



# ENLITE IAS

Enlightening Minds, Lightning Journeys

## MAINS TEST SERIES 2025

### FULLTEST I - PAPER I

#### Question Paper Specific Instructions

- There are EIGHT questions divided in two Sections and printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question Nos. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least ONE question from each Section.
- The number of marks carried by a question/ part is indicated against it.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in sequential order.
- Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Qn No.	Marks Obtained	Qn No.	Marks Obtained	Qn No.	Marks Obtained	Qn No.	Marks Obtained
1(a)		3(a)		5(c)		7(c)	
1(b)		3(b)		5(d)		8(a)	
1(c)		3(c)		5(e)		8(b)	
1(d)		4(a)		6(a)		8(c)	
1(e)		4(b)		6(b)			
2(a)		4(c)		6(c)			
2(b)		5(a)		7(a)			
2(c)		5(b)		7(b)		<b>TOTAL</b>	

Name	CHITWAN JAIN
Subject	
Module	MTS-2025

Roll No:	
Date	Aug. 7, 2025

EXAMINER REMARKS

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largely, satisfactory  
revise specific  
areas in Q/A  
format

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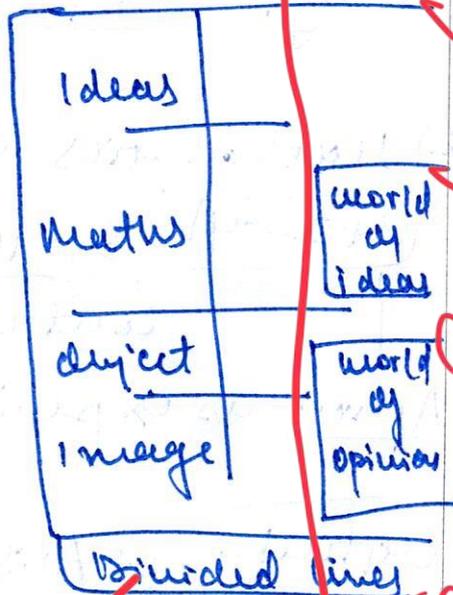


1(a) How do Plato and Kant fundamentally differ in establishing the universality and certainty of mathematical truths? (10 Marks)

Plato was rationalist philosopher who tried to establish universality of maths as idea beyond opinion while Kant used Synthetic A priori judgement as mathematical nature

### Plato's explanation

1) Plato gave Theory of Ideas wherein he claims objects of world are not object of knowledge as they are changeable



2) He established two worlds and accepted mathematics to be part of world of ideas beyond space and time

3) He used Divided lines to distinguish between opinions and maths (changeable) and (eternal)

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10 ✓  
for feedback  
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## Kant's explanation

used Analytic arguments and synthetic dubbed with A priori and a posteriori

↳ A priori nature of maths - Maths  $2+2=4$  do not need empirical verification.

2) Mathematics as synthetic A priori

$2+2=4$  - synthetic - as  $2+2$  do not contain 4 (predicate)

A priori as explained need no experience.

## Criticism

- 1) Aristotle criticised Plato for explaining away from world
- 2) Quine rejected difference between synthetic and Analytic

Thus both differed in approach but accepted maths to be factually beyond Doubt

2020  
Synthetic  
A priori

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1(b) Discuss the arguments extended by Descartes in proving the reality of external World. (10 Marks)

Descartes used his Cartesian Doubt to establish self and analogically defined external world out of it using Veracity of god.

Descartes started by doubting self, world, maths, science and reached realisation that Doubting = conscious activity needing conscious being = Self and gave 'Cogito - Ergo - Sum' as intuitive.

Further he provided causal and ontological proof for god wherein he supported essence of god as existence.

He further argued Maths as real as god would destroy demons using his luminaries.

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## Reality of world

- 1-) Descartes say I have experience and idea of external world
- ↓
- 2-) If not real this is in mind only
- ↓
- 3-) God created idea either way
- ↓
- 4-) God is not deceiver but benevolent
- ↓
- 5-) Therefore External world exists

## Criticism

- 1-) Kierkegaard suspected logico-ergo as tautology.
- 2-) Kant argued Naming cannot be known by pure reason
- 3-) Sartre reversed his dictum as it involves free will
- 4-) Logical positivists criticized mis-use of language

Thus his metaphysics culminated in Mind-body dualism that opened Pandora's box of problems still present

0-20  
Qualitative  
Methods

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Qualitative  
Methods



1(c) What are the metaphysical implications of Locke's dictum of "I know not what"?  
(10 Marks)

Locke was pioneer of Empiricist philosophy who rejected Innate knowledge and argued sense-experiences as only true source of ideas.

Locke's 'I know not what'

1.) related to problem of substances as he acknowledges ideas as truth of knowledge not objects

2.) In his Representative Realism, Locke argued that we cannot see objects directly but ideas only.

3.) created problem for substratum of qualities - where qualities lie

4.) He gave two types of qualities

1.) Primary qualities - Objective ← Extension, Temperature, Motion

2.) Secondary qualities - Subjective ← colour, taste



5) Locke accepts Matter as the substratum of qualities (physical) and Soul as substratum of mental qualities to answer - 'I know not what'

## Metaphysical Implications

- 1.) Acceptance of transcendental entities like soul and god against empiricist ideals criticized by Berkeley
- 2.) No proof of matter as qualities are mere collection of ideas and do not need substratum,
- 3.) Acceptance of Intuitive and Demonstrating knowledge to prove metaphysical entities - against empiricist ideas

Thus Locke's 'I know not what' culminated in dilution of empiricism further corrected by Hume and Berkeley's Presentative Realism

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1(d) "Whereof one cannot speak, thereof one must be silent."

Discuss the meaning of the above written 7<sup>th</sup> proposition in the Tractatus of Ludwig Wittgenstein. (10 Marks)

Wittgenstein in earlier years was an ideal language philosopher who wanted to establish "Language mirrors the world" through removing meaningless propositions

Wittgenstein in his Picture theory of meaning held that only those propositions that correspond the world are real and divided them into →

- 1.) Sensible - Bipolar, which correspond the reality (eg) cat is on mat
- 2.) Senseless - Tautologies or Contradictions (eg)  $2+2=4$  ; circle is square
- 3.) Non sensible - Non propos which are neither (1) nor (2) (eg) God is kind

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In his theory of saying and showing he argued that only those 'sensible' propositions are sayable and rest are meaningless as they only show structure not meaning (picture)

He further argues that what can be said, can be said clearly and what cannot, one must be silent

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## Criticism

- 1) Later he himself called Picture theory as myth
- 2) gave language games to explain contextual use of language
- 3) Dem. tractatus becomes meaningless

Thus Wittgenstein's later philosophical investigation negated Tractatus



1(e) In the context of Strawson's views, distinguish between revisionary metaphysics and descriptive metaphysics. (10 Marks)

Strawson's Revisionary metaphysics deals with the aim to establish a well-organized system of metaphysics beyond the world of experiences (eg. Plato's theory of forms)

while Descriptive metaphysics tries to explain reality on the basis of sense-experience (Aristotle)

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Revisionary	Descriptive
1) <u>extra-worldly</u>	1) within <u>this world</u>
2) <u>Non-verificationist hypothesis</u>	2) <u>can be verified empirically</u>
3) <u>speculative in nature</u>	3) <u>Description of what is seen</u>
4) <u>creates new structures of reality</u>	4) <u>Rely on explaining existing structures</u>



But According to Strawson's

metaphysics substance should be -

- 1.) within space and time
- 2.) Empirically verifiable
- 3.) Identifiable and re-identifiable
- 4.) Quality of touchability

He argues, to analyze reality we must analyze various predicates -

1.) M predicate - physical characteristics  
(eg) height, weight etc.

2.) P Predicate - Psychological characteristics  
(eg) Pain, desire etc.

by analyzing these only we can reach basic unanalyzable fundamental unit of reality.

Criticism - How can unanalyzable reality have P and M predicates  
No difference between man and animals

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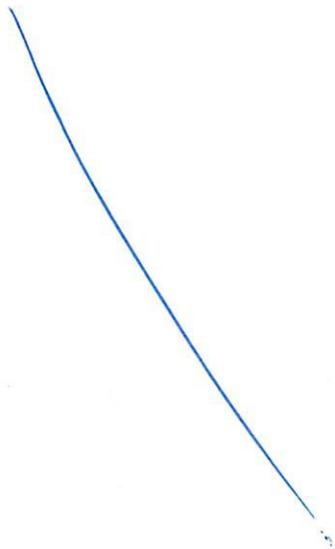
2(a) "Aristotle's theory of matter and form is a kind of compromise, and like most compromises, it fails to be wholly satisfactory." Examine. (20 Marks)

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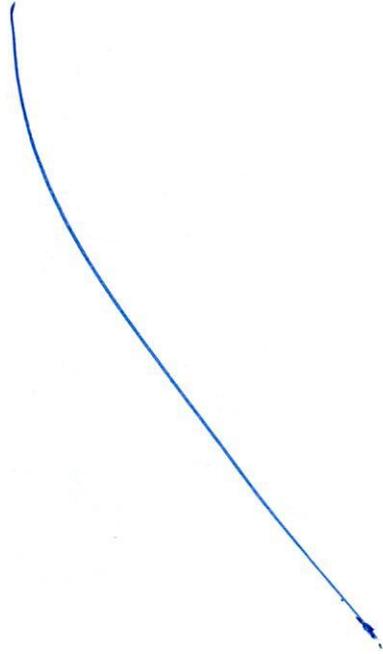
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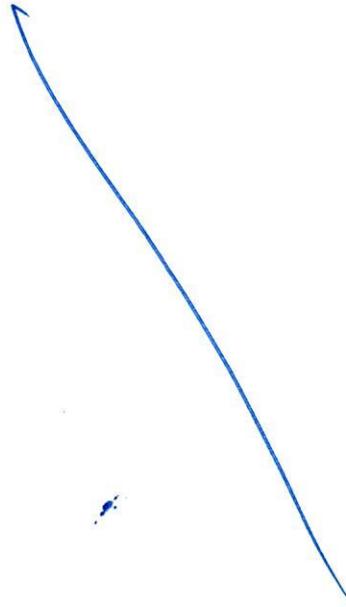


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2(b) "There is life in Mars"- Is it verifiable according to Logical positivists? What will be their position if the proposition was like - "There is an undetectable soul in Mars"?

(15 Marks)

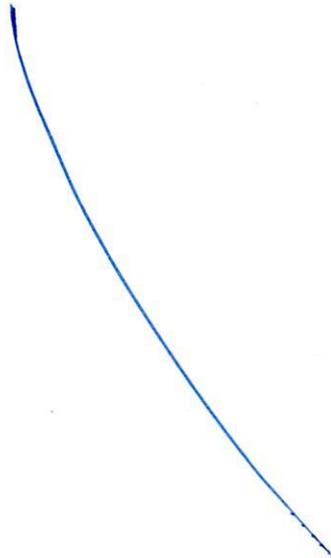


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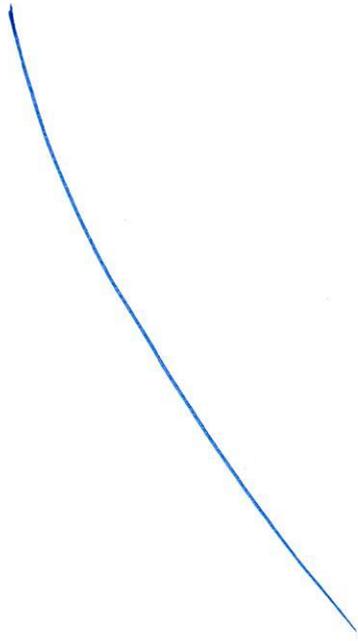


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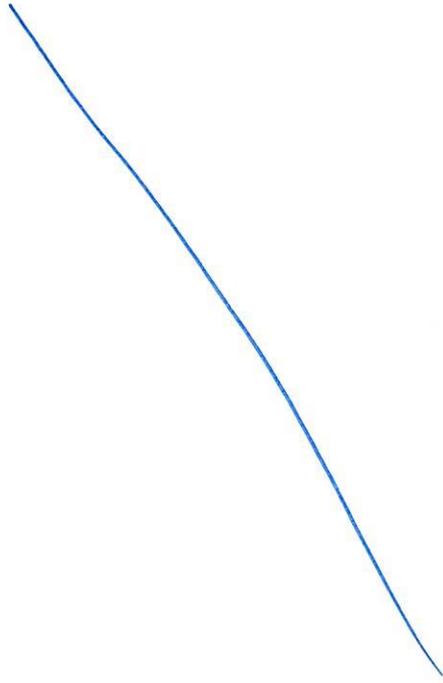
2(c) Critically examine Hume's view that self is nothing but a bundle of perceptions.  
(15 Marks)

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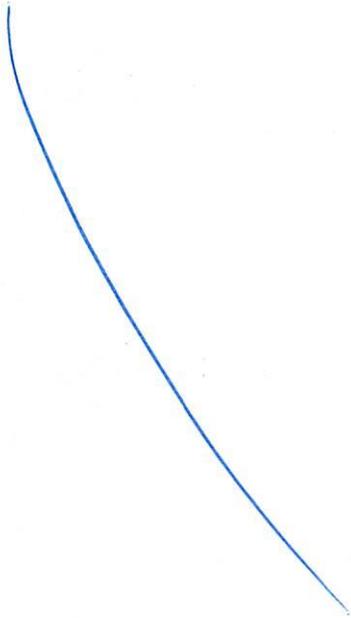


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3(a) How does Kant establish the possibility of Synthetic a priori judgements? Also discuss, whether he does establish the possibility of making such judgements in theology. (20 Marks)

Kant was awakened from his slumber due to Hume's skeptical theory of knowledge wherein he denied knowledge proper to which Kant gave possibility of Synthetic A priori Judgement.

## Possibility of Synthetic A priori Judgement

### Types of statements

- 1.) Analytic - Subject is already contained in predicate (eg) All bodies are extended
- 2.) Synthetic - Subject not contained and needs empirical verification (eg) Rose is Red
- 3.) A priori - One proved, Do not need sense-experience verification (eg)  $2+2=4$
- 4.) A posteriori - Needs sense-experience validation (eg) Table is brown



Kant gave Synthetic Apriori judgment to provide knowledge proper with

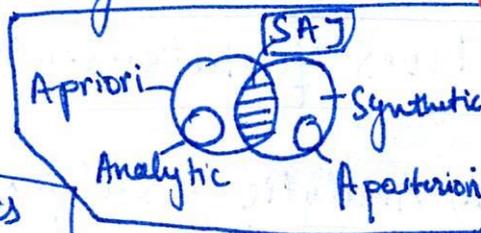
Characteristics of  $\left\{ \begin{array}{l} \text{Universal} \\ \text{Necessary} \end{array} \right\}$  Apriori  
New Synthetic

## Synthetic Apriori in Maths

(eg)  $2+2=4$

Synthetic - because 4 is not contained in  $2+2$  already.

Apriori - because it is beyond need of sense verification



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## Synthetic Apriori in Physics

(eg) Every effect has a cause

Synthetic as he agrees with Hume that causal necessity is psychological

Apriori as cause-effect relation is inevitable do not need sense proof as category



Kant also gave us concept of space and Time and made them Apriori Percepts to ensure possibility of Synthetic Apriori judgment while refuting Leibniz's subjective and dependent claim and Newton's claim of space and time being external objects.

He argued space and time are categories for knowledge proper on Transcendental Analytic level and are entrenched in human constitution  $\Rightarrow$  established Synthetic Apriori

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## Possibility of Synthetic Apriori in Theology

- 1.) Kant denied possibilities of any such judgment at level of Transcendental Dialectic or Theology.
- 2.) Kant argued that they function only in world of Phenomena not Noumena, where Theological Subjects like God lies



2) Kant argued that Theology is beyond  
Pure Reason talking about which  
creates Transcendental illusions

(24) Paralogism - for Soul  
Antinomies - for God

## Criticism

- 1.) Quine denied difference between synthetic and analytic statements
- 2.) Space and Time are his own postulation  
to secure Synthetic Apriori
- 3.) Not verifiable claim of logical positivism
- 4.) Accepted god after denying ST  
possibility on moral grounds

Thus Kant tries to establish Synthetic  
Apriori Judgements to reconcile  
Rationalists and Empiricists.

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3(b) Examine Hegel's metaphorical comment on Spinoza's Substance which says that it is like "The night in which all cows are black" (15 Marks)

Hegel was deeply inspired by Spinoza and called him as father of Dialectic but criticised his substance for being static and diluting evolution.

Spinoza in his Theory of Substance argued that there is only one, eternal reality which is indivisible and unchanging which cannot be talked about as "Every determination is Negation".

Spinoza argued that all animate and inanimate are parts of this substance and have no independent existence. He further gave Divine determination to explain working of world which diluted free will of worldly beings which he reconciled with "Intellectual love of god".

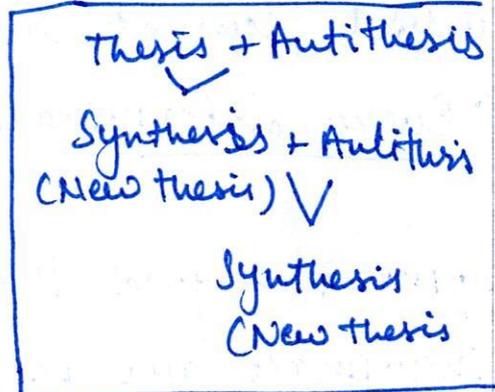
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Hegel on the other hand gave his Dialectic Evolution wherein he accepts Monism in form of Absolute Idea which is unchanging and permanent but also accommodated for change.

1) Hegel argued world is dynamic and evolutionary towards Absolute Idea

2) He argued that Antithesis serve as contradiction to Thesis which become into Synthesis = New thesis



3) Though Harmony is preserved but ideas evolve unlike Spinoza's static substance

4) He calls contradiction as life and blood of Dialectic

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His claim of black rights where all are equally black stems from Spinoza's notion of compromising individuality over collectivism as Hegel argued that individual beings are real and in process of evolution.

## Criticism

- 1) Many refutes Dialectic based on ideas and establishes matter as base.
- 2) Absolute Idea of Hegel is unverifiable.
- 3) Dialectic method itself cannot be verified using Logical positivists principles.
- 4) Culminated into Extreme Nationalist regimes like Nazism.
- 5) Himself gave Absolute same characteristics as Spinoza's Substance.

Thus Hegel tries to preserve individuality of beings against Spinoza's all permeating Substance.



3(c) "The boundary between analytic and synthetic statements is, in general, a mirage."  
Examine this view of W.V.O Quine. (15 Marks)

Quine in his theory mentioned about Two Dogmas of Rationalism and wanted to clear them to establish non-erroneous philosophy.

## Two Dogmas

1) Difference between synthetic and analytic statements.

2) Reductionism wherein every object is considered to be reducible to ideas.

Quine rejected both claims of earlier philosophers like Kant, Ayer and other linguistics with following arguments -

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He argued that difference of Analytic and Synthetic is not in nature but factuality -

Conventionally -

1.) Analytic - Subject in predicate

⇒ ~~is~~ factual knowledge

(eg) All bodies are extended.

2.) Synthetic - needs verification

Quine held that difference lies in Quantity not Quality

Synthetic = more linguistic content  
less factual content

Analytic = more factual content  
less linguistic content

He further gave arguments of Synonymity and explained with

(eg) All bachelors are unmarried males

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He also gave distinctions between  
Denotation and Connotation.

(eg) Venus as morning and evening star

## Criticism

- 1) (Strawson) argued that difference is important for daily life
- 2) Analogy of key in neighbourhood understands Russell's philosophy wherein two statements can be differentiated
- 3) His arguments of synonymity was itself contradictory

Thus Quine tried to bridge the gap between both but later linguists preserved it for practical purpose.

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4 (a) Discuss Sartre's philosophy in the light of Being and Nothingness. (20 Marks)

Sartre was hardcore Existentialist philosopher who believed that -  
" Existence precedes Essence " against earlier notion of Descartes which limits human choice.

## Sartre philosophy

- 1) Sartre begin with differentiating between beings  $\left\{ \begin{array}{l} \text{Being-in-itself} \\ \text{Being-for-itself} \end{array} \right.$
- 2) He argued that man tries to evade his responsibilities and tries to be being-in-itself i.e. complete and non-changing
- 3) In reality there is no escape from responsibilities and authentic living is only way to escape Nothingness

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- 4.) He talked about factories of life that poses limitations on being like  $\left\{ \begin{array}{l} \text{Birth, Death} \\ \text{Socio-economic background} \end{array} \right.$
- 5.) These limitations can result into Despair and Nothingness wherein man feels like he is thrown in ocean without help.
- 6.) He argued that man is condemned to be free meaning there is no escape from freedom and resulting responsibilities
- 7.) When person realises this he tries to manage his choices resulting into Anguish as he feels in doing so.

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2.) Due to this Anguish he develops the notion of nothingness i.e. capability of Being-for-itself to make free choice

Nothingness  $\left\{ \begin{array}{l} \text{good faith} \rightarrow \text{Authentic} \\ \text{Living} \rightarrow \text{Happiness} \\ \text{Bad faith} \rightarrow \text{Inauthentic} \\ \text{Living} \rightarrow \text{Despair} \end{array} \right.$

3.) Human has choice to choose between good and bad faith.

20) when woman is harassed and chooses to remain silent  $\rightarrow$  she turns into - Being-for-itself

10.) Unlike those who do not try to blame god for our mistake and try to be accountable takes step out of Inauthentic being.

11.) Sartre argues often Gaze of people affect free choice of humans and results in other-concerning Actions

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It is when one stops caaring about others and gets awareness of Mortality as argued by Hierdegger he steps out of his unconscious of inauthentic living and tries to accept flaws of decisions.

This acceptance and continuous free choice is what Sartre calls as aim of life as he famously said "man is not what he is, but what he is not".

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As for the initial part of the text



4(b) "Leibniz's monadology is a sincere attempt to establish a bridge between "mind and matter" as well as "mechanism and teleology" Elucidate. (15 Marks)

Leibniz gave his monadology in a Pluralistic framework to criticize the Dualistic problem of Descartes and Monism of Spinoza.

## Leibniz's Monadology

- 1) World is made up of many Monads
- 2) Each monad is eternal, real, substance. (spiritual energy)
- 3) Monads are fundamental units of existence and cannot be further divided
- 4) Identity of Indiscernibles makes them individually different and qualitatively alike.
- 5) Each monad is Macrocosm in i.e. have knowledge of all other monads Microcosm

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6.) Monads are arranged in hierarchy according to levels of consciousness and at apex is God i.e. Supreme Power

Bridging gap between  $\leftarrow$  Mind  
Matter

Leibnitz discarded Descartes's Dualism as he argued Matter is not possible -

- 1.) Matter is unconscious cannot change
- 2.) Extended matter = divisible and substance cannot be divided.
- 3.) Further he expanded scope of Mind to include unconscious states
- 4.) He argued both mind-matter are made up of monads
- 5.) May seem like Causal relation but monads do not interact

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## Bridging gap between Mechanism & Teleology

- 1) Mechanism = unconscious evolution as argued by science and Cartesians of Indom.
- 2) Teleology = purposeful change. (PEH)
- 3) Leibnitz in his Pre-established harmony explained "Every monad is charged with past and linked with future"
- 4) God's plan coincides with monad's and harmony is achieved.
- 5) Monads are windowless but interact through PEH which may seem like cause-effect but it is not

Criticism { Tributes human free will (Sartre)  
PEH is unscientific and vague  
(Hegel) criticized many substances  
as there can be only one substance  
or it will limit others

Thus Leibnitz tried to resolve Dualism with Pluralism

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4(c) Critically examine the idea of Logical Constructions in Russell's philosophy.

(15 Marks)

Russell was linguistic positivist who believed that "language mirrors the world" and explained only those propositions must be allowed in language to create Ideal language.

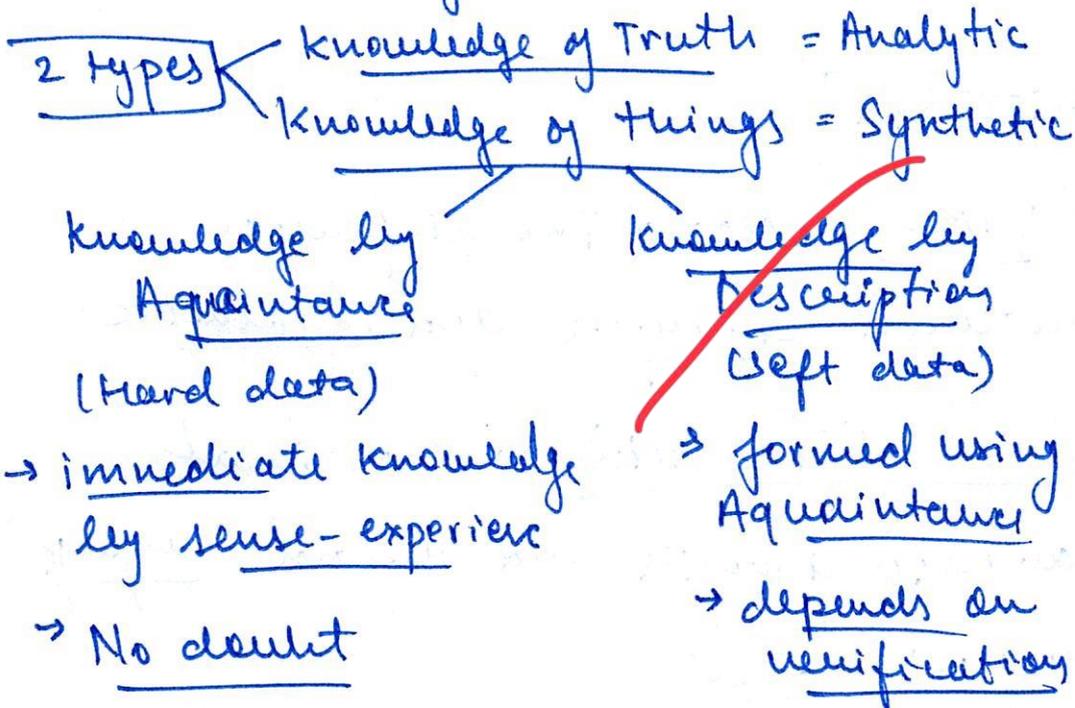
## Logical construction of Russell

- 1.) Russell argued that there are no objects only Ideas and Mind exist.
- 2.) All objects in world are nothing but correspondance of Atomic facts and linguistic Atoms.
- 3.) In his logical construction he divided ideas and knowledge to explain formation of world.

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4.) logical construction means to make use of immediately available to form other knowledge



5.) Knowledge by Aquaintance constructs into descriptions ultimately forming knowledge of world.

Reality of world

where earlier notions like Berkeley Plume rejected material objects,

Russell said Reality is Neutral

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objects  $\left\{ \begin{array}{l} \text{neither conscious} \\ \text{nor unconscious} \end{array} \right.$  but  
logical construction / of ideas

## Criticism

- 1) Quine rejected the difference between Analytic and Synthetic
- 2) Later Wittgenstein called ideal language a myth and refuted "language mirrors world"
- 3) logical construction fails Ayers verification principle.
- 4) Hegel argued for reality of world and ideas in Dialectics
- 5) Strawson argued that meaningless and false are different.

Thus Russell's attempt to create ideal language got blew of Wittgenstein's ideas

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5(a) "Carvakas' theory of reality is a natural outcome of their epistemology" Examine. (10 Marks)

Carvaka was firm believer of 'Pratyaksh eka-pramany' and rejected all ~~pramanas~~ but perception which led to his metaphysical denial of god, soul etc. transcendental entities.

## Carvaka's Epistemology

- 1) Accepted perception as ~~only valid~~ proof.
- 2) Rejected Inference as Vyapti i.e. universal, concomitant relation cannot be established.
- 3) Rejected Verbal testimony as it is based on inference and confusing self interested.

Carvaka's  
critic of  
Vyapti

- 1) Innit generalization
- 2) Rejected causal necessity like Hume
- 3) argued ~~no~~ necessity and universal as we cannot encompass all instances



## Theory of Reality → Natural outcome

1) Reality is plural and made up of 4 atoms (not Akasa as no perception)

2) Same Svabhavavady making unity together as inherent nature of atoms thereby rejecting god as efficient cause

3) Yadruchavady or mechanical theory refutes purpose or teleology of god's deed

4) Dhatumavady and Bhut chaitanyavady explains soul and body as one and consciousness as accidental quality of soul

### ② Bettle leaf example

- criticism
- 1) Pessimistic world view
  - 2) May create anger, immorality
  - 3) Niyay accepted Akasa as substratum of sound

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5(b) What is the path to liberation in Jainism?

(10 Marks)

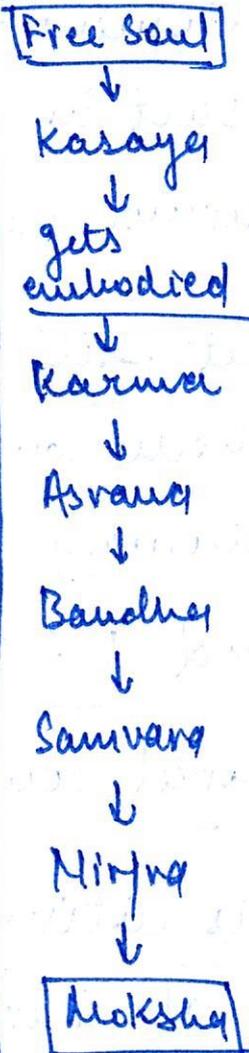
Jainism believes that soul is eternally free by nature and possessed infinite qualities - Anantchatushtaye but it is when it comes in contact of Karmic particles → bondage starts.

Jainism explains bondage as result of Kasayas (Krodh, Maan, Meh) which oils the body (Lobh) and lets Karmic particles attach causing embodiment.

Karmas like

- Darshanavaraniya, Gyanavaraniya
- Vedhiya, Mohiniya
- Antraya, Naam, Aaya, Gotra

causes pain and pleasures causing cycle of birth and rebirth.



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## Path to liberation

The path to liberation is ~~stopping~~ influx (Ashra) of karmic particles and reducing Bandha using penance and following Tri Ratnas

Following these Right Knowledge Right Faith Right Conduct result in Nirjara or shedding of karmic particles refining soul.

But still karmic particles remain which can be removed by following Panch Mahavrat and (Ahimsa) and (5 Ishanas) (Gupti) to ensure moral conduct.

This ultimately results in removal of all karmas and attainment of Anant chatushya ← ∞ Power  
∞ Bliss  
∞ Knowledge

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5(c) Critically examine Samkhya theory of causation.

(10 Marks)

Samkhya's theory of causation called Prakriti Parinamavada argues for real modification opposed to Vivartavada (apparent) of Shankaracharya.

Samkhya accepted Satkaryavada wherein cause and effect held relation of identity-in-essence.

Samkhya explains causation through coming together of Purusha (conscious, eternal, Nityamukta) and Prakriti (unconscious, material cause, 3 gunas, independent).

Both come in proximity which disturbs equilibrium of Prakriti and results in Gunashobha → creation of world.

Samkhya further explain purpose of  
Prakriti = Darshanartham and  
Purusha = Kevalyartham



## Critical examination

- 1) Shankaracharya argues that Parinamavada contradicts Satkaryavada.
- 2) The contact of Prakriti and Purusha explained as Samyogavada = Symbiosis makes world unreal/illusory.
- 3) Why Udaseen Purush came in contact of Prakriti
- 4) Unconscious Prakriti cannot be the cause of conscious world.
- 5) Negative liberation was criticised by vedantins as dehish and pessimistic.
- 6) Buddhist Kshanikavada and Apahana opposes Satkaryavada.

Thus Sankhya's gaps were filled by Yoga by introducing god.



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5(d) In the context of metaphysics of Advaita Vedānta, distinguish between the concepts of *Svarupa lakshana* and *Tathastha lakshana* (10 Marks)

Advait Vedanta holds Brahman as eternal, all pervading, ultimate substance and all worldly objects and beings as manifestation of Brahman through Maya.

Svarupa lakshana or internal nature of Brahman is explained as -

1) "Sat-chitta-Ananda" meaning the state of eternal bliss

2) Shankar argues that Brahman is indescribable similar to Spinoza's only 'Neti-Neti' can be used.

3) Brahman remains unaffected by worldly affairs of Maya just as magician remains unaffected by tricks.

4) Knowing Brahman = Being Brahman.

ii. Aham Brahmasmi (Sitona)



## Tathastu Lakshana

"Brahman satya jagat mithya, Brahmanu jagat narpara"

- 1.) Shankar explains worldly objects through Mayavada and Adhyasa
- 2.) Brahman gets covered (Avarana) by Maya and projects (Vikshepa) as world
- 3.) He creates distinction to explain change and permanence.
  - ↳ Parmarthik sat
  - ↳ Vyavharik sat
- 4.) Brahman at Parmarthik level is one but manyness is seen at Vyavharik level  
eg. chhaya, beings
- 5.) But all are ultimately part of Brahman  
i.e. Tat Tvam asi

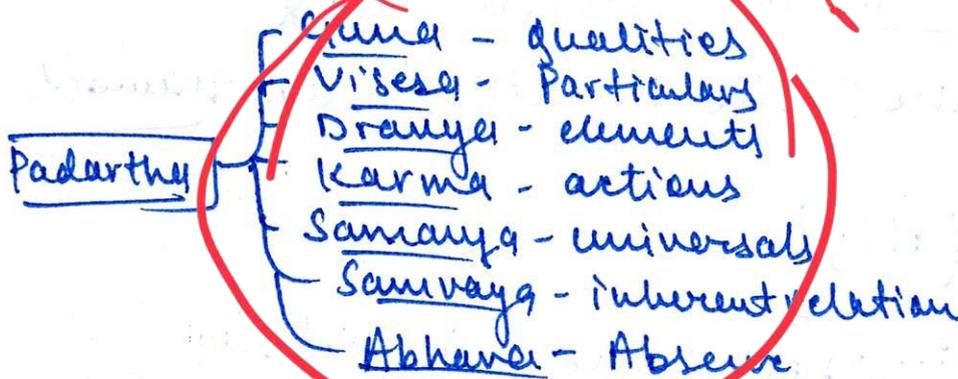
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It is with Inanamanga and differential knowledge one can eliminate distinction between self and supreme.



5(e) "The cow is *not* horse" ii) Skyflower does *not* exist. How do the Vaisesikas distinguish between the meaning of these two propositions? (10 Marks)

Vaisesika in their theory gave concept of Padarth and divided all the knowable and nameable into 7 padarth



i) The cow is not horse

This can be explained using category of Visesa and Samanya

Cow = universally associated with cowness and not horseness distinguishes between classes and creates identical groups for particulars.

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ii) Skyflower do not exist  
can be understood as Abhava  
as Skyflower is Absolute  
non-existent entity and  
cannot be perceived but namely

shortfalls

- 1) Universals were rejected by Carvaka as there nyapti cannot be established.
- 2) Abhava was rejected by Prabhakara as he argues there is no perception other than perceptives.
- 3) The difference between universals and particulars was logically refuted in west by (Aristotle).
- 4) Samvaya and Sanyaya criticised

Thus Padarthy can explain difference between both statements

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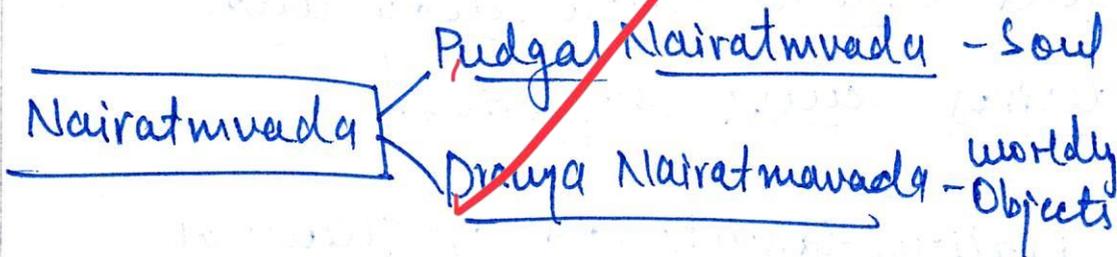


6(a) Is the Buddhist notion of *Nairatnavada* consistent with their soteriology?

(20 Marks)

Buddhist notion of Nairatnavada holds direct connection with their theory of Kshamikvada where they argue world is momentary and nothing is permanent.

Kshamikvada when applied to theory of soul results in Nairatnavada or Anatta or No soul theory.



~~Pudgal~~ Buddhist soteriology argues for liberation wherein one ceases to exist just like flame of lamp.

Buddhist argued that sufferings are real and can be removed through right knowledge of Pratityasamutpada.

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## Nairatmanada's consistency with Soteriology

- 1) Pudgal Nairatmanada was explained through Sanghatnada wherein soul was called momentary and lessly made of 5 Skandhas ← Samskara, Samjana, Vipkama, Rupa
- 2) When one is in bondage his soul attaches with lessly and desires cause suffering.
- 3) Pratitya-samutpada or Theory of dependent origin explains that soul is not transmigrating rather Samskara of past are cause of Rebirth
- 4) Buddhist soul resembles the Bundle theory of Hume

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wherein soul is argued as continuously changing influx of past samskara which may seem permanent but are Anitya and kshanic.

5.) Buddhist soteriology argues that it is when one stops influx of samskara the soul ceases to change → resulting into liberation

6.) Attachment with impermanent soul is cause of suffering which causes pain in this world.

7.) By following Ashtangik Marga and realising nature of Pratitya samutpada one can attain liberation.

*Buddhist*

## Inconsistencies and Criticism

1.) Shankaracharya argues that there is permanence in form of Brahman.



- 2.) Nairatmanata cannot explain memory, recognition and knowledge.
- 3.) Impermanence of soul is rejected by Jaina as soul is eternal for them.
- 4.) Kshenikvadg was later contradicted by Mahayan schools who argued for permanent soul.
- 5.) Shunyavady tried to establish permanence of Pratitya-samutpady against anur kshenikvadg.
- 6.) Why did Buddhy not explain cause of samskary
- 7.) Samskary feels like backdoor entry of permanent soul

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Thus Buddhist Anattq tried to explain liberation and impermanence of this world



6(b) Make a comparative study of theism in the Nyaya and the Yoga systems. (15 Marks)

Nyaya and Yoga both accepted god but their theism holds wide gulf as Yoga's god is for practical purpose whereas Nyaya's all powerful creator god is theoretical in Nature

Nyaya's theism : God

- 1.) Accepted god as creator, preserver, Destroyer of the world (Karyat)
- 2.) God keeps balance of merits and demerits through (Adrastat)
- 3.) God considered as author of Vedas and one who provides meaning to words
- 4.) God is efficient as well as only uncaused cause of world (Yojanat)
- 5.) God as unmoved mover

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## Yoga's god

- 1) Practical purpose - to explain the proximity of Purusha and Prakriti which Sankhya fails to (sentence)
- 2) God as "law of continuity" i.e. highest limit of knowledge and other good attributes
- 3) Not the creator or cause of the world → secondary role.
- 4) Oversees Adrista but cannot overwrite or change law of Karma as it is automatic
- 5) Not the source of Vedas as they are eternal.
- 6) Helps Yogis to achieve perfection in Yoga by removing obstacles.

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## Inconsistencies and criticism

- 1) While Nyaya argues all-powerful god, Yoga's god is criticised to be secondary without actual omnipotence.
- 2) Nyaya holds god as efficient cause but Yoga accept Purush and Prakriti as the cause of world.
- 3) Yoga's god put limitation on independence of Purush and Prakriti.
- 4) Nyaya's god cannot explain Problem of evil whereas Yoga's god is free from evil as he is not creator.

Thus both Nyaya and Yoga accepted god to fill in gaps of vaisheshika and Sankhya.

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6(c) "The universe is the sport and play (Lila) of the divine Consciousness, a spontaneous self-manifestation in the eternal joy of its own being." Discuss this view of Sri Aurobindo. (15 Marks)

Sri Aurobindo explained world through continuous cycle of Involution and Evolution resulting into wholesome upgradation of Humankind into Gnostic beings

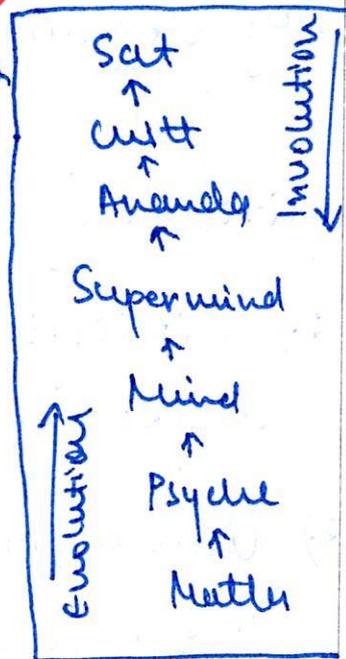
Universe is sport (Lila) of divine consciousness refers to continuity of process wherein he argues that aim of being is not individual liberation but upliftment through widening - extension of scope  
heightening - movement to upper level  
Integration - merging with higher levels

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Aurobindo argues that there is no black and white of evolution but shades of grey when one tries to evolve and improve continuously

Spontaneous self-manifestation refers to nature and continuity of cycle which must not be seen as one time process but continuous



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He further gives his own

Integral Yoga by combining -

Rajayoga + Karmayoga + Bhaktiyoga = Integral Yoga

1) Psychicisation - realise our Internal being

2) Spiritualisation - enlightenment

3) Supermentalisation - "Sat-chitt-Ananda"



Eternal joy refers to attainment of higher level of psyche and state of "Sat-chitt-Ananda" as regard by Vedanta as state of pure-eternal Bliss

## Criticism

- 1) Scientific evolution of Darwin rejected Aurobindo's teleology.
- 2) Unscientific, vague and imaginative integral yoga.
- 3) Predominance of Mysticism
- 4) Emotional rather than practical

Thus Sri Aurobindo despite of criticism reached for wholesome liberation against conventional individual liberation

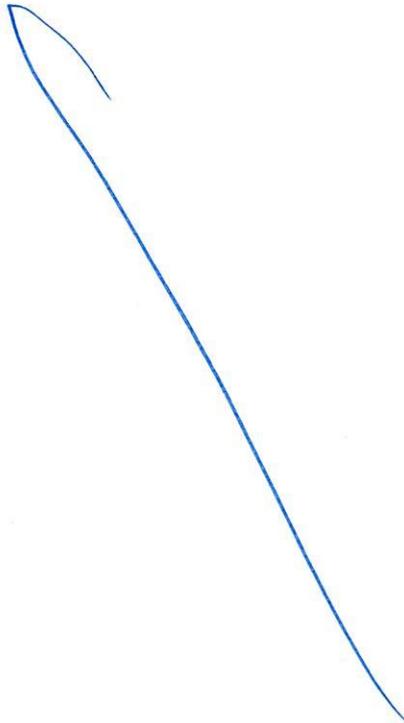
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# ENLITE IAS

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7(a) Critically examine the nature of relation between Brahman and Jagat in the context of *Visistadvaita* (20 Marks)



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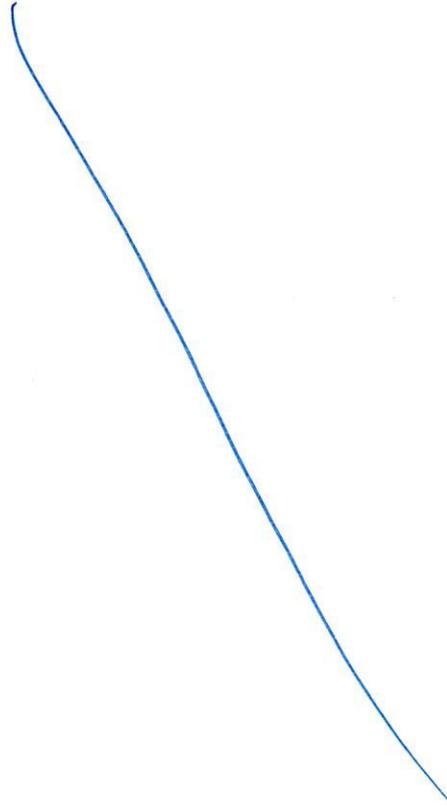


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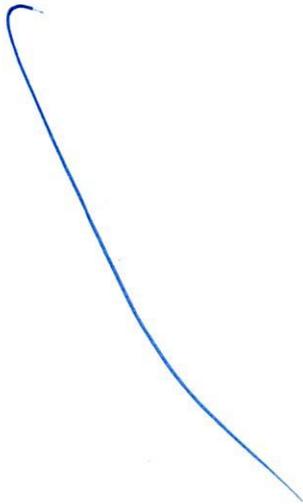


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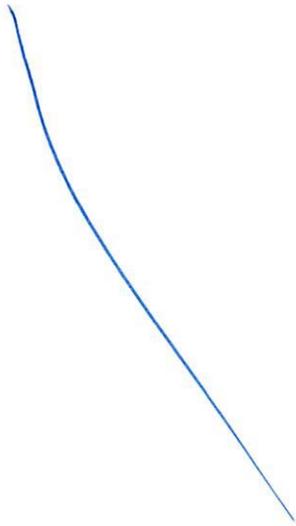
7(b) What are the the logical fallacies associated with the Jaina theory of *Anekantavada* ?  
(15 Marks)

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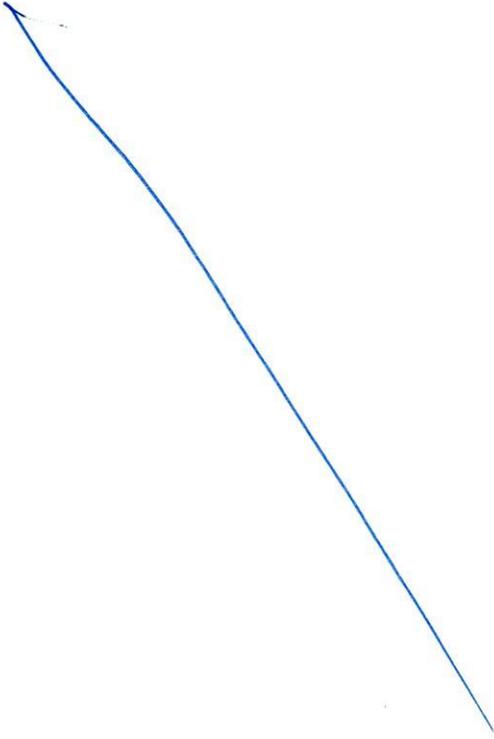


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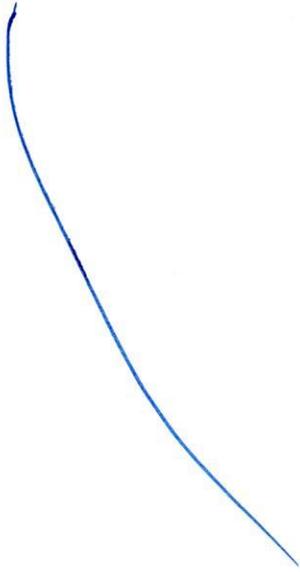
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7(c) Analyse about the nature of philosophical transition from Purva Mimamsa to Uttara Mimamsa (15 Marks)

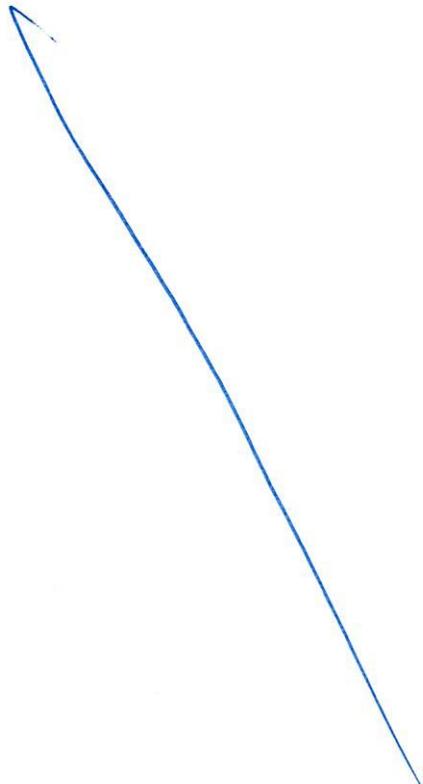


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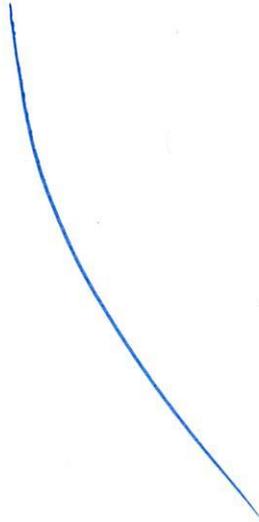


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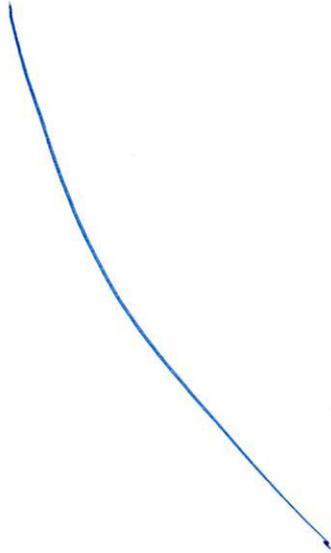
8(a) Examine the Nyaya methods of establishing validity of *Vyaptijnana*. (20 marks)

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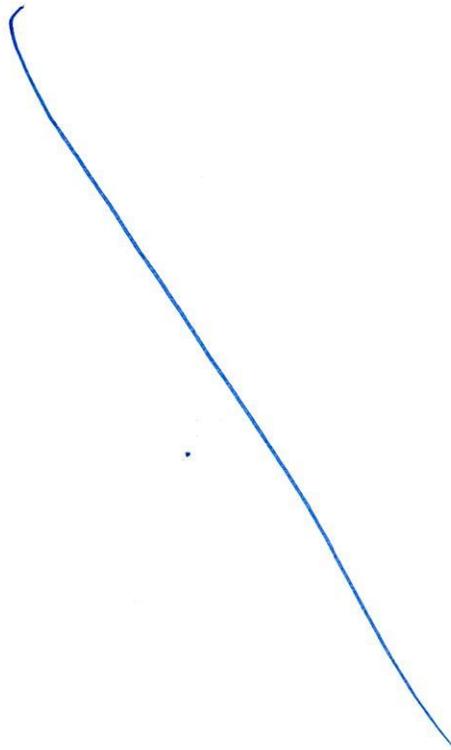


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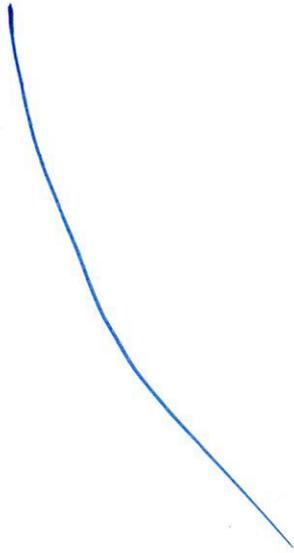


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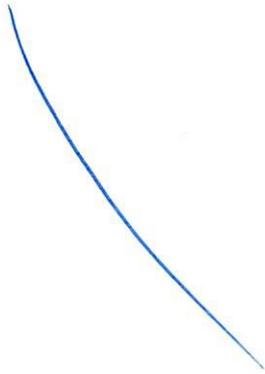
8(b) "Though the metaphysical theories of Samkhya and Madhvacharya's school of Vedanta are known as "dualistic", there are some fundamental differences between them" Examine. (15 Marks)

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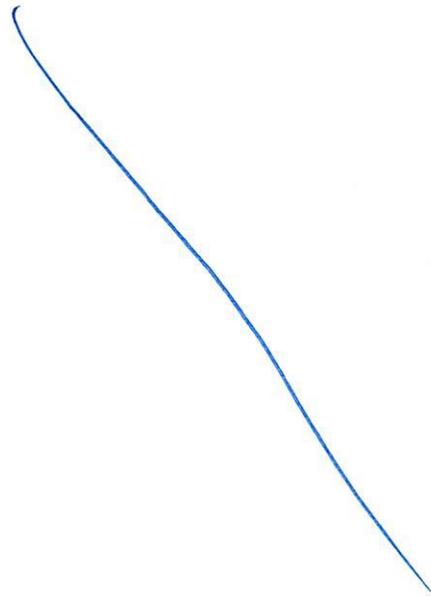


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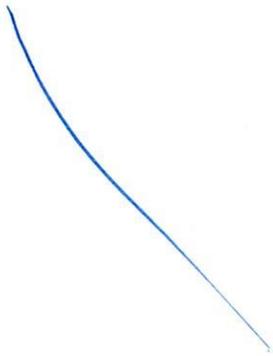


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8(c) Analyse the concept of *Cittabhumi* in Yoga philosophy.

(15 Marks)

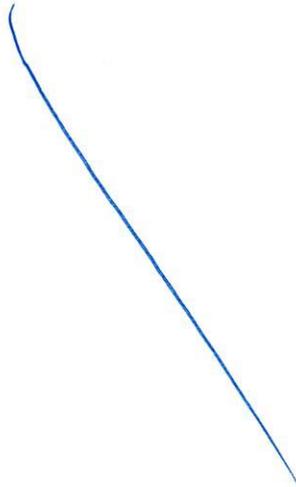


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