

खण्ड B
SECTION B

Q5. निम्नलिखित में से प्रत्येक प्रश्न का उत्तर लगभग 150 शब्दों में दीजिए : 10×5=50
Answer the following questions in about 150 words each :

(a) क्या आप सोचते हैं कि चार्वाक दर्शन का स्वरूप प्रत्यक्षवादी/भाववादी है ? अपने उत्तर के पक्ष में तर्क एवं प्रमाण प्रस्तुत कीजिए ।

Do you think Cārvāka's philosophy is positivistic in nature ? Give reasons and justifications for your answer. 10

(b) स्व की सत्ता सिद्ध करने के लिए नैयायिकों द्वारा प्रदत्त छः तर्कों की व्याख्या कीजिए ।

Explain the six reasons offered by the Naiyāyikas to prove the existence of the self. 10

(c) वैशेषिकों के अनुसार, यह दो वाक्य "वायु में ऊष्मा नहीं होती" तथा "वायु अग्नि नहीं है" क्या समान प्रकार के अभाव को संदर्भित करते हैं ? विवेचना कीजिए ।

Do these two sentences "Air does not have heat" and "Air is not fire" refer to the same type of absence or abhāva, according to the Vaiśeṣikas ? Discuss. 10

(d) शब्दार्थ तथा वाक्यार्थ के स्वरूप के विषय में भट्ट मत, प्रभाकर के मत से किस प्रकार भिन्न है ? समालोचनात्मक विवेचना कीजिए ।

How does Bhāṭṭa's view of nature of word-meaning and sentential-meaning differ from Prabhākara's view ? Critically discuss. 10

(e) "विशिष्टाद्वैत दर्शन में, ईश्वर तथा जगत के बीच संबंध, व्यष्टिक आत्मा तथा उसके शरीर के समानांतर है ।" समालोचनात्मक विवेचना कीजिए ।

"In Viśiṣṭādvaita philosophy, the relationship between God and the world is parallel to that between an individual self and its body." Critically discuss. 10

Introduction →

Saṃvādaśāhan Saṃgraha gives the following of Cārvāka-position :- "Sūtras 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. [Bṛhachaitanyaka] → Dehātmanvada
4. The Soul is nothing but conscious body
5. Enjoyment is the only end of human life
6. Death alone is liberation.

9.56 Cārvāka & Logical Positivism
→ Kesh
29th Sep 2024
@THE IAS AKADEMI

Theory of Knowledge : Epistemology

The aim of Cārvāka'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 Pramāṇa, Cārvāka develop an ingenious way of refuting all other pramāṇas — inference, comparison, testimony etc & believe that by elimination Perception remains the only Pramāṇa

Carvaka's Metaphysics → A logical outcome of Carvaka's Epistemology
 Bhāṣya's Sūtras → Epistemology → Perception → Metaphysics → Materialism → Ethics → Hedonism

1. Earth, air, water, fire are the four elements →

ether is not perceived and hence not accepted.

∴ Sound being eternal as its ground is ether/Akasha is not accepted. Hence Vedas/Verbal Testimony is rejected.

2. Body, senses, objects are products of these four elements in certain proportions →

① Accepts Svabhāvavāda (nature of things) instead of Sāmkhya's Law of Causality

② If accepted then God becomes a redundant entity, not required to explain creation.

3. Consciousness is a by-product of matter just like →
intoxication arises from fermented yeast (Bhūttachaitanyavāda)

4. Soul is nothing but conscious body (Dehātmanvāda)

For (3) & (4) Carvaka explain

① Just as betelnut, areca etc produce red colour though which is not present in any of the elements

② Intoxication, from wine fermented yeast

③ Just as bile produced by liver, matter produces mind

Arguments in Support of their view →

1. When the body is nourished, the soul/intelligence is nourished.
2. When Body becomes disordered (fever etc), our Consciousness or mental power also becomes dysfunctional.
3. Language →
we always associate consciousness with material or physical properties - Eg I am fat, I am tall
4. When man becomes old, his body becomes weak & thin, similarly his intellectual property/Capacity also becomes weak.
5. Sheep Vs Humans →
Body & nervous system & hence Intelligence.

Criticism of this view →

1. Redness of Categorical Mistake Betel leaves is also a physical quality. while Consciousness is Qualitatively different
 2. If consciousness is a property of living body, then animals should also be conscious which is not the case.
- Chakravarthy respond that this particular combination only occurs in Human Beings.

3. Even this explanation is flawed because ^{then} consciousness becomes an essential property ^{of body}, then it should be inseparable.

However in fits, epilepsy body exists w/o consciousness while in dream, consciousness exists w/o body.

4. The mere fact that consciousness is not experienced w/o living body can't be used to conclude that it is a product of matter. For eg, sight is not possible w/o light but it can't be said that light is the cause of sight.

5. If consciousness is material, it should be perceived but it can't be smelt, seen or heard or tasted.

6. Strawson's criticism →

consciousness if a property of matter, it should not be private & should be transmissible.

• Knowledge will be denied because recollection requires an eternal, unchanging subject.

Therefore subject cannot be identified with object. Soul has an existence separate from body. Conscious is a quality, in fact it is its very essence.

It is through Elimination of Metaphysics

Metaphysics that philosophers have discussed ~~trans~~ trans-empirical realities like God, Soul etc and the ^{answers to} fundamental questions troubling human mind like what is the purpose of life, what is the nature & number of ultimate reality.

However such speculative philosophies have often been criticized right from the time of sophists of Greece, David Hume, Kant etc. In the Indian philosophical system Carvaka denies any role to ontological realities, Buddha opts for the middle path and prevents futile speculative metaphysics, the scathing remarks of Existentialist philosophers who turn the tables of metaphysics ~~from~~ to Existence preceding Essence.

Hume → metaphysics neither contains knowledge of relation of ideas nor matters of fact

Kant → Pure Reason can't understand ~~the~~ the realm of noumena [metaphysics]
→ All metaphysical problems are due to our cognitive achievements
→ He therefore destroys ^{some} knowledge to make room for faith

logical positivism on the other hand ~~organizes~~
undertook an organized revolt to eliminate
metaphysics, which they did on the basis of
Verification Theory of Meaning

Schlick → The meaning of a proposition lies
in its method of verification
↓

~~Metaphysical~~
He gives an example:
The universe is shrinking uniformly
↓
No method to verify because

←
If universe is
shrinking uniformly,
so will everything
including measurable
yardsticks

→
By universe, there
is everything in it
& nothing beyond,
not even a method
or principle

∴ Metaphysical propositions make such
assertions & are hence non-verifiable.

Ayer → A proposition is significant (meaningful)
only when it is either analytic
or empirically verifiable. However
metaphysical propositions are neither
because!

They are not analytic

↓
Metaphysicians make a claim
about existent ontological realities

→
Not empirically
verifiable

↓
Because metaphysics
is not verifiable

1
However analytic
statements are tautologies
or contradictions

transcendental
↓
God, Soul beyond
space & time &
do not submit to
empirical observation

Hence Metaphysical statements are meaningless.

Ayer says that metaphysical theories are the
result of improper ^{understanding of} ~~use~~ of language. While

Carnap highlights that there are 2 ways
to give rise to ^{meaningless} metaphysical propositions! —

(a) Either the words used like God, soul
are not clearly defined.

(b) Or the sentence does not convey any
meaning in that context like I think
therefore I am, "am" is without predicate

Compare
with
Carnap

Use that
to criticize
logic of
Dewaxter

Criticism →

For all its updation & adaptations,
Verification theory with its indirect
verification failed to eliminate metaphysics.
As remarked by Passmore, "Theor
metaphysics in the fire and science
goes with it and try to retain
science and metaphysics enters through
the backdoor

that the self is directly
known through internal
or mental perception
(manasapratyaksha).

Of course when
its existence is denied
by anyone, the self
must be inferred & proved
as done by old Nyayikas.

Proofs for Immortality of Self

Not only do they criticize
the conception of Self
in Carnaka & Bandolha
philosophy, Nyaya also

give arguments to prove
the immortality of soul :-
permanent soul

① Knowledge as a
process of reflective
thinking requires a
Permanent Self which
first desires to know
something & then reflects
on it and finally attains
certain knowledge about
it.

② That we have desire
aversion, feeling of
pleasure & pain no
one can doubt. To ^{desire} p

something is to strive
to obtain it as something
desireable. But before
we have obtained it we
cannot get pleasure from it.

This means that
desire supposes some
permanent self which had
experienced pleasure in
the past.

All these phenomena of
desire etc can't be
explained either by body
or the senses or mind
as a series of cognitions

because just as experience
of one man cannot be
remembered by another, so
the present state of body
& sense can't remember
their past states.

③ Agreement from Scriptural
Testimony →

The Scriptural injunctions
are written in the form of
1

* Bhagvat Gita talks about
Self which can't be
destroyed by fire, water,
blade etc → No weapon

Can cut the soul into
pieces, nor can it be burned
by fire, nor moistened
by water, nor withered
by the wind.

"Nāṭam Chidant' Sastam
----- Soṣayati Maṇṭan

Bondage & liberation →

The end of all Indian
philosophy is attainment
of mukti or liberation for
the individual self.

This is especially
true of the Nyaya system
which purposes, at the

Comment →

The charges levelled against Nyaya's doctrine of self can be studied under "two heads"

(a) On the nature & attributes of soul

(b) On bondage & liberation →

(A) On the nature & attributes of soul →

The soul is treated as an object & not subject

→ To reduce the soul
to a mere substance
as a substratum of
consciousness is to explode
it.

On that too consciousness
is an accidental attribute -
no accident being embodied
of soul with body, manas etc.

③ On Bondage & liberation →

→ The status of a liberated
soul is still worse than
a bonded soul because
it is devoid of any

an ~~an~~ varnana (and points
out that it is better
to be born as a jackal
in the lovely forest of
Vindavan than be
liberated according to
the path offered by Nyaya
Vaishtika / than to desire
liberation offered by them

• Sriharsha commenting
on the story of petrified
bull called Nyaya
philosophy as justifying
name of its proponent
Gotama - an Excellent Bull

2
⑦

VAISHESHKA

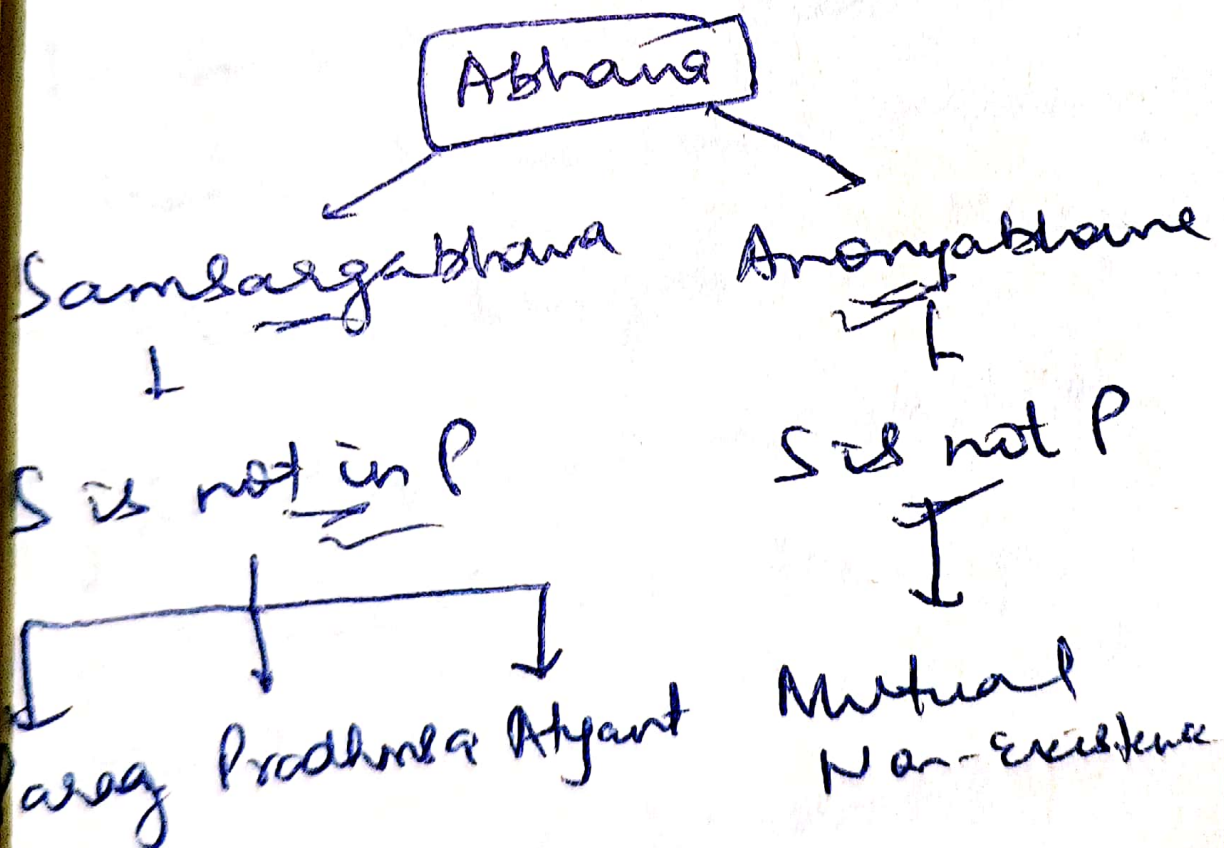
ABHAVA

Abhava
+ Ish
Kandha
2088

It is true that
mentions only 6 Categories
but he explicitly talks
about Abhava which
is added as a separate
Category by later Vaisheshikas
Vaisheshika being realist
believe that just as
knowledge is different from
the object known which
exists independently and
outside of it, similarly
knowledge of negation is
different from things negated

Knowledge of Absence & absence of an object are different or ^{to say} in a better way —

Absence of an object & knowledge of its absence are different



304C → All 6 Categories are Absolute but Abhava is

ABHAVA

It is of two kinds

1) Samsargabhava → "S is not in P"

It is absence of something in something else

2) Ananyabhava → "S is not P"

It is the fact that one thing is not another thing

Samsargabhava is, ^{is it} of 3 kinds — Pragabhava, Pradhvan, vaabhava, Atyantabhava

Samargabhava

Relative
Non-existence ←

i.e. absence of
something in
something else

S is not in P
→ negation of relation

Haar has no horns

Ananyabhava

Mutual Non ←

existence

→ negation of Identity
non-existence of

one thing as another

'Table is not chair'

Samsargabhava is the
'absence of connection'
between two things
[S is not in P]

Ananyabhava
is underlining the
difference (~~abheda~~)
of one thing from
another thing
[S is not P]

Table is not chair

Atom of Earth is not
atom of air i.e.

Ananyabhava depends
'visesha'

Ananyabhava is non
existence of one thing
as another from
which it is different

Q/ A hare has no horn,
there is no colour
in air? what kind
of Abhava is this?
Explain exposition of
Abhava in Indian
philosophy?

Ans -> It is Sambadhabhava
or absence of something
in something else

To be precise it is
Ayanbha, a kind of
Sambha which
is absence for all
times

Abha Nyaya → ontological
& reality
Vaishanka → But no
separate Pramāṇa to
know it

Mīmāṃsā → Prabhakara
Does not accept
Abha as a
separate category
of reality
→ Kumarila →

Abha + Non-apprehension
as source of knowledge

vedants → Abhava

proves the temporal
character of the world.
Brahman is not known
by non-apprehension
because he is ever present
never available for
non-apprehension or
absence.

Q/A cow is not a horse,
table is not chair?
what kind of Abhava

Abhava Ananyabha is
absence of something

Relation b/w words & their meaning is also eternal & necessary, inseparable because this relation is not conventional neither due to God but internal.

What is the significance of Sabda in Mimamsa Philosophy?

Ans - To understand the significance of Sabda, one needs to understand the aim of Mimamsa philosophy which is to establish the authority of the Vedas and provide philosophical justifications for vedic rituals (Karma Mimamsa).

Through Sabda pramana, Mimamsa claims to establish the infallibility of the Vedas by arguments such as :-

(a) Vedas deal with Dharma and objects denoted by it cannot be known by perception, inference, comparison or any other means of valid knowledge. Hence vedic injunctions can never be contradicted by subsequent knowledge. And there can be no internal contradiction in the Vedas itself. Hence it is valid in itself.

(b) Mimamsakas give a theory that in Vedas the words, their meanings and relation are eternal, connected and unchanging.

① The Vedas are authorless and the order in which words occur is self determined and therefore intrinsically valid.

The Vedas deal with injunctive propositions and assertive propositions are merely explanatory. Action is the final import and if we follow Vedic commands we incur merit, otherwise demerit. This is in contrast with the Jnana marga of Advaita Vedanta.

Nyaya's view on Sabda ^{because spoken by God - Power of words}
Vedas are eternal, ^{express meaning comes from} but ~~words~~ of God (old Naiyayikas) or long established conventions (by later Naiyayikas).

Western Comparison

Russell Vs Wittgenstein

↓
Incomplete symbols

↓
meaningless ??

Criticism → The view of Mimamsa cannot be supported by any rational arguments & remains more or less a theological dogma.

Russell

Self → S@

Today
God-Self Relation

Notes
29 Sep 2024

@ The IAS Academy

① Ontological Status of Self →

① Relation with God

② Pluralism / Non-dualism, types of souls

2) Epistemological Status of Self →

① Relation b/w knower (Self) & knowledge

3) Ethical Status of Self →

① Freedom of will

4) Bondage & liberation →

① Relation with matter

⑤ Criticism of Self, Bondage, liberation, Self - God, Self-world relation

Self

Ontological status

R has accepted three ontological realities -

- @ Ishwara (God), Chit (soul) & Achit (matter). The last two are real but not independent.
- @ Individual soul is an attribute (prakara) of God and forms His Body, yet in itself it is a spiritual substance and absolutely real.

@ Relation with God →

R denies relation of internal inseparability (aparthasiddhi) between soul and God

@ God is the whole (amshi), soul are its parts (amsha)

@ God is the controller (niganta), soul is the controlled (niyama)

@ Sharira - Shairi sambandh i.e. soul is the Body, God is its soul.

@ Feature of R's Soul →

- (1) Like Monade of Leibniz, Jinas of Jainas, R accepts Qualitative Monism and Quantitative Pluralism.
- (2) Soul in its pristine state is atomic, knowledge is its essence. It is the Substratum of knowledge which is its attribute (Dharmabhutya).
- (3) Unlike ^{the}Prakhaara, consciousness is not an accidental quality of soul.
- (4) Like Prabhakara, R accepts soul to be self-luminous.
- (5) Soul is eternal, real, unique, uncreated and yet it is finite, individual & dependent.
- (6) Though it is really subjected to imperfections of Samasara, yet they do not affect its essence which remains changeless.

@ Epistemological Status of soul →

- (a) Soul is self-luminous as well as self-conscious i.e. it can reveal itself, know itself as well as other objects but it cannot reveal

• Comparison

② Comment & Criticism

1) Soul's Intrinsic nature →

R accepts three ontological realities - Ishvara (God)

③ Jiva (Soul), Jada (Matter), the last two are real but absolutely dependent on the first.

④ Soul is prakasa or attribute of God & forms the ~~the~~ Body. It is atomic, eternal, unique, uncreated yet finite, individual

© In the state of creation, it is embodied according to Karmas while in state of dissolution it is disembodied & exists in itself.

⑤ ~~Plurality~~ Plurality of souls is whimsical →

R accepts that all souls are qualitatively alike only quantitatively different. But numerical pluralism is nonsense. The difference which makes no difference is no difference.

⑥ Absoluticism & Pluralism can't exist together →

Parts & whole issue

⑦ Bundle of contradictory statements →

R says that soul is uncreated, eternal, it's essence remains changeless through birth & death, bondage & liberation.

Yet it is finite, atomic individual and also real agent @, knower & enjoyer.

⑧ Relation b/w Ignorance, Karma & Soul →

R has explained away this relation by calling it beginningless. He does not explain how an eternal, uncreated, self-conscious, self-luminous subject fall into bondage.

⑨ Dharmabhutājñāna is also unsatisfactory →

If essence of soul is consciousness then how can

Always conclude with S. Radhakrishna's quote

"He failed not because of personal incapacity but the sheer impossibility of the task. It has to be said on all fairness & w/o reservation that none could have done better"

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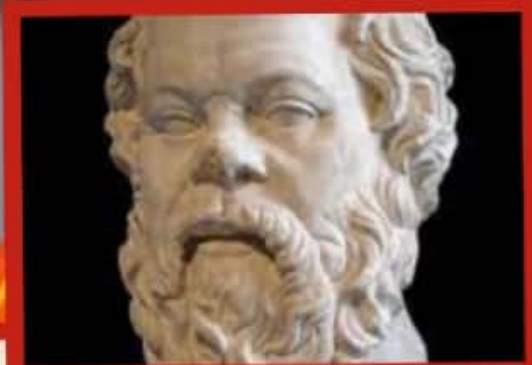
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