

- Q6. (a) चार्वाकों द्वारा स्व का अतीन्द्रिय कोटि के रूप में खंडन तथा बौद्धों द्वारा आत्मा के खंडन के बीच विभेद कीजिए ।

Differentiate between the Cārvākas' refutation of self as a transcendental category and the Buddhist rejection of ātmā. 20

- (b) प्रतीत्यसमुत्पाद के समान मत से ही बौद्ध दर्शन के दो सम्प्रदाय विपरीत निष्कर्षों जैसे कि "सभी वस्तुएँ शून्य हैं" तथा "सभी वस्तुएँ यथार्थ हैं" तक किस प्रकार पहुँचते हैं ? युक्तियों सहित उत्तर दीजिए ।

How do the two schools of Buddhism arrive at two opposed conclusions, namely "everything is void" and "everything is real" from the same doctrine of *Pratītyasamutpāda* ? Answer with arguments. 15

- (c) जैनो के अनुसार भावबन्ध तथा द्रव्यबन्ध में क्या अंतर है ? विवेचना कीजिए ।

What is the distinction between *Bhāvabandha* and *Dravyabandha*, according to the Jainas ? Discuss. 15

- Q7. (a) सांख्यकारिका में प्रतिपादित प्रकृति के विकासक्रम संबंधित मत को प्रस्तुत कीजिए । इस संदर्भ में, बुद्धि, महत तथा अहंकार के बीच भेद की भी व्याख्या कीजिए ।

Present an account of evolution of Prakṛti as propounded in *Sāṃkhyakārikā*. In this context, also explain the difference between buddhi, mahat and ahaṃkāra. 10+10

- (b) "जब तक चित्त में परिवर्तन तथा रूपांतरण होते रहेंगे, उनमें स्व/आत्म का प्रतिबिम्बन होगा, जो विवेक की अनुपस्थिति में स्वयं को उनसे आत्मसात करेगा ।" उपर्युक्त कथन के आलोक में योगदर्शन के मोक्षशास्त्र की समीक्षा प्रस्तुत कीजिए ।

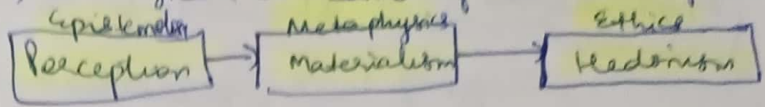
"So long as there are changes and modifications in citta, the self is reflected therein, and, in the absence of discriminative knowledge, identifies itself with them." Present an appraisal of Yoga Soteriology in the light of the above statement. 15

- (c) "हमारा योग चढ़ाव तथा उतराव का दो तरफा गमनागमन है ।" उपर्युक्त कथन की श्री ऑरबिंदो की पूर्ण (इन्टिग्रल) योग की अवधारणा के संदर्भ में विवेचना कीजिए ।

"Our Yoga is a double movement of ascent and descent." Discuss the above statement in the context of Sri Aurobindo's conception of Integral Yoga. 15

Carvaka's Metaphysics → A logical outcome of Carvaka's Epistemology

Brhaspati's Sutras →



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 Svabhavavada (nature of things) instead of Satkaryavada or Law of Causation

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 (Bhutchaitryavada)

~~④ Carvaka's refutation of self~~

④ Soul is nothing but conscious Body (Dehatmavada)

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 conscious 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. Categorical Mistake →
Redness of 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.
- Chauvaka 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, light 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. Stoanson's criticism →

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

7. 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.

Introduction →

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".

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."

Theravada 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

Arguments to Support → Nāirātmanāśā

1) Kaṇṭhāṅgaśāstri → Theory of Momentariness or Universal 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 → ethical
↙ Metaphysical

→ A Permanent unchanging soul can neither fall into bondage or once into bondage can never be liberated

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

Detachment from Self is essential in the right 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, imm-
ortal perform 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 (samskaras)
and embryonic consciousness (Ujjanaka).

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 →

- 1) David Hume's view is strikingly similar - Soul is ^{nothing but} 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 vicious liability asserts itself - the momentary idea which performs an action vanishes before reaping the fruits (krtaprasakta) and the momentary which reaps the fruits didn't perform the action (akrtaprayagana)
- ② Perception, memory, recognition all elements of knowledge become impossible w/o a synthesizing subject
- ③ Bondage and Nirvana are impossible →
"Arthakriyakaritvalakshanasat" 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 it?

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

2nd case → Another state then Kshhangavada is violated

3rd case → Different then the thing becomes permanent.

Conclusion → The explosion of mind & matter, soul & God by Saemastivada 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 crafted by Mahayani school.

Classification of Schools of Buddhism

9/6/16 Two Schools of Buddhism
Theravada
Mahayana
@theIASAcademy

Religious classification is 2 fold - Hinyana and Mahayana

→ Hinyana → Like Jainism, it is a religion without God
Karma taking place of God

→ Relying on Buddha's words →

- ④ Atmadipo Bhava — "Be a light unto thyself"
- ⑤ And Buddha's last words — "And now brethren I take my leave of you, all the constituents of being are transitory; work out your salvation with diligence"

Based on these Hinyana sect and school emphasize on "Individual liberation" and Theory of momentariness (Ksan-bhanga-vada)

Liberation → Liberation is the difficult path of self help — Ashat

→ Nirvana is regarded as extinction of all misery

→ The idea of liberation is accused of being Negative and Egoistic. Negative because Nirvana is negative cessation of

suffering not a positive state of bliss. 'egoistic' because Nirvana is an individual conception and the desire for ^{one's} liberation is considered selfish by the Mahayana.

Mahayana → Inspired by the long life of teaching and compassion of Buddha after enlightenment
→ Also inspired by Buddha's words that he had a profound experience of things 'far beyond which is comprehended only by the wise and not grasped by mere logic'

Nirvana → It's ideal is Bodhisattva or wisdom state of existence.
→ Bodhisattva defers his salvation to work for the salvation of others —
→ The Maha (large) Yana (ship) can accommodate a large number of people and can safely and securely take them to the shore of Nirvana from the troubled waters of Samsara

→ Nirvana is universalized
→ It is positive state of Bliss.

→ Dry asceticism of Hinayana is replaced by an enlightened and loving interest in this world.

Religiously → Denial of God of Hinayana is replaced with Buddha's Divinity
→ He is identified with transcendental reality and said to possess power of reincarnation

Epistemologically → The explosion of matter and mind by reducing them to a series of momentary atoms & momentary ideas, is replaced by the admission of the relative reality of both

Conclusion → The greatness of Mahayana lies in its spirit of selfless service of humanity, its accommodating spirit and its missionary zeal

Comment → The Sarvastivada School can't be said to be the real teaching of the Buddha
→ Some of the main doctrines of the Buddha have been taken to their reductio ad absurdum pitch.

→ There was nothing in the teachings of Buddha which would seriously militate against the Upanishads.

→ The Sakyan mission, says Mrs ^{Rhys} ~~David~~ Dainton was out not to destroy but to fulfill.
The Kūṅyana, therefore represents not the real teaching of the Buddha but as Mrs Rhys David says "the verbal superstructure the formulas often being held up as what Buddha taught."

if not obstructed by matter.

Bandage & Liberation

The Soul in its eternal
nature possesses Ananta
Chaitanya — Infinite knowledge
Infinite Faith, Bliss & Power.

* However Jainism agrees
with Sankhya, Buddhism
& Vedanta that Ignorance
is the ~~root~~ cause of
Bandage.

Flow chart

Ignorance causes the
4 Passions

↓
4 Passions — krodha, lobha,
mana (pride) & mayas (delusion)
are sticky substance — Karaya

↓
These Karaya attract the
flow of Karmic matter
towards the soul.

↓
The state when Karmic
matter begins to flow is
called Astanga

↓
The state when Karmic
matter actually infiltrates
the soul is Bandha.

↓
3rd Bandha (bhava-bandha)

takes place as soon as the
soul has had disposition
& material bondage (dehaya
bandha) takes place when
actual influx of Karmic
matter into Soul

↓

Analogy → the penetration
of matter into Soul is like
water mixing into milk
It is for this reason that
life & consciousness exists
in all parts of the body.

↓

∴ Karma is the link which

without the mind but to body
The union of soul with
matter is Bandage.

Liberation

of bandage is the union
of soul with body,

liberation means separation
of matter from the soul

• of bandage is due to
ignorance, liberation is
due to right knowledge.

• This right knowledge

be a victim of ignorance?

Bondage & liberation →

The basic challenge before Jainas is to explain the relation b/w Jiva & Pudgala w/o compromising their attributes - Jiva which is pure consciousness & power is tinged with ignorance & passion leading to Karma binding soul to body.

1) Now if ignorance & Karma are inseparable

from the soul, liberation is impossible.

→ If ignorance & Karma are external to soul, bondage is impossible.

Jaina reply that evidence of experience we never find spirit & matter as separate entities. So union of spirit & matter is to be regarded as beginningless.

But if spirit is really tied up to beginningless matter, Jainas should give up all hope of liberation.

Conclusion →

Pluralism of Souls or
Dualism of Soul-Matter is
destined to be reconciled
only towards Absolutism
which frankly Jaina logic
points towards despite their
vehement opposition to it.

Other Categories

The category of Ajiva is
divided into matter (pudgala)
SDaro (akasha), dharma (matras)



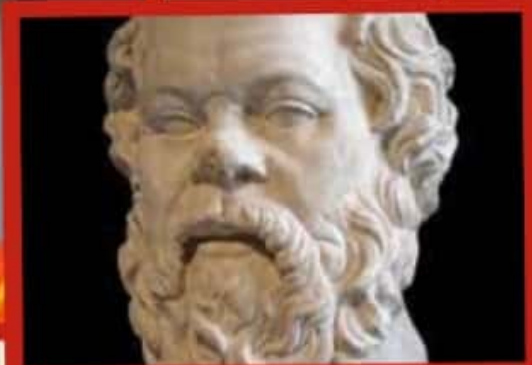
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