3) Chatterjee, Satischandra & Datta, Dhirendra Mohan, 1964. *An Introduction to Indian Philosophy.* Calcutta: University Press

4) Sinha, J, Indian Philosophy, Motilal Banarsidass, Delhi



3.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Satk"ryav"da holds that the material effect is the modification (parinama) of Prakáti. S"Ïkhya accepts that effect pre-exist in the cause. The effect is not a new beginning. The effect is only an explicit manifestation of that which was implicitly contained in the material cause. Satk"ryav"da advocates that there cannot be new production. It never allows total destruction.

Ans to Q No 2: One feature of Asatk"ryav"da is that the effect can never exist in the cause. The effect is a new beginning (arambha). Asatk"ryav"da explains that the effect or k"rya is asat or non-existent before its production.

Ans to Q No 3: a) False b) True

Ans to Q No 4: S"Ïkhya theory of causation is defined as Satk"ryav"da. It holds that a cause is an entity in which the effect subsists in a latent form.

Ans to Q No 5: According to the Ny"yayikas, it is self-contradictory to accept Satk"ryav"da. While refuting Satk"ryav"da, the Ny"yayikas have forwarded two reasons for accepting Asatk"ryav"da. They are:

1) The Ny"yayikas hold that it is self-contradictory to accept that the effect arises from the cause. It is also self-contradictory to accept that the effect gets destroyed in the same cause. The same cause cannot support two sekf-contradictory actions like production and destruction.

2) The Ny"yayikas hold that the effect doesnot pre-exist in the cause. The Buddhas and the Ny"ya-Vai\e^ikas hold that the k"rya or the effect is asat in Asatk"ryav"da. The effect is a new and thus can never a modification of the cause. The effect for e.g. ‘curd’ is not a re-disttribution of the cause for e.g. ‘milk’.

Ans to Q No 6: Ans.: Satk"ryav"da advocates that the effect is potentially in the cause. An efficient cause can produce for which it is potent. The effect before its manifestation is potentially contained in the material cause. Therefore in Satk"ryav"da, production i.e. 'effect allows only actualization of the potential' (shaktasya shakya-karanat).



3.12 MODEL QUESTIONS

A) Very Short Questions

Q 1: Who is known as the path-finder of S"Ïkhya philosophy?

Q 2: Who is the author 'S"Ïkhya-s$tra'?

Q 3: What is the root cause of the world, according to S">khya philosophy?

Q 4: What is satk"ryav"da?

Q 5: What are the two ultimate realities, according to S"Ïkhya?

Q 6: What is the other name of S"Ïkhya-theory of causation?

Q 7: What are the two theories of causation found in Indian philosophy?

Q 8: Define a) Satk"rya v"da b) Asatk"rya v"da

B) Short questions (Answer in about 150-200 words)

Q 1: Write a brief note on S">khya theory of causation.

Q 2: Distinguish between Satk"ryav"da and Asatk"ryav"da.

Q 3: Explain briefly the concept of Satk"ryav"da.

Q 5: What are criticisms of Satk"ryav"da forwarded by Buddha and the Ny"ya- Vai\e^ikas? Briefly explain

Q 6: What are the two causes, according to S">khya philosophy? Briefly explain

Q 7: Explain briefly the concept of prakriti-parin"mav"da

C) Long Questions (Answer in about 300-500 words)

Q 1: Explain the S">khya theory of causation

Q 2: Define Satk"ryav"da. Mention the features of Satk"ryav"da

Q 3: Explain the grounds on which the Ny"yas have refuted Satk"ryav"da.

Q 5: Discuss the concept of prakriti-parin"mav"da.

Q 6: Discuss the concept of Satk"ryav"da in S">khya philosophy.

Q 7: Explain the criticisms of Satk"ryav"da forwarded by Buddha and the Ny"ya-Vai\e^ikas.

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