology @ The IAS Academy
@ Akash

① Descartes in search for certitude of mathematics in philosophy looked for Meta-metaphysics - a science that should contain the primary rudiments of human reason. 31/8/25

Husserl in his phenomenology also tries to search from a presuppositionless and primordial position.

② Both were concerned about the dispute in every proposition and state of philosophy.

③ Descartes through his method of Doubt establishes "consciousness" - That I doubt cannot be doubted and that consciousness is the means for revealing my existence.

Similarly Husserl's Reductionism & epoche aim to achieve essence or "pure consciousness".

④ Descartes in his doubting, negates everything which is not clear and distinct to arrive at an unassailable certainty "Cogito".

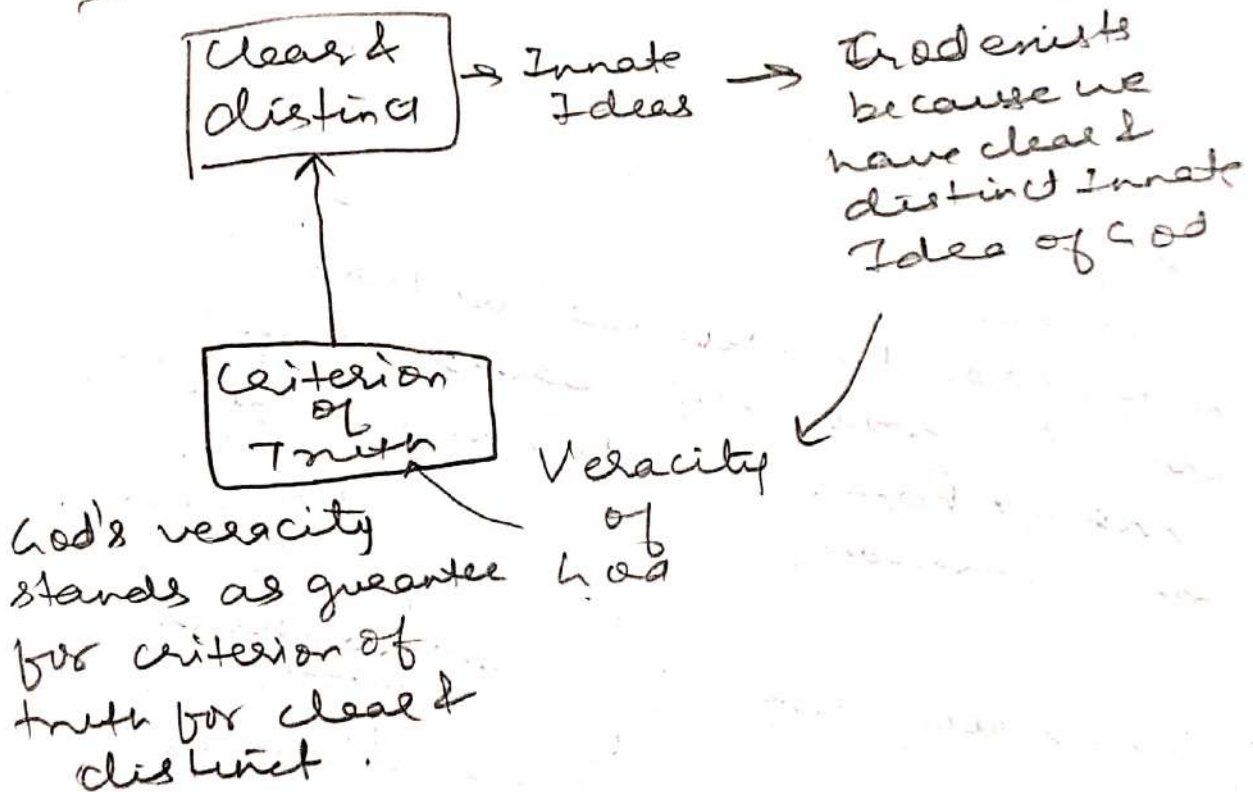
Husserl also wants to get the consciousness rid of naturalistic beliefs and psychological

beliefs.

Dissimilarities →

① Descartes in establishing *Cogito* takes a leap of faith from 'I think' to 'I exist' to 'I am a substance'. This goes against any critical unbiased scrutiny that Phenomenology preaches.

② Descartes takes the circuitous route of scholasticism →



Conclusion →

Descartes constructive philosophy is much less interesting than his destructive part. He uses all scholastic maxims such as effect can't surpass cause in perfection to prove his point.
Russel

This highlights Descartes' departure from Phenomenology.

Dualism without getting resolved

On Husserl & Descartes → Descartes was even in Husserl

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1) Phenomenology must honour Descartes' genuine patriarch. Husserl accepted the starting point of Descartes i.e. that of the thinking self as beginning point of Phenomenology

2) while Descartes began with the goal of finding an absolute foundation for knowledge from cogito, Husserl's approach is more radical because he begins from absolute poverty - presuppositionless and hence formulating a goal would be a prejudice too

3) Descartes tried to find certitude in philosophical knowledge, Husserl only developed a simple descriptive method of experience in terms of what is given in the consciousness

4) For Descartes, Ego becomes the first arion in a logical sequence from which he derives/deduces metaphysical entities, Husserl simply sees the ego as the matrix of experience & places primary emphasis on essence than logic

5) Husserl specifies Descartes Empirical Ego through Transcendental Reduction to reach the Transcendental

Conclusion

While Descartes emphasized on the thinker as ego cogito (I think) Husserl moves further to point out that "I think something" is the correct human experience [ego cogito cogitation]

Husserl Vs Sartre →

To be clear, Sartre's Existentialism was inspired by Husserl's Phenomenology especially his task of Bringing Intentional Consciousness to the centrality of things which Sartre would say as "Being for itself"

However Sartre criticized

Husserl's conception of pure consciousness or Transcendental Ego and differed here

Also Sartre's Existentialism was primarily against any "Theory of Essence" because for him existence precedes essence, so Husserl's

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Quine! Critique of Empiricism → Question 4(2) 2 Dognas
 P. Kall 2018/2019 @ The IAS AKADEMIA

Aim → To refute 2 Dognas of Modern Empiricism because these are not based on Empirical Evidence
 → To propound Radical Empiricism → Q 4(b) Dognas

Ist Dognas → Distinction between analytic and synthetic statements → @ The IAS AKADEMIA

Empiricists make a distinction b/w the two propositions

Synthetic

Material objects are heavy

→ Require experience for validation/invalidation

Analytic

Bachelor is unmarried male
 → Based on meaning of words
 → No role for experience

However Quine rejects this view that Analytic statements do not have any demand for experiential evidence. It is because, modern empiricists have not analyzed analytic statements properly; Quine gives two views and rejects both of them! —

① Analyticity is definition (Linguistic theory of necessary propositions) →

Bachelor is unmarried male can be understood only by meaning of words because bachelor is described as unmarried male. ∴ Tautology/Contradiction

However Quine rejects this view

According to him, this requires experience of linguistic behaviour. As behaviour changes, relation b/w words and meaning will also change

∴ Analytic statements can't be explained on basis of definition.

(b) Analyticity is ^{cognitive} synonymy →

Empiricists maintain that bachelor and unmarried male are synonyms.

Quine rejects this and says that cognitive synonymy is based on facts and hence will be contingent and not necessary. We have to see the social setup to know empirically whether bachelor and unmarried indicates towards the same state of man.

∴ Analytic statements can't be explained by cognitive synonymy.

Hence it is established that no analytic statement can be analytic in strict sense, experience has a role to play.

Compositor →

① F.S. Mill was also to the view that Experience can sufficiently explain analytic statements.

② Kant also makes a distinction based on Subject-Practical relationship.

Criticism →
Ayer had criticised Mill's view, there is a difference b/w origin of knowledge and validation of knowledge. In so far as origin is concerned, all knowledge originates in experience, however for validation, statements can be analytic or synthetic.

unless all facts

Conclusion! ① By rejecting both dogmas, Quine proposes
his own theory of verification in the form of Radical
Empiricism that is any verification not verified
by sense-experience is meaningless.

② He makes a new distinction b/w analytic and
synthetic and of degree and not form →

Analytic statements are limiting case of synthetic
propositions. Synthetic statements can be verified in
each & every case while analytic statements are
verified unless verified proposition are meaningless

③ utilizes a distinction made by Carnap that
every statement has two kinds of elements: factual (verbal)

∴ Both Analytic & Synthetic propositions can be explained in the limit of Empiricism.

Criticism → Against ordinary language philosophy

- Theme in new form
- Ayer's criticism of Mill
- His verification theory similar to Carneades

"Perception is the only premise"

Importance → Exalting natural science and a fight against dogmatism, superstition and irrational beliefs. Only evaluating on backgrounds can his philosophy be justified.

✓

⑤ According to the doctrine of sensationism, thought is nothing but an image, and an image is simply a reproduction of past sensation. As sensation deals with particulars, hence Berkeley denied the realities of concepts, universal ideas or essence of things

Q/40 Abstract Ideas & Names
MAINS 2025

Locke's view on abstract ideas → AKash
31/8/2025

- Begin with particular things as mixtures of different qualities like colour, heat etc. AKash
- We abstract one quality. For eg redness
- Similarly from different qualities of redness, blueness we frame the abstract idea of colour.

Berkeley's rejects this and gives 2 arguments

① Fallacy of vicious abstraction →

Berkeley questions that any perceived quality is found inseparably mixed with other qualities. What is the guarantee that any quality isolated from the rest can also exist?

Eg How can the redness of rose exist apart from its softness, smell, smoothness etc.

② Psychological Method of Introspection →

- Berkeley contends that we have no faculty for forming abstract ideas.
- The imagination etc can be only of particular things.

eg The idea of man that I frame to myself must be either a white or black, tawny or straight or crooked, a tall or low or middle sized man — All particular man, none general.

∴ Abstract ideas are really inconsistent with the empiricism of Locke

ok → However Berkeley was aware of the fact that knowledge by its very nature is conceptual. What we say should be clear to others which means there is a common element.

This Berkeley calls as general

idea.

& Nominalism 21/8/2025

General notions according to Berkeley

- General ideas are anything but abstract ideas
- There are six possible views which he expresses about them, namely — the function of universality in knowledge may be carried by —
 - ① Particular thing
 - ② Particular images
 - ③ Names
 - ④ Meaning

⑤ Signs ⑥ Notions.

→ If a particular thing or image becomes general by standing for all similar particulars. Universality may be considered not to belong to things but to the names that designate them

Berkeley uses notion for knowledge of spirit.

Conclusion →

- Real aim of refutation was to establish immaterialism
- Matter is an abstract idea & hence rejection of abstract idea simultaneously rejects matter.

Syllogism

An abstract idea does not exist
Matter is an Abstract Idea → good
Matter does not exist

Comment →

(i) Doctrine of Sensationism is not logical for knowledge →

Knowledge through comparing [likeness, difference] involves the intellect, however.

Berkeley limits the mental to empirical for knowledge.

(ii) Berkeley does not accept any activity of thought independent of perception, this would lead to universal element in knowledge.

This makes Berkeley accept General Ideas like notions, particular images standing for all particular things.

(iii) Berkeley established existence of other spirits on inference by analogy and existence or knowledge of God as the cause of ideas → this departs from sensationism

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
"Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
"In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सार्त्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
"The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential, unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुसूच्य में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
"All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
"We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए।
Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

Introduction →

Saevadarshan Sangraha gives the following summary of Charvaka-position :- "Sutras of Brhaspati"

1. Earth, air, water & fire are the elements
2. Bodies, senses and objects are the result of different combinations of elements.
3. Consciousness arises from matter like intoxicating wine arises from fermented yeast. [Bhut chaitanyam] → Dhanatmanada
4. The Soul is nothing but conscious body
5. Enjoyment is the only end of human life
6. Death alone is liberation.

Q5(a) → Rejection of Inference
Vikash @ The IAS AKADEMI 9, 50
Theory of Knowledge : Epistemology
Charvaka & Logical Position
Vikash
29 Sep 2024
@TheIASAKADEMI

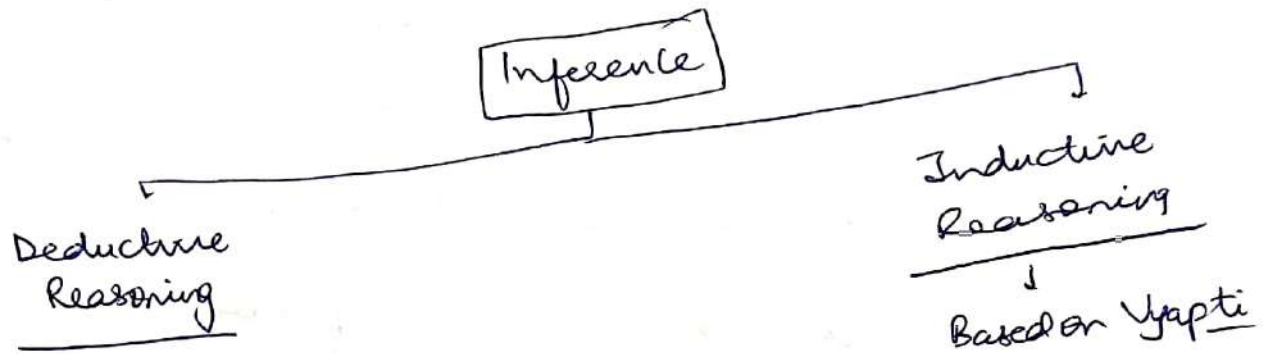
The aim of Charvaka's epistemological enquiry is to reject any transcendental entity in their metaphysics

Hence they begin with the premise that Perception is the only valid source of knowledge.

Furthermore rather than proving why perception is the only Pramana, Charvaka develop an ingenious way of refuting all other pramanas - inference, comparison, testimony etc & believe that by elimination Perception remains the only Pramana

Rejection of Validity of Inference →

- @ Inference is merely a leap in the Dark
- @ A general proposition may be true in perceived cases but there is no guarantee that it will hold true for unperceived cases.



- @ Deductive reasoning is initiated by petitio principii. It is merely an argument in a circle since the ~~infer~~ conclusion is already contained in the major premise.

- @ Inductive reasoning undertakes to prove the validity of the major premise - from known to unknown cases & is thus "a case of illicit Generalization".

- @ Further Induction is based on causal relations which means invariable association or Vyapti.

Vyapti refutation

Vyapti is the logical nerve of all Inferences

and hence Carvaka challenges this universal & invariable relationship & calls it quest-work.
Vyapti can't be established by:

1) Perception →

Because perception can't account for unperceived cases.

2) Inference →

Inference itself presupposes validity of Vyapti - fallacy of petitio principi of extended

3) Testimony →

Firstly testimony itself is not a valid source of Pramana, secondly if testimony is used to prove Vyapti then none would be able to infer anything by themselves.

4) Not by uniform existence →

As to $\bar{C}$, uniformity of existence is explained by the inherent nature of things which may also change in the future.

5) Not by Samanyalakshna perception →

$\bar{C}$ does not accept SLP unlike the Nyaya-Vais

Sheka philosophers on the ground that essence or samanya or class character can't be perceived.

6) Not by Causality →

Firstly, Causality is itself a vyapti relation.
Secondly Causality is mere accidentalism. Every event is a chance & the result only an accident, therefore no such thing as "unconditional relation".

Conclusion →

vyapti is not established, Induction therefore is uncertain, deduction is argument in a circle. Hence the logicians ^{find} themselves stuck up in the mud of inference.

Note → comparison here with Chankara & Shunyavard who have also rejected ultimate validity of Inference.

On Upmana/Comparison →

@ They treat upmana as another kind of inference only & hence rejection of Inference is rejection of upmana.

On Verbal Testimony

Carvakas make a strong attack. Verbal knowledge is only knowledge of words & their meanings based on inference. Now it is already pointed out that Inference is a risky source of knowledge.

Q5(b) Theory of knowledge

L ←

Source → Pramana

←

(Validity) Pramanaphala

L

MAINS 2025

V. Kash

31/8/2025

Mritikalpata is the material
and conception or Sanikalpata
is the form of knowledge
Nyaya ansaid

the fallacy of psychical
staircase theory that
first we have sense-experience
then conception then
judgement by making perception
a complex process where
we can't separate b/w
the two.

① Buddhists reject the
Nyaya view that all
perception is determinate
perception of a child, mad

Ordinarily we can only perceive particulars like white cow but to perceive universals requires adhyaksha perception.

Debate b/w Carnaka, Buddhism, Vedanta on the ontological status of universals and possibility of such knowledge exists in Indian philosophy.

Nyaya accept Samanya as an independent category of reality which can be known by SLP.

Three vyapti is relation
of co-existence b/w major &
middle term which is
independent of all conditions

On the second question
as to how vyapti is known,
it is the Problem of
Induction which is attacked
by Carnaka & Hume.

All Indian philosophers
except Carnaka admit
validity of inference and
try to solve this
problem of Inference—

(1) The Buddhists base the knowledge of universal propositions on principles of causality & essential identity.

To determine causal relation b/w them, Buddhists adopt the method of lanCakareni.

(a) neither the cause nor the effect is perceived

(b) the cause is perceived ^{effect}

(c) Immediately the ~~cause~~ is perceived

(d) The cause disappears

(e) Immediately the effect disappears

② The Vedantins hold that Vyapti is the result of an induction by simple enumeration. It is derived from uncontradicted experience of agreement in presence.

Nyaya while upholding the Vedantin view goes further & supplement uncontradicted experience of the relation between two facts by Tarka or indirect proof & by Samanyalakshana Perception.

Done

NVAYA

UPMANA / COMPARISON

- The third kind of Valid cognition is upmati & its source is Upmana
- It has been defined as the knowledge of the relation between a word & its denotation
- It roughly corresponds to analogy & is produced by knowledge of resemblance or similarity.

because a man recognises
a wild cow as 'gavya'
when he perceives its
similarity to the cow
& remembers that a

gavya is like a cow

Not a Separate
Pramana
Comparison → Not by perception
→ Not by inference
→ Not by verbal
testimony

① Carvaka contended that
upamana is not a ^{separate} pramana
at all because similarity
is perceived & hence it
is just perception.

② Buddhist reduces
upamana to perception
& testimony

9/ Dec - [NYAYA]

→ think
this
to get gist

Theory of Knowledge

Nyaya philosophy is
known as anvik'sik

or the science of critical

study with rigorous

focus on conditions of
correct thinking and
the means of acquiring
true knowledge of reality.

However such
an epistemological enquiry
is not mere mental

Mimamsa

2

Questions →

- Q1/ Elaborate Nyaya-Mimamsa Debate on Bramanyavada (2015/20)
- Q2/ How is the pramanya (Validity) of a statement determined? Examine in this context the theory of pratah pramanyavada (2013/10) →
- Q3/ Discuss the views of Mimamsa & Nyaya on the theory of Bramanyavada. Which of them do you find adequate? Give reasons for your answer (2012/15)
- Q4/ What is svatantrpramanyavada according to Mimamsakas? Is their explanation of error consistent with it? Discuss (2002/60)

Q8 @ Bramanyavada

NKash 29 Sep 2020

Ans. To understand the validity of knowledge, one must first revisit the nature of valid knowledge as explained in Mimamsa philosophy.

Prabhakara defines valid knowledge as apprehension (anubhava). All apprehension is direct, immediate and valid per se. A cognition which apprehends an object can't be intrinsically invalid.

Memory arises from impressions of prior cognition & therefore cannot be treated as valid knowledge.

6 & 7 Memory rejected
29/8/2024
@theistakademik?

Kumarila's gives a different account of nature of valid knowledge. According to him valid knowledge is apprehension of an object free from defects and which is not contradicted by subsequent knowledge.

∴ Conditions of a valid cognition :-

- ① should not arise from defective causes (Kārandasārahita)
- ② It should not be set aside by subsequent knowledge (badhakatānārahita)
- ③ Novelty is an essential feature of knowledge (agohitagrāhi) → Memory not valid
- ④ It must truly represent the object (yathārtha)

∴ The Mīmāṃsākas uphold the theory of Svataḥpramāṇavāda or self validity or intrinsic validity of knowledge.

- ① All knowledge is valid from the very beginning
- ② Validity arises from the very causes from which knowledge arises.

⑤ Validity is not due to any extraneous conditions
Prabhakara & Kumārila both uphold intrinsic validity
of knowledge.

Prabhakara says → All cognitions are direct &
immediate and valid per se.

Kumārila → valid cognition is its apprehension
of an object free from defects
and not contradicted by subsequent
knowledge.

So what is invalidity of knowledge then?

Ans → Invalidity is the disagreement with
the real nature of object which is
either due to defect in the instrument
of knowledge or contradicted by later
knowledge. Invalidity is inferred by later
extraneous conditions [Pratan Atamanjan]
⑥ A person suffering from jaundice sees
lunch as yellow

↓
defect in instrument of knowledge
↓
Bite into
eye

⑦ A rope is mistaken for a snake,
the knowledge is invalidated by subsequent
knowledge of the rope.

Mīmāṃsā support intrinsic validity of knowledge
both in its origin (upath) & ascertainment
(grah)

Views of other schools of philosophy on Theory of validity of knowledge →

Madhwaracharya in his "Saavadatthanasargraha"
has mentioned four theories of validity
and invalidity of knowledge :-

Samkhya School →

According to this school validity as well
as invalidity of knowledge is intrinsic in
origin and self-evident i.e. Svatah Pramanyam
and Svatah Apramanyam

criticism of Samkhya's view by Mimamsakas :-

(a) Self contradiction → It is absurd to
say that the same knowledge is both valid
as well as invalid -

(b) Difficult to distinguish valid from invalid
knowledge →

of it it said that the same knowledge
is not regarded as valid & invalid but
that ^{valid} knowledge reveals its validity and
invalid knowledge its invalidity w/o depending
on external conditions, then it would
become difficult to distinguish b/w
valid & invalid knowledge because
invalidity cannot be known w/o external
conditions

Buddhism's view →

Some schools of Buddhism believe in intrinsic invalidity of knowledge which becomes valid through extraneous conditions.

Buddhism → SAPP

Samkhya → SPSA

Criticism →

Regress ad infinitum →

If knowledge is not intrinsically valid it can never be validated afterwards, for the second knowledge which is said to have validated the first is ~~is~~ itself knowledge & hence intrinsically invalid and requires another knowledge to validate itself - ad infinitum



Mīmāṃsaka - Naiyayika Debate →

The debate b/w Nyaya and Mīmāṃsaka over validity of knowledge has become classic with both holding diametrically opposite view, at least on the origin and ascertainment of validity of knowledge.

Nyaya advocate Extrinsic validity of knowledge i.e. Pratyak Pramanyavada. According to it, knowledge is neither valid nor invalid in itself. It is neutral. The question of validity or invalidity arises only after knowledge has arisen. The nature of knowledge is its correspondence with the object and the test of truth is fruitful activity. Here Nyaya go beyond the limitations of ~~correspondence~~ correspondence theory.

3/5 (1) Refutation → Saptampathi

Refutation of Maya & its Evaluation

Aakash
 31/8/25

R understands Maya as the real power of God by which he created this wonderful world. By avidya, he understands the ignorance of Iva to identify itself with body, senses etc. Therefore he vehemently criticizes S's conception of Maya.

Alternatively,
 Maya is the logical nexus of S's philosophy through which he reconciles various contradictions like -
the Problem of One & Many, Immanence & Transcendence,
Divinity & Evil, Karma & free will etc.

Therefore R ^{strongly} attacks S's conception of Maya through seven important charges (ampapathi) :-

1) Ashrayanupapatti →

what is the locus/seal of Maya?

@ It can't be Brahman because then unqualified mention of Brahman will break down.

@ Moreover Brahman is self-luminous & self-conscious, ^{knowledge} while Avidya is ignorance. How can the two be related?

@ It can't reside in individual self for individuality of self is said to be a creation of Maya (vivarta)

∴ It is an illusory concept & if it resides anywhere it is in the mind of the Advaitin as a logical myth.

2. Tirodhananupapatti →

- How can Anidya conceal Brahman? If Brahman is self-luminous, self-proved & self-conscious, ignorance can't conceal its essence.
- ② It is like saying that darkness can hide light — absurd.

3. Svarupanupapatti →

What is the nature of Anidya? It is either positive or negative or both or neither.

- ① It can't be positive for how can a positive thing be destroyed. Also Ignorance can't be positive.

- ② It can't be negative because then how can it project the world of multiplicity.

- ③ It can't be both because that would be a contradiction.

- ④ It can't be neither positive nor negative or to give up all logic.

4. Anirvachniyatvanupapatti →

Anidya is "described as indescribable", this

is self contradictory. Advaitins say that it is indescribable because it is neither real nor unreal. However Reality and unreality are both exhaustive & exclusive. There is no third alternative.

To refuse this is to refuse to think. It is a rejection of well established Canons of logic - Law of contradiction & Law of excluded middle.

5. Bramanampatti →

- ① Anidya can't be cognized by any valid Pramana.
- ② Perception can give us either an entity or non-entity but Anidya can't be perceived
- ③ It can't be proved by Inference because there is no valid mark.
- ④ Not by Verbal Testimony because scriptures describe it as real power of Brahman.

6. Nirastakanampatti →

There is no removal of Anidya. Advaitins believe that knowledge of unqualified attributes Brahman removes Anidya. But knowledge of such an entity is impossible for all knowledge is through discrimination & determination.

7. Nivartyanampatti →

There is no removal of Anidya. Since there is no remover, there can't be removal. If Anidya is

positive or Bhavana, then some abstract knowledge can't remove it. Bondage is due to karma which can only be removed by karmajñāna (knowledge) and prasad or Divine grace.

Response to R's seven charges by Advaitins

1. Brahman is the seat of Avidya. Since Avidya is not real, the non-dualism of Brahman is not destroyed.

Just as rope is really not affected if mistaken for a snake, the power of a magician does not affect his knowledge.

2. Also we can say with Vachaspathi Mishra that ~~Brahman~~ individual self & Avidya go on determining themselves in a beginningless cycle. Even R accepts the relation b/w Karma & Ignorance & Soul as beginningless.

3. Avidya does not conceal Brahman even as a cloud does not really conceal the Sun.

4. Avidya is described as positive to emphasize that it is not merely negative. In fact it is neither positive nor negative.

5. There is no point in saying Anirvachinnya is self-contradictory for the Advaitin himself accepts this.

But this self-contradiction is realized only when one rises above it. As long as error or dream or illusion lasts, it is real.

6. Anarthapatti is the pramane through which it can be cognized.

7. Again since Anidhya is not real but only a Super-imposition, it vanishes when the ground reality is known.

8. It is only the direct & intuitive knowledge of Reality which is the Cause of Liberation. Even R admits it but he calls it as Bhakti.

Conclusion 7

I used Sat or Existence in absolute sense. Real means absolutely real & unreal means Absolutely unreal. This does not violate Law of Contradiction or Law of Excluded middle. It is the misunderstanding by R of the usage of the term that he attacks & to no avail.

Done / NYAYH
Q5/6 MANS 2025
7KasL
CAUSATION - ASAT KARYA
VADA

Caus → ASAT KARYA VADA

Non-existent effect i.e. ^{in Caus}
effect is non-existent
before its creation.

1) Nyaya defines Cause
as an unconditional,
immediate, invariable
antecedent of an effect.

& unconditional → NO upadhi
i.e. we can't say where

is fire, there is smoke
because it is conditioned
on wet fuel.

Antecedence → Cause must
also precede the effect
(Purvavrtt)

Invariable → Cause must
invariably precede the
effect.

Immediate → unconditional
& invariable antecedence
excludes the fallacy of
remote causes.

3

Based on these Nyaya
recognise 5 kinds of
accidental causes (anyatha
Siddha) —

(a) Qualities of a Cause
are mere accidental
antecedents → e.g. colour
of Potter's skin is not
the cause of pot.

(b) Cause of a Cause or
remote cause is not
unconditional →

Potter's father is not cause
of pot.

(2) Co-effects of a Cause
are themselves not
Causally related →

eg ~~area~~ Sound of Potter's
Staff is not Cause of Pot

(4) Eternal substances
like Space, ether not
unconditional antecedents

(5) Unnecessary things like
Potter's ass though
it is invariably present
is not the Cause of Pot.

or

Abatkaravada →

An effect is defined

as the counter-identity
of its own prior non
existence. It is negation
of its own non-existence

i.e. effect was non
existent before its
creation. It did not
pre-exist in its cause

→ It is a fresh beginning
(Arambhavada).

→ It is neither an
appearance nor a
transformation of the
cause. Therefore rejecting
Vedanta & Sankhya-Yoga

view of Causation called
Sattkaryavada.

→ The effect (karya) is
non-existent (asat) before
its creation.

Proofs for Asatkaryavada →

(1) It is defended by
Abhava or non-being +

Pragabhava is antecedent
non-being or non-existence
of a thing before its
production.

If it is not
accepted a thing will
be permanent & its

③ 9/6 effects
Pr-exists in cause,
what is the function
of efficient cause?
It becomes redundant

④ 9/6 effect & cause
have same essence
[Karana bhava],

why is milk destroyed
once curd is produced
& its not reciprocal.
effect

⑤ To say that ~~there~~
is manifestation
implies tacitly or
back door acceptance that
there is something real

production will be
meaningless - those
appropriately "things"
would become beginnings
& their production
meaningless"

② If effect pr-exists
~~anything could be~~
in its cause, and
should be called milk
↳ same name & purpose

Comment →

→ If effect does not
pr-exist in its cause
then anything can

Sankhya Proof that
critique Asatkaryavada

① Asat Karna →
Non-existent Cause

If effect not present
in cause, what is
the origin of effect?
If seed produces oil,
if oil not in seed
then what is its origin.

② Sama Samuhabharat of
everything can be produced
out of anything. oil
will be produced from milk.

can be produced from
anything [Samasamuhabharat]
or the effect itself
may become like Hare's
horn for it is non-existent.

In fact the Sankhya
School propounds proofs
for Satkaryavada which
are implicit critiques
of Asatkaryavada.

③ Buddhism critique of
Asatkaryavada → Nagajuna
in Dashadhi
Anukraanti
If effect does not pre-
exist in cause, milk

A T O M I S M

From the Standpoint
of Indian philosophy, the
world including the
physical nature is a moral
stage for education &
emancipation of individual
souls.

The same applies to
the vaishesika philosophy
where creation & destruction
is guided by the stock
of Merit & Demerit [Adipost]
of souls to bear fruit.

for their actions.

→ Also on the outset it must be clarified that unlike Sankhya-Yoga, the Nyaya-Vaisheshikas believe in the doctrine of Abatkaayanada which means effect does not pre-exist in its cause.

→ It is called Pranbhavada, effect is a new beginning of course it presupposes a cause but is not contained implicitly in the cause nor is

identical with it

Source of creation →

The eternal atoms of air, fire, water & earth are the co-eternal material cause of all composite things of the world.

Adrosta (Unseen Power) which is the stock of merit & demerit is the reference for will of God for creation. This impacts notion & is the efficient cause.

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
 Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
 "Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
 "In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सार्त्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
 Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
 "The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential, unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
 How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुसूच्य में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
 What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
 "All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
 Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
 "We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए। Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

Western logicians
discuss the problem of

inference

Q6/9 MAIN 2025
Vikash
31/8/2025
Definition of Perception

Gotama defines Perception
as "Indriyarthasannikarsot
pannam jnanam

anyapadesham anyabhikari

Vyavasayatmakam Pratyak

Sham" i.e. non-errorous

Cognition which is

produced by intercourse

of sense-organ with

objects which is not

associated with a name and which is well defined.

Problem with this
Definition →

① It is too narrow →

② There can be perception w/o sense-object contact for eg. God, we are told perceives all things but has no senses contact.

③ In错觉, when we mistake a rope

for a rope, there is really no object ~~there~~ (Snake) that comes in contact with the eye.

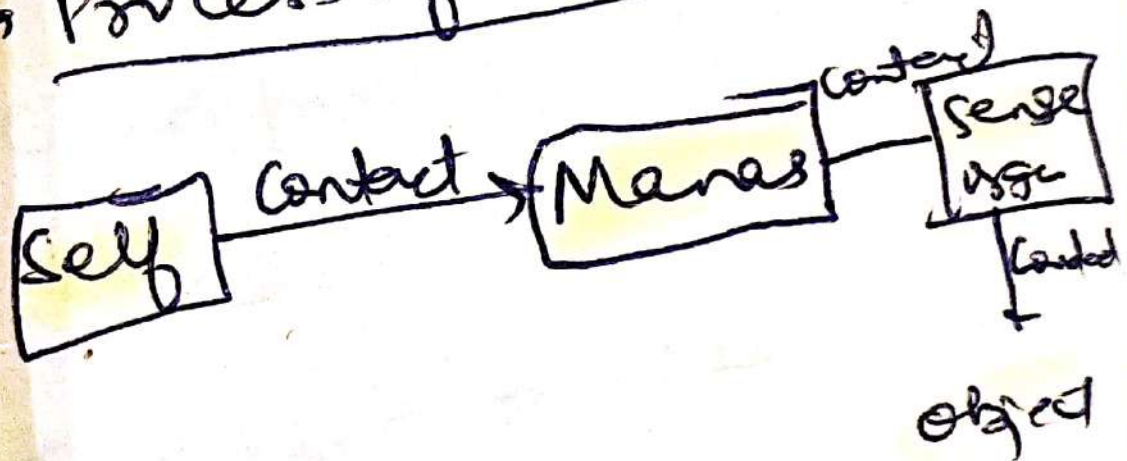
© Ideas, Imagination, feeling of pleasure & pain is cognized w/o the help of sense organ.

Modification of Definition

Vishvanatha defines perception as direct or immediate cognition which is not derived through the instrumentality of any other cognition.

This definition includes
Ordinary as well as
extra-ordinary perception
& excludes inference,
Comparison & testimony.

→ Process of Perception



Sense organ - object contact
presupposes manas-sense
contact and self-manas
contact.

The sense organs are derived from the same elements whose ~~qualities~~ qualities are cognized by them. E.g. olfactory sense constituted of Earth.

Classification ~~is~~ of
Perception →

① Based on stage →

→ Perception is classified as Savikalpaka or Determinate & Nirvikalpaka or Indeterminate

→ These are not 2 types

but only 2 stages of perception and can't be separated except on the level of thought.

Indeterminate Perception →

(a) Gotama anticipates it in his definition of Perception when he calls it "avyapadesha" or not-associated with a name.

(b) Annam Bhatta defines it as immediate apprehension of an

an object as well as
its qualities but without
the knowledge of
relation b/w them —
non-relational, undifferentiated
free from assimilation,
~~differs~~ discrimination,
analysis etc.

③ It is, ^{the} raw-material
for perception — the
Consciousness of "that"
not yet determined
by the Consciousness
of the "what"

Samikalpaka or Determinate

Perception →

(a) Gotama anticipates it in his definition of perception by calling it Vyavaharayatmakam or well defined

(b) Here the substance is related to the attributes - hence relational, conceptual actual knowledge involving assimilation, discrimination, analysis etc.

⑤ It is the final product of perceptual knowledge - the 'that' is cognized as the 'what'.

⑥ All perception is determinate but it is necessarily preceded by an earlier stage when it is indeterminate.

Eg Gradually in the cinema hall, objects are revealed as chairs, staves, people etc.

① It is the cognition of definite character and not just mere existence.

Comparison :-

③ Nyaya recognised the fundamental fact about knowledge which is said to be the distinct ~~character~~ contribution of Kant in western philosophy that knowledge essentially involves both sensation and conception.

Sensation &

Mukkalpata is the material
and conception or Sanikalpata
is the form of knowledge

Nyaya avoided
the fallacy of psychical
staircase theory that
first we have sense experience
then conception then
judgement by making perception
a complex process where
we can't separate b/w
the two.

② Buddhists reject the
Nyaya view that all
perception is determinate
perception of a child, mad

Shankaracharya's conception
of world —
90/60 world N. K. K. K.
Some times to quote...

There is a famous saying
that the entire system
of Advaita Vedanta may
be summarized in half
a verse which runs
as follows —

Brahma Satyam Jagan Mithya
Jivo Brahmaiva Napaarah

Brahman is the only
reality, the world is ultimately
unreal & the individual
Soul is Non-different from

Brahman.

② The problem before 5 was to reconcile the Upanisadic accounts of creation along with its general sense of denial of world of multiplicity.

3) Maya, Avidya, Adhyasa and vivarta are very often used as interchangeable terms.

The general trend of the Advaitins including himself has been to

treat these two terms as
synonymous (Maya & Anidya)
and to distinguish b/w
two aspects of Maya or Anidya
which are called Avastana
& Visepana.

④ On the charge that
I have explained the
world away -

I am more realist than
the realists themselves
in so far as he gives
some degree of Reality
even to illusion or error.
He says No Appearance is

so low that the Absolute
does not embrace it.
Phenomenal world is
a workable hypothesis,
a practical reality absolutely
necessary though in the
end most indefensible.

The word real & unreal
are taken by Shankaracharya
in their absolute sense.
Real means real for
all times and Brahman
alone can be real in
his sense. Unreal
means absolutely unreal
like the hare's horn.

which the phenomenal
world is not

The world will be sublated
only when knowledge
dawns & not before.

This should make us
humbly strive after true
knowledge rather than
engage ourselves in futile
quarrel.

5 intention is perfectly
clear - None can condemn
this world as unreal;
he who does it is not
qualified to do so and
he who is qualified

will not do so, for he
would have been above
language and finite
thought

∴ I is Brahman & world →

(a) Critique of Asatkaryavada

(b) Critique of Sankhya's
Prakriti Parinamvada

✓
Critique of
Parinamvada
or Real Modification

↘
Critique of
Doctrine
of Prakriti

(c) ∴ Establishes Vivartavada

(d) But what is the locus
Establishes it to be Brahman
∴ Brahma Vivartavada

Postulation, according to Advaita proves falsity of the world - The scriptural statement "The knowledge of the self transcends sorrow" reveals falsity of the world by application of postulation

Why Brahman can't be known by postulation? As 2 postulation, we presume something present elsewhere; there cannot be anything else to arrive at Brahman by postulation.

Abhinava → Kumārila vs Prabhākara
MAIN 2025
Non-Apprehension / Anupalabdhi 31/8/25

Anupalabdhi is the immediate knowledge of the non-existence of object. Kumārila accepts it while Prabhākara & Nyāyikas reject it. It is related to the category of Abhava.

The knowledge such as "There is ~~no~~ jar on the ground" can be known only through anupalabdhi. The absence of an object from the situation in which it should be available is said to be its non-existence. And to possess the knowledge of non-existence of object or an existence form is called anupalabdhi.

Views of Kumārila, Prabhākara & Nyāyikas - Prabhākara does not accept the ontological category of Abhava & hence there is no logical necessity for him to accept Non-apprehension.

Prabhakara agreed with Naiyayika in so much as not accepting anupalabdhi as an independent pramana, however he differs with them in so much as not accepting negation itself as a separate category.

To him negation can be represented as a positive entity. There is no non-existence over existence. The so called non-existence of the jar is the apprehension of bare ground itself. The so called non-existence of jar before its production is clay itself. [similar to the controversy over positive & negative fact that Russell & Wittgenstein]

Naiyayika's although have accepted Abhang as a separate category but refused to grant Anupalabdhi the status of an independent pramana. They have reduced

it to perception and inference according as the correlate of negation is a subject of perception or of inference. The same sense organ which perceives any object perceives its non-existence also, similarly for inference

Kumarila's defence of Non-apprehension as a separate Pramana

- ① Kumarila refutes Prabhakara's view and maintains that non-existence or negation exist as a separate category & is different from bare existence or locus itself.
- ② Negation is not mere nothing. When we perceive ground, we perceive neither the per nor its non-existence.
- ③ It would lead to subjectivity or solipsism hence perception of bare ground is different from the non-existence & non-cognition of it.

③ In refuting Naiyayika's view that non-apprehension is nothing but perception or inference, Kumarila explains that:-

① Negation cannot be reduced to perception because there is no sense-organ object contact

it is also not inference for the invariable concomitance is not there.

Neither is it through Sabda because there is no verbal cognition.

Also it cannot be known by comparison for similarities b/w two non-existence objects can't be stated with certainty.

Further negation can't be known through presupposition either because there are no perceived inconsistent facts.

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
"Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
"In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सार्त्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
"The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential
unprovable
unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुसूच्य में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
"All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
"We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए।
Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

Q/7(a) ³⁴MA-INS 2025
Sankaracarya's criticism
of Prakriti-Parinamvada →
3/8/23

Sankaracarya calls Sankhya
as the principal opponent
(radha-malla) of Vedanta
and says that its refutation
implies the refutation of
Samamukhara-Vada etc
(Vaisheshika's)

1) Sankaracarya admits
theory of Satkaryavada
on grounds similar to
Sankhya but he finds
that Sankhya did not
realize the full implication
of Satkaryavada

He therefore ~~validates~~ the
Pannamvada (or real
modification) or effect is
real modification of form
of cause on various
grounds as stated
below.

For Sankhya hold that effect is a real modification or manifestation of cause. Now this in no amount to the confession that this form which previously did not exist comes into existence.

It is exactly on

this ground that Nyaya attack Sankhya Satkaryavada in propounding their own Asatkaryavada.

(b) Satkaryavada literally means Karyam (effect) is

Sad (present) in cause
before its creation or
nothing which did not
exist previously can
come into existence.

This ground
of Satkaryavada breaks
down

⑦ To the Sankhya
question that how
can we deny the
perceived fact that the
effect does have a
new form.
Sankara does

not deny the perception
but only questions
the interpretation,
the logical significance
of it.

As the Sankhya
is right in holding that
change in form means
a change in reality?
It would be right
only if a form had
a reality of its own.
Whatever status in
reality a form may
possess is in virtue
of its substance or cause.

On the contrary it is found that in spite of changes in form, a substance is recognized by us as the identical entity. Dev Datta sitting, standing or lying is recognized as the same person.

④ Third Man Fallacy →

Moreover if the form or for that matter, any quantities were granted any distinct reality, we would fail to

explains the relation b/w
the quality & the substance
But, two distinct realities
cannot be conceived to
be related w/o the
help of a third entity
to connect them, so forth
leading to infinite regress

∴ It is proved that no
Causation involves
any change in substance
ergo the perceived change
is an illusion
"vivarta" → "vivartanada"

1

The acceptance of this theory also leads us to think that our perception of change is nothing more than a supposition or mental projection of change on reality - This is Sankara's conception of Athyaśa.



This illusion implies that we are deluded by some sort of ignorance which makes us perceive

Criticism of Prakriti and
the creation of world from
it is based on rational
grounds of —

① Immanent Teleology
of the world can't be
explained by Unintelligent
Prakriti? →

That we have beauty,
symmetry, order and
harmony in the world
can't be logically accepted
as work of an unconscious
Principle.

Sankhya rather unconvincingly
try to explain on the analogy
of unintelligent Milk flowing

flowing to nourish the calf. This is incorrect because milk flows as there is a living cow and because of its motherly love for the calf.

Sankaracarya further adds that stones, bricks and mortar can't fashion themselves into a well designed building w/o the help of an intelligent workmen.

(ii) How can Pradhana explain the original impetus the first push of
The élan which is

Supposed to disturb the equilibrium of the three gunas is explained unsatisfactorily & illogically

→ Sankhya hesitatingly admit that the initial activity comes from the mere presence of Purusha (Purusha-Samiddhimatra) but Purusha being co-present co-eternal, creation will become permanent, beginningless & will have no end.

→ Sankhya tries to solve this disability by pointing out that Prakriti & Purusha

Combine like a blind
and lame and then
Avesha like magnet
moving the Iron may
move Prakriti to accomplish
its goal. But it is
mistaken because the
blind & lame are both
conscious while Prakriti
is unconscious & Avesha
is indifferent.

Therefore Prakriti & Avesha
can never be related —
Prakriti is unintelligent
& Avesha is indifferent &
there is "no Third Principle
tertium quid to relate them"

(iii) Moreover there is →
Charge of Ethical Vacuity

Pradhana as a mere agent (daashnartham) and
Purusha as a mere enjoyer
(Kaivalyartham). opens
the charge of vicarious
suffering which throws
all Moral responsibility
overboard. why should
Purusha suffer for actions
of Prakriti, how is Prakriti
knowing only to do &
not to enjoy — a sublimed
Absolute Reality!!

Therefore Brahman alone
can be the Cause which
is also universally
declared by all Vedanta
texts

Sankhya should let
its Prakriti guide into
Maya, its Prakriti
Parinamvada into Brahma
Vivartavada, its Pungva
into Jiva and its
negative Keivalya into
Positive Blissful Moksha.
For this it has to move
from knowledge of
Discrimination to knowledge
of Non-Discrimination [Purusha
(Ayam)]

God

V. Kash
31/8/2025

Yoga accepts God and it is for this reason that it is called Seetwarya Samkhya or theistic Samkhya. Metaphysical

Yoga is Samkhya made consistent.

2) The interest of Patanjali himself in God seems to be practical but the later Yogins have also taken a theoretical interest in Him and tried to prove the existence of God.

3) Patanjali defines God as a Special Purusha who is always free of actions, effects, pain & suffering.

4) Features →

- 1) He is above the law of Karma
- 2) He is the teacher of Yogi
- 3) Aum is the Symbol

5) Devotion to God is the sweet means of obtaining Samadhi.

6) Proofs for God's existence →

- 1) Vedas tell us that God exists
- 2) Law of continuity tells us that there should be highest limit of knowledge.
- 3) God is responsible for the association of Prakriti (Matter)
- 4) Sweet means of concentration thereby liberate.

Comment 1) Use of metaphysical necessity Not religious value

- ④ God is not the creator, operator & destroyer
- ⑤ He does not reward & punish the soul
- ⑥ Immense Purusha, Prakriti to-entire, to-entire
realities limit the cause.
- ⑦ He cannot grant liberation, directly He has
no role to play either in bondage, Law of Karma or
liberation.
- ⑧ The end of Human life is not union with
God but only separation of Purusha from Prakriti
- ⑨ No explanation of relation b/w God & other
Purushas.
- ⑩ Do Purushas share God's divinity in liberation?
If not it is certainly disappointing of Human
Potential or perfection of the Self to not achieve
the highest ideal.

Failed of
Purusha
Vigraha
Spiritual
Perfection

The Yoga System should not be confused with magic,
tantra, self-hypnotization. It is an excellent instrument
of inner engineering, a system of spiritual discipline
accepted & admired by all Indian philosophies except
Calnat.

Anekantvada

- 1) The Jaina metaphysics is realistic and relativistic pluralism.
- 2) It is called **Anekantvada** or **doctrine of manyness of reality**
- 3) It is realistic because spirit (Jiva) and Matter (Pudgala) are regarded as separate and independent.
- 4) There are innumerable acts and innumerable individual souls each possessing innumerable aspects of its own.
- 5) It is relativistic because it is not possible for us ordinary people to know all the qualities of a thing; human knowledge therefore is necessarily relative and limited and so are our Judgements.



THE IAS AKADEMI

Implication

Dravya Vichaar

1. The things have many characters and it exists independently; it is called **Dravya**.
2. **Dravya** or Substance is defined as that which possesses qualities and modes.
3. Out of these innumerable qualities, some are permanent and some are accidental; *guna* and *pariyaya* (Modes).
4. Viewed from the substance point of view, a thing is one, eternal and real, while from the point of view of modes it becomes many, momentary and Jainism becomes the theological mean between Advaita and early Buddhism.
5. To mistake any one-sided and partial view as the whole truth is to commit the fallacy of *ekantvada*.
6. Anekantvada and *syadvada* are two aspects of the same reality.
7. The metaphysical side that reality has innumerable characteristics is called *Ekantvada* while the epistemological and logical side that we can only know some aspects of reality and that therefore our judgements are necessarily relative is called *syadvada*.
8. Theological mean between Brahmanism and early Buddhism, Advaita and Buddhist philosophy.
9. Theory of Relativity is accepted and proposed by Einstein even Stephen Hawkins believes in the *multiverse* theory.

multiverse

Ankanta vada itself becomes a fallacy

While the teaching of other schools is considered as relatively real the Jaina teaching is held to be absolutely real this goes against their own doctrine so far as other systems are concerned, they are repeatedly accused by the Jainas of committing the fallacy of mistaking a relative truth to be absolute. Jainism alone is said to be really relative. Ankantavada to be the only truth this by their own assertion is a partial truth.

The philosophical Error:-

The fundamental fallacy of Jainism that the whole truth means only a Mathematical sum total of relative truth vitiates their kevala jnana.

The strong bias in favour of Pluralistic realism and against absolutism, prevents Jainas as to realize their implication of their own logic.

Professor Hiriyanna also says "the reason for it if it is not prejudice against absolutism is the desire to keep close to common sense beliefs



THE IAS AKADEMI

Dr S. Radhakrishnan rightly remarks "in our opinion the Jainas logic leads us to monastic idealism and so far as Jainas have moved away from this they are untrue to their own logic.

Final nail in the coffin the backdoor acceptance of

- ✚ The concept of Kevala Jnana or absolute knowledge is half hearted confession of absolutism as it is held to be perfect, intuitive, Absolute and transcendental. Other evidences include the distinction between Syadvada and kevala Jnana, between Naya and Pramana, between Paryaya and Dravya, Abhufartha and Bhutaratha.
- ✚ Infact later Jaina philosophers like Siddhasena and Kundakunda of frankly admitting the distinction between empirical and the absolute.

Conclusion

The Buddhist, Vedantins and Jainas are all correct when they say that the world is neither absolutely real nor absolutely unreal but the difference is Jainas refuse that a truth can only be contradicted by a higher level of truth and the Jainas are blind to the implication of their own logic

खण्ड 'A' SECTION 'A'

1. निम्नलिखित प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिये :
Answer the following questions in about 150 words each : 10×5=50
- 1.(a) "प्रत्यय कालातीत तथा देशातीत हैं।" प्लेटो के संदर्भ में इस कथन पर प्रकाश डालिए।
"Ideas are timeless and spaceless." Elucidate this statement with reference to Plato. 10
- 1.(b) "आनुभविक संसार में प्रत्येक वस्तु द्रव्य तथा आकार का संयुक्त रूप होती है।" अरस्तू के संदर्भ में इस कथन का मूल्यांकन कीजिए।
"In the empirical world, everything is a compound of *Matter* and *Form*." Evaluate this statement with reference to Aristotle. 10
- 1.(c) सारत्रे द्वारा प्रस्तुत स्व-हेतु-अस्तित्व (बींग-फॉर-इटसैल्फ) तथा स्व-स्थित-अस्तित्व (बींग-इन-इटसैल्फ) के बीच अन्तर की व्याख्या कीजिए।
Explain the difference between being-for-itself and being-in-itself as presented by Sartre. 10
- 1.(d) "सोने से निर्मित पर्वत बहुत ऊँचा है।" इस वाक्य की रसैल के वर्णन के सिद्धान्त (थियोरी ऑफ डिस्क्रीप्शन्स) के संदर्भ में विवेचना कीजिए।
"The golden mountain is very high." Discuss this statement in the context of Russell's theory of descriptions. 10
- 1.(e) self-referential
unprovable
unknown कांट द्वारा प्रदत्त घटना-संवृति (फेनोमेना) तथा परमार्थसत् (नोमेना) के बीच विभेद को हेगल किस प्रकार चुनौती देते हैं ? विवेचना कीजिए।
How does Hegel challenge Kant's distinction between *Phenomena* and *Noumena*? Discuss 10
- 2.(a) बुद्धिवाद की मूल मान्यताएं क्या हैं ? देकार्त किस प्रकार उनके आनुस्यू में एक दर्शन तन्त्र का निर्माण करते हैं ? विवेचना कीजिये।
What are the basic tenets of *Rationalism*? How does Descartes build a system of Philosophy in consonance with them? Discuss. 20
- 2.(b) "सभी परिच्छेदन/गुण निषेधात्मक है।" स्पिनोजा के संदर्भ में टिप्पणी कीजिए।
"All determination is negation." Comment with reference to Spinoza. 15
- 2.(c) कारणता संबंध का ह्यूम द्वारा खण्डन तथा उस पर कांट के प्रत्युत्तर का परीक्षण कीजिए।
Examine Hume's refutation of *Causal relation* and Kant's response to it. 15
- 3.(a) "हमें एक ऐसी आदर्श भाषा जो अपना अर्थ तथ्यों से प्राप्त करती हो तथा जिसका सुनिश्चित तार्किक आकार हो, की ओर नहीं देखना चाहिए वरन् हमें अनुभववादी परिपेक्ष्य से उन तरीकों को देखना चाहिए जिनसे भाषा वास्तविक रूप से प्रयोग में लायी जाती है।" इस कथन के संदर्भ में विटगेन्स्टाईन के पूर्ववर्ती विचारों से उनके उत्तरवर्ती विचारों की ओर पारगमन की व्याख्या कीजिए।
"We should look not to an ideal language which derives its meaning from facts and has a precise logical structure but empirically, to the ways in which languages are actually used." Explain the transition from early views of Wittgenstein to his later views on language and meaning with reference to this statement. 20

(b) तार्किक भाववादियों द्वारा प्रतिपादित अर्थ के सत्यापन सिद्धान्त का विवरण प्रस्तुत कीजिए। इस संदर्भ में "सत्यापनीय" (वेरिफाइबल) शब्द के "सुदृढ़" तथा "दुर्बल/क्षीण" अर्थ को भी विभेदित कीजिए।
Present an exposition of the verification theory of meaning as propounded by the logical positivists. In this context also differentiate between the "strong" and the "weak" sense of the word "verifiable". 15

(c) "नीला संवेदना की एक वस्तु है तथा हरा दूसरी, तथा चेतना जो दोनों संवेदनाओं में विद्यमान है, उन दोनों से भिन्न है।" इस कथन के संदर्भ में मूर द्वारा प्रत्ययवाद के खण्डन का विवरण प्रस्तुत कीजिए।
"Blue is one object of sensation and green is another, and consciousness, which both sensations have in common, is different from either." Present an account of Moore's refutation of idealism with reference to this statement. 15

(a) "मैं सोचता हूँ" इस विषय पर हुस्सल की व्याख्या देकार्त की व्याख्या से किस प्रकार भिन्न है? समालोचनात्मक विवेचन कीजिए।

How is Husserl's account of "I think" different from that of Descartes? Critically discuss. 20

(b) "चाहे अनुभव की अवस्था किसी भी प्रकार की हो, हमारे परिपूर्ण तन्त्र में हम किसी भी वाक्य के सत्य को प्रतिज्ञापित कर सकते हैं, जब तक कि हम अन्यत्र समायोजन/सामंजस्य करने के लिए तैयार हों।" इस वाक्य की क्वाइन के 'टू डोग्मास ऑफ एम्पीरिसिज्म' के प्रकाश में विवेचन कीजिए।

"We can affirm the truth of any sentence in our total system, in the face of whatever experience, just so long as we are prepared to make adjustments elsewhere." Discuss this statement in the light of Quine's 'Two Dogmas of Empiricism'. 15

(c) बर्कले के नाममात्रवाद के सिद्धान्त तथा उनके द्वारा अमूर्त प्रत्ययों के खण्डन की व्याख्या कीजिए।
Explain Berkeley's doctrine of nominalism and his refutation of Abstract ideas. 15

खण्ड 'B' SECTION 'B'

5. निम्नलिखित प्रत्येक प्रश्न का लगभग 150 शब्दों में उत्तर दीजिए :

Answer the following questions in about 150 words each :

10×5=50

5.(a) उन आधारों की व्याख्या कीजिए जिनके बल पर चार्वाक ज्ञान के वैध स्रोत के रूप में अनुमान का निषेध करता है।

Explain the ground on which Cārvāka rejects inference (anumāna) as a valid source of knowledge. 10

5.(b) नैयायिकों एवं बौद्धों के मध्य प्रमाण एवं प्रमाणफल सम्बन्धी संवाद का विवरण प्रस्तुत कीजिये।
Present an exposition of the debate between Naiyāyikas and Buddhists with reference to the notion of Pramāṇa and Pramāṇaphala. 10

5.(c) शास्त्रीय भारतीय दर्शन में स्वतः प्रामाण्यवाद तथा परतः प्रामाण्यवाद के सिद्धांतों के मध्य विभेद के प्रमुख बिन्दुओं को रेखांकित कीजिए।

Delineate the main points of difference between the theory of intrinsic validation (svataḥ prāmāṇyavāda) and theory of extrinsic validation (prataḥ prāmāṇyavāda) in classical Indian philosophy. 10

- 5.(d) अद्वैत के मायावाद के विरुद्ध रामानुज की सप्तानुपपत्तियों की परीक्षा कीजिये ।
Examine Rāmānuja's seven objections against *Māyāvāda* of Advaita. 10
- 5.(e) न्याय-वैशेषिकों के कारणता के सिद्धान्त की व्याख्या प्रस्तुत कीजिए ।
Present an exposition of Nyāya-Vaiśeṣika's theory of causation. 10
- 6.(a) गौतम की प्रत्यक्ष की परिभाषा का विस्तृत विवरण प्रस्तुत कीजिए ।
Present a detailed account of Gautama's definition of Perception. 20
- 6.(b) अद्वैत दर्शन में किस प्रकार जगत के निमित्तोपादान कारण के रूप में ब्रह्म की अवधारणा की गयी है, उपयुक्त उदाहरण के साथ विवेचन कीजिये ।
How is Brahman conceptualised in Advaita philosophy as both *Nimitta* and *Upādāna Kāraṇa* of the World? Discuss with suitable examples. 15
- 6.(c) 'अभाव' के स्वरूप एवं इसके ज्ञान के सन्दर्भ में भट्ट एवं प्रभाकर मीमांसकों के बीच संवाद का विवेचन कीजिये ।
Discuss the debate between the Bhatta and the Prabhākara *mīmāṃsakas* with reference to the nature of Non-existence (*Abhāva*) and its knowledge. 15
- 7.(a) शंकर सांख्य दर्शन को अपना प्रधान मल्ल क्यों मानते हैं ? सांख्य दर्शन के विरुद्ध उनके तर्कों का परीक्षण कीजिये ।
Why does Śaṅkara consider Sāṅkhya Philosophy as his chief opponent (*pradhāna malla*)? Examine his arguments against Sāṅkhya Philosophy. 20
- 7.(b) योग दर्शन में ईश्वर के स्वरूप एवं कैवल्य में इसकी भूमिका की व्याख्या कीजिये ।
Explain the nature of God and its role in *Kaivalya* in yoga philosophy. 15
- 7.(c) क्या जैन दर्शन बहुतत्त्ववादी एवं यथार्थवादी है ? आलोचनात्मक विवेचना कीजिये ।
Is Jaina philosophy pluralistic and realistic? Critically discuss. 15
- 8.(a) वेदांत दर्शन में प्रस्तुत बिम्ब-प्रतिबिम्बवाद की अवधारणा की उसके मोक्षशास्त्रीय महत्त्व सहित विवेचना कीजिए ।
Discuss the idea of Bimba-pratibimbavāda as presented in Vedānta philosophy along with its soteriological significance. 20
- 8.(b) 'सन्यासी एवं जड़वादी दोनों परस्पर निषेध में एकाङ्गी हैं।' इस कथन के आलोक में श्री अरविन्द के समग्र दर्शन की व्याख्या कीजिये ।
'Both Ascetic and materialist are partial in their negation of each other'. Explain Sri Aurobindo's integral philosophy in the light of the above statement. 15
- 8.(c) क्या बौद्धों की निर्वाण की अवधारणा उनके क्षणिकवाद एवं नैरात्म्यवाद की अवधारणा के साथ संगत है ? समालोचनात्मक विवेचना कीजिए ।
Is Buddhist notion of Nirvāṇa in consonance with their conception of *Kṣāṇikavāda* (momentariness) and *Nairātmavāda* (no-soul theory)? Critically discuss. 15

2/ ~~page~~ 8 (a) Bimbarkhanna
S. Self / Bondage & liberation
~~31/5/2015~~

S believes in unqualified
monism. All distinctions
between objects & objects,
the subjects & objects, self
& God are the illusory
creations of Maya. He
holds fast to the conception
of Identity without any
real difference & tries to
follow it out logically
in every respect.

He therefore holds - Brahma
Satyam Jagat mithya Jiva
Brahmaira Niparala or that

Two Views on Jiva →

1) Prati-bimbavada or Reflection

Theory →

Jiva is the reflection of the Infinite consciousness on the finite mirror of ignorance. Just as one

sun or moon appears as many in different vessels of water & also varies with the nature of the water in the vessel be it muddy, moving etc, similarly does the human self vary with

Andya.

Problem with this theory

is how can formless,
indeterminate Brahman
be reflected.

Also liberation would
be breaking this mirror
of Ignorance would also
mean total cessation
of illusory individual
or only (videh Mukti)

② Anichchedavada or
Doctrine of Limitation →

The Imaginary division
of space which though
remains as one but appears
as limited ⁱⁿ spaces of
different Jars

but we call upon the Infinite to unfold himself in human life.

There is no heaven or hell to go to but effort to make Earth a heaven & life's beautiful ride.

Notes from 19 NOV →

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Prakash
31/18/2025

Problems of Philosophy before Aurobindo

- ② How to reconcile the vedantic "reality is one" with the empirical world of many which are constantly changing.
- ⑤ Brahman is Absolute consciousness, what relation it has to the "phenomenal material world"
- ⑦ If Brahman is the only reality, what is the nature & status of the universe?

Soln →

1) Through a re-interpretation of the theory of Maya

2) Developing a theory of co-existence of Matter & Spirit

3) Through his theory of "Cosmic Consciousness"

4) Through his theory of "Involution & Evolution" by presenting reality in all dual dimensions: "Being & Becoming"

Existence is Integral →
The Infinite is not limited by multiplicity - The
One & many, transcendence & immanence, spirit & matter
are only different facets of it.

On Re-interpretation of Maya →

1) The concept of Maya by the Indian sages has to do with the explanation of Brahman's relation to the world.

2) For Vedic sages, the 'directing power' was known as Maya.

3) These Interpretations / Functions Exist in Traditional Philosophy :-

(i) Metaphysical →

Maya explains Brahman's relation with the world - vivartavada, Apathakabodhi, Panchavakshya

* To explain how "the one becomes the many"

→ upaadhi → Conditioned / Limited

(ii) Epistemological →

* To explain Error in knowledge

* Maya is Ignorance - Anidyā

→ Avarana → To conceal reality
→ Vikshepa → To misperceive reality

(iii) Psychological →

* Human tendency for differentiation & difference to regard real as apparent & vice versa.

(iv) Ethical ->

Avidya or Ignorance is the root cause of Ignorance. One who sees Maya for what it is, it vanishes & disappears for that self & that self is liberated.

Aurobindo's Re-interpretation of Maya ->

Aim ->

- To establish reality of the world in contrast to illusionism advocated by Advaita
- To establish reality & relevance of matter in the cosmic process.

Now -> Aurobindo speaks of two kinds of Maya -
"first a lower Maya or mental Maya" &
second Higher Maya or God's play of infinites of existence, knowledge etc.

Mental Maya ->

* The cause of illusion as accepted by many Advaita predecessors

Higher Maya ->

It is "Self's experience of the self" that is Reality of Brahman is the self-existent Absolute, Maya is the consciousness & force of this self-existence.

Criticism -> what kind of Absolute Reality needs anything other than itself to know itself

In its cosmic dimension, Maya is self-power or
Atma-shakti of the Atma.

Comment →

Aveshindo has tried rather ingeniously but failed
to come out of the shadow of Vedic interpretation of Maya
as Creative Power of Brahman. This is detrimental
to Advaita or Non-dualistic philosophy.

On Re-interpretation of the Absolute: Unity Manifesting

Multiplicity →

- 1) The apparent contradictions that exist between Brahman
& the world are inselconciable only to a finite or abstract
reason. It can be solved by a higher reason — the
logic of the Infinite
- 2) Sat & Asat (Being & Non-Being) are not opposites,
destructives of each other but are the "last antimony"
through which we look up to the Unknowable
- 3) The oneness of the infinite contains in itself an
"infinite plurality or multiplicity of itself": the one is All
- 4) It is not just essential existence but All Existence.
- 5) One other problem of one & many consists in
identifying the right relation between the individual

The normal theistic understanding is that the many are the creations of the Divine as a potter makes the vessel. But for Aurobindo, the many are themselves divine in their inmost reality. They are individual selves of self existence.

Comment →

It is remarkably similar to Identity in Difference of Ramamacharya.

Conclusion →

For Aurobindo unity is not unanimity, rather unity is a unity in multiplicity. This is the way of the Being & Becoming.

On Coexistence of Matter & Spirit →

- (a) Dipolar Nature of Reality ✓
- (b) Dipolarity Not Dichotomy ✓
- (c) Why the revolt against matter?
- (d) Cosmic Consciousness: The source of Reconciliation
- (e) Synthesis of East as well as West: Integral Kriya

(a) Dipolar Nature of Reality →

Synthesis b/w matter & spirit by transcending the partial view of both requires a correct understanding of the two

2) The Upanishadic teaching demands to consider "Matter is also Brahman"

It is commonly believed that in many there is an abiding substance called the soul (atma) which persists through changes that overcome the body be it birth or death and migrates from one body to another.

However consistent with dependent Origination and Theory of Universal change Buddha denies the existence of such soul and hence propounds "The theory of NO soul".

Buddha denies the extremes of both eternalism and nihilism and says that he doesn't say "The soul is or The soul is NOT". Rather he says "I am going to point out the burden as well as the carrier of the burden - the burden are the "Five States" and pudgala is the carrier of the Five States.

Mingana interprets it as outright denial of ego and reduces it to five states - "Panchskandhas"

① Rupa or Matter → It is material or physical organism with which other four psychological skandhas are invariably associated in empirical life.

(B) Feeling (Vedana) → Because of the 5 sense organs there is feeling of pleasure and pain.

(C) Perception (Sangra) → It includes understanding and naming

(d) Predispositions (Samskara) → These are tendencies generated by impressions of past experiences

(e) Consciousness (Vijnana) → It is the consciousness itself which remains after death unless after getting Nirvana it is annihilated. The consciousness of the self is the real cause of rebirth

Note → These Five Skandhas are also part of Dradel-Nidana

→ Only these 5 states are real - mind, matter or ego are unreal and the soul is an aggregate of these Skandhas.

Question of Milind

→ The question of what is the soul or its nature b/w King Milind & Nagasena

Milind asks to Nagasena "How is your reverence known and what is your name". To which Nagasena replies

that he is known as Nagasena but is only a form of common use for there is no permanent individual.

To this Mitind replies that if there be no Permanent soul, who is it that prays, enjoys food & lodging - who is it that attacks Nimana - who is to be punished if someone killed Nagasena for no murder would be caused - Is the hair on Nagasena's body actually Nagasena - is it the Skandhas or is it anything else than the Skandhas. To each Nagasena answered "No".

Then Nagasena asks the king How he arrived in the court to which Mitind says he came in a chariot. What is a chariot asks Nagasena, is it the axle, wheel, spokes, framework or is it anything other than this?

Therefore just as the chariot is the conventional ^{aggregate} name for axle, wheel etc, similarly soul is nothing but the aggregate of - Namagrupa - Sanna, Samasaka, Vijnana & Vedana.

Arguments to Support Nairatmarbida

1) Ksanthangavadi → Theory of Momentariness or Unreality.
Change applies to both mind & matter, man & animal. Everything is momentary, finite, dependent subject to birth & death and hence so is the soul. Therefore no such permanent soul.

2) To explain Bondage and Liberation

Metaphysical

ethical

→ A Permanent Unchanging Soul can neither fall into Bondage or once into Bondage can never be liberated

→ Nirvana is blowing out of 5 Skandhas which begins at realizing the false notion of Ego-complex

Detachment from Self is essential in the Eight Fold Path. Once we understand that there is no self (anatta) we should get over the craving to preserve ourselves

→ with negation of self, all narrow impulses disappear

3) Regulator of Body → Body is seen to undergo constant change, a Permanent unchanging self can't be its regulator.

① To explain Rebirth & Law of Karma

It is bad metaphysics to say that an eternal, immortal soul performs actions & reaps fruits. It is still more absurd to say that something eternal takes birth & dies.

Application →

① Buddhism explains Rebirth w/o an immortal soul

Just as a lamp can be lighted by a dying lamp before getting extinguished similarly Bhava (tendency to be born) is the reason for Jati (Birth/Rebirth) because of ignorance (avidya), predispositions (Samskar) and embryonic consciousness (Ujvara).

Hingana says it is the character which transmigrates, not the soul.

② To explain Nirvana ^{& after} → The question of what happens to Tathagata after death - it is like the flame getting extinguished once the oil is consumed - similarly the Panchskandhas once extinguished lead to Nirvana. It is absurd to ask whether the flame went here or there.

Comparison →

"David Hume's view is strikingly similar - says nothing but is a bundle of ideas. When I go deep into myself,

Comment → "The Charge by Shankaracharya"

- ① The law of karma is thrown overboard → The charge of vicarious liability asserts itself - the momentary idea which performs an action vanishes before reaping the fruits (krtaparavarta) and the momentary which reaps the fruits didn't perform the action (akrtaparyagata)
- ② Perception, memory, recognition all elements of knowledge become impossible w/o a synthesizing subject

③ Bondage and Nirvana are impossible →
"Athakriyakaivtvalakṣaṇam" or the criteria for existence of a thing is the capability to cause an effect, however on ^{attaining} Nirvana, the ego series ceases, the final member of ego series has no causal efficiency - is nirvana unreal then?

(4) Are production & destruction nature of a thing, or another state of it or different form of it?

1st case → If nature of a thing then they will become synonyms of thing itself.

2nd case → Another state then Karbhavavada is violated

3rd case → Different then the thing becomes permanent.

Conclusion → The explosion of mind & matter, soul & God by Sarnastivada school is corrected by admission of relative reality of both. The empirical ego is real & so far as it goes only that it does not go far, however there is a transcendental immutable reality - Bodhi or Prajna accepted by Mahayanic schools.