



ENLITE IAS

Enlightening minds. Lightening journeys

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) | | 2(d) | | 5(a) | | | |
| 1(b) | | 2(e) | | 5(b) | | | |
| 1(c) | | 3(a) | | 5(c) | | | |
| 1(d) | | 3(b) | | | | | |
| 1(e) | | 3(c) | | | | | |
| 2(a) | | 4(a) | | | | | |
| 2(b) | | 4(b) | | | | | |
| 2(c) | | 4(c) | | | | | |
| Signature | | | | TOTAL | | | |

Name

NINIYA THOMAS

Roll no

Subject

PHILOSOPHY – INDIAN (2)

Date

Module

Chitra



FEEDBACK

Good attempt

Do not
write
anything
on the
margin



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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)

(Don't write anything in this area)

Sankara accepts negative Brahman as reality through neti neti whereas Ramanuja accepts neti concept to reach Brahman devoid of bad traits

Sankara's neti neti of Brahman

→ Sankara accepts "Brahmesetnam Jagat Mitthya Jivo Brahmaro Napaah"

Where Brahman is the ultimate reality & devoid of attributes.

→ It is indescribable & indeterminate (Nirguna)

→ If any attribute is applied it leads to negation of other.

eg If [S is P then S is not P]

→ Hence, Sankara choose to say 'not this' / neti neti as description acts as limitation. (similar to Spinoza's view). Hence impersonalist.

→ It is of the nature ['sat', 'chit' & 'ananda'] & devoid of sejathya, Yijathya & svagale Bhede

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Ramomujas neti neti — Beehman

→ Ramomuja accepts qualified monism of Beehman — qualified with chit & Achit.

→ He accepts Isvaru/personalistic (saguna) who has positive qualities like
 → omniscience
 → omnipotence
 → omnipresence

→ He accepts neti neti to point that Beehman is devoid of negative traits like anger, malice etc.

→ This notion gives room for Bhakti marga. It is devoid of svajatiya & vijatiya bheda but svagatya bheda

Hence the difference.

(Don't write anything in this area)

1
02



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

(10 Marks)

(Don't write anything in this area)

The given question is posed by Ramanuja is saptampathi to negate the Mayavad of Advaita. Sankara accepts Maya through Atthepti.

Can Maya be understood through *pramanas*?

→ And to Pramanampathi of Ramanuja neither perception nor inference nor verbal testimony can give knowledge of Maya.

→ Sankara says that Maya can be known through Atthepti & is explained through follows:

→ Brahman is accepted as the ultimate reality. But we in our normal experience we see the empirical world and



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gives as real.

→ This is nothing but Adhyasa which is the ~~wrong~~ concealment of Beelmaan & false projection of Beelmaan as Jagat which is a 'mithya'.

→ Maya which is the 'apparent power' of Beelmaan transforms the same to Jagat.

Hence:

- (1) Beelmaan is real
- (2) But the empirical world is real is ~~concealed~~ through Atthopatti by introducing Attha Adhyasa & thereby explaining Mayavad.

(Don't write anything in this area)

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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)

Mimamsakas accept Vedas as self revealing (aparaśeṣe) whereas *Naiyayikas* accept Vedas to be authored by God (śruti)

Mimamsakas approach in accepting Vedas

→ According to Śvetāśvatara theory validity of Vedas depend on itself due to its impersonal nature (aparaśeṣe). It is self revealing & self manifesting.

→ since it leads to action (Ritualistic pragmatism) — Vedas are valid as proposed by Preśhaka.

→ since its words in vedas are composites of Vācas which are letters that are universal & eternal. It is different from śruti & dhvani.

→ Hence words represent universals

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↳ not particulars

The impersonal nature of vedas are accepted (i) there is no name of author (ii) those who claim there is author is confused (iii) revealed to seers (iv) words of fruits for actions (v) Universal in nature.

(Don't write anything in this area)

Nyaya's view

→ They present paratapramanyas where authority of Vedas are based to God.

→ God authored vedas making it dependent on God. (Senteh)

→ The Words in vedas are dependent on God to represent objects (padat) thereby are not eternal.

The differences are due to differences in validity of knowledge theory.



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

(10 Marks)

Sadrnya is similarity between 2 entities and it is known through Upamane.

(Don't write anything in this area)

What is *sadrnya*?

→ It is accepted as a separate padartha by *Mimamsakas* to explain similarity

eg similarity b/w garage & cow

→ It is not a quality as it does not inhere in both entities

→ since it is separately knowable and nameable it is given a separate padartha status

→ It is not samanya as it does not establish any relation between both

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How can it be known?

→ It is known through upamane.
ie. permanence to obtain similarities

~~eg~~ knowledge of similarity of
savage is ~~obt~~ with ~~was~~ can
is obtained through upamane.

→ It is not (i) perception - no similarity is observed
(ii) Inference - no ~~rept~~
(iii) Verbal testimony.

→ Unlike It also criticises Nyayikas
view of 'name-word' relation where
similarity is observed post-verbal
testimony from the ~~reliable~~ ~~forester~~
It is nothing but perception - inference -
& verbal testimony.

69 The difference is due to whence ~~theor~~
concept (Mimamsika) & correspondence
theory. It is rejected by Buddhists
& samkhya.

Sabhaswami - keeps the concept to analogy



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1(e) How far can the concept of evolution in Sri Aurobindo's philosophy be treated as scientific? (10 Marks)

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

Ashreyampatti is one of the septampatti revised by Ramanuja to criticise Mayevad of sankara.

(Don't write anything in this area)

Ashrayanupapatti - critical estimate

In order to account for the changing world & empirical jivas, sankara introduces 'Maye' as the 'apparent' power of Brahman.

→ ~~And~~ ^{In} to Ashrayanupapatti, Ramanuja revises the question regarding the locus of Maya

(1) If Maya's locus is in Brahman it compromises the monism of Advaita.

(2) If it is outside Brahman, then it leads to dualism



(3) If it is inside jivas, it leads
fallacy of petitio principii as
jivas are a result of Maya.

Sankara's defense

→ The problem arises when
Maya is treated as the real
power of Brahman.

→ And. to Sankara, Maya & jivas
are different & Maya is nothing
but an illusion / apparent
power of Brahman.

→ Its focus is Brahman is just
an illusion & not real.

Hence Ramanuja fails to make
Sankara's philosophy inconsistent.

can be well
clear



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

(10 Marks)

Adhyasa is a ~~capted~~ as the wrong concealment (avalamb) & false projection (viksepa) of Brahman & Jagat which is Mithya.

(Don't write anything in this area)

Is it logical/psychological?

Ans. to Sankara's Advaita Vedanta
Brahman is the ultimate reality that is indescribable (Niguna) & indeterminate. Everything else is Maya.

→ But in our experience we see world as (i) changing (ii) composite of empirical parts (iii) personality for devotion.

→ This is due to the apparent modification of Brahman through Maya (Brahmavivartan).

→ This view is reverted through Adhyasa which is the wrong concealment & false projection of Brahman as world.

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→ Adhyatma pramane is used to
reconcile the 2 contradictions:

(1) Brahman is ~~real~~ multitude ~~reality~~

(2) Empirical world with Jives is ~~real~~

It is nothing but adhyasa

→ Hence we can say that Adhyatma
is more of logical than
psychological concept.

However post Brahmanjane one
unites with Brahman.

→ Later philosophers like Ramanuja
& Madhva accept world as
real thereby leaving no room for
Adhyasa

6



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

Prabhakara of Mimamsa being a realist account for perception of snake in a rope through Achya theory of error.

(Don't write anything in this area)

Account of Perception of snake in a rope

Being a Jyotishamanyavadin, he believes that knowledge is valid in itself. Perception of snake in the rope is an imperfect knowledge.

→ It is due to failure to differentiate between 2 categories i.e. snakeness & Ropeness. Here the knowledge obtained is "this is snake". Knowledge of 'this' is obtained through direct apprehension & that of snake is due to past memory of 'snake'.

→ Each of this is true but due to lapse of memory (smritipramosha) we fail to distinguish between snakeness & ropeness.



(Don't write anything in this area)

→ Contrary to the Vivekhyati view, Mam kumarsila explain the same using Viparithe khyati i.e. misapprehension of snake is rope

→ Nyayikas explain using Anvayakhyati i.e. theory of error using synthesis of presented (rope) & represented object (snake).

Sankara, however, reconciles the error by Anvayachanyakhyati where error is just a maye/ apparent illusion

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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)

(Don't write anything in this area)

Yoga system accepts 5 stages of chitta based on varying degrees of gunas (sattva, rajas, tamas) to explain chittavrittis.

Gunas in studying psycho - stages

→ chitta is the part of Jiva & the first evolute of Prakriti. which is a composite of manas, ahankar & ishangane → dominated by sattva.

→ sattva refers to positive good, Rajas refers to passion, pain & Tamas refers to darkness.

→ Due to association with Purusha it reflects to be conscious. Just like this it leads to varying

degrees of gunas

1) Koshitha — it is distorted phase dominated by tamas & Rajas
eg Criminal minded people



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2) Mudra — dominated by Tamas & portrays darkness in character

3) Bhikshu — Sethu gone overtaken but Rajas still presides

eg a concentrated student

These stages are conducive to Yoga.

4) Ekagra — stage of concentration & constant contemplation dominated by Sethu. eg Yogi

5) Nimaddha — stage of total detachment & vivekanjana dominated by Sethu. One attains soberia. Nirbhaya samadhi

eg liberated souls

4th & 5th are conducive for Yoga & is attained through Ashtanga marga

(Don't write anything in this area)

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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)

~~Panchavidhabheda is the 5 types of differences to explain the relation between difference between God, chit & Achit.~~

Significance

Unlike Samkara & Ramanuja, Madhava accepts dvaitavada i.e.
(1) Independent reality — God (2)
dependent reality — chit & Achit.

→ Panchavidhabheda is difference b/w
(1) God & chit (2) God & Achit
(3) Chit & Achit (4) diff. chits (5)
diff. achits

It is accepted because.

(1) Brahmanichae — It differentiates between God, Jivas & World and thereby not ascribing the evil of World is God.

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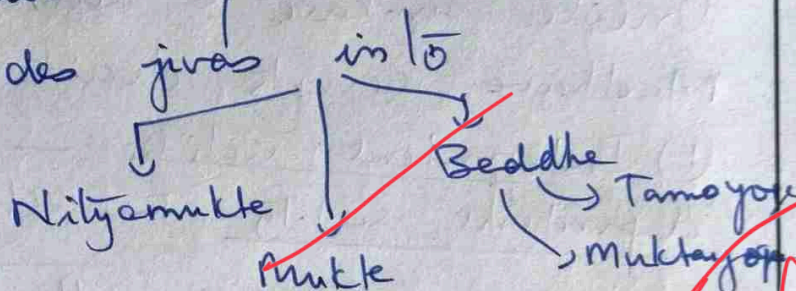
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(2) Jivanichal — like Nyagavashale it accepts both qualitative & quantitative difference between Jivas.

(Don't write anything in this area)

(3) Bondage & liberation — due to qualitative & quantitative difference it divides jivas into



Hence it accounts for individual liberation & bondage

(4) Jagatvichal — In order to prove the identity & difference between Brahman & Jagat — as Jagat is the product of prakriti & Brahman is just an efficient cause.



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

(20 Marks)

(Don't write anything in this area)

Ramanyas *vishishtadvaita* accepts Apritha siddhi samband to establish relation between God & World.

Nature of God World relation

→ Brahman is the ultimate reality. However unlike sentense he accepts qualified monism with Chit & Act.

→ Chit & Act belong to Brahman like body parts of the body

→ In order to establish inherent organic, ^{vital} relationship between

(1) God & World

(2) God & Jivas

(3) Part & whole

(4)

he introduces Apritha kaidelhi samband.

→ Here, God has an organic

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(Don't write anything in this area)

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→ In order to establish inherent organic, ^{vital} relationship between

(1) God & World

(2) God & Jivas

(3) Part & whole

(4) Substance & attribute

he introduces Apritha siddhi samband.

→ Here, God has an organic

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vital relation both Jagat & is
said to be the 'son of World'

→ He is both immanent & transcendent
dent to this World.

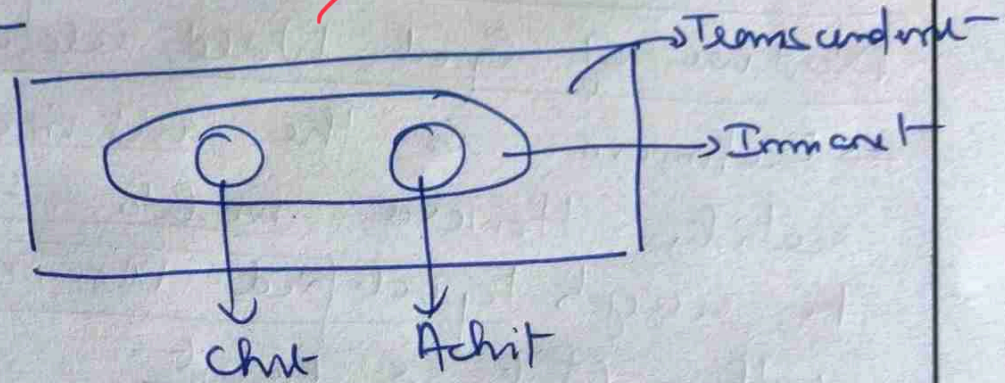


Fig: Aprithakadhi

~~However~~, → Also Jagat is accepted
as the 'real change' of Brahman
(Brahmaparinamvad) unlike Samkesh.

Brahma vivekavad.

→ Brahman remains constant while world change

Criticisms against God-World relation

1) He fails to establish proper



relationship through Aprithakasidol
hi samband es: it is not:

(Don't
write
anything
in this
area)

a) ABheda as ~~chit~~ & ~~achit~~ cannot
be similar to Brahman

b) Bheda as Jagat cannot exist
independent of Brahman

c) Bhedabheda as he accepts
[identity in & through] difference
instead of identity & difference.

(d) Not Samanya as it is to
^{relate}
~~differentiate~~ between 2 different
entities.

2) It is contrary to say that
world in Brahman is permanent
while its parts are changing



(Don't write anything in this area)

3) Chit and achit are changing attributes as well as substances at the same time which is Contradictory.

4) Qualified Monism is in itself a contradiction as when S is P then S will not be P.

5) Problems of evil gets attached to God due to organic relationship between Word & God.

Contradiction is the same led to Madhva accepting Panchavidya in his philosophy.

NO. 2



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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)

(Don't write anything in this area)

Theory of validity arises from the question 'is knowledge valid in itself?'. Variation in the same led to different theories for diff. schools

Knowledge has to be self validating
Nyaya Mimamsa controversy

Mimamsika Sutapramanyam 2
Paretapramanyam

→ According to Mimamsa, knowledge is valid in itself and depends on the conditions from which it arises. It is not dependent on external conditions like eyesight, light etc. Hence Sutapramanyam.

→ Invalidity of knowledge depends on ext. conditions like light, eyesight etc. (eg snake on a rope due to bad lighting)

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Thus Pratyaakramanyavad.

Nyaya's position

→ Pratyaakramanyavad — It believes that knowledge's validity ~~arises~~ from ext. conditions like light, eyesight etc.

→ Pratyaakramanyavad — Invalidity is on the same lines as that of Mimansa.

Mimansa's criticism

→ Mimansa agrees with invalidity theory but disagrees on validity theory.

→ Knowledge cannot be neutral & dependent on external conditions. If it is dependent on ext. conditions it leads to

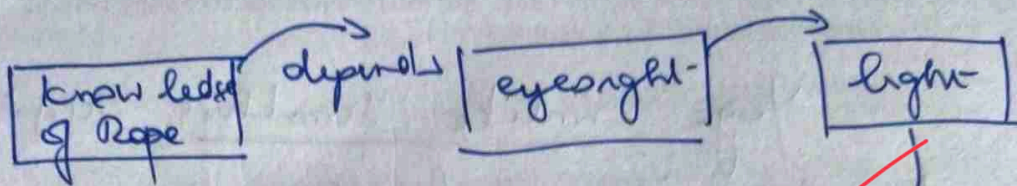
ad infinium

(Don't write anything in this area)



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(Don't write anything in this area)

Fig: Infinite series

~~data~~

Hence Mimamsikas say that knowledge has to be self validating.

Peethkaras view — knowledge is that which is dependent on direct apprehension

Kumarila says that valid knowledge is that which is not contradicted by other truth & devoid of defects

error

The bratapramanyeva has implication is accepting the self revealing (apramanyeva) of Vedas.

giz



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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)

(Don't write anything in this area)

Yoga, unlike Samkhya, accept God in its philosophy to account for the problem in Samkhya philosophy

Why does Yoga accept God

→ In Samkhya philosophy, the mutual inconsistencies in Prakriti - Purusha relation & its difficulties in explaining the evolution of World from Prakriti made Yoga accept God.

→ God is accepted through Vedas

→ He holds practical purpose from religious purpose.

→ Law of continuity etc are postulates

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to a higher knowledge who is nothing but God. This is similar to ontological pf in Western philos.

(Don't write anything in this area)

→ God plays a major role in removing obstacles in the way to liberation.

→ God also helps one establish Concentration (ekagra samadhi) in the Ashthangayoga marga

Are the grounds same for Nyaya & Yoga?

Nyaya's view of God

→ Nyaya accepts God as the creator (karyat) of the World.

→ It also accepts God as the sustainer & destroyer (dhartayatch)



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of World

→ He is also the Karmaphaledeta based on law of karma.

(Don't write anything in this area)

Yogis position

→ Unlike ~~Somakhye~~ Nyaya, Yoga does not accept God as a creator/ sustainer/ destroyer

→ He accepts God as the special Pranasa untouched by law of Karma.

→ God is not the Karmaphaledeta but only a facilitator of his creation.

However, later Yogis accept God with theistic purpose to fulfill their devotional purposes.

MX

(Can he be lighter to deliver sin)

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4(a) Make a comparative study of theories of bondage and liberation in different schools of Vedanta (20 Marks)

Schools of Vedanta accept avidya as the cause of bondage & liberation through Jnana, Karma & Bhakti.

(Don't write anything in this area)

Advaita Vedanta

Bondage

→ Brahman is the ultimate reality

"Brahma satyam Jagat mithya
Tavo Brahmanive Na parah"

→ Owing to 'Avidya' Brahman is manifested apparently as Jiva (individual empirical self) which is a composite of sekhin (subject) & Antakaraneh (object)

→ Due to Avidya, Jiva feels itself different from Brahman & becomes subject matter of pain & pleasure hence bondage.

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Liberation | Liberation is obtained through Treama melga ie study of Vedanta.

→ Through Sevane, Manane & Nidhidhyasane one realises its true nature as identical to Brahman
→ Samkara accepts both Tivramukhi & Videhamukhi

(Don't write anything in this area)

Ramannuja - Vishvathvath

→ Brahman is the 'qualified Monism' with chit & Achit as its parts
→ Chit in its Karyabhorat changes to Tric which is granted with freewill.
→ Owing to its past Karma it falls in bondage & becomes matter of pain & pleasure



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Liberation → obtained through

Treame Karma Samuchaya

→ Initial days of disinterested karma makes me realise about God, chit & Achit which leads to constant contemplation of God.

→ For immediate liberation, God's grace is required which is obtained through Prapatti.

→ Post liberation it becomes ident ical with God in terms of knowledge & bliss but not power.

→ Accepts only Videhamukti.

Madhava's - Dvandvavastha

Bondage — occurs due to 'misuse of free will' & karma leading to pain & pleasure.

→ chit becomes badolthe (bonded)

(Don't write anything in this area)



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Liberation through Bhakti marga
alone unlike other philosophies.

Post liberation it attains 4 fold

perfection

- Sakshya — some residence
- Sayujya — bliss with God
- Sampay — identical with God
- Sannipya — nearness to God

→ However it remains inferior to God.

→ Accepts only videhamukti.

→ Theory of eternal damnation where
ghosts, reborn are not liberated.

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Other views
write it

(Don't write anything in this area)

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

(15 Marks)

Abhava is a padarth pointing to absence of something. It is known through Anupalabdhi.

(Don't write anything in this area)

What is abhava

→ Accepted as a separate padarth by Mimamsikas & Kumarila & Nyayikas since it is knowable & nameable.

eg → *Abhava* of pot on ground.

→ Since no other padarth can represent absence of something it is accepted as a padarth.

→ Purushottama rejects *abhava* as a padarth as there is no non existence over and above existence.



Types of abhava

- 1) Samsargabhava — ~~identity~~ absence w.r.t to something else
 - a) Pragbhava — ~~beginningless~~ but end
 - b) Pradhvanse — endless but has beginning
 - c) Atyanta bhava

- 2) Ananyabhava — absence of identity
 eg) Absence of potness in clayness.

→ Accepted by Nyaya to explain Aset kayavad, absence of pain & bliss post liberation.

How can it be known?

Minam sikas, Vedantins

→ accepts anapelebbhi to know abhava as there is no:

- 1) perception of ~~non~~ absence.
- 2) no inference as ~~inference~~ is not established
- 3) No verbal testimony.

(Don't write anything in this area)



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Nyanya's view:-

→ perception of ~~not~~ as base ground
& inference of previous existence
of pot on ground is enough
to get abhava knowledge.

(Don't
write
anything
in this
area)

Prebhatkara's view

Prebhatkara also accepts perception
& inference to explain abhava
of pot on ground

The use of abhava can
be seen in Sankara's philosophy
to explain Mayaved.

more
clearly



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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 is postulation which is accepted to establish reasonable relation between 2 contradicting facts.

(Don't write anything in this area)

Arthapatti — an independent source of Valid knowledge

→ This view is accepted by Mimamsikas and Advaita Vedantins.

→ ^{They} accept 2 types:

1) [Droshthaarthapatti]

'Devadutta is fat & does not eat during day' is reconciled through ~~droshtha~~ devadutta eats during night.

2) [Srutthaarthapatti]

Devadutta's father says that Devadutta is not at home but he is alive is reconciled by Devadutta is outside.

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No other premise can reconcile the above ~~contradicting~~ facts. Hence Aethepatti is ~~independent~~.

(Don't write anything in this area)

Aethepatti - another application of logic
deductive logic

This view is accepted by Nyaya.

→ The given ~~contradicting~~ facts can be reconciled through deductive logic i.e. [inference] (from general to particular) as follows:

- (1) All people who are fat & does not eat during day eats during night - (Vyapti)
- (2) Devadutta is fat & does not eat during day.
- (3) Inference: ~~Hence~~ devadutta eats during night.

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Criticism by Mimamsika

- It cannot be inference as there is no middle & major term in the contradicting facts.
- Peebhakaa - element of doubt differentiates it.
- Kumarila - mutual inconsistencies make it unique.
- Also inference is the based on already established fact but Atthepatti is reconciliation.
- Atthepatti is the search for grounds & inference is the established ground.

Hence Atthepatti is an independent pramana and not deductive logic.

(Don't write anything in this area)

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5(a) Why is it said that Yoga system is something more than the physical exercises and the breathing practices?

(20 Marks)

(Don't write anything in this area)

Yoga is an allied system of Samkhya which aims at holistic development of body & mind through Ashtangamarga. Apart from physical exercises it aims at development of mind & thereby liberation through chitta-virtimirodha & Vivekanjane.

Yoga is something more than physical exercises & breathing practices

→ Ashtangayoga — the path to liberation is accepted to remove the chitta vritti which is the modification of chitta due to its association with conscious process. Chitta is the 1st evolute of Purusha.

→ Purusha who realises the worded through chitta, wrongly assumes it as changing as any

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equates it with abhyas which leads to 5 kleshas (Avidya, Asmita, Raga, dvesa, Abhiniveste)

→ In order to remove this & obtain vivekanjana Ashtanga yoga is adopted.

(Don't write anything in this area)

Why Yoga more than Breathing & physical exercise?

The ultimate aim is to obtain [samadhi] i.e. 'concentration' & detachment from worldly passion. Physical exercise & breathing are means to samadhi. It is explained as follows:

- 1) Yama — cessation of passion
 - a) ahimsa (non violence)
 - b) satya (truth)
 - c) Aparigraha
 - d) Brahmacharya (no indulgence)
 - e) Asteya (no stealing)

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2) Niyama — better body maintenance

a) shaucha b) santosha (contentment)

c) Tapas (penance) d) svadhyaya

e) Isvara pranidhana

3) Asana — better postures (eg) chakrasana

4) Pranayama — breathing practices
Purana Kumbhaka Rechaka

5) Pratyahara — detachment from outside world

6) Dharana — focusing on particular object

7) Dhyana — constant contemplation

8) Samadhi — complete cessation of worldly pleasure through

sebeeja & Nishkeeya samadhi

(Don't write anything in this area)



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(Don't
write
anything
in this
area)

Where all passions and desires
extinguish.

→ In order for a better mind,
a sound body is required

→ On attaining samadhi, Prana
obtains vivekanjana &
distinction between self & non
self.

Hence it is a spiritual & physical
integration of body & mind

can be
better

physical
analysis

10



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

Advaita accepts Brahmanivarte
void theory whereas Vishistadvaita
accepts Brahmaparinamvad to
explain World view.

(Don't
write
anything
in this
area)

Causal theory & World View

I. Advaita | Vishistadvaita | Advaita

→ Advaita accepts Brahman as
the ultimate reality i.e.
indescribable & indeterminate (Nirguna)

→ It is permanent & non changing
& independent.

→ In order to account for changing
& phenet world & phenet jivas
Sankara introduces Jagat
which is a 'mithya'

✓ Brahma satyam Jagat mithya

It is accepted as Vyavaharic sat-

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- And. to Brahma visvatarad,
Tajet is the Apparent modification
of Brahman. Tajet is a
product of Māyā which is the
apparent power of Brahman.
- It is the false projection & concealment
of Brahman which is explained
through Adhyāse.
- Hence Tajet is
Real from empirical view
Unreal from paramarthik view
Indescribable from logical point
of view.

(Don't
write
anything
in this
area)

II. Ramanuja

- Ramanuja accepts Brahmaparamarśa
where the Tajet is the real
modification of Brahman.
- It evolves from Āchit which
is the part of Brahman.
- If World is not accepted as
real then upaniṣads & vedas



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would also become apparent
→ Also, vedas & upanishads accept
Brahma as the real power
of Brahman.

→ The relation between Brahman,
Atman & chit are explained
through Aparithakshya samband
which the organic, internal &
vital relationship.

→ Later Vedantins like Madhva
also accept Jagat as the real
but the modification of Brahman;
the primal atom.

(Don't
write
anything
in this
area)

712

which is
better.



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

(15 Marks)

(Don't
write
anything
in this
area)