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**INDIAN PHILOSOPHY  
PART-I**

*By: Taruna Jain*

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# QUESTION PAPER

( June – 2019 )

( Solved )

## INDIAN PHILOSOPHY PART-I

Time: 3 Hours ]

[ Maximum Marks: 100

Note: (i) Answer all the five questions.  
(ii) All questions carry equal marks.

**Q. 1. Make a detailed exposition of the Jaina epistemology.**

**Ans. Ref.:** See Chapter-18, Page No. 112, 'Jaina Epistemology'.

Or

**Explain the structure of Rig Veda in detail.**

**Ans. Ref.:** See Chapter-4, Page No. 26, 'Structure of the Rigveda'.

**Q. 2. Highlight the central teachings of Mundaka Upanishad.**

**Ans. Ref.:** See Chapter-12, Page No. 75, Q. No. 1 and Page No. 71, 'Apara Vidya—Lower Knowledge'.

Or

**Examine the significance of the age of Mantras, Brahmanas and Aranyakas.**

**Ans. Ref.:** See Chapter-3, Page No. 19, 'Age of the Mantras', Page No. 20, 'Age of Brahmanas' and Page No. 21, 'The Age of Aranyakas'.

**Q. 3. Answer the following questions:**

**(a) Give an account of the metaphysics of Jainism.**

**Ans. Ref.:** See Chapter-18, Page No. 111, 'Metaphysics'.

**(b) Discuss the philosophical significance of Prasna Upanishad.**

**Ans. Ref.:** See Chapter-14, Page No. 84, 'Introduction' and Page No. 86, Q. No. 1.

**(c) Briefly explain carvaka epistemology.**

**Ans. Ref.:** See Chapter-17, Page No. 107, Q. No. 2.

**(d) Explain the doctrine of Dependent Origination in Buddhism.**

**Ans. Ref.:** See Chapter-19, Page No. 122, 'Doctrine of Dependent Origination'.

**Q. 4. Answer the following questions:**

**(a) What are the philosophical implications of Tatjalaniti as mentioned in the Chandogya Upanishad?**

**Ans. Ref.:** See Chapter-7, Page No. 46, 'The Philosophical Implications of Tatjalaniti'.

**(b) Write a short note on the structure of Sama Veda.**

**Ans. Ref.:** See Chapter-4, Page No. 29, 'Structure of the Samaveda'.

**(c) Distinguish between Monotheism and Monism.**

**Ans. Ref.:** See Chapter-3, Page No. 21, 'Monotheism' and Page No. 22, 'Monism'.

**(d) Give a brief account of the Vaibhasika and Sautrantika schools of Buddhism.**

**Ans. Ref.:** See Chapter-20, Page No. 129, 'Vaibhasika' and Sautrantika Schools'.

**(e) Briefly explain the Four Noble Truths of Buddhism.**

**Ans. Ref.:** See Chapter-19, Page No. 123, 'Principal Teachings of Buddhism'.

**(f) Explain the characteristics of self in the Mandukya Upanishad.**

**Ans. Ref.:** See Chapter-13, Page No. 79, 'Characteristics of the Self'.

**Q. 5. Write short notes on the following:**

**(a) Smriti**

**Ans. Ref.:** See Chapter-2, Page No. 9, 'The Subject Matter of Smriti'.

**(b) Jyautisha**

**Ans. Ref.:** See Chapter-2, Page No. 10, 'Jyautiksha'.

**(c) Illuscon in the Caruaka view**

**Ans. Ref.:** See Chapter-17, Page No. 105, 'Illusion in the Carvaka View'.

**(d) Yoga Cara School of Buddhism**

**Ans. Ref.:** See Chapter-20, Page No. 130, 'Yogacara School of Buddhism'.

**(e) Jivan mukti**

**Ans. Ref.:** See Chapter-11, Page No. 67, 'Jivan-Mukti : Realization While Living'.

**(f) Turiya**

**Ans. Ref.:** See Chapter-13, Page No. 78, 'Turiya-Fourth State'.

**(g) Swapiti**

**Ans. Ref.:** See Chapter-7, Page No. 49, 'The Meaning of Swapiti and Its Relation of Dream State'.

**(h) The five great vows or Mahavratas of Jainism**

**Ans. Ref.:** See Chapter-18, Page No. 114, 'Practical Teachings of Jainism'.



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# Sample Preview of The Chapter

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# INDIAN PHILOSOPHY PART - I

## Introduction to Indian Philosophy

### General Characteristics of Indian Philosophy



#### INTRODUCTION

Philosophy means darshana or *tattva* in the Indian context. Here, *darshana* means to realize and we always realize 'something' whenever we realize and when we say that we realize 'nothing' is to admit that there is no realization at all. Also 'to realize' means 'to know' and hence realization corresponds to knowledge which is nearly one-to-one correspondence. Now let us understand what '*tattva*' stands for. *Tattva* is derived from '*tat*' and '*tva*' where '*tat*' means it or that and '*tva*' means you. Hence the word '*tattva*' means 'you are that'. In Indian philosophy '*tat*' stands for reality or 'ultimate' reality. *Darshana* is knowing reality and involves not only an important metaphysical component but also an important epistemological component. These two components combined together and complete the description of *darshana*.

Now the second component '*tva*' stands for knower i.e., the epistemological subject and by identifying it with reality, we arrive at an important corollary. The corollary is of utmost importance in the Indian philosophy. The value is involved wherever man is involved directly or indirectly. When a man is identified with reality, it and the whole lot of issues related to reality gain value which in the Indian context is not merely a subject of philosophy but in that case the philosophy itself comes to be regarded as 'value'.

#### CHAPTER AT A GLANCE

##### PHILOSOPHER'S LOOK AT REALITY

Let us now look at the reality from two different angles.

Table 1.

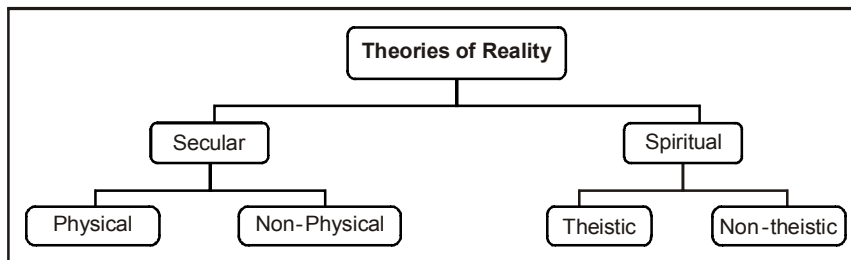
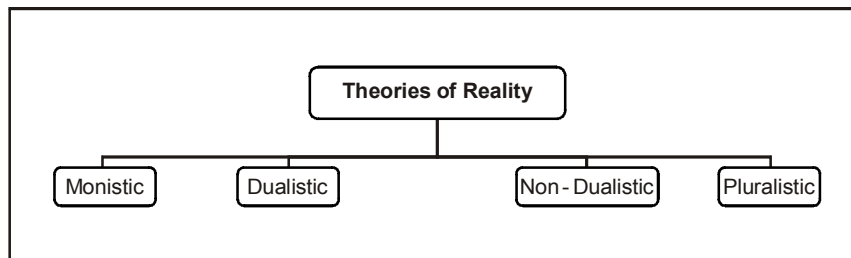


Table 2.



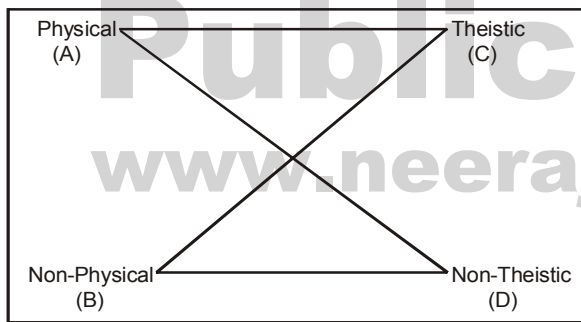
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Reality can be defined as the one which is the ultimate source of everything and itself does not have any source and which is independent. Now to this definition, the ancient Indians have offered various answers that result in 'Proliferation of an ocean of theories'. The Indian thinkers do not realize reality as spiritual or secular. Some thinkers also accepted the spiritual reality and some accepted it as regular reality. Thus there are two faces of reality, spiritual and secular.

At the second level, the spiritual and secular theories are different and totally exhaustive i.e., physical and non-physical and theistic and non-theistic. There are four combinations of the theories which are as follows:

- Physical – Theistic
- Physical – Non-Theistic
- Non-Physical – Theistic
- Non-Physical – Non-Theistic

We will now understand these terms. The physical world is physical and other than physical world is non-physical. The former need not be non-theistic and a theory of reality can accord equal status to the world and God. The former is illustrated by *Dvaita* and the *Vaisesika* and the latter is illustrated by *Charvaka*. This point is illustrated by the diagram below:



The diagram above shows the lack of connectivity in A and B and in C and D. In Indian tradition and in most of the Indian schools, mind is regarded as the sixth organ whereas in western tradition the term 'mind' replaces the term non-physical. The realism is the ultimate real and idealism is the derivative of mind. Here, mind is not considered as the sixth organ. Thus, we can say that A and B are mutually exclusive and totally exhaustive and there are two sub-divisions under D i.e., atheistic and agnostic. Lastly, C at one side and atheistic and agnostic on the other hand are mutually exclusive and exhaustive. There are 6 theories and each theory is different from the other theory.

Thus we understand that Indian philosophy and theories are complex and varied. When table 1 and table 2 intersect, the aspect is further compounded. Before considering the intersection we should first elucidate table 2 which shows the theories of reality and distinguishes the theories on the basis of number or the number of substances. According to Monism, reality is one and dualistic and pluralistic theories ascertain without difficulty as they stand for two and more than two respectively. The non-dualistic theory is unique and does not make any assertion about number and negates dualism. The *Upanishads* and monistic and The *Vaisesika* is pluralistic. When table 1 and table 2 are integrated, there are twenty four systems and majority of them flourish at one time or the other.

There is no qualitative difference that can be discerned between the Indian and Western traditions. The same set of questions may elicit different answers from different minds and places. Thus, spatio-temporal factor plays a major role in determining the solutions which is important in respect of knowledge.

**KNOWLEDGE IN INDIAN CONTEXT**

A human being possesses the desire to know and gain knowledge, but the extent of knowledge acquired or capable of being acquired varies from species to species. Also the motive to acquire knowledge and the concept of knowledge differ from one culture to another. The two principle factors behind the essence of philosophy are motive and idea.

In order to understand the western and Indian concepts whether ancient or modern, it is important to compare and contrast them. According to ancient Greeks, the principle is 'Knowledge for the sake of knowledge' gave impetus to birth and growth of pure science. The post-renaissance age heralded the principle of 'knowledge is power' which is in contrast to the previous principle. Bacon propagated this principle which changed the very direction of the evolution of science. But ancient Indians did not believe in this principle and never believed in Greek dictum. According to them, knowledge was mainly instrumental and was never regarded as intrinsic. The exception to this is *Charvaka* system which can be regarded as the Indian counterpart of Epicureanism.

The Indian philosophy of knowledge is very close to Bacon's philosophy. According to Indians, knowledge is power and the way of life and is therefore not intrinsic. The Baconan power was meant to experience control over nature and the Indian power

was supposed to be the instrument to subjugate ones own self to nature which is the cornerstone of early vedic thought. The post-Baconian Europe believed that this universe and everything in it is meant to serve the purpose of man who is the centre of the universe. The ancient Indian believed in identifying himself with nature. We will now analyse the Baconian power *vis-a-vis* the Indian power. The westerners not considered knowledge as power but a powerful weapon to address the economic and political agenda. According to them knowledge is not a means to achieve anything that is even remotely connected to the spiritual goals. According to Indians, worldly pleasures are not the ultimate thing but are something more important and enduring. This contrast was criticized by many philosophers and was believed that the Indian thought rejects altogether the world and the present life as irrelevant and insignificant. The argument was a misunderstanding as saying that something is more important does not mean that something else is less important. The Indian tradition includes the present life but is not restricted to it and goes beyond it.

As compared to the western tradition, the Indian tradition maintains a certain hierarchy of values. The perspective of a human being is changed after gaining knowledge and then only the spiritual goal is achieved in life. The ignorance or *avidya* act as a hindrance in achieving the spiritual goal or any other goal. After acquiring knowledge, a person thinks differently from the ignorant. The Socrates and Spinoza are at one end of the thread and Bacon and Heidegger are at the opposite end of the thread. The philosophy and value are inseparable in Indian tradition, but this is not the case in the western tradition.

The protagonist argued that in the Indian, philosophy was never distinct from religion and hence in India there was no philosophy at all worth. The *Hindu Dharma* cannot be mistaken and ought not to be mistaken for religion. The scholars mistakenly identified religion with spirituality. In the western philosophy, the Christian and the Jewish philosophy are not the two categories. There are some philosophers in India who became the heads of religious groups or sects. In India, philosophy did not originate from *Sanatana Dharma* or *Hindu Dharma* but it is the other way round.

In all we can say that Indian philosophy is spiritual in nature in contrast to the western philosophy. In India also knowledge is regarded as power or spiritual power which is totally non-religious in nature. We cannot

assume that the spiritual overtones are only in knowledge. The concept of reality and aesthetic values are endowed with spirituality. The *Upanishads* and *Advaitic* notion of Brahman are aesthetic values which are endowed with spirituality. Both are neither worldly nor religious. One example of spiritual status of aesthetic value is '*Raso vai sah*' (that is, indeed, *rasa*) in which 'that' means '*Para Brahma*' or highest reality and *Rasa* may be taken to mean beauty.

According to Indian philosophy, knowledge is at two levels:

- *Para Vidya* (higher knowledge) which is a true knowledge and
- *Apara Vidya* (lower knowledge) which is not knowledge at all in the strict sense of the term

The system of philosophy considered not only the lower knowledge but the erroneous knowledge as a species of knowledge. The two knowledge had to be fused together in a remarkable manner; *purusartha* scheme clarifies that only through *Dharma* or the righteous means, man should acquire artha or wealth and satisfy *kama* or sensuous desires and the very same means to attain *moksha* or liberation. The social and moral philosophy adhere the law of parsimony.

#### PHILOSOPHY AND LIFE

The Indian philosophy defines the aim of life as making a pilgrimage from 'misery to happiness'. There was a time when vertical split occurred in philosophical tradition leading to the birth of the orthodox and heterodox schools of thought. There were two questions that arose in these two poles i.e. In what sense is this goal a philosophical issue?, and How can two opposing schools of thought have a common denominator? The answer to the first question is that knowledge as value is unique by itself and if the instrument which gives thrust to the quality of lifestyle has any economic value, then from a different perspective, knowledge also must possess value. Thus, knowledge became 'the' value in the Indian thought. The aim of the life becomes an ethical issue when a *Jnani* perceives not only the routine life but also the world in which he lives, differently as the knowledge changes his world view. The answer to the second question is that the pursuit of happiness is the sole aim and unanimity stops there. Thus, both orthodox and heterodox schools differ on what happiness is and what constitutes the happiness. In the heterodox system the idea of happiness is different. According to *Charvaka* school, the happiness is in pleasure whereas the Buddhism asserts that happiness is in *nirvana* if happiness is to be construed as elimination of misery.

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Let us now analyze happiness in the context of the belief that spirituality is the essence of the Indian philosophy. The physical world and the earthly pleasure are not permanent or ultimate. Indian philosophy believes that everlasting peace or happiness is possible within the bounds of the finite world. The desire to attain eternity is common to the Greek and the Indian traditions. Eternity is designated as *moksha*, *nirvana*, etc. *Vairagya* means renouncing happiness but in real sense it is pleasure. *Vairagya* along with knowledge leads to eternal happiness. Thus, we can say that *vairagya* is 'Renounce worldly pleasure and attain eternal happiness'. The hidden meaning of *Vairagya* should be construed as elimination of greed and inclusion of contentment in life. It was thus concluded that *vairagya* is not only negative but a sign of pessimism.

The westerners believed that in India there was nothing like philosophy but only myth and casuistry in the garb of philosophy. The western scholars also argued that in India, philosophy was totally corrupted by religion and the Indian scholars failed to separate philosophy from custom and tradition afflicting the Indian society. In India, the philosophy was not influenced by the religion but the various religious sects were influenced by the philosophy.

The criticism of the scholars can be rebutted in two stages. Firstly, the Indian philosophy does not deny the physical world in absolute terms. The system of philosophy does not become a negative doctrine just because the world is regarded as impermanent and that what is impermanent is regarded as not ultimately real. No scientists say that universe is eternal. Another question is: Is it legitimate to categorize any doctrine as negative? In any argument, refutation is an important step, but not final. According to Karl Popper, if science can be characterized as satisfying a negative requirement such as falsifiability, then philosophy whether Indian or western, also is entitled to the same benefit or status. The Indian philosophy also followed the principle of "Assertion Through Refutation".

The second criticism is that it is pessimistic. Any theory, which negates this world and life in absolute sense ought to be pessimistic. The criticism draws support from the two sources of error i.e., the desire to escape from the misery was misconstrued as the desire to escape from the external world and secondly, it also discourages the earthly pleasure which means that it is not tantamount to the negation of happiness because pleasure and happiness are different and pleasure is

not only momentary but also is not pure as it comes with pain. The duration, intensity and purity do not characterize pleasure but happiness.

Let us now look at the final source. An escapist have the desire to escape from this world. Rebirth may be a myth and something beyond verification. *Moksha* is regarded as a possibility during the lifespan of an individual, there is no reason to consider the external world as an evil. The indicant philosophers and many other critics misunderstood the concept of *moksha* which led to the cardinal mistake of treating external world as evil. The question in regard to *moksha* is: Is *moksha* a meaningful ideal? Let us assume that it is humanly possible to attain *moksha*, then it remains an ideal. The progress is important which in the right direction is the true progress. A man pursue *moksha* on realizing that it is humanly possible to achieve a goal like *moksha*. A man progresses from the lower to the higher level.

The Greeks believed in the immortality of the soul which became alien to the western philosophy and found favour with Christianity. In Christianity and Indian philosophy, the immortality of the soul is the common theme whereas it should be a common theme to the western philosophy and Christianity. Thus, we can say that religion does not determine philosophy and philosophy has the required potential to influence religion if not determine the same.

**CHECK YOUR PROGRESS**

**Q. 1. Show how the key terms *Darshana* and *Tattva* can be integrated into the etymological meaning of philosophy.**

**Ans.** Philosophy in the Indian context means *darshana* or *tattva*. *Darshana* means to realize. We always realize 'something' whenever we realize. When we say that we realize nothing, it means that there is no realization at all. Also 'to realize' corresponds to 'to know' and hence realization corresponds to knowledge. This correspondence is nearly one-to-one and is isomorphic. The word *tattva* is derived from the two words '*tat*' and '*tva*'. *Tat* means it or that and *tva* means 'you'. Therefore, *tattva* means 'you are that'. In the Indian thought *tat* stands for reality or ultimate reality. The word 'it' in the meaning of *darshana* stands for *tat* or ultimate reality. *Darshana* is knowing reality and it involves not only an important metaphysical component but also an important epistemological component. Thus, the summation of these two components more or less