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E-BOOKLET INDEX

INDEX

1. UNIT WISE THEORY NOTES
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2. ONELINERS AMRIUT FACT
3. MCQ BNAK WITH DETAIL
EXPLANATION



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PHILOSOPHY UNIT 1

Table of Contents

- 1. Introduction to Indian Philosophy**
 - General Characteristics of Indian Philosophy
 - Classification of Indian Philosophical Schools (Astika and Nastika)
- 2. Vedic and Upanishadic Worldview**
 - Concept of Rta (Cosmic Order)
 - Concept of Yajna (Sacrifice)
 - Doctrine of Karma
 - Concept of Brahman and Atman (Monism)
 - Panchakosha (Five Sheaths of the Self)
 - States of Consciousness (Jagrat, Svapna, Sushupti, Turiya)
- 3. Nastika (Heterodox) Schools**
 - **Charvaka (Lokayata)**
 - **Jainism**
 - **Buddhism**
- 4. Astika (Orthodox) Schools**
 - **Samkhya**
 - **Yoga**
 - **Nyaya**
 - **Vaisheshika**
 - **Mimamsa**
 - **Vedanta** (Advaita, Vishishtadvaita, Dvaita)

1. Introduction to Indian Philosophy



General Characteristics

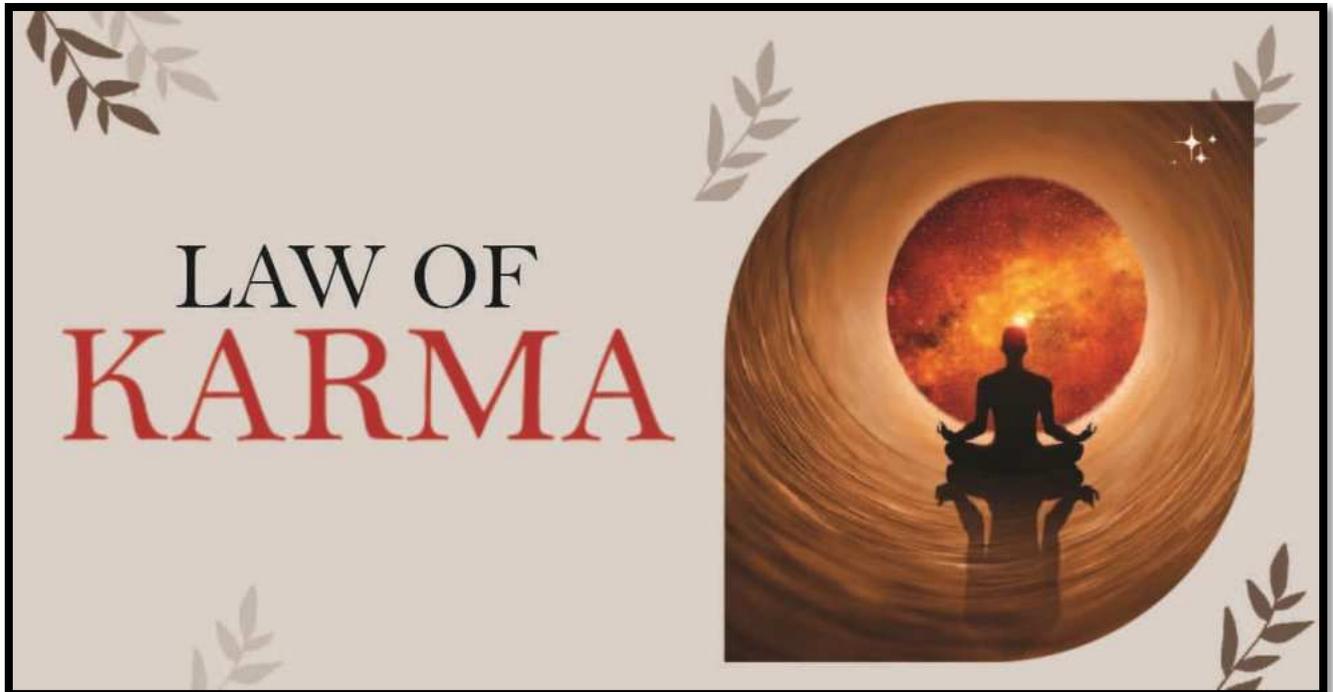
- Indian philosophy represents a rich and diverse tradition of thought that has evolved over thousands of years.
- Its primary aim is not just to satisfy intellectual curiosity but to provide a practical guide to living a meaningful life.
- It is deeply interwoven with the culture and religion of the Indian subcontinent.

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Spiritualistic Nature

- Indian philosophy fundamentally aims to find a solution to the universal problem of human suffering ('Duhkha').
- This pursuit is not merely academic but translates into a spiritual quest for ultimate liberation, known as 'Moksha'.
- It functions as a 'Darshana', which means a vision of truth and a way of life, not just a system of thought.
- The ultimate goal is to transcend the cycle of birth, death, and rebirth ('Samsara').



The Law of Karma

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- This law posits that every action, thought, and word has a corresponding effect.
- Our present life conditions are believed to be the direct result of our actions in previous lives.
- Similarly, our actions in the present will shape our future experiences.
- This concept fosters a strong sense of ethical responsibility for one's own destiny.
- Karma is often categorized into three types: 'Sanchita' (accumulated past actions), 'Prarabdha' (the portion of past karma bearing fruit in the present), and 'Kriyamana' (current actions).

Emphasis on Self-Realization

- The ultimate goal in Indian philosophy is not just to intellectually know the truth but to directly realize it.
- This involves an intuitive and experiential understanding of the ultimate reality.
- This ultimate reality is referred to as 'Brahman' in Vedanta or 'Nirvana' in Buddhism.
- Self-realization means understanding the true nature of the self ('Atman') and its relationship with the ultimate reality.

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Practical Necessity

- Philosophy is considered essential for achieving the ultimate aims of human life, known as 'Purushartha'.
- The four 'Purusharthas' are Dharma (righteous conduct), Artha (material prosperity), Kama (sensory pleasure), and Moksha (liberation).
- While the first three are important for a balanced life, Moksha is considered the highest and ultimate goal.
- Therefore, philosophy serves as the practical roadmap to liberation from the cycle of birth and death.

Classification of Indian Philosophical Schools

- Indian philosophical systems are broadly classified into two main categories: Astika (orthodox) and Nastika (heterodox).

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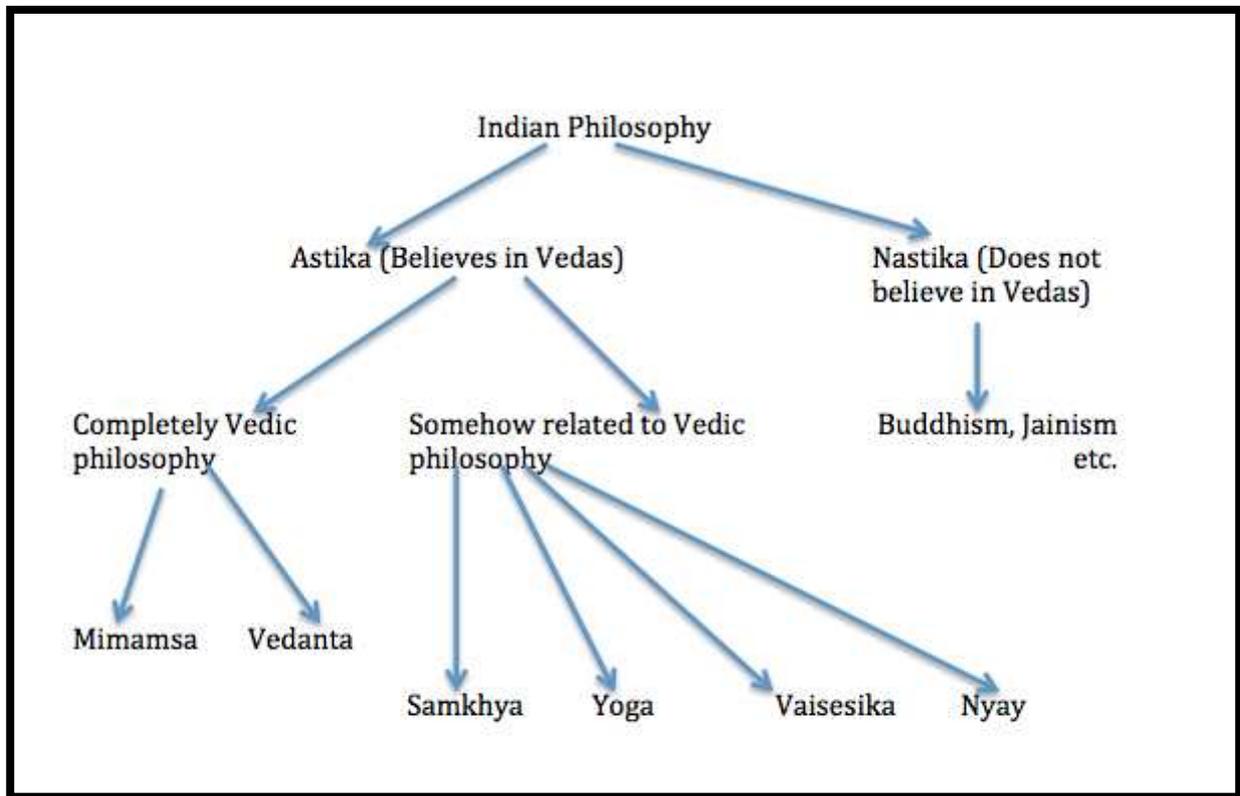
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- The basis for this classification is the acceptance or rejection of the authority of the Vedas.



Astika (Orthodox Schools)

- The Astika systems accept the Vedas as a supreme and infallible source of revealed knowledge.
- There are six major schools of orthodox philosophy, often grouped into three pairs due to their logical connections.
- While they all accept Vedic authority, they differ significantly in their specific doctrines and interpretations.

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- **The six schools are:**

- **Nyaya:** The school of logic and epistemology, focusing on the means of acquiring valid knowledge.
- **Vaisheshika:** An atomistic and pluralistic school of metaphysics, analyzing reality into categories.
- **Samkhya:** A dualistic school that explains reality through the interplay of consciousness ('Purusha') and matter ('Prakriti').
- **Yoga:** A school that accepts Samkhya metaphysics but focuses on the practical methods of meditation and self-discipline to achieve liberation.
- **Mimamsa (or Purva Mimamsa):** This school focuses on the exegesis of the ritualistic portions of the Vedas ('Karma-kanda').
- **Vedanta (or Uttara Mimamsa):** This school focuses on the philosophical teachings of the Upanishads, the later part of the Vedas ('Jnana-kanda').

Nastika (Heterodox Schools)

- The Nastika systems reject the divine origin and infallible authority of the Vedas.

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- These schools developed their own independent scriptures, metaphysical doctrines, and paths to liberation.
- The three main heterodox schools are Charvaka, Jainism, and Buddhism.

• Charvaka School:

- This is a thoroughly materialistic and skeptical school of thought.
- It rejects the concepts of an afterlife, reincarnation, karma, and a divine creator.
- It accepts direct perception as the only valid source of knowledge.

• Jainism:

- This school was propagated by 24 'Tirthankaras', with Mahavira being the last.
- It posits a pluralistic reality and emphasizes non-violence ('Ahimsa'), non-absolutism ('Anekantavada'), and non-possessiveness ('Aparigraha').

• Buddhism:

- Founded by Siddhartha Gautama, the Buddha.
- It proposes the 'Middle Path' to end suffering and achieve Nirvana.

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- Its core tenets include the Four Noble Truths and the rejection of a permanent, unchanging self ('Anatmavada').

Category	Basis of Classification	Schools Included
Astika (Orthodox)	Accept the authority of the Vedas	Samkhya, Yoga, Nyaya, Vaisheshika, Mimamsa, Vedanta
Nastika (Heterodox)	Reject the authority of the Vedas	Charvaka, Jainism, Buddhism

Allied Systems (Pairs)	Common Focus
Nyaya - Vaisheshika	Logic, Epistemology, and Metaphysical Realism (Categories/Padarthas)
Samkhya - Yoga	Metaphysical Dualism (Purusha-Prakriti) and Path to Liberation (Knowledge/Practice)
Mimamsa - Vedanta	Interpretation of the Vedas (Ritualistic and Philosophical parts)



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Key Exam Facts: Introduction

1. The word 'Darshana' means 'vision' or 'seeing', implying a direct experience of reality.
2. The primary motive of Indian philosophy is practical: the removal of suffering (*Duhkha-Nivritti*).
3. The four *Purusharthas* (aims of life) are Dharma (duty), Artha (wealth), Kama (desire), and Moksha (liberation).
4. Moksha is considered the ultimate *Purushartha* (*Parama-Purushartha*).
5. The classification of schools as Astika or Nastika is based on their acceptance or rejection of Vedic authority, not on belief in God.
6. Samkhya and Mimamsa are Astika schools but are atheistic (or non-theistic) in their early forms.
7. The three debts (*Rina-traya*) are Deva-Rina (debt to gods), Rishi-Rina (debt to sages), and Pitri-Rina (debt to ancestors).
8. These debts are discharged through Yajna, Brahmacharya (study), and Progeny, respectively.
9. All Indian schools except Charvaka believe in the Law of Karma.
10. All Indian schools except Charvaka believe in Moksha as the ultimate goal.

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11. The Vedas are also known as *Shruti* (that which is heard).
12. The Smritis (like the Manusmriti) are considered secondary to the Shruti.
13. The Bhagavad Gita, Upanishads, and Brahma Sutras together form the *Prasthanatrayi* of Vedanta.
14. Indian philosophy is generally pessimistic in its diagnosis of life (as suffering) but optimistic in its prescription (liberation is possible).
15. The 'problem of suffering' is the common starting point for most schools.
16. Ignorance (*Avidya* or *Ajnana*) is considered the root cause of suffering in most systems.
17. The concept of a permanent, unchanging soul (Atman) is accepted by all Astika schools and Jainism, but rejected by Buddhism and Charvaka.
18. The six Astika schools are also known as the *Shad-Darshanas*.
19. The Nastika schools are also called 'heterodox' systems.
20. The concept of *Samsara* refers to the cycle of birth, death, and rebirth.

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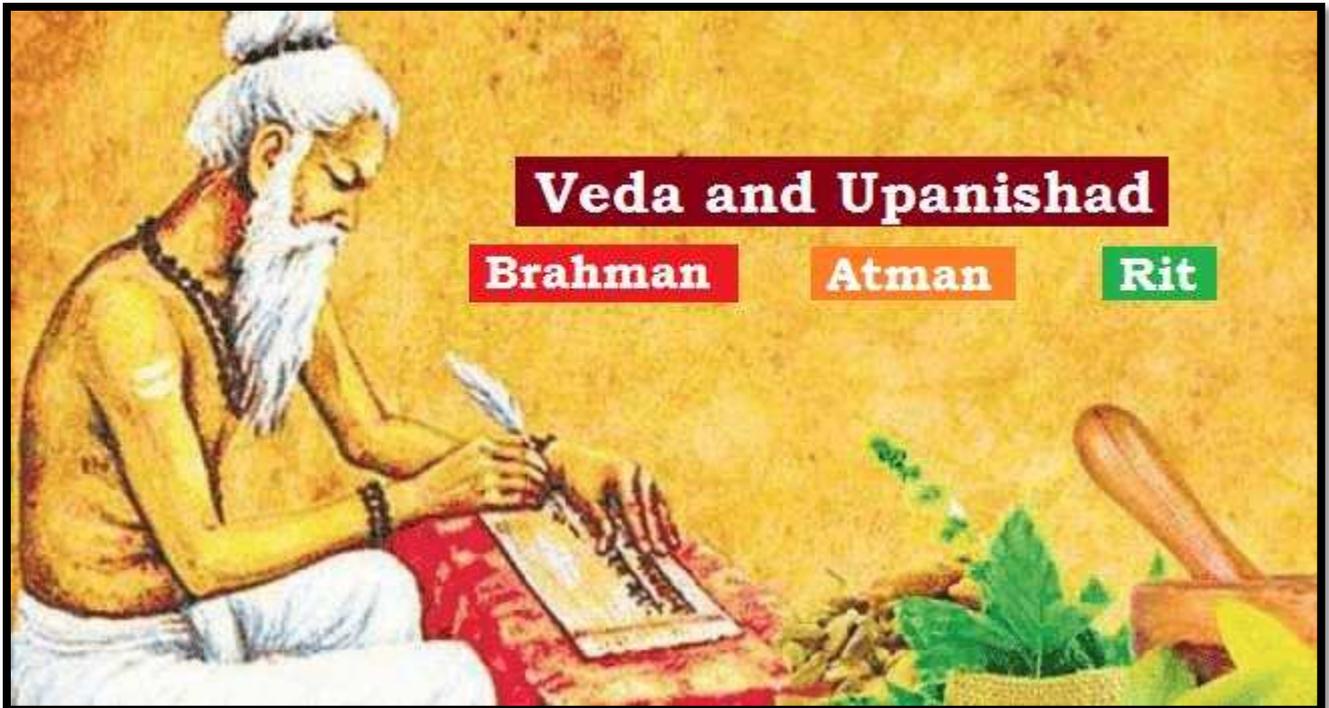
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2. Vedic and Upanishadic Worldview



Rta: The Cosmic Order

- **Rta** is one of the most fundamental concepts of the early Vedic period.
- It represents the universal, impersonal, and inviolable principle of cosmic harmony and order.
- This law governs every aspect of existence, from the movement of stars and the changing of seasons to the flow of rivers.
- It is the principle that upholds truth, justice, and righteousness in the moral sphere of human actions.

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- Even the powerful Vedic gods like Indra and Varuna were considered to be guardians and followers of **Rta**, not its creators.
- Living in accordance with **Rta** was considered the foundation of a righteous life.
- The later concept of **Dharma** evolved from and carries many of the ethical and social implications of **Rta**.

Yajna: The Ritual of Sacrifice

- In the early Vedic period, **Yajna** referred to the ritualistic fire sacrifice.
- It was the central rite for communicating with and offering appeasement to the gods (**Devas**).
- The fire god, **Agni**, was seen as the divine messenger, carrying the offerings from humans to the realm of the gods.
- The primary purpose of **Yajna** was to maintain cosmic balance (**Rta**) and seek worldly boons like health, longevity, and prosperity.
- In the later Upanishadic period, the concept of **Yajna** underwent a profound internalization.
- The focus shifted from external physical sacrifice to internal symbolic sacrifice.

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- It came to represent any action performed with a spirit of selfless dedication and detachment from the results.
- The pursuit of knowledge was termed **Jnana Yajna**, the sacrifice of ignorance into the fire of self-knowledge.

The Doctrine of Karma

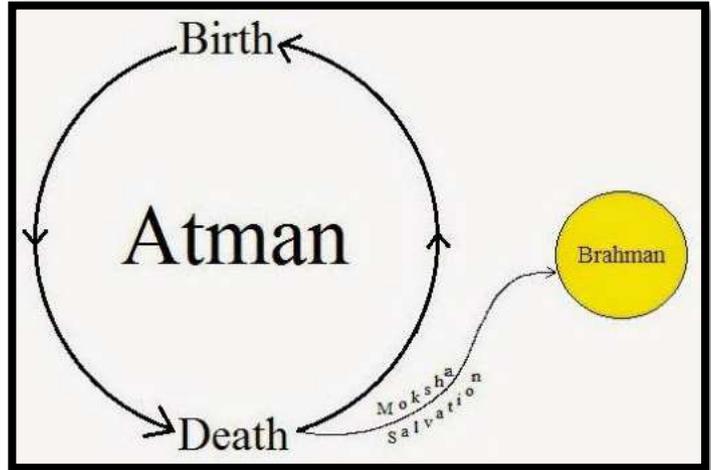
- The Doctrine of **Karma** is the universal law of moral cause and effect.
- It provides a rational explanation for the disparities in fortune, talent, and circumstances among individuals.
- It posits that no action goes without its corresponding result, ensuring cosmic justice.
- **Sanchita Karma:** This is the vast accumulation of all actions performed in all past lives, yet to bear fruit.
- **Prarabdha Karma:** This is the specific portion of **Sanchita Karma** that has been allotted for and has started to manifest in the current life.
- **Agami Karma:** This refers to the new actions being performed in the present life, the results of which will be added to the Sanchita Karma in the future.

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Brahman and Atman: The Ultimate Unity

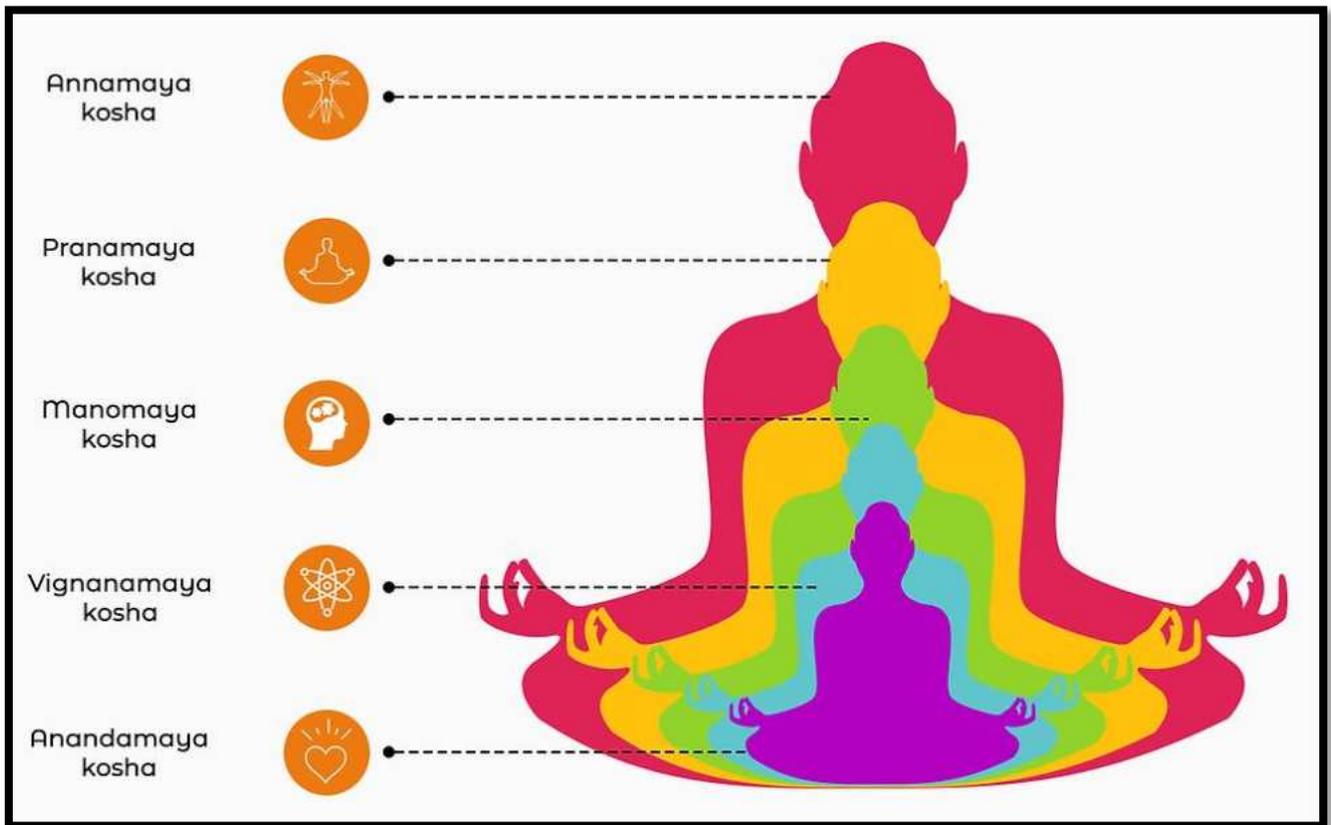
- **Brahman** is the central concept of the Upanishads, representing the ultimate, supreme, and unchanging reality of the universe.
- It is described as the single, universal consciousness that is the source and ground of all existence.
- **Atman** is the individual self or soul, the innermost essence of a living being, which is pure consciousness.
- The core teaching of the Upanishads is the fundamental non-duality (**Advaita**) of **Atman** and **Brahman**.
- This identity is obscured by ignorance (**Avidya**), which causes the individual to perceive themselves as separate and limited.
- This profound unity is powerfully expressed in the **Mahavakyas** (Great Sayings) found in the Upanishads.
- Examples include "**Aham Brahmasmi**" (I am Brahman) and "**Tat Tvam Asi**" (That Thou Art).



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- These sayings are not just philosophical statements but pointers for meditation to directly experience this unity.



Panchakosha: The Five Sheaths

- The Upanishads describe the **Atman** as being concealed by five layers or sheaths (**koshas**).
- These sheaths are layers of ignorance that create a false identification with the non-self.
- The path to liberation involves a process of discriminating and transcending these five layers.
- **Annamaya Kosha**: The outermost sheath, made of food, representing the physical body.

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- **Pranamaya Kosha:** The sheath of vital energy (**Prana**) that animates the physical body.
- **Manomaya Kosha:** The sheath of the mind, consisting of thoughts, emotions, and sensory perceptions.
- **Vijnanamaya Kosha:** The sheath of intellect and wisdom, responsible for discrimination, judgment, and ego-consciousness.
- **Anandamaya Kosha:** The innermost sheath of bliss, experienced in deep sleep, which is the final veil covering the **Atman**.

States of Consciousness (Avastha)

- The Upanishads analyze the entire human experience through four states of consciousness.
- **1. Jagrat (Waking State):**
 - In this state, consciousness is directed outwards, experiencing the gross, physical world through the senses.
 - The self identifies with the physical body and is known as **Vaishvanara**.
- **2. Svapna (Dreaming State):**

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- Here, consciousness is directed inwards, experiencing a subtle world created from the mind's impressions.
 - The self identifies with the subtle body and is known as **Taijasa**.
- **3. Sushupti (Deep Sleep State):**
 - This is a state of undifferentiated consciousness where the mind and senses are at rest.
 - There are no objects or dreams, only a state of blissful ignorance, where the self is temporarily unified and known as **Prajna**.
- **4. Turiya (The Fourth):**
 - **Turiya** is not another sequential state but the pure, non-dual consciousness itself.
 - It is the unchanging reality of the **Atman** that underlies and witnesses the other three states.
 - It is the state of silence, peace, and enlightenment, which is the ultimate goal.

Sheath (Kosha)	Description	Associated With
Annamaya Kosha	The physical sheath made of food	Gross Body



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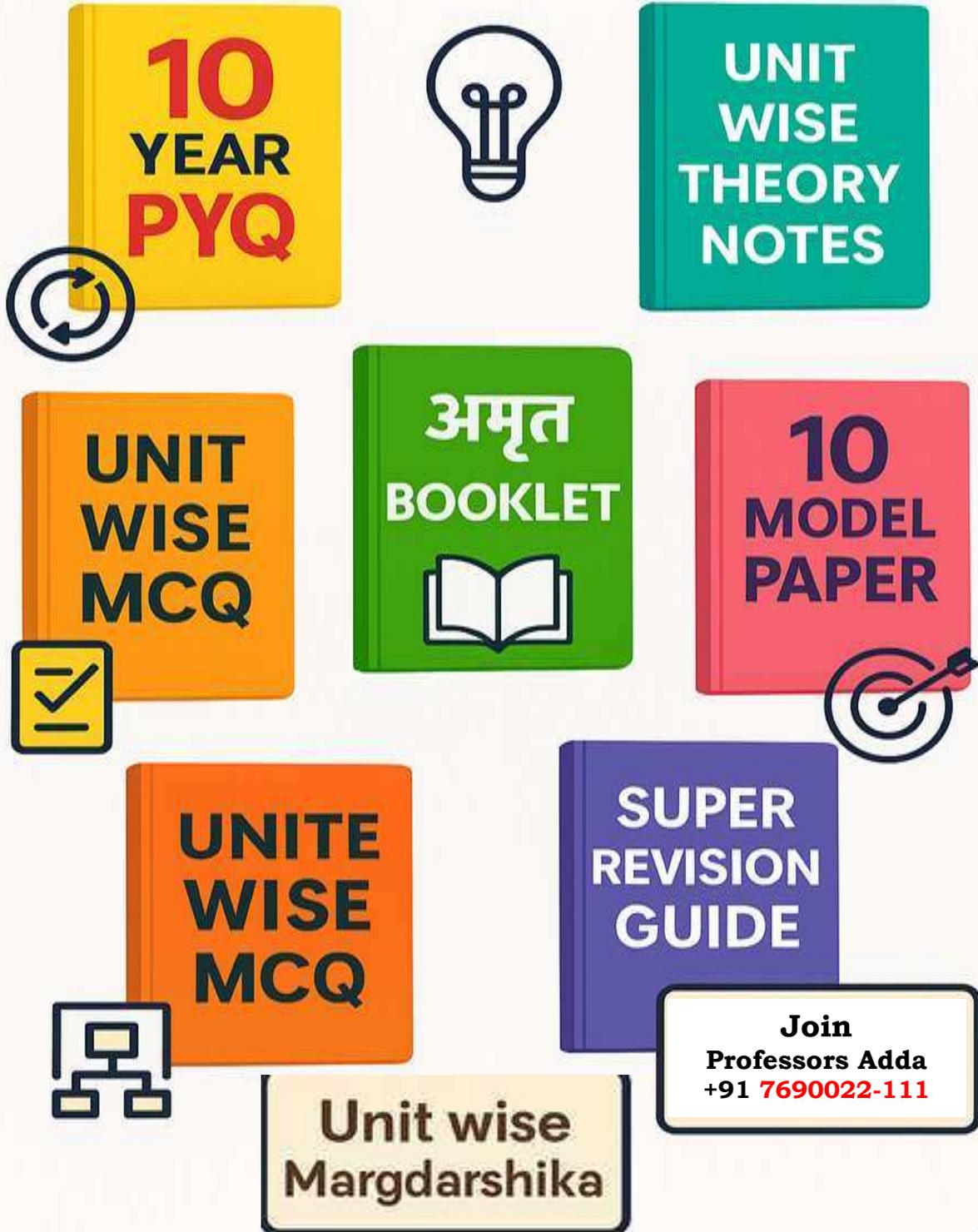
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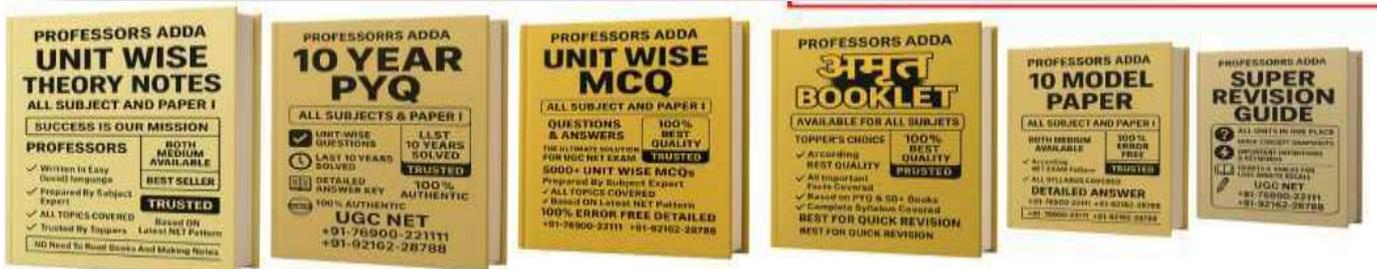
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Pranamaya Kosha	The vital energy sheath	Breath, Physiological functions
Manomaya Kosha	The mental sheath	Mind, Emotions, Desires
Vijnanamaya Kosha	The intellectual sheath	Intellect, Discernment, Ego
Anandamaya Kosha	The bliss sheath	Causal Body, Deep Sleep

State of Consciousness	Experiencer	Object of Experience
Jagrat (Waking)	Vishva	Gross, external objects
Svapna (Dreaming)	Taijasa	Subtle, internal objects (mental impressions)
Sushupti (Deep Sleep)	Prajna	Undifferentiated consciousness (bliss)
Turiya (The Fourth)	Atman	Non-dual, pure consciousness (No subject-object duality)

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Key Exam Facts: Vedas & Upanishads

1. The Rigveda is the oldest of the four Vedas.
2. The Vedas are composed of four parts: Samhitas, Brahmanas, Aranyakas, and Upanishads.
3. The Upanishads are also known as *Vedanta*, meaning the 'end of the Vedas'.
4. The famous *Purusha Sukta* hymn, describing the cosmic sacrifice, is in the Rigveda.
5. The *Nasadiya Sukta* (Hymn of Creation) from the Rigveda expresses profound skepticism about the origin of the universe.
6. *Rta* is a pre-theistic concept, an impersonal law above the gods.

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7. The god *Varuna* is considered the guardian of Rta.
8. The term 'Brahman' originally meant 'prayer' or 'sacred speech' and later evolved to mean Ultimate Reality.
9. The path to liberation in the Upanishads is *Jnana Marga* (the path of knowledge).
10. The methods for this path are *Shravana* (hearing the truth), *Manana* (rational reflection), and *Nididhyasana* (meditative contemplation).
11. The four Mahavakyas are from different Upanishads and summarize their core teaching.
12. "Prajnanam Brahma" (Consciousness is Brahman) is from the Aitareya Upanishad.
13. "Aham Brahmasmi" (I am Brahman) is from the Brihadaranyaka Upanishad.
14. "Tat Tvam Asi" (That Thou Art) is from the Chandogya Upanishad.
15. "Ayam Atma Brahma" (This Self is Brahman) is from the Mandukya Upanishad.
16. The concept of Panchakosha is detailed in the Taittiriya Upanishad.
17. The four states of consciousness are analyzed in the Mandukya Upanishad.
18. The doctrine of Karma first appears systematically in the Upanishads.
19. The Upanishads mark a shift from the ritualism (*Karma Kanda*) of the Brahmanas to the philosophy

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(Jnana Kanda).

20. The famous dialogue between Nachiketa and Yama about the nature of the self is in the Katha Upanishad.

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PHILOSOPHY ONELINER SAMPLE

- Question:** In his book The Republic, which Greek philosopher proposed the 'Theory of Forms', arguing for a world of perfect ideas?

Answer: Plato.
- Question:** The famous philosophical statement "Cogito, ergo sum" ("I think, therefore I am") is found in the Discourse on the Method (1637) by which French rationalist?

Answer: René Descartes.
- Question:** In which year did Immanuel Kant publish his monumental work Critique of Pure Reason, which sought to synthesize rationalism and empiricism?

Answer: 1781.
- Question:** The concept of 'pratītyasamutpāda' (dependent origination) is a central doctrine in which Indian philosophical tradition, founded by Siddhartha Gautama?

Answer: Buddhism.
- Question:** The 'Nyāya' school of Indian philosophy, founded by Gautama, is primarily concerned with which branch of philosophy?

Answer: Logic and Epistemology.
- Question:** The famous statement "Existence precedes essence" is a central tenet of existentialism and a key theme in which 1943 book by Jean-Paul Sartre?

Answer: Being and Nothingness.

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7. **Question:** Which British empiricist, in his 1690 book *An Essay Concerning Human Understanding*, proposed the idea of the mind as a 'tabula rasa' (blank slate)?
Answer: John Locke.
8. **Question:** The doctrine of 'Advaita' (non-dualism), which posits that Brahman is the sole reality and the world is 'Māyā', was propounded by which 8th-century Indian philosopher?
Answer: Śankara (Adi Shankara).
9. **Question:** The 'Categorical Imperative', a central concept in deontological ethics, was formulated by which German philosopher?
Answer: Immanuel Kant.
10. **Question:** In his book *Leviathan* (1651), which English philosopher argued that life in a state of nature is "solitary, poor, nasty, brutish, and short"?
Answer: Thomas Hobbes.
11. **Question:** The philosophical doctrine of 'Anekāntavāda' (many-sidedness) is a fundamental principle of which Indian philosophical school?
Answer: Jainism.
12. **Question:** Who wrote the *Tractatus Logico-Philosophicus* (1921), arguing that philosophy's aim is the logical clarification of thoughts?
Answer: Ludwig Wittgenstein.
13. **Question:** The 'Sāṃkhya' school, founded by Kapila, is a dualistic philosophy based on the interaction of which two ultimate realities?
Answer: Puruṣa (consciousness) and Prakṛti (matter).
14. **Question:** The concept of the 'Übermensch' (Overman or

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Superman) was introduced by which 19th-century German philosopher in his book Thus Spoke Zarathustra?

Answer: Friedrich Nietzsche.

15. **Question:** Who is considered the founder of the 'Vaiśeṣika' school, known for its atomic theory (paramāṇuvāda)?

Answer: Kaṇāda.

16. **Question:** The dialectical method of thesis, antithesis, and synthesis is most famously associated with which German idealist philosopher?

Answer: G.W.F. Hegel.

17. **Question:** The 'Cārvāka' or 'Lokāyata' school of Indian philosophy is known for its staunch adherence to which philosophical position?

Answer: Materialism.

18. **Question:** Who authored Being and Time (1927), a foundational text of 20th-century phenomenology and existentialism?

Answer: Martin Heidegger.

19. **Question:** The 'Viśiṣṭādvaita' (qualified non-dualism) school of Vedānta was championed by which 11th-century philosopher?

Answer: Rāmānuja.

20. **Question:** The principle of 'Esse est percipi' ("To be is to be perceived") is the cornerstone of the subjective idealism of which Irish philosopher?

Answer: George Berkeley.

21. **Question:** The Yoga Sūtras, a foundational text of the Yoga school of philosophy, are attributed to which ancient sage?

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Answer: Patañjali.

22. **Question:** Which philosopher, in his A Treatise of Human Nature (1739), famously articulated the 'problem of induction'?

Answer: David Hume.

23. **Question:** The concept of 'dharma, artha, kama, moksha' represents the four 'Puruṣārthas' (aims of human life) in which major philosophical tradition?

Answer: Hinduism (Indian Philosophy).

24. **Question:** The 'principle of verification', a key tenet of Logical Positivism, was championed by the philosophers of which early 20th-century group?

Answer: The Vienna Circle.

25. **Question:** The 'Dvaita' (dualism) school of Vedānta, which posits a strict distinction between God and individual souls, was founded by whom?

Answer: Madhvācārya.

26. **Question:** In his book Utilitarianism (1863), who argued for the "greatest happiness principle" as the foundation of morals?

Answer: John Stuart Mill.

27. **Question:** The concept of 'Anātmavāda' (no-self or no-soul) is a central tenet of which philosophical system?

Answer: Buddhism.

28. **Question:** Which philosopher, a student of Plato, is known for his systematic works on logic, collected under the title Organon?

Answer: Aristotle.

29. **Question:** The 'Pūrva Mīmāṃsā' school, founded by Jaimini, is primarily focused on the exegesis of which

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sacred texts?

Answer: The Vedas (specifically the Samhitas and Brahmanas).

30. **Question:** The 'Social Contract' theory, as outlined in the 1762 book of the same name, was proposed by which Geneva-born philosopher?

Answer: Jean-Jacques Rousseau.

31. **Question:** The Jain doctrine of 'Syādvāda' recommends the prefixing of "syād" (perhaps/in a way) to every proposition to indicate its conditional nature. What is this theory often called?

Answer: Theory of conditional predication.

32. **Question:** Who wrote Phenomenology of Spirit (1807), which details the evolution of consciousness to absolute knowledge?

Answer: G.W.F. Hegel.

33. **Question:** The idea of a 'family resemblance' to explain the meaning of words was a key concept in the later philosophy of which thinker?

Answer: Ludwig Wittgenstein.

34. **Question:** The 'Integral Yoga' and the concept of the 'Supermind' are central to the philosophy of which 20th-century Indian thinker?

Answer: Sri Aurobindo.

35. **Question:** Which pre-Socratic philosopher from Miletus is often hailed as the first philosopher in the Western tradition for seeking naturalistic explanations?

Answer: Thales.

36. **Question:** In Indian epistemology, 'Pramāṇa' refers to the valid means of knowledge. The Nyāya school accepts how

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many such means?

Answer: Four (Perception, Inference, Comparison, Testimony).

37. **Question:** The book *Fear and Trembling* (1843), exploring the story of Abraham and Isaac, is a key work by which "father of existentialism"?

Answer: Søren Kierkegaard.

38. **Question:** The theory of 'Logical Atomism' was developed by Bertrand Russell and which of his famous students?

Answer: Ludwig Wittgenstein.

39. **Question:** The concept of the 'Noble Eightfold Path' is the practical means to end 'Dukkha' (suffering) in which philosophy?

Answer: Buddhism.

40. **Question:** Who is the author of *The Second Sex* (1949), a foundational text of second-wave feminism?

Answer: Simone de Beauvoir.

41. **Question:** In his *Politics*, which philosopher famously described man as a "political animal" (*zoon politikon*)?

Answer: Aristotle.

42. **Question:** The '*Śūnyavāda*' (doctrine of emptiness) is the central philosophy of the Madhyamaka school of Mahāyāna Buddhism, founded by whom?

Answer: Nāgārjuna.

43. **Question:** The 'Pragmatic Maxim', a core principle of pragmatism, was first formulated in the 1870s by which American philosopher?

Answer: Charles Sanders Peirce.

44. **Question:** The 'will to power' (*Wille zur Macht*) is a prominent concept in the philosophy of which German

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thinker?

Answer: Friedrich Nietzsche.

45. **Question:** The Brahma Sūtras, a foundational text for the Vedānta school, are attributed to which sage?

Answer: Bādarāyaṇa.

46. **Question:** 'Deconstruction' is a method of critical analysis most closely associated with which French philosopher?

Answer: Jacques Derrida.

47. **Question:** The 'Socratic method', a form of cooperative argumentative dialogue, is named after Socrates, whose philosophy is primarily known through the writings of whom?

Answer: Plato.

48. **Question:** In which year did Karl Marx and Friedrich Engels publish The Communist Manifesto?

Answer: 1848.

49. **Question:** The idea that all knowledge is derived from sense-experience is the central tenet of which philosophical stance?

Answer: Empiricism.

50. **Question:** The concept of 'Dasein' (being-there), as a specific mode of being experienced by humans, is central to the work of which philosopher?

Answer: Martin Heidegger.

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UGC NET Philosophy - Unit 1: Classical Indian Epistemology and Metaphysics – MCQs

Q1. Which of the following statements accurately describes the Cārvāka school's stance on pramāṇas (sources of valid knowledge)?

- a) Cārvāka accepts Pratyakṣa (perception), Anumāna (inference), and Śabda (verbal testimony) as valid pramāṇas.
- b) Cārvāka accepts only Pratyakṣa (perception) as a valid pramāṇa and critiques the validity of Anumāna and Śabda.
- c) Cārvāka gives primary importance to Śabda (verbal testimony), particularly the Vedas, and accepts Pratyakṣa as a secondary source.
- d) Cārvāka accepts Pratyakṣa and Anumāna but rejects Śabda, arguing that verbal testimony is unreliable.
- e) Cārvāka posits Upamāna (comparison) as the primary pramāṇa, deriving other forms of knowledge from it.

Answer: b) Cārvāka accepts only Pratyakṣa (perception) as a valid pramāṇa and critiques the validity of Anumāna and Śabda.

Explanation:

- **Pratyakṣa as the only pramāṇa:** The Cārvāka (or Lokāyata) school is known for its radical empiricism and materialism. They hold that perception is the only reliable source of knowledge because it directly presents objects to

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consciousness.

- **Critique of Anumāna:** Cārvākas argue that inference is unreliable because it depends on vyāpti (invariable concomitance), which can never be universally established. We can observe instances of smoke and fire together, but we cannot observe all instances to be certain that smoke is always accompanied by fire. There might be exceptions unknown to us.
- **Critique of Śabda:** Verbal testimony, including the Vedas, is also rejected. Cārvākas argue that the reliability of testimony depends on the reliability of the speaker, which itself needs to be established through perception. They are particularly critical of scriptural authority, viewing it as a means of exploitation.
- **Consciousness as epiphenomenon:** Consistent with their materialism, Cārvākas believe that consciousness is not a separate substance but an emergent property (epiphenomenon) of matter when organized in a specific way (i.e., the physical body). It ceases to exist with the disintegration of the body.
- **Rejection of Metaphysical Entities:** Consequently, Cārvākas reject the existence of God, soul, afterlife, karma, and other metaphysical concepts that cannot be perceptually verified.

Q2. Match the concepts from List I (Jain Metaphysics) with their correct descriptions in List II.

List I (Concept)	List II (Description)
A. Dravya	i. The doctrine that reality is many-sided and can be viewed from multiple perspectives
B. Anekāntavāda	ii. The conditional or relative nature of all judgments about reality
C. Syādvāda	iii. The ultimate substance which

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	possesses qualities (guṇa) and modes (paryāya)
D. Jīva	iv. The category of non-sentient or material substances
E. Ajīva	v. The conscious, sentient soul or life principle

Choose the correct match:

- a) A-iii, B-i, C-ii, D-v, E-iv
- b) A-i, B-iii, C-ii, D-iv, E-v
- c) A-iii, B-ii, C-i, D-v, E-iv
- d) A-v, B-i, C-ii, D-iii, E-iv
- e) A-iii, B-i, C-iv, D-v, E-ii

Answer: a) A-iii, B-i, C-ii, D-v, E-iv

Explanation:

- **A. Dravya (Substance) - iii:** In Jainism, Dravya refers to the fundamental substances that constitute reality. Each dravya is characterized by existence (sat), possesses qualities (guṇas), and undergoes modifications or modes (paryāyas). Examples include Jīva (soul), Pudgala (matter), Dharma (medium of motion), Adharma (medium of rest), Ākāśa (space), and Kāla (time).
- **B. Anekāntavāda (Manifoldness of Reality) - i:** This is a core Jain metaphysical doctrine asserting that reality is complex and multi-faceted. Truth and reality are perceived differently from different points of view, and no single perspective can capture the entirety of truth. It emphasizes the idea that an object has infinite attributes.
- **C. Syādvāda (Theory of Conditional Predication) - ii:** This is the epistemological and logical corollary to Anekāntavāda. It states that all judgments are conditional and relative, expressed with the prefix "syāt" (meaning

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"maybe" or "in some respect"). For example, "Syāt asti" (in some respect, it is). This acknowledges the partiality of any single assertion. It typically involves seven-fold predication (saptabhaṅgī-naya).

- **D. Jīva (Soul/Consciousness) - v:** Jīva represents the conscious, sentient principle, or soul, in Jainism. Jīvas are infinite in number, intrinsically pure, and possess consciousness (cetanā), bliss (sukha), and energy (vīrya). They are bound by karma due to ignorance and passions.
- **E. Ajīva (Non-Soul/Non-Consciousness) - iv:** Ajīva encompasses all non-sentient substances. These include Pudgala (matter, which is atomic and can form objects of senses), Dharma (principle of motion), Adharma (principle of rest), Ākāśa (space), and Kāla (time). These, along with Jīva, make up the fundamental categories of reality.

Q3. Assertion (A): According to Nyāya philosophy, Anumāna (inference) is a valid and independent pramāṇa, distinct from Pratyakṣa (perception).

Reason (R): Anumāna involves a psychological process of apprehending a mark (linga/hetu) and remembering its invariable concomitance (vyāpti) with the object to be inferred (sādhya), leading to knowledge of an unperceived object.

Codes:

- a) Both (A) and (R) are true, and (R) is the correct explanation of (A).
- b) Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- c) (A) is true, but (R) is false.
- d) (A) is false, but (R) is true.
- e) Both (A) and (R) are false.

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Answer: a) Both (A) and (R) are true, and (R) is the correct explanation of (A).

Explanation:

- **Assertion (A):** The Nyāya school of philosophy is renowned for its systematic treatment of logic and epistemology. It accepts four independent pramāṇas: Pratyakṣa (perception), Anumāna (inference), Upamāna (comparison), and Śabda (verbal testimony). Anumāna is considered a crucial means to gain knowledge about objects and truths that are not directly perceivable. For example, inferring the presence of fire on a distant hill from the perception of smoke.
- **Reason (R):** The Nyāya analysis of inference (Anumāna) indeed describes it as a complex cognitive process.
 - **Linga/Hetu (Mark/Reason):** The perception of a sign or mark (e.g., smoke).
 - **Vyāpti (Invariable Concomitance):** The knowledge of the universal, unconditional, and invariable relationship between the hetu and the sādhya (e.g., "wherever there is smoke, there is fire"). This knowledge is typically derived from repeated observations and the absence of contrary instances.
 - **Sādhya (Object to be Inferred):** The unperceived object or property whose existence is being inferred (e.g., fire).
 - **Pakṣa (Subject):** The locus where the hetu is perceived and the sādhya is inferred (e.g., the hill).
 - The process involves parāmarśa, which is the synthesized judgment "the pakṣa possesses the hetu which is invariably concomitant with the sādhya" (e.g., "this hill has smoke which is invariably accompanied by fire"). This leads to the inferential knowledge (anumiti) of

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the sādhyā in the pakṣa (e.g., "therefore, this hill has fire").

- **Relationship:** Reason (R) correctly explains why Anumāna is considered a valid and distinct pramāṇa in Nyāya. It details the structured inferential process that allows one to gain new knowledge beyond immediate perception, thus establishing its independent epistemic value. The Nyāya school meticulously defines the conditions for valid inference and identifies fallacies (hetvābhāsas) that can vitiate the inferential process.

Q4. Which of the following concepts are central to the Sāṃkhya philosophy?

- Satkāryavāda
- Asatkāryavāda
- Prakṛti and its evolutes
- Paramāṇukāraṇavāda
- Plurality of Puruṣas
- Brahman as the ultimate reality

Choose the correct options:

- i, iii, and v only
- ii, iv, and vi only
- i, iii, iv, and v only
- i, ii, iii, and v only
- All i, ii, iii, iv, v, and vi

Answer: a) i, iii, and v only

Explanation:

- **i. Satkāryavāda (Theory of Pre-existent Effect):** This is a

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cornerstone of Sāṃkhya metaphysics. It asserts that the effect (kārya) pre-exists in its material cause (kāraṇa) in a potential or unmanifest form before its actual manifestation. For example, the pot (effect) pre-exists in the clay (cause). Sāṃkhya provides several arguments for this, such as: asadakaraṇāt (what is non-existent cannot be brought into existence), upādānagrahaṇāt (a specific material cause is required for a specific effect), etc.

- **ii. Asatkāryavāda (Theory of Non-existent Effect):** This theory, championed by schools like Nyāya-Vaiśeṣika, posits that the effect is a new creation, not pre-existing in its cause. This is contrary to the Sāṃkhya view.
- **iii. Prakṛti and its evolutes:** Sāṃkhya is a dualistic philosophy recognizing two ultimate realities: Puruṣa (consciousness) and Prakṛti (primordial matter/nature). Prakṛti is the uncaused material cause of the universe. It is constituted by three guṇas (sattva, rajas, tamas). The entire manifest world, including Mahat (buddhi), Ahaṃkāra (ego), Manas (mind), the five Tanmātras (subtle elements), five Mahābhūtas (gross elements), five Jñānendriyas (sense organs), and five Karmendriyas (motor organs), evolves from Prakṛti when its equilibrium is disturbed by the proximity of Puruṣa.
- **iv. Paramāṇukāraṇavāda (Atomic theory of causation):** This is the theory of the Vaiśeṣika school (and accepted by Nyāya), which holds that the material world is composed of

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eternal, indivisible atoms (paramāṇu). Sāṃkhya, in contrast, posits Prakṛti as the ultimate, continuous material cause, not discrete atoms.

- **v. Plurality of Puruṣas:** Sāṃkhya maintains that there are many individual Puruṣas (conscious selves). Arguments for their plurality include the diversity of experiences, births, deaths, and bondage/liberation among different beings. Each Puruṣa is pure consciousness, distinct from Prakṛti and its evolutes, and acts as a passive witness.
- **vi. Brahman as the ultimate reality:** This is a central concept in Vedānta philosophies, particularly Advaita Vedānta, which posits Brahman as the sole, non-dual ultimate reality. Sāṃkhya, being atheistic (or non-theistic in its classical form) and dualistic (Puruṣa-Prakṛti), does not accept Brahman as the ultimate reality in this sense.

Therefore, Satkāryavāda, Prakṛti and its evolutes, and the Plurality of Puruṣas are central tenets of Sāṃkhya.

Q5. In the context of Vedic and Upaniṣadic thought, what does 'ta' primarily signify?

- a) The ritualistic sacrifice performed by priests to appease deities.
- b) The individual self or soul that is eternal and unchanging.
- c) The cosmic and moral order that governs the universe, the divine, and human realms.
- d) The ultimate, transcendent reality, often equated with Brahman.
- e) The state of deep, dreamless sleep where the individual self merges with the cosmic consciousness.

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Answer: c) The cosmic and moral order that governs the universe, the divine, and human realms.

Explanation:

- **Ṛta (Cosmic Order):** In early Vedic thought, Ṛta is a fundamental concept representing the principle of natural and moral order, cosmic law, and truth. It governs the regularities of the cosmos (e.g., the movement of celestial bodies, the cycle of seasons) and also dictates the moral conduct of humans and the functioning of the divine realm.
- **Relationship with Dharma:** Ṛta is considered the precursor to the later, more elaborated concept of Dharma. While Dharma focuses more on socio-moral duties and laws, Ṛta has a broader cosmic scope.
- **Guardians of Ṛta:** Deities like Varuna were initially seen as the primary upholders or guardians of Ṛta, ensuring that the cosmic and moral order is maintained.
- **Yajña and Ṛta:** The institution of yajña (sacrifice) was considered central to maintaining and aligning with Ṛta. Proper performance of sacrifices was believed to sustain cosmic harmony.
- **Distinction from other options:**
 - a) Yajña is the sacrifice itself, a means to uphold Ṛta, not Ṛta itself.
 - b) Ātman refers to the individual self.
 - d) Brahman is the ultimate reality, a related but distinct concept. While Ṛta implies an ordered reality, Brahman is more about the ground of being.

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- e) Suṣupti is the state of deep sleep.

Q6. Match the Buddhist schools from List I with their characteristic philosophical positions in List II.

List I (Buddhist School)	List II (Characteristic Position)
A. Vaibhāṣika	i. Consciousness-only (Vijñapti-mātratā); denies the existence of external objects.
B. Sautrāntika	ii. Emptiness (Śūnyatā); all phenomena are devoid of inherent existence (svabhāva).
C. Yogācāra	iii. Indirect realism; external objects are inferred from their representations in consciousness.
D. Mādhyamika	iv. Direct realism (Sarvāstivāda); accepts the real existence of past, present, and future dharmas (elements of existence).
E. Pratītyasamutpāda	v. Dependent Origination; all phenomena arise in dependence upon other phenomena.

Choose the correct match:

- a) A-iv, B-iii, C-i, D-ii, E-v
- b) A-iii, B-iv, C-i, D-ii, E-v
- c) A-iv, B-i, C-iii, D-ii, E-v
- d) A-iv, B-iii, C-ii, D-i, E-v
- e) A-i, B-iii, C-iv, D-ii, E-v

Answer: a) A-iv, B-iii, C-i, D-ii, E-v

Explanation:

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- **A. Vaibhāṣika - iv. Direct realism (Sarvāstivāda):** This school, belonging to Hīnayāna Buddhism, advocates for direct realism. They believe in the real existence of external objects and that all dharmas (momentary elements of existence) are real in the past, present, and future (Sarvāstivāda – "theory that all exists"). They hold that objects are directly perceived.
- **B. Sautrāntika - iii. Indirect realism:** Also a Hīnayāna school, the Sautrāntikas are representationalists or indirect realists. They accept the existence of external objects but maintain that these objects are not directly perceived. Instead, consciousness infers their existence based on the forms or representations (ākāra) they impart to consciousness. They are known for their critique of the Vaibhāṣika view of the direct accessibility of objects.
- **C. Yogācāra (Vijñānavāda) - i. Consciousness-only (Vijñapti-mātratā):** This Mahāyāna school, founded by Maitreya-nātha, Asaṅga, and Vasubandhu, holds that consciousness (vijñāna or vijñapti) alone is real. External objects are denied an independent existence and are considered to be mere manifestations or projections of consciousness (Ālaya-vijñāna or storehouse consciousness).
- **D. Mādhyamika - ii. Emptiness (Śūnyatā):** Founded by Nāgārjuna, this Mahāyāna school emphasizes the concept of Śūnyatā (emptiness). It argues that all phenomena (dharmas), including both mind and matter, are devoid of any inherent, independent existence or self-nature (svabhāva). They arise dependently (Pratītyasamutpāda). This is not nihilism but a middle way between eternalism and annihilationism.
- **E. Pratītyasamutpāda - v. Dependent Origination:** While a fundamental doctrine accepted by all Buddhist schools,

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it is particularly central to understanding the Mādhyamika concept of Śūnyatā. It states that all phenomena arise and cease in dependence upon causes and conditions. "This being, that becomes; from the arising of this, that arises." It explains the process of suffering and the path to liberation.

Q7. (A): The Pūrva-Mīmāṃsā school strongly advocates for Śabda-nityavāda, the doctrine of the eternality of sound (specifically, Vedic words).

Reason (R): Mīmāṃsakas believe that the Vedas are apauruṣeya (authorless) and eternally valid, and therefore, the words composing them must also be eternal to ensure their unchanging authority and meaning for prescribing dharma.

Codes:

- Both (A) and (R) are true, and (R) is the correct explanation of (A).
- Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (A) is true, but (R) is false.
- (A) is false, but (R) is true.
- Both (A) and (R) are false.

Answer: a) Both (A) and (R) are true, and (R) is the correct explanation of (A).

Explanation:

- Assertion (A):** The Pūrva-Mīmāṃsā school, primarily concerned with the exegesis of the Vedas and the establishment of Vedic rituals (yajñas) as the means to

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dharmā, indeed champions the doctrine of Śabda-nityavāda. This means they hold that sounds (varṇas, or phonemes, which constitute words) are eternal, not created. The manifestation of a word through utterance is merely a revelation of the pre-existing eternal sound.

- **Reason (R):** The Mīmāṃsā philosophy places paramount importance on the authority of the Vedas.
 - **Apauruṣeyatva:** They argue that the Vedas are apauruṣeya, meaning they are not composed by any human or divine author. This authorlessness is crucial for their claim of infallibility, as any authored text would be subject to the limitations and potential errors of its author.
 - **Eternal Validity for Dharma:** The primary purpose of the Vedas, according to Mīmāṃsā, is to enjoin dharma (duty, righteousness, primarily in the form of rituals). For these injunctions to be eternally valid and universally binding, the medium through which they are conveyed – the Vedic words – must also be eternal and unchanging. If words were created or transient, their meanings could shift, and the authority of Vedic commands would be compromised.
 - **Connection between Śabda-nityavāda and Vedic Authority:** Thus, the eternality of Vedic words (Śabda-nityavāda) is a necessary presupposition for the Mīmāṃsā doctrine of the absolute, independent, and eternal authority of the Vedas in matters of dharma.
- **Relationship:** Reason (R) provides the core philosophical justification for Assertion (A). The belief in the authorless and eternally valid nature of the Vedas necessitates the doctrine of the eternality of the sounds/words that constitute them. This ensures that the meaning and

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prescriptive force of Vedic injunctions remain constant and reliable across all time.

Q8. Which of the following are key aspects of Advaita Vedānta as propounded by Śaṅkarācārya?

- i. Brahman as Saguṇa (with attributes) is the ultimate reality.
- ii. Vivartavāda (theory of apparent transformation or superimposition).
- iii. Three grades of Sattā (reality): Pāramārthika, Vyāvahārika, and Prātibhāsika.
- iv. Māyā as a real power co-eternal with Brahman.
- v. Jīva (individual soul) is ultimately identical with Brahman.
- vi. Pariṇāmavāda (theory of real transformation) as the explanation for the world.

Choose the correct options:

- a) i, ii, and v only
- b) ii, iii, and v only
- c) ii, iii, iv, and v only
- d) i, iv, and vi only
- e) All i, ii, iii, iv, v, and vi

Answer: b) ii, iii, and v only

Explanation:

- **i. Brahman as Saguṇa (with attributes) is the ultimate reality:** Advaita Vedānta posits Nirguṇa Brahman (without attributes, qualityless, indeterminate) as the ultimate, absolute reality (Pāramārthika Sattā). Saguṇa Brahman (or Īśvara, God with attributes like omniscience, omnipotence) is considered real only from the empirical (Vyāvahārika)

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standpoint, being Brahman as conditioned by Māyā. So, this statement is incorrect as it describes Saguṇa Brahman as *ultimate*.

- **ii. Vivartavāda (theory of apparent transformation or superimposition):** This is a central doctrine of Advaita. It explains the appearance of the world as an apparent transformation or superimposition (*adhyāsa*) upon Brahman, much like a rope appearing as a snake in dim light. The world is not a real transformation of Brahman but an illusory appearance, and Brahman remains unchanged.
- **iii. Three grades of Sattā (reality):** Advaita distinguishes three levels of reality:
 - **Pāramārthika Sattā (Absolute Reality):** This is the reality of Nirguṇa Brahman alone, which is eternal and unchanging.
 - **Vyāvahārika Sattā (Empirical/Conventional Reality):** This is the reality of the everyday world of experience, including Saguṇa Brahman, individual souls (*jīvas*), and the phenomenal universe. It is considered real for all practical purposes until the realization of Brahman.
 - **Prātibhāsika Sattā (Apparent/Illusory Reality):** This is the reality of illusions, like the snake seen in a rope or dream objects. It is sublated (*bādhita*) even by empirical knowledge.
- **iv. Māyā as a real power co-eternal with Brahman:** Māyā is the principle of illusion or cosmic ignorance that veils the true nature of Brahman and projects the manifold world. While it is the cause of the world's appearance, Advaita describes Māyā as *anirvacanīya* (indescribable as either real or unreal) and not co-eternal with Brahman in the same way Brahman is real. It is beginningless (*anādi*) but has an end upon the attainment of true knowledge

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(Brahma-jñāna). It is dependent on Brahman for its existence. It's not "real" in the Pāramārthika sense.

- **v. Jīva (individual soul) is ultimately identical with Brahman:** This is the Mahāvākya (great saying) "Tat tvam asi" (That thou art). Advaita teaches that the apparent individuality and separateness of the jīva are due to limiting adjuncts (upādhis) caused by avidyā (ignorance). In its essential nature, the jīva is non-different from Brahman.
- **vi. Pariṇāmavāda (theory of real transformation) as the explanation for the world:** This theory, which holds that the effect is a real transformation of the cause (like milk turning into curd), is accepted by schools like Sāṃkhya and Viśiṣṭādvaita Vedānta to explain the world's creation from Prakṛti or Brahman respectively. Advaita rejects Pariṇāmavāda in favor of Vivartavāda for the ultimate reality, though it may accept Pariṇāmavāda at the empirical level for changes within the manifested world.

Therefore, Vivartavāda, the three grades of Sattā, and the ultimate identity of Jīva and Brahman are key aspects of Advaita Vedānta.

Q9. The Vaiśeṣika school categorizes all reals under 'Padārthas'. Which of the following is NOT one of the primary Padārthas initially enumerated by Kaṇāda

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(though later Vaiśeṣikas, often in conjunction with Nyāya, expanded or modified the list)?

- Dravya (Substance)
- Guṇa (Quality)
- Karma (Action/Motion)
- Sāmānya (Generality/Universal)
- Abhāva (Non-existence)

Answer: e) Abhāva (Non-existence)

Explanation:

- The Vaiśeṣika system, founded by Kaṇāda (also known as Ulūka), is an atomistic and realistic philosophy that aims to categorize all existing things (reals) in the universe. These categories are called 'Padārthas' (literally, "meaning of a word" or "categories to which words refer").
- Kaṇāda's Original Six Padārthas:** In his Vaiśeṣika Sūtras, Kaṇāda originally enumerated six positive (bhāva) Padārthas:
 - Dravya (Substance):** The substratum where qualities and actions inhere. There are nine dravyas: earth (pṛthivī), water (ap), fire (tejas), air (vāyu), ether (ākāśa), time (kāla), space (dik), self (ātman), and mind (manas).
 - Guṇa (Quality):** Attributes that inhere in substances but do not possess qualities or actions themselves. Kaṇāda listed seventeen, later expanded to twenty-four (e.g., color, taste, smell, touch, number, dimension).
 - Karma (Action/Motion):** Like qualities, actions inhere only in substances and are themselves devoid of qualities or further actions. Examples include upward

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motion, downward motion, contraction, expansion, and general movement.

4. **Sāmānya (Generality/Universal):** This refers to the common properties or universals that reside in many individuals of a class (e.g., "cowness" in all cows). It is eternal and inheres in substances, qualities, and actions.
5. **Viśeṣa (Particularity):** These are the ultimate distinguishing features that reside in eternal substances (atoms, souls, minds, space, time, ether), making each unique and distinct from others of the same kind. It is because of this category that the school gets its name.
6. **Samavāya (Inherence):** This is an intimate, inseparable, and eternal relation between two entities where one cannot exist without the other (e.g., the relation between a substance and its qualities/actions, a whole and its parts, a universal and its individuals).
- **Abhāva (Non-existence):** The category of Abhāva (non-existence) was introduced later, notably by commentators like Praśastapāda and further developed by the Nyāya-Vaiśeṣika syncretic school. While Kaṇāda's system implicitly dealt with non-existence, it was not explicitly listed as a seventh Padārtha by him. Later thinkers recognized its importance for a complete ontological scheme and classified it into different types (e.g., prāgabhāva, pradhvaṃsābhāva, atyantābhāva, anyonyābhāva).

Therefore, Abhāva was not one of the primary Padārthas initially enumerated by Kaṇāda himself.

Q10. Assertion (A): Patañjali's Yoga system, while sharing the metaphysical framework of Sāṃkhya, introduces the

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concept of Īśvara (God).

Reason (R): In Yoga philosophy, Īśvara is posited primarily as the creator, sustainer, and destroyer of the universe, actively involved in the process of cosmic evolution from Prakṛti.

Codes:

- Both (A) and (R) are true, and (R) is the correct explanation of (A).
- Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (A) is true, but (R) is false.
- (A) is false, but (R) is true.
- Both (A) and (R) are false.

Answer: c) (A) is true, but (R) is false.

Explanation:

- Assertion (A):** Patañjali's Yoga system, as outlined in the Yoga Sūtras, is often referred to as "Theistic Sāṃkhya" (Seśvara Sāṃkhya). It largely accepts the dualistic metaphysics of classical Sāṃkhya, including the concepts of Puruṣa (consciousness), Prakṛti (primordial matter), the guṇas, and the process of evolution of the manifest world from Prakṛti. However, a significant point of departure is Yoga's acceptance of Īśvara (God). Classical Sāṃkhya is generally considered atheistic or non-theistic.
- Reason (R):** The role of Īśvara in Patañjali's Yoga is quite specific and distinct from the traditional cosmological roles of a creator, sustainer, and destroyer found in many theistic systems.

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- **Īśvara as a Special Puruṣa:** In Yoga, Īśvara is defined as a "special Puruṣa" (puruṣa-viśeṣa) who is untouched by afflictions (kleśas), karma, its fruition (vipāka), and latent impressions (āśayas). (Yoga Sūtra I.24: kleśa-karma-vipāka-āśayair-aparāmrṣṭaḥ puruṣa-viśeṣa īśvaraḥ).
- **Object of Devotion/Meditation (Īśvara-praṇidhāna):** Devotion to or contemplation on Īśvara (Īśvara-praṇidhāna) is one of the Niyamas (observances) in Aṣṭāṅga Yoga and is considered a means to attain Samādhi (concentration, meditative absorption). (Yoga Sūtra II.1, II.32, II.45). It helps in calming the mind and removing obstacles.
- **Original Teacher:** Īśvara is described as the teacher of even the earliest teachers (Yoga Sūtra I.26: sa eṣa pūrveṣāṃ api guruḥ kālena anavacchēdāt), being unconditioned by time.
- **Not a Creator God:** The Yoga Sūtras do not attribute the creation, sustenance, or dissolution of the universe to Īśvara. The cosmic process of evolution is explained through the interaction of Puruṣa and Prakṛti, as in Sāṃkhya. Īśvara's role is more soteriological and meditative, aiding the yogi on the path to kaivalya (liberation), rather than cosmological.
- **Relationship:** While Assertion (A) is true (Yoga accepts Īśvara), Reason (R) provides an incorrect description of Īśvara's role in Yoga. Īśvara is not primarily a creator God in the Yoga system but a special, eternally liberated Puruṣa who serves as an ideal for meditation and a helper

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in overcoming obstacles to spiritual progress. Therefore, (R) is false.



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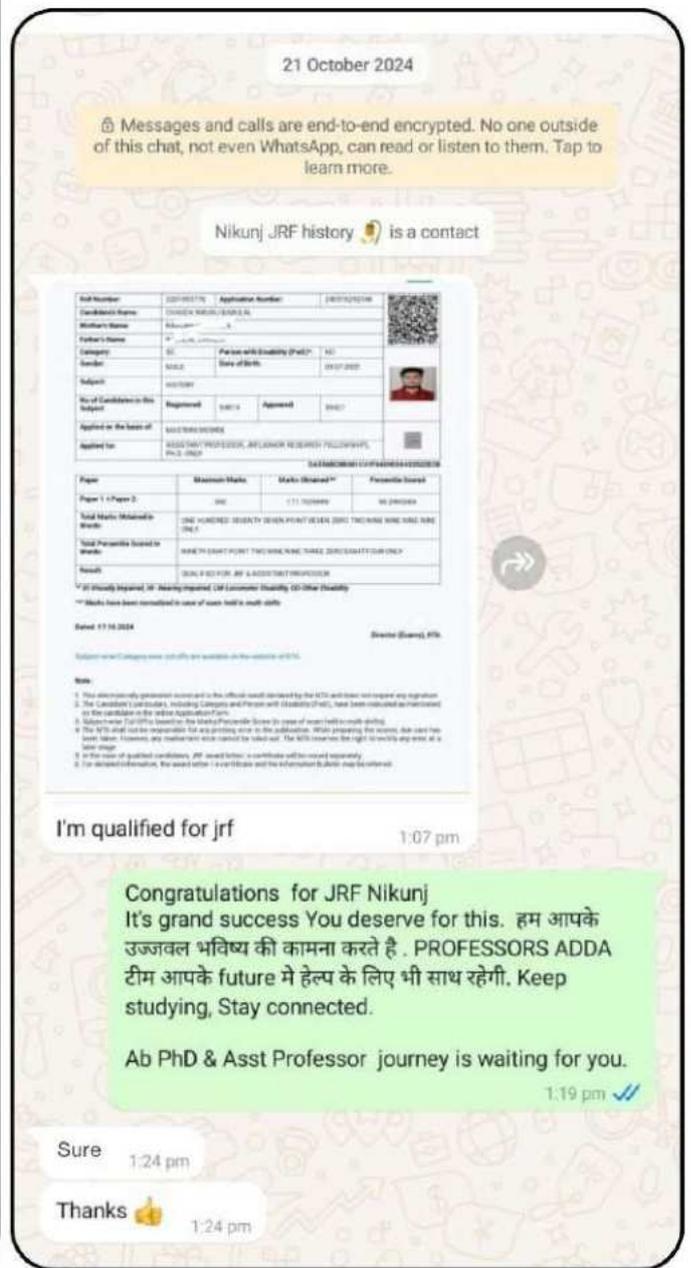
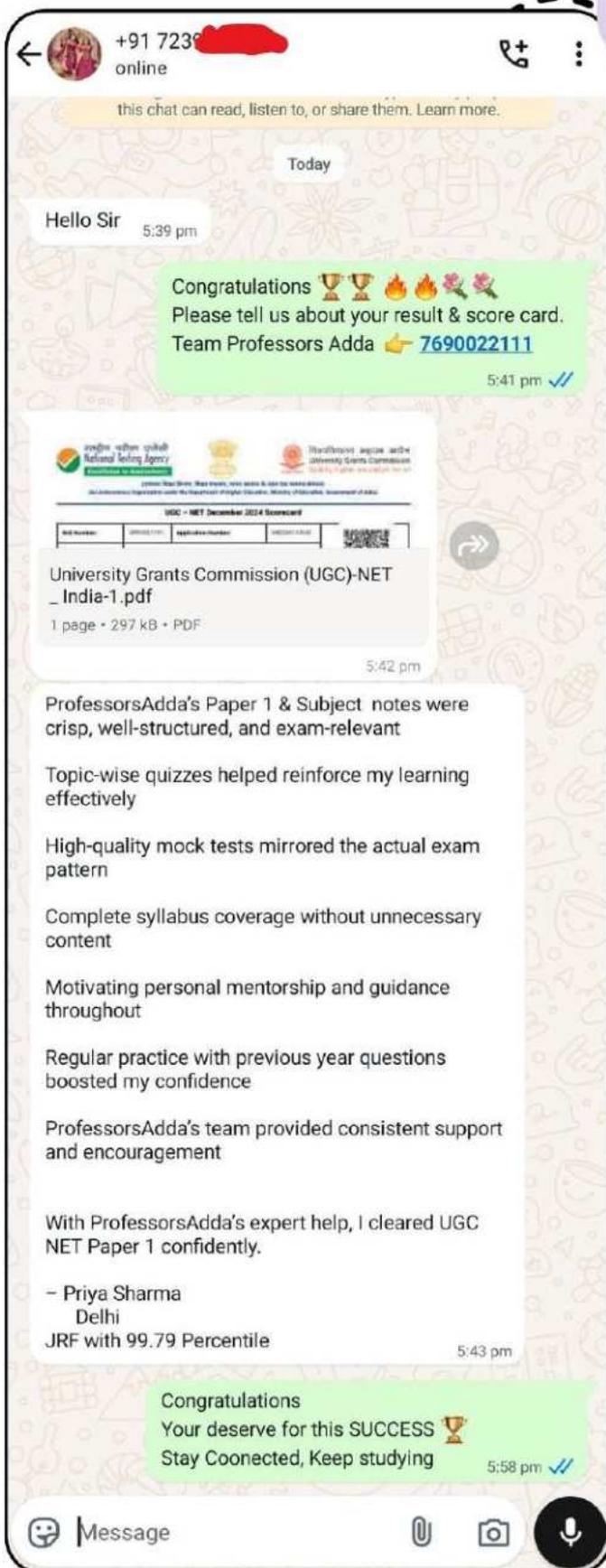
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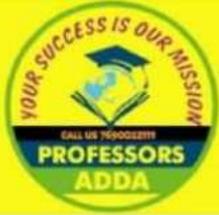


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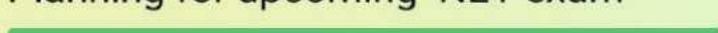
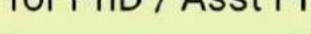
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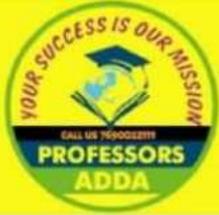
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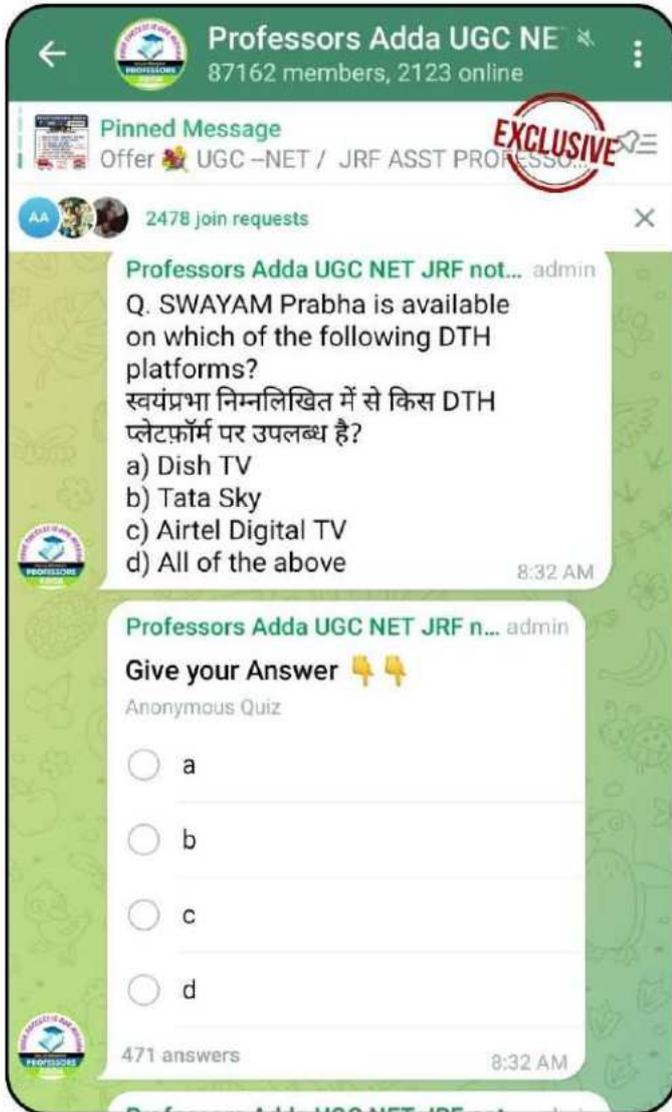
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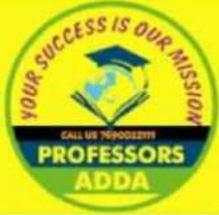
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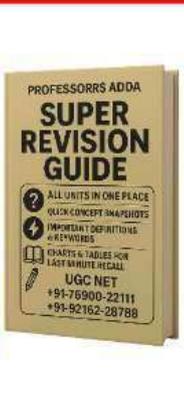
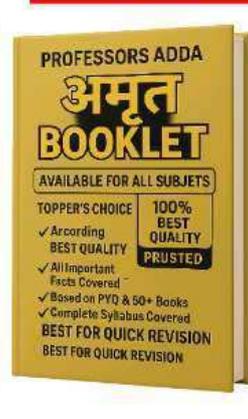
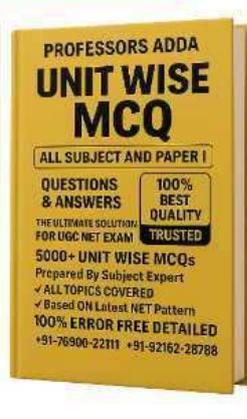
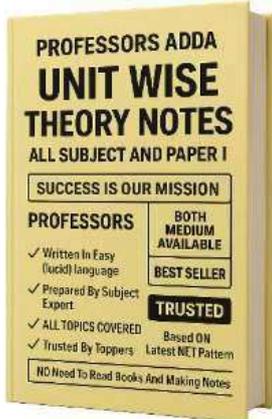
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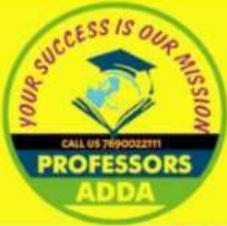


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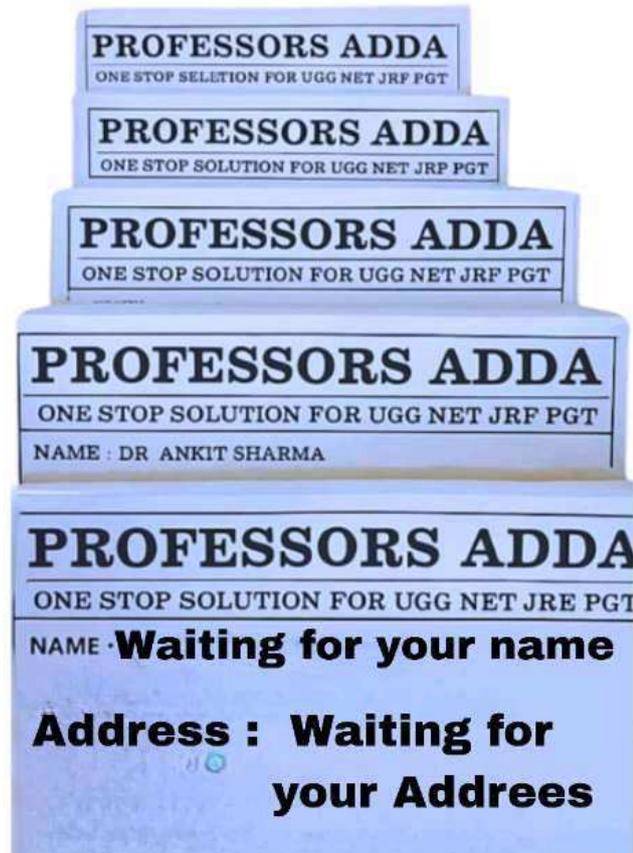
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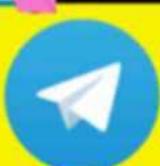
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