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MAINS TEST SERIES 2024

INDIAN PHILOSOPHY II

TEST IV

Question Paper Specific Instructions

1. There are **FIVE** Questions printed in **ENGLISH**.
2. All Questions are **Compulsory**.
3. The number of marks carried by a question/part is indicated against it.
4. Word limit in questions, wherever specified, should be adhered to.
5. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Q No.	Marks Obtained	Q No.	Marks Obtained	Q No.	Marks Obtained	Q No.	Marks Obtained
1(a)	6	2(d)	6	5(a)	—		
1(b)	6	2(e)	6	5(b)	7½		
1(c)	6	3(a)	12	5(c)	9		
1(d)	5½	3(b)	7				
1(e)	—	3(c)	10				
2(a)	6	4(a)	13½				
2(b)	6	4(b)	10				
2(c)	5½	4(c)	7½				
Signature				TOTAL			

Name

GOPIKA B

Subject

Module

INDIAN PHILOSOPHY-2

Roll no

Date

30/07/2024

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FEEDBACK

Good attempt



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1(a) How do Sankaracharya and Ramanujacharya differ in interpreting the notion of "neti neti" in their respective theories about the Brahman? (10 Marks)

Sankaracharya accepts an impersonalistic Brahman as ultimate reality in Advaita, while Ramanuja accepts a personalistic Brahman as ultimate reality (and Vishnu).

(Don't write anything in this area)

Difference in Notion of neti-neti

① Sankaracharya - Brahman is the paramamuk sat (ultimate reality). It is devoid of attributes - since if we attribute a characteristic like P to Brahman it automatically becomes devoid of not P. This contradicts with Brahman's infinite and perfect nature.

∴ Neti-Neti translates to 'not this-not this' where attributes cannot be ascribed to Brahman.

This is similar to Spinoza's notion of substance where he says "Every determination is a negation".

Brahman is devoid of sajatiya, vijatiya and



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Svagama bhedas.

② Ramanujacharya - accepts a personalistic form of Brahman - omniscient, omnipotent and benevolent.

Brahman has 2 attributes chit (finite spirits) and achit (matter) - qualified monism

He believes that 'Neti-Neti' means Brahman is free from all negative qualities and imperfections.

6 According to him Brahman is devoid sajanya, vijatya bhedas but ~~not~~ posses Svagama bhedas (internal differences) - due to presence of chit & achit in Brahman.

Brahman is both immanent & transcendent to the world - panentheism

This notion of neti-neti also creates a difference in the scope of devotion in Advaita and vishishtadvaita.

(Don't write anything in this area)

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1(b) Can maya be understood through any of the *pramanas*?

(10 Marks)

According to Advaita vedanta Maya can be understood as the accidental or apparent power of Brahman. It is not real or essential power of Brahman.

(Don't write anything in this area)

Ramanujal's criticism of Mayavada

Pramananupapatti - According to Ramanujacharya, none of the pramanas can establish Maya.

It cannot be established through perception as perception gives either an entity or non-entity.

It cannot be established through inference due to absence of perceptibility of hetu.

Scriptures (Vedas) maintain that Maya is the real power to create the world & not accidental. Therefore testimony also cannot establish Maya.



But according to Advaita Vedanta, Maya helps to reconcile apparently conflicting knowledge.

Proof: 1) The unchangeable Brahman is the only reality.

2) The changeable empirical world with multiple number of jivas and material things is real.

These 2 statements are reconciled with help of Maya. Therefore Maya can be understood through anmapatti - which reconciles conflicting knowledge.

According to anmapatti, Maya ~~can~~ is the power of Brahman which helps it project itself as empirical world (adhyasa).

Therefore Maya is known through anmapatti and plays a vital role in explaining jivanichae and jagat vichae of Advaita.



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1(c) How do the *Mimamsakas* and the *Naiyayikas* essentially differ in their approaches while accepting the validity of the Vedas ? (10 Marks)

(Don't write anything in this area)

Vedas are accepted by both *Mimamsakas* and *Nyayikas* as Sabdapramana.

Difference in Nyaya & Mimamsa

① Nyaya accepts validity of Vedas because they are authorised by God (Vakya)

Mimamsa - believes that Vedas were revealed, do not have an author. Universal applicability of Vedas beyond space & time makes it valid.

② Nyaya focuses on the knowledge aspect of Vedas - tattvanjana which will aid liberation.

Mimamsa focuses on ritualist aspects of Vedas - ritualistic pragmatism

③ Nyaya is a realist school - therefore Vedas are source of drashtavyam (visible) &



adashatam (mursible).

Mimamsa focuses on ritual duties which can bear fruit like attainment of heaven

④ Validity of Vedas by Nyaya - is based on external validity of knowledge (prata pramanyavada)

According to Mimamsakas, validity of knowledge is intrinsic & not dependent on anything else. (svatah pramanyavada)

"Belief is normal, disbelief is exceptional"

⑤ When error is observed, Nyaya accounts it through anyamakhya but Mimamsa ^{accepts} ~~says~~ akhyati, that is there is no error.

Thus, even though there are differences in the methods of acceptance both are heterodox schools which unwaveringly accept infallibility of Vedas.



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1(d) What is *Sadrasya*? How can it be known according to the *Mimamsakas*?

(10 Marks)

Sadrasya is similarity between 2 objects. It is accepted as a separate reality category by Mimamsa. partially

It is a separate category of reality because *Sadrasya* cannot be

1) Quality - As quality can't be possessed by another quality but similarity is possessed by many qualities.

2) Samanya - As samanya is exactly identical in many particulars. Similarity doesn't mean identical character.

According to Mimamsakas, Upamana (comparison) helps to establish *Sadrasya*.

For example:- A person who has seen a cow previously at home goes to a forest and observes a Gavaya and perceives its similarity with cow. Then knowledge arises.

(Don't write anything in this area)



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Analogy

It is not perception because object known to be similar (cow) is not perceived men.

It is not inference as vyapti cannot be established from these premises.

This knowledge also does not arise from verbal testimony.

Therefore, a separate pramana Upamana is accepted.

Comparison with Nyaya

Nyaya also accepts sadrsya but it is through perception and testimony.

In one example of gavaya, testimony of a fence is ~~required~~, for knowledge to arise.

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Buddhism
as well



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2(a) Critically examine Ramanujacharya's notion of *Ashrayanupapatti* (10 Marks)

Ramanujacharya attempts to prove the logical fallacies associated with mayavada of Sankaracharya through anupapatti's.

(Don't write anything in this area)

In ashrayanupapatti Ramanujacharya says that Advaita Vedanta must logically justify Maya by accounting for its locus.

Brahman cannot be locus of Maya — because unqualified monism will breakdown.

Brahman is said to be pure self-luminous consciousness or knowledge. Maya causes Avidya (Ignorance). Avidya cannot exist in Brahman (knowledge) — self-contradictory.

If locus of maya ^{is} on jiva, then fallacy of petitio principii will arise, as jiva itself is an effect of Maya.



It is resides outside Brahman, then dualism with aise.

Defense of Advaita

Fallacy of petitio principii arises only when ignorance and jiva are considered as one preceding the other.

If we consider it as a circle and its circumference they become interdependent

Existence of Maya in Brahman is possible because Brahman is not affected by Maya.

For example just like a magician remains untouched by his own magic, Brahman is untouched by Maya.

Thus, criticisms against Mayavada are debuted by the defense provided by Advaita.



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2(b) Is the concept of *adhyasa* psychological or a logical one?

(10 Marks)

Adhyasa is the superimposition. It is the wrong of superimposition of characteristics of one entity on to the other.
eg: when we perceive snake in a rope.

(Don't write anything in this area)

Psychological nature of *adhyasa*.

It is psychological because it results in the projection of in which one object is perceived as another.

When one *jivas* ~~the~~ have a false notion of self-identity, where they identify themselves with their body and not Brahman.

Jivas also perceive the empirical world as a reality (Vyavaharika sat).

Therefore *adhyasa* appears psychological in these cases.

Logical nature

(Postulation)

Once a person understands Advaita Vedanta's essence, *adhyasa* can be



~~understand~~ used to reconcile inconsistent statements.

For eg:

- 1) The unchangeable Brahman is only reality
- 2) The changeable empirical world with multiple number of Jivas & material things is real.

This is reconciled by one statement;
"The reality, that is the Brahman is concealed & it gets projected as empirical world with many ~~real~~ no. of jivas"

Therefore concept of adhyasa is more logical than psychological, since world is not getting vanished even after understanding essence of Advaita Vedanta.

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2(c) How does Prabhakara account for the phenomenon of perception of snake in a rope? (10 Marks)

Prabhakara accepts the intrinsic validity of knowledge (svatah pramanyavada). Therefore Prabhakara does not admit error in the logical sense.

When we perceive snake in a rope
- it results in an error of perception
- wrong knowledge arises.

Since Prabhakara does not accept error in the logical sense, error is considered as imperfect knowledge. (Akhyati)

Error is of omission, not by commission.

When snake is perceived in a rope there are 2 cognitions - one is 'perceptual cognition' of a rope and ~~this~~ memory cognition of snake.

This error is due to non-apprehension of

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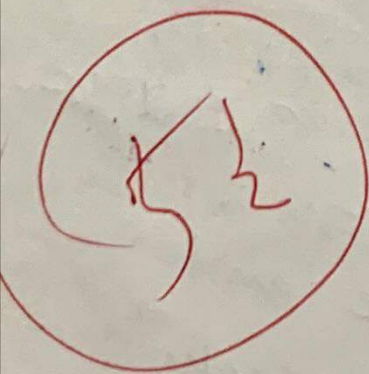
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of distinction between 2 categories called Vivekakhyaami.

Cognition of rope is because there is sense-object contact and snake is generated by memory because of similarity between snake and rope.

This is due to smritipramosha - where we ~~forget~~ forget that snake is a thing perceived in the past.

Unlike Prabhakara, Kumārila accepts error as misapprehension of one object as a different one (Viparekhyatā).





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2(d) Analyse how does the Yoga system make use of the theory of *gunas* in studying the different psychological states of human beings (10 Marks)

Yoga system is the practical application of Samkhya philosophy. According to Samkhya, there are 3 different *gunas* - rajas, tamas and sattva. These are present in varying degrees in different human beings.

The chitta acquires 5 conditions or psychological states according to level of *gunas*.

- 1) Kshipta (Restless) - Mind is under control of rajas and tamas. Not conducive for yoga.
- 2) Mudha (blinded) - dominated by Tamas - therefore mind has tendency towards vice.
- 3) Vikshipta (distracted) - The mind is free from tamas, yet dominated by rajas. This is a state of temporary concentration.

(Don't write anything in this area)



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even if Sattvaguna dominates, at times, rajas asserts itself over sattva.

4) Ekagea (concentrated) - Chitta gets entirely dominated by sattva & mind is fixed on a particular object

5) Niruddha (restrained) - The highest mental state in which all the modifications of chitta are arrested.

Modification of chitta called chittavridhi ~~which~~ which causes bondage. Ekagea and Niruddha can lead to chittavridhi-Niruddha.

Through ekagea samprajanya yoga (Sabeeja samadhi) can be established, but here mental modifications are not fully arrested.

In Niruddha, Asamprajanya yoga (Nirbeeja samadhi) is established and all mental modifications are stopped.



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2(e) Discuss the significance of *pancavidhabheda* in the *Dvaitavada* of *Madhavacharya*

(10 Marks)

(Don't write anything in this area)

Madhavacharya propounds dvaitavada where he accepts 2 types of realities (dualism):-

Independent reality — personalistic God
Dependent reality — *chit* (finite spirit) + *achit* (matter)

Madhava accepts *pancavidhabheda* (5 types of differences) which are real and beginningless. Between

- 1) God & individual soul
- 2) God & matter
- 3) Individual soul & matter
- 4) different individual souls
- 5) different material things

Significance of *Pancavidhabheda*.

on Brahmavichar — God is not the material cause, he is only an efficient cause. Thus madhava tries to get rid of problem of evil and all the imperfections of the world are not part of God.



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On Jiva vichar

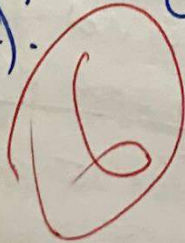
finite souls are ~~separate~~ from infinite God. They are many in number and of different types - ~~viz~~ nirayamukha, mukha, baddha

on jagat vichar

God creates world out of prakrit (primordial atom). It is ~~not~~ created ~~not~~ for any purpose but as act divine sport (Lila).

on liberation

Jivas can obtain liberation only through bhakti marga. They can never become identical to God but can enter God's body & partially share the bliss (Sanyojya).



comparision



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(Don't write anything in this area)

3(a) Evaluate the nature of God-world relation in the context of Vishishtadvaita (20 Marks)

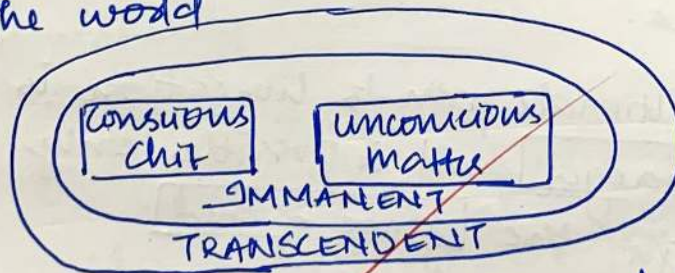
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Vishishtadvaita propounds qualified monism. Brahman is the ultimate ~~set~~ reality with chit (finite spirit) and achit (matter) as its attributes.

God-world relation

Brahman, the ultimate reality, is accepted as a personalistic God - omnipotent, omniscient, benevolent.

Panentheistic notion adopted by Vishishtadvaita. God is immanent as well as transcendent to the world.



There is an organic relation between God and the world i.e. matter and finite souls. This relation is known as

Apriyamasiddhi sambandh



Jagat Vichar - Jagat (world) is the real modification of Brahman. Jagat is created through prakriti - but is part of God & controlled by God.

Soul (Jiva vichar)

↳ attribute of God and substratum of consciousness. Self is like God but not identical to God (unlike Advaita)

↳ these souls ~~are~~ can fall into bondage and the bondage is real (not apparent)

↳ souls are bound due to ignorance and karma.

↳ The ultimate path to liberation is Bhakti marga and is possible only through the grace of god.

↳ According to Ramanujacharya, ~~the~~ knowledge is identified with highest bhakti obtained by prapatti (or self-surrender).



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(Don't write anything in this area)

↳ Ramanujacharya rejects jivammukthi and only videhamukthi is possible.

↳ freewill is granted by God to souls even if God is antaryamin.

↳ plurality and changeability of the world is accepted at the same time Brahman is considered permanent.

Criticism of God world relation

① If God has attributes, then it automatically becomes devoid of something

eg: if S is P then S becomes devoid of not P

② World is an attribute or part of Brahman. How can parts change while the whole is permanent? One cannot keep half a hen for cooking and another half for laying eggs.

(Don't write anything in this area)



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- ③ All the evils and imperfections of the world become part of God.
- ④ Freewill of human is also restricted as the panentheistic notion creates determinism.
- ⑤ Aprīmakasidhi samband — relation between Brahman and attributes end up in a kind of logical paradox. It is similar to identity in difference.

Ramanuja's philosophy creates a God-world relation such that devotion is ~~not~~ possible but once remedied in many shortcomings

more

criticism

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3(b) "Knowledge has to be self-validating" Critically examine this statement in the context of Nyaya – Mimamsa controversy (15 Marks)

Mimamsa believes that knowledge should be self-consistent and self-validating. Nyaya believes that validity and invalidity of knowledge is determined by external conditions.

(Don't write anything in this area)

Mimamsa's theory of knowledge.

- 4 conditions for knowledge to be valid
- 1) It must not arise from defective cause
 - 2) It must be self-consistent & should not be set aside by subsequent knowledge.
 - 3) It must apprehend an object which has not already been apprehended.
 - 4) It must ~~not~~ truly represent the object.

Validity arises from the ^{conditions} very knowledge that give rise to that knowledge and not external conditions – svatahpramanyavada (Intrinsic validity).



Invalidity of knowledge is externally conditioned (patah apramanyavada).

When errors arise, we deduce that imperfections in the conditions associated with knowledge process. (it's not)

Nyaya's theory of knowledge

Nyaya criticises Mimamsa's theory - as it is self contradictory to say that external condition which can invalidate knowledge plays no role in determining its validity.

Nyaya believes in external validity (patah pramanyavada) and external invalidity (patah apramanyavada).

Criticism of Mimamsa

Nyaya's position of knowledge being dependent on external conditions results in an infinite regress.



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Validity of perception $\xrightarrow{\text{depends on}}$ functioning of eye $\xrightarrow{\text{depends on}}$ credibility of doctor
... Infinite $\xleftarrow{\text{depends on}}$

This infinite regress will lead to skepticism.

Nyaya's position is somewhat similar to correspondence theory and Mimamsa position of svatahpramanyada comes close to coherence theory in the Western philosophy.

Cor add error ~

7

(Don't write anything in this area)



3(c) Why does the Yoga system accept God? Are the grounds for accepting God in Yoga same as that in the Nyaya system? (15 Marks)

Yoga is the practical application of Samkhya philosophy. Samkhya accepts a dualistic notion - where purusa and prakriti are the two realities, ~~where~~ God is not accepted.

In earlier ~~the~~ systems of Yoga

- ① God is not creator of the world.
- ② God is accepted only for practical reason - as an aid to liberation.

In later systems of Yoga

- ① ~~the~~ God is accepted as the supreme purusa (eternal, all pervading, omnipotent & omniscient).
- ② God is also accepted as facilitator between prakriti and purusha - since samkhya failed to establish a proper relation.



③ There are different degrees of knowledge and power possessed by different individuals. Therefore there must be a highest limit for knowledge & power also — which is God (ontological proof)

(Don't write anything in this area)

Nyaya's proof of God

While Yoga's proof is primarily ontological Nyaya's proof is cosmological and therefore different from Yoga.

① Nyaya accepts God as the prime movee of atoms — Ayatanat

② God is the material efficient cause (not material cause) of this world which is an effect — Karyat.

③ Shruteh — infallible Vedas testify to existence of Gods.

④ God is the moral governor and keeps tally of the merits and demerits of



human actions - Adeshatat

⑤ Each word has meaning & represents an object. This representational power of words has a cause. That cause is God - Padat

⑥ Pratyayatah - Vedas are infallible and fallible human beings cannot be its author. Therefore God is author.

⑦ Vakyaat - Vedas deal with moral laws the right and wrongs. These divine injunctions can only come from God.

Nyaya's proof is cosmological and derived from Vedas while Yoga is ontological and mostly accepts God for practical values.

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4(a) Make a comparative study of theories of bondage and liberation in different schools of Vedanta

(20 Marks)

(Don't write anything in this area)

Bondage is the result of ~~kaema~~ ^{or avidya} ~~which~~ souls become trapped in a cycle of birth and death. Liberation is the freedom from this bondage.

Advaita Vedanta

Bondage in Advaita is primarily due to Avidya - where the self associates itself with the body and not Brahman. (both gross & subtle).

It forgets that it is pure consciousness, which is Brahman.

Jiva is liberated when the knowledge that "Brahman is the only reality" dawns on it.

Jnanamarga is accepted ~~by~~ as the path to liberation.

Isvara (personalistic God) is accepted only from the vyavaharic level and Bhakti is accepted ~~as~~ only as an inner purifier.



Vishishtadvaita

Brahman is the personalistic God - Lord Vishnu.

Bondage occurs due to the ignorance & Karma of the souls.

- 3 types of souls
- Nityamukta - ever free souls & live in Vaikunda
 - Mukta - liberated souls, once bound and got liberated through action, knowledge & devotion
 - Baddha - bound souls revolving in Samsara due to ignorance & bad Karma

Liberation according to Ramanujacharya is possible only through Bhakti and grace of god.

Real knowledge is identified with highest Bhakti by Ramanujacharya.

There is no jivammukthi - as long as soul associates with body, Karma persists & soul cannot attain innate purity

Liberation occurs only in vidhamukthi



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where liberated soul becomes similar to God but not identical.

Dvaitavada of Madhvaacharya

Two realities - independent reality - Brahman & 2 dependent realities - matter (achit) and souls (chit).

Bondage occurs due to kaema - as souls have free will

Bhakti yoga alone leads to liberation. ~~Liberation~~ Bliss enjoyed by liberated soul is 4 fold

Salokya - residence in same place as God
Samipya - nearness to God
Saeupya - becoming eternal form like God
Sayooja - entering into God's body & partially sharing the bliss.

Eternal damnation is also accepted by Dvaitavada where demons and ghosts are eternally doomed.

Shuddhadvaita of Vallabhaacharya

Brahman is the only reality and is Lord Krishna.

(Don't write anything in this area)



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Bondage is due to 5 fold ignorance of soul which leads to samsara or cycle of birth & death.

Ignorance of the soul where it identifies itself falsely with the body leads to bondage.

Bhakti — only means of salvation.

Pushti-marga bhakti attained without any individual effort simply by Grace of god which can destroy all sins.

Achintya-bheda-abheda of chaitanya

Brahman is accepted as Sri Krishna and abode of ~~all persons~~ infinite good qualities.

Bondage occurs due to kaama and ~~lobha~~ avidya.

Bhakti is the sole means of liberation.

Vidhibhakti — according to Vedas and Shastras

Ruchi-bhakti — is intense affection for God.

Upon liberation eternal bliss is enjoyed by the soul.

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4(b) What is *abhava*? How can it be known? Discuss

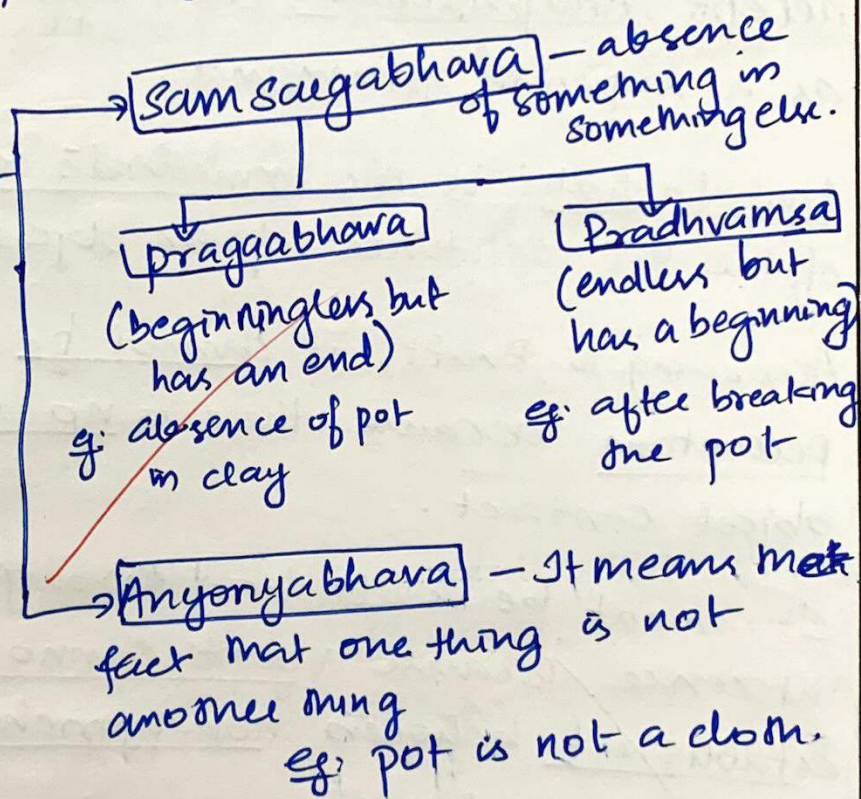
(15 Marks)

Abhava is non-existence. It is defined as the knowledge which is dependent on its counter entity.

Abhava stands for a negative fact which means the absence of something in relation to another thing.

eg: perceiving bare ground — absence of pot

Types of *abhava*



Knowledge of Abhava

Nyaya vatsheshika accepts abhava

(Don't write anything in this area)



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as a separate category of reality.

It is known through perception and inference.

eg: perceiving of bare ground helps to infer that there pot does not exist.

(Don't write anything in this area)

Advaita Vedantins and Kumārila Bhatt accept Anupalabdhi (non-apprehension) as a separate pramāṇa.

Anupalabdhi is the immediate cognition of the non-existence of an object.

According to Bhatt, it cannot be perception because there is no sense object contact.

It cannot be established through inference because vyapti cannot be established between non-apprehension and non-existence.

It cannot be established through comparison or testimony.



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Therefore anupalabdhī is accepted

Babhakara's ~~ref~~ criticism

Babhakara refutes anupalabdhī as a pramāṇa as he rejects abhava itself as a separate category. For him, there is no existence, over and above existence.

eg: The so called non-existence of jar on ground is nothing but apprehension of bare ground itself.

Perception of ground (locus of jar) is positive sense object contact. It is neither of negative character nor non-apprehension.

Abhava can be compared to negative facts accepted by Russell in contemporary philosophy.

(Don't write anything in this area)



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4(c) Is Arthapatti an independent source of valid knowledge or just another application of the deductive logic?

(15 Marks)

Arthapatti (Implication) can be defined as assumption of some unperceived fact in order to reconcile two apparently inconsistent perceived facts.

It is accepted as a pramana (source of valid knowledge) by Mimamsakas and Advaita Vedantins.

2 kinds of postulations -

Dr. staemapathi (visual implication)

- eg: If Servdutta is fat and he doesn't eat during the day, we presume that he eats at night.

Sruamaethapathi (auditory implication)

- eg: If Servdutta is alive and his father says that he is not in the house then we presume he is elsewhere.

Arthapatti is used to establish mayavada by Advaita Vedantins where contradicting statements ~~are used to establish~~ are reconciled.

(Don't write anything in this area)



eg: 1) Brahman is only reality
2) Empirical world and multiple no: of Jivas is real.

According to Poabhakala, element of doubt distinguishes aetnapatti from anumana.

Kumara says that basis of aetnapatti is not doubt, but mutual inconsistency of 2 perceived facts which is removed by presumption.

Criticism of Nyaya

Nyaya reduces aetnapatti to disjunctive reasoning which is essentially a form of inference (deductive logic)

eg: 1) All persons who do not eat during the day eat during night
2) Devdutta is a fat person who does not eat during the day.
3) Therefore, Devdutta eats during the night.

(Don't write anything in this area)

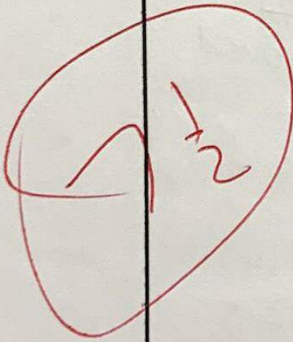


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The syllogistic form of anupatti reduces
it to deductive logic rather than
independent source of knowledge.

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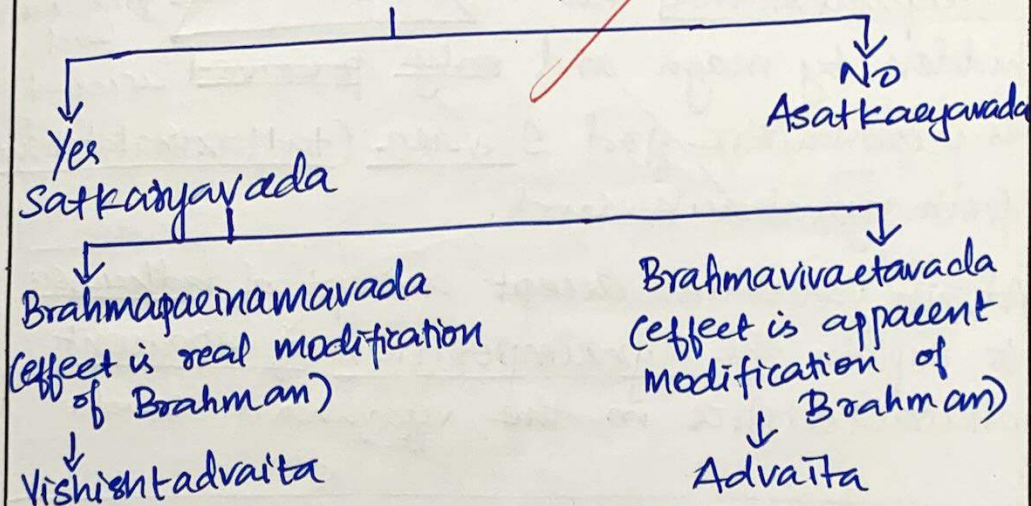
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5(b) Analyse how the causal theories of *Advaita* and *Vishistadvaita* are reflected in their respective world views (15 Marks)

Indian philosophy has a debate over causal theories.

Does effect pre exist in the cause?



Brahmavivartavada of Advaita

① The empirical world - changeable and plural is only an apparent modification of Brahman through his accidental power of Maya.

It is real only from the vyavaharic level until contradicted by higher reality Brahman (paramatmic sat).

Multiplicity of jivas is real only from vyavaharic level, from paramatmic level

Mail : enliteias@gmail.com

Call : 7994058393

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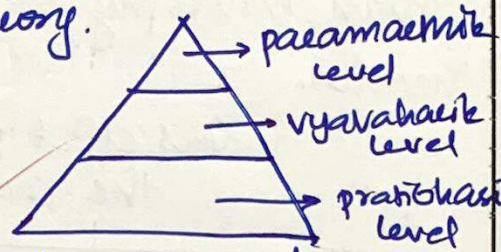
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~~only~~ all jivas are Brahman.
Thus different levels of reality are created by their causal history.



Brahman's real essence -

Brahmapalakshana is hidden by maya and ~~only~~ ~~perceived~~ accepted as personalistic god Isvara (tattasthalakshana) from vyavaharik level.

Advaita Vedantins accept concept of adhyasa to explain the superimposition of apparent characteristics in the vyavaharik level.

Brahmaparinamavada of Ramanujacharya

Brahman is personalistic God (Lord Vishnu) and has chit and achit as attributes.

The world (created out of achit) considered to be real modification of Brahman is organically linked to Brahman through a relation called Apinmalasidhi samband.

The changeable world is real at the same time Brahman remains permanent.



because Brahman is immanent and transcendent to the world.

Jivas are similar to God but can never be identical to God (in Advaita jiva and Brahman are identical).

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Criticisms

① Sankaracharya says that it is self-contradictory to accept Satkaeyavada on one hand and paramavada on the other. As real change implies there is something new in the effect.

② Advaita vedantins are criticised by other philosophers because they display an escapism by explaining the world as apparent through Maya. This is nothing but nihilism and Sankaracharya is called a crypto

Buddha.

Even though devotion is possible only in Vishishtadvaita, Advaita is more philosophically consistent.

7 1/2



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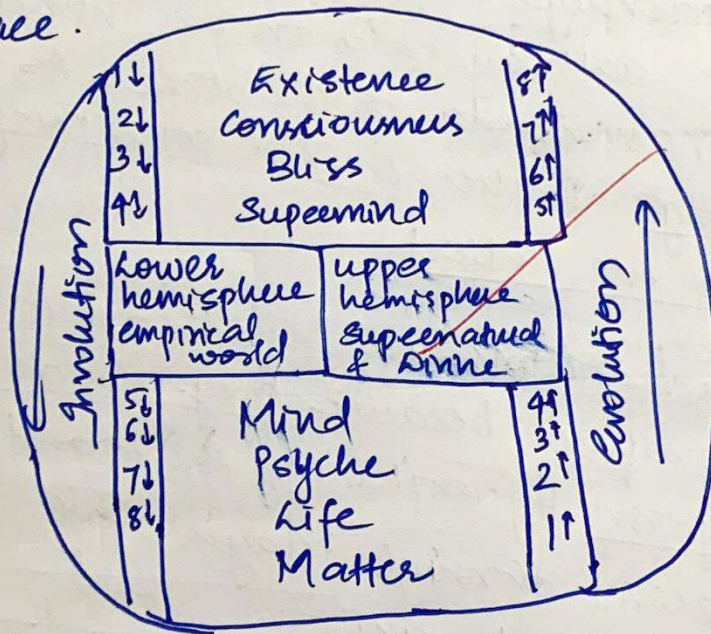
5(c) Discuss the role of triple transformation in ensuring divine life on the earth

(15 Marks)

Aurobindo accepts Brahman (Satchidananda) as the supreme reality. Triple transformation refers to the process where reality is transformed to the divine.

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For triple transformation to occur, first involution and evolution must take place.



Involution - It is the descent of spirit into worldly forms. Involution occurs at lower levels. Nature of ultimate reality is not reflected. It opens a new dimension of blissful activity.



Evolution - It is possible only when involution has taken place. Spirit returns to itself. Evolution involves ordering process, heightening process and integration process.

Integral Yoga is necessary for triple transformation. It is the synthesis of Raja yoga, Karmayoga, Jnana yoga, harm yoga and bhakti yoga.

3 fold process

- 1) Psychicisation - It is a turn inward, so that one realises the psychic being, the psychic personality or divine soul. Divine soul is the spiritual guide in the Yoga.
- 2) Spiritualisation - As a result of psychicisation light, peace & power descend into the body, transforming all its parts, physical, vital and mental. It is equivalent to enlightenment in Vedanta and Buddhism.

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Supramentalisation - It is the realisation of supermind or supramental consciousness and resulting transformation of entire being.

Thus a supramental divine life emerges on earth. It aims to

- 1) remove differential knowledge between various souls
- 2) Upliftment from lower level to higher level
- 3) Establishment of divine life on earth

Criticism

- ① It is the emotional expression of human mind
- ② Impractical imagination
- ③ It lacks logical grounds.
- ④ Predominance of mystical experiences.

Triple transformation aims at holistic welfare through spirituality even if it lacks any logical ground.

(Don't write anything in this area)