



Chhatrapati Shahu Ji Maharaj
University, Kanpur

Answer Script Details
Barcode 5396295

Roll No. 24037000008
Total Mark 45/75.00

Exam MASTER OF ARTS_ODD EXAM-DEC-24
Subject A100701T - SYSTEMS OF INDIAN PHILOSOPHY

Question wise Mark Summary

Q.No Mark Q.No Mark Q.No Mark Q.No Mark

1A 3/5

1B 3/5

1C 3/5

1D 3/5

1E 3/5

1F 3/5

1G 3/5

1H 3/5

1I 3/5

2 9/15

3 NA/15

4 NA/15

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6 NA/15

7 NA/15

8 9/15

9 NA/15

Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh

PART-II

MARKS OBTAINED

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A100701T
Paper Code

Signature of Evaluator

Date of Exam: 23/12/2024 Room No. 2403
 Paper Code: PHIL001 Year/Sem: 1/160
 Name of Candidate: SANKALP PATHAK

Roll No. 24037000008
 Signature of Candidate
 Signature of Invigilator
 COE Facsimile

Course: MA
 Session: 24-25 Year/Semester: 1/160
 Subject Name: PHILOSOPHY
 Medium: English Hindi
 Paper Code: A100701T
 Exam Date: 23/12/2024
 Name of Candidate: SANKALP PATHAK
 Father's Name: P K PATHAK

College Code: K N O 3
 Exam Centre Code: K N O 3

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Type of Exam:
 Regular Special
 Private Back Paper Exam

ANSWER BOOKLET NO.
 5396295
 Paper Code: A100701T

Enrollment Number: C S J M A 240000003778
 Candidate's Roll Number: 24037000008
 Paper Code: A100701T

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Signature of Candidate
 Signature of Invigilator
 C S Facsimile
 COE Facsimile

शेड - 1. परीक्षार्थी को निर्दिष्ट किया जाता है कि आवरण पत्रों को पूरा ध्यान से अधिक सही विधियों को सावधानी पूर्वक करें।
 2. शीट में धरी जाने वाली उल्लिखित भावी त्रुटि से मुक्त हो जायें। 3. शीटों को बदले या मोले परिवर्तन से भरा जायें।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-I

1. Read the instructions carefully given on the answer script and admit card.
2. Write Date of Exam, Shift, Paper Code & Name of Subject Correctly.
3. Write Name & Roll No. Correctly.
4. Write Semester & Branch Correctly.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-III

1. Use blue or black ball point pen for writing alphabets & numerals in boxes.
2. Carefully study the example before you start marking.
3. As shown in the example below, blacken the circles completely.



4. Make no Stray marks on this sheet.

5. DO NOT WRITE OR MARK ON THE BAR CODE.

IN ORDER TO AVOID UFM (UNFAIR MEANS) :

1. The Roll No. and Answer Book no. found elsewhere or any other symbol found in the answer book will be treated as unfair means.
2. Any tampering of Bar Code and Booklet no shall be treated as Unfair Means.
3. Do Not bring the materials like slip of paper/mobile/digital diaries/ study material/ revision notes in examination hall. Possession of the mobiles/ digital diaries/electronic/digital/ watch and any other electronic gadget except memory less scientific calculator shall be considered as UFM case.
4. Do not keep or paste currency note in answer script it shall be consider as UFM.

अनुचित साधन से बचने हेतु :

1. उत्तर पुस्तिका के निर्दिष्ट स्थान को ध्यानपूर्वक अनुक्रमिक एवं उत्तरपुस्तिका का क्रमिक कड़ी और न किसी तरह कोई भी चिह्न न बनाने क्योंकि यह अनुचित साधन प्रयोग की परिधि में आता है।
2. उत्तर पुस्तिका के सम्बन्ध में उत्तर पुस्तिका संख्या पर छेद मार करने पर अनुचित साधन प्रयोग माना जावेगा।
3. परीक्षा कक्ष में निम्न वस्तुएं लाकर न लायें, जैसे गिण्टे हुए कागज के टुकड़े, मोबाइल, डिजिटल घांटी, डिजिटल वॉच, काँची, घुलक पद सभी वस्तुएं जो अनुचित साधन को अन्तर्गत आती हैं। संकेत संबंधित प्रश्नपत्र में ही वेधोती लेस सॉफ्टपेनक सेल्युलर फोन ले जाने की अनुमति नहीं होगी।
4. उत्तर पुस्तिकाओं में कपड़े न रखें न ही उत्तर पुस्तिका में विपरीतों ऐसा करना अनुचित साधन प्रयोग की परिधि में आता है।

परीक्षार्थियों को दिए निर्देश

1. प्रवेश पत्र एवं उत्तर पुस्तिका पर दिये गये निर्देशों को ध्यान से पढ़ें।
2. उत्तर पुस्तिका के दूसरी तरफ कुछ न लिखें।
3. उत्तर पुस्तिका के पृष्ठों पर दोनो तरफ लिखें।
4. प्रश्न पत्र पर अपने अनुक्रमिक के अतिरिक्त कुछ न लिखें।
5. प्रश्न पत्र कोड एवं प्रश्न पत्र ID साफतरी पूर्वक लिखें।
6. अपनी स्थिति स्पष्ट लिखें।
7. उत्तर पुस्तिका के पृष्ठों की संख्या देखें। अगर उत्तर पुस्तिका में पृष्ठ (1-24) से कम है या कटे हुए हैं, तो परीक्षा शुरू होने से पूर्व दूसरी उत्तर पुस्तिका ले लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र के विषय कोड, विषय का नाम तथा प्रश्न न कोई त्रुटि है तो उसके परिष्कार होने से 30 मिनट के अन्दर सब निर्देशक को तत्काल सूचित करें, उसके बाद विरतविद्यार्थी द्वारा कोई कार्य नहीं की जायेगी।
9. प्रश्नों के उत्तर लिखने से पहले पेंसिल का प्रयोग न करें।
10. बी कोपी या अतिरिक्त काग नही दिया जायेगा।

INSTRUCTION TO THE CANDIDATE

1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper Id carefully.
6. CHECK the number of pages (1-24) or any other kind of damage in your answer script, if found than change the answer script immediately before the commencement of examination.
7. CHECK the Question Paper for any kind of discrepancy e.g. Subject Code, Subject Name, and Question of the Question Paper during first THIRTY MINUTES of the commencement of the exam, so that it can be corrected in TIME. After that no corrections shall be entertained by the university.
8. Do not use pencil for answering the question.
9. Write status correctly e.g. those appearing in carry over papers should fill in status as Carry Over. Those appearing as Ex- Students should fill in status as ex.
10. No supplementary answer book & graph paper will be provided.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-IV

1. Use blue or black ball point pen for writing alphabets & numerals in Boxes.
2. Use blue or black ball point pen for filling the circles.

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Note- If your Roll No. is of 10 digits. Please leave first three columns .



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SECTION A

1. A) PRATYAKSHA PRAMAN - As per Charvaka philosophy, the pratyaksha praman can be defined as that which can be perceived as true to the individual and considered true by the individual. One can be defined as pratyaksha praman, the very identity of the fact itself, one can be perceived through all the concept of praman, where one fact can be crosschecked by the individual.

The Charvaka as per philosophy is considered the very part of ultimate truth is individual, all these entity which are variable or can be changed with time or situation can be considered as variable entity, the pratyaksha is that which is something that cannot be denied & must be considered as the perceived truth. Truth & one should always consider it with most reliable sources. As we know that Charvaka philosophy is that which doesn't believe in the authority of Vedas or any religious text but it only believe in Personal experience based on the situation like individual experiences in lifetime.


B) SATYA-AHINSA in Jain Philosophy - In Jain philosophy they don't believe in the authority of Vedas or Vedant, they believe in jana/jina, god/creator & the values they accept as per the philosophy of life is that every individual plays an important role. With the fact, jina is divided in many parts, liberated & non-liberated jiva, ekandraya, Dvandva, Purandraya, Trasa, Sthavara, as per Jain philosophy the concept of Ahimsa & Satya play an important role, as jainendra mean one who who is infallible one who is endurya, the complete



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One who has complete control over the emotion of anger, greed & and the fact that love for every individual is that, inside every individual there is jiva & one should always pay utmost regard to the fact all the jiva are Creator's work & one should always give respect to the individual jiva & for the path of Satya & Ahimsa is followed by Jain philosophy.

3. World is full of Suffering — The philosophy of suffering is not merely the statement given by different philosophers view on world but the fact the world is full of people who have accepted the notion that life always gives pain of suffering. The world is full of suffering, is based on the fact the individual is so much ~~away~~ ^{anorganism} from the truth that one has to face suffering. One has to accept the world in such  way that ultimate truth is not what individual is misled by the basic knowledge of inference one has, infact the cause of all the suffering in the world is due to the reason that when the reality is not perceived by the individual in a way that it should be accepted. Mind of the individual always try to deal things which are accepted by it in a way that it try to accept only those emotion which can be accepted on the ground of survival & pretty the mind in a way that individual is right, But the reality is different from the fact that only one who can accepted if the reality in way it should be accepted.



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D) Karma Draya → As per Vaisheshika philosophy the Karma Draya means. Karma of substance entity, it explain the fact that every substance have one quality, this quality plays an important role in the individual life. As per Karma Draya, the most important part of the philosophy is that Karma are not merely action that one perform but the reality that show all the action that one should perform while in his/her lifetime, those action or Karma are those which should be performed as duties, & when this happens the Karma has some qualities & those qualities reflection in the individual action. which is responsible for the individual personality. Every Karma Draya has some characteristics entity which explain the fact that the values are important for individual survival in this materialistic world.



E) Sattkaryavada → As per Nyaya Philosophy Sattkaryavada based on cause & effect. That every cause has only effect in the form of result. Cause & effect can lead to creation of new entity & caused is also responsible for new creation for example wood is used to make chair, now the final product 'Chair' is different from wood, as chair has different quality/characteristics & uses. The philosophy is different from Satkaryavada is that it is based on the fact that, one had to accept cause & effect are not different, milk & curd are really different from the fact that one is not different from other but only form is different. But in Sattkaryavada, new entity is created on the fact that now, it has all these qualities which is responsible for that fact that every entity of the newly created Subject is responsible for its own. Now Sattkaryavada, Believes in the fact that now this new entity is responsible for its own in the world.



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F) Adhibhautika Dukha of Sanyasa Philosophy →
As per Sanyasa philosophy, Dukha is based on materialistic world, one cannot feel liberated unless until one has liberated himself from Adhibhautika Dukha. Because the responsible for the misery is individual life, to overcome this individual Dukha based on materialism, one has to under the philosophy of materialism. The major focus on under the philosophy of materialism is just to full fill one desire well ultimately,  more vigorous representation in individual philosophy. The Adhibhautika Dukha is major responsible for the individual suffering & all the suffering is some of the other ways is responsible for Materialistic world we focus on. Sanyasa Philosophy is the individual to liberate one from Adhibhautika Dukha.

G) Benefits of Yoga → As Yoga philosophy, it work on the principle of Body-mind, the most advance philosophy on the Body of mind is yoga. It believe in liberating individual from all those facts which are considered has not truth or considered as hindrance in reaching the ultimate truth. In Yoga philosophy, ~~Body~~ Body of mind are two entity, when these 2 come in contact it each other in such a way of become one then human can liberate itself from all  Bondage of Suffering. In yoga philosophy the liber.  is only based on that fact that one has to have control over a Body of mind in such a way that nothing affects him/her in such a way that the fear is shifted from ultimate reality, because for liberation of human is based on that fact on ultimate reality. Yoga is important for overall development of individual & to get rid of all Bondage of Suffering.



H)

Dharma as per Jain Philosophy - As per Jain philosophy, which doesn't consider authority of Vedas, believe that fact that every jiva or individual can be liberated. But alone jiva can't be liberated easily like human. The core of Jain philosophy is Satyajnan. Both Satya & Jnan plays an important role in overall development of individual. As per Jain philosophy, the most important aspect is that one should be free from all the bondage of suffering. Only that individual who can be liberated as per Jain philosophy who choose the path of truth & non-violence. The control of Indriya is very important, all the Trishulnavas of Jain Philosophy esp. Mahavir focus on the fact that only those who believe in the fact that ultimate goal of life is to believe in the creator as well as who've let me to follow the path of righteousness & that Jain philosophy believe in Truth of Mahavir.

I)

Goal in Advait - As per Advait, means non-dualism, means that there is no two entity as God or Soul, but in fact both are same. It is the ignorance of individual is that one has the understanding that there is Soul & God. Advait believe in ultimate reality, the reality which believe in Brahma has real of other entity as real. In fact as per Shankara the proponent of Advait Vedant, one has to accept the fact that both God & Soul is one & Brahma is the which don't change with time & space. Only those entity which change with time is due to ignorance of awareness of individual. So the at the point of ultimate truth/reality one has to understand the fact Brahma is the reality & the only the real ultimate truth is that, one can be liberated. The core philosophy of Advait non-dualism is based on liberated mind/individual only possible. reality is accept as one for Brahma.



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SECTION B

2. Charvaka's Metaphysics → Charvaka school of philosophy believes in the fact that only reality is what is perceived by individuals. The metaphysical part of Charvaka school is that one can not believe the what is around us is the reality. It is not correct to say that Charvaka don't believe in the moral ethics in life. But only different from other fact is that Charvaka is the one who believes in resources are present to consume of individual's role is the lifetime is that, one should live a life it is capable of living without the fact, one should focus on vedas a Hedonistic text. In fact Charvaka philosophy, is mainly derived from those people who wrote Bhaysha against the belief in god. In fact, main literary sources of Charvaka is from those people who wrote against Charvaka philosophy. The main concept of Charvaka philosophy is to accept that life is to enjoy without focusing on the fact that there is god who judges you for the Karma you perform, in fact Charvaka ask for the liberation of mind through the understanding that, one should be liberated from all sort of bondage of suffering but from the approach that there is nothing good karma or bad karma bond on fact. Non belief in god or one who believes in Akhish point that, individual happiness should be the prime target or the ultimate goal of life. more the manner philosophy is that, to remain free from all the kind of internal bondage, one cannot be liberated, so to be liberated one should, remove those bonds of liberation itself from suffering. The ultimate goal should be that where one should be not focus on values of a person vedas or the fact they have some magical power.



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One should focus on the fact the most appropriate form of reality of this world is to focus on all our life of the can be. liberated from the fact that one should remain the situation that only that form can be liberated from world which believes in the happiness of free will is utmost requirement for living liberated. The Body mind mental as per Charvaka. The Charvaka believes in the fact that all emotions, like anger, lust greed etc is based on the reality of individual life. The ignorance of the fact these things are not really or not affecting individual mind or should not affect the mind is completely a lie. In fact Charvaka talked about the fact that only who believes that, one can be liberated who follows the path of Vedas & other religion tort & right, the individual will suffer more in life time so, one should always please the fact that one should be accepting of the fact the enjoy in the life time by accepting the reality that one should be more or less use reason for the enjoyment purpose of how the attitudes that ultimately recipient of human to be liberated from all sort of ~~the~~ by that who should acceptively these fact that the received from them as reality in real life. So, the school of Charvaka calls about these metaphysical part of philosophy that focus on reality of world as perceived by human of human reaction as per the situated areas for individual of believing of accepting the fact that there is know one god who control your life & how the power to provide you happiness. As per Charvaka, one can attain great utmost happiness from the fact of accepting that the purpose of individual is not purpose according to the text, but from the power of the fact that happiness of world of life is based on the fact one is liberated or not for liberation, one has to accept the fact that ultimate reality is nothing but this world.



Paper Code

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8

Most important form of Concept of Charvaka School is that most individual is trapped in the Concept of Right way based on Authoritative limit of Religion or moral values & ethics of individual. Charvaka believes in liberating individual from the fact there is some limit that should be followed, to achieve the ultimate goal. ~~Life~~ ^{Life} is itself a trap & the most actancy & responsible for that most of individual is should be realistic in approach towards life. The School is also, focuses on the resources to be used for the fulfillment of desire, in the world. As for Charvaka, the Concept of hell & heaven is a lie & the only way to live a heavenly life in lifetime is to liberate individual from all sorts of bondages.

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SECTION C

8 Concept of Brahma according to Shankar. As per the proponent of Advait vedant, Shankaracharya, who explain authenticity of Vedant through non dualism. As per Shankar, monochalidism vedant can be achieved by accepting the fact that Atama (soul) of god is divine called Brahma. Brahma is the ultimate reality, is responsible for the fact that who believe in onness. In the chaitanyor rope can be only considered as snake, but in reality it's a rope, but if goes through some physical characteristics, considering the fact this is darkness in the room, believe that is snake is normal, but it is due to maya, or illusion.

Illusion is not lie, but ignorance, which lead anyone from believe from the fact the rope is a snake. So, Shankar talked about reality which is opposite of illusion. way that it keeps you of your ignorance away from reality. The reality as explained by Shankar as ultimate reality. This is called as Brahma. The Brahma as per the Shankar is most appropriate way to liberate individual from suffering. In fact - As per Shankar the main reason for suffering is that one is not accepting the reality. The non acceptance of reality is due to ignorance, which makes individual arrogant due to ego, greed and hatred. So, these factors play an vital role in individual life from non acceptance of reality. According to him those who remain in samsara that there is no non dualism, every entity is different from other, has made life miserable. The sorrow of suffering in the world is due to different understanding of Maya (illusion), of non reality. One those who believe in monochalidism can understand that most of the entity coming in samsara or taking individual away from reality is their different understanding of Maya.



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most appropriate logical explanation is that fact the individual life & experiences based on fiction of fictions. and there action & reaction is based on the experiences of individual efforts & understand of life. It is normal to anyone, who experience bad situation in lifetime to be sad. World is full of sorrow & the person who faced happiness & extreme luxurious lifestyle, will considered world is place to enjoy. But in reality it's all based on Circumstance that one faced in lifetime. The Ultimate reality of the world is neither happiness or sorrowing, but the fact - the individual believed that all those thing happened to him/her is due to a reason. But in reality the reason of happiness is something we made to understand. The process life & death is same for everyone & rest in either momentary of Circumstances or from different Circumstances. These Circumstances are human created and has not related to reality, but the important part is to understand that, what's called as reality as ultimate reality, which doesn't mean that world is not real or whatever happening is not real, but it says it as illusion (Maya), because it's the illusion which is responsible for ignorance & Arrogance. The situation is called as Maya because, that situation will take you where, where it is only real in that situation. Individual has no control over the situation coming to it, but one can only understand that any situation is an outcome of some different situation. Brahma means that everything is arise from it & ultimately fall into it. Whatever is happening can make individual captured, but to achieve Brahma, the ultimate reality, one can suffer less.



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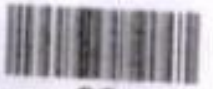
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