



ENLITE IAS

Enlightening Minds, Lightening Journeys

MAINS TEST SERIES 2025

PAPER I FULLTEST II

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)		TOTAL	

Name	CHITWAN JAIN
Subject	
Module	MTS-2025

Roll No:	
Date	Aug. 8, 2025

EXAMINER REMARKS

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I(a) Discuss the significance of analogy of cave in Platonian philosophy. (10 Marks)

Analogy of cave is used by Plato to explain difference between universal and particulars

world of Ideas and world of opinions

Plato argued that

objects of world cannot be object of knowledge in his

"Theory of forms"

Epistemologically →

1) He supported real ideas are objects of knowledge

Metaphysically → created two worlds

1) world of Ideas - Real objects of knowledge
i. ideas reside here → transcendental
② universality, eternality, truth

2) world of opinions - particular.
copies of real ideas i. changeable and perishable ② cow, tree.

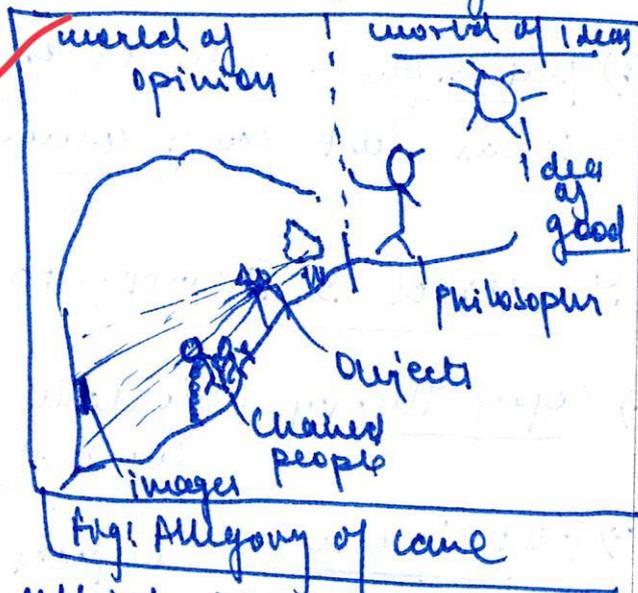


Fig: Allegory of cave

which is innate in nature

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He uses analogy to show genuine difficulty to establish relation -

- 1) Claimed people - ignorant being who think images are real (ignorance)
- 2) sun - idea of good in transcendental world
- 3) philosophers - who is experiencing world of ideas but can't convey to fellow

He used 3 theories to establish relation

- 1) copy theory - worldly objects are mere copy of ideas.
- 2) participation - objects participate in universals.
- 3) expression - objects are inherent expressions of ideas.

Aristotle's criticism

cannot explain dynamic world
- copy = world as unreal \Rightarrow But plato accepted it as real

Universals are beyond space and time how can particulars participate

This allegory of cave tries to explain dichotomy of two worlds.

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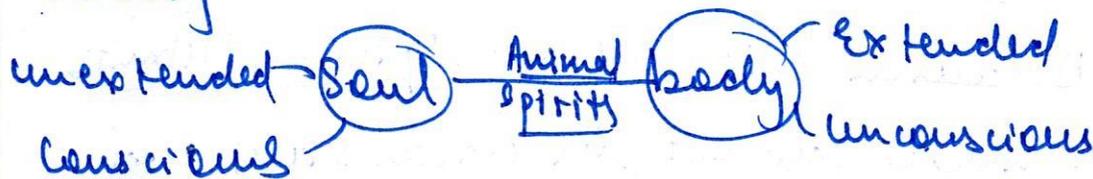
1(b) Critically discuss Descartes' Interactionism.

(10 Marks)

Descartes used his Cartesian Doubt to reach Cogito ergo sum - I think therefore I am to establish presence of soul.

But problem arised when he has to assign locus to soul to which he replied "I know I am but I donot know I am"

thereby creating a mind-body Dualism wherein pineal gland is accepted as the seat of soul from where it controls body.



He explained his theory of Interactionism using Animal spirits which act as medium for connection between soul and body.

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began analogy of Horse and rider
to explain interactionism wherein
he argued Horse = Body just as
rider = soul
rider controls actions of soul,
similarly soul controls body.

He further accepts Veracity of god to
explain determinist plan according
to which everything works and
both substances depend on
criticism

- 1.) Collier Ryle called it ghost in system
- 2.) Descartes criticised by Spinoza, Leibniz
as there cannot be unconscious and
dependent.
- 3.) why do unextended soul needs body
- 4.) Two substances will limit each other.

This interactionism of Descartes created
mind-body problem that opened pendoratory
not solvable till date.

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1(c) What are non-referring definite descriptions? What philosophical problems do they pose in the context of ideal language philosophy? (10 Marks)

Theory of Definite Description given by logical positivists tried to solve problem of non-referring definite descriptions like - "King of France is bald" which seems like meaningful propositions but fails test of verification

Problems posed

- 1.) Definite descriptions do not correspond to reality.
- 2.) Problem of non-entity as there is no King of France at present.
- 3.) Violates law of Excluded middle
- 4.) seem meaningful but do not refer to anything.

Meingong's solution

avoid any fictitious character

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like supposing king of France
but this was against principle of
Ockham's razor

Russell's solution

- 1.) classifies them as incomplete symbols
- 2.) These show meaning only when used in specific sentences not outside
(eg) +, -, ÷, x

3.) Now break them further to analyze,

"The present king of France is bald" is only meaningful if there exists any entity that is kingly French Bald since, there exist no such entity alone proposition becomes meaningless

criticism } Strawson → fact comes from reality
Russell has confused both → meaning from grammar

thus later Wittgenstein in his use-theory gave contextual explanation to such problems



1(d) Discuss the notion of intentionality in the context of Husserl's thoughts. (10 Marks)

The notion of intentionality holds central theme in Husserl's phenomenology wherein he argues that there cannot be directless consciousness as opposed to claim of Hume and Berkeley

In his phenomenology he tries to reach essence of phenomena and get primordial understanding of substances

He argues that our knowledge is affected by various presumptions ^{Naturalistic} ^{Psychological} which are not directed and must be bracketed to achieve knowledge of Pure phenomena

He argues that intentionality of consciousness is always directed towards something and distinguished between.

Noema - object of thought

Noesis - act of thinking

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Husserl argued that there cannot be objectless thinking but the object may or may not exist

eg) one can think about golden mountain

He further gave his stepwise process to achieve essence of phenomena.

1) Epoche - reducing naturalistic beliefs
eg) laws of science etc.

2) Genetic reduction

3) psychological reduction - mental states

4) Phenomenal reduction → subjective to objective state

criticism Sartre

Sartre accepted difference between being for itself and being for in itself. He accepted phenomenology but argued self/ego cannot be reduced.

Thus Husserl attempts to get knowledge of essence using ways similar to Yoga school of Indian philosophy.



1(e) Examine the arguments extended by GE Moore in the defense of common sense.

(10 Marks)

GE Moore being common sense advocate
tried to reject idealism and defend
common sense by ~~Refuting esse est percipi~~
Proving common sense

Moore never defined common sense
properly but gave two lists and
arguments of common sense

List I - I know I exist

{ I have body which has graven
there are other things

List II - Space and time are real

{ others too exist like me
Earth has existed and continues to

Arguments to defend common sense

1.) Sense Experience - we have experience
of objects around us
⊙ This table exist

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- 2.) Universal acceptance - beliefs all people accept (eg) Earth exist
- 3.) Strong connections - necessary parts of our lives (eg) I have two hands
- 4.) Strong Dreams - supports existence of objects
- 5.) Compulsive acceptance - under quenching thirst. → bound to believe
- 6.) Inconsistencies - logical pragmatic
when idealists say space and time is unreal but themselves use watch

- Criticism
- 1.) overlapping arguments
 - 2.) common sense belief can be refuted
 - 3.) did not define properly
 - 4.) (Wittgenstein) argues that common sense do not require any argument

thus Moore tries to bring common sense to philosophy to simplify it.

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2(a) Critically examine Wittgenstein's theory of meaning in the *Philosophical Investigations*.

(20 Marks)

Wittgenstein in Philosophical Investigations attempted to refute his own theory of Tractatus wherein he attempted to create an ideal language that mirrors the world.

Theory of meaning

Use theory

- 1) Wittgenstein in Use theory of meaning argues that meaning of word varies according to context.
- 2) To ascribe rigid meaning to a word is akin to trapping a bee in box which causes philosophical problems.
- 3) He gave his Language games wherein he compared language rules with rules of game.

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4) He argued just as rules differ according to game similarly use of language varies according to context

(ex) god is kind is useful for religious context and not otherwise

5) He further gave ~~Theory of~~ family resemblance to explain obvious similarities between words.

6) Just like members of family have similar traits but are not alike similarly words may seem similar but only resemble.

(ex) good teacher } good resembles
goodwill } but is not
goodnight } same

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Wittgenstein's theory of coherence was countered by correspondence philosophers like Russell, AJ Ayer, Cummins, Hill and other ideal linguists who argued that -

- 1) Only analytic and synthetic sentences are meaningful and religious propositions are neither.
- 2) Contextual meaning gives rise to confusions and inconsistencies in language.
- 3) Propositions of religion are meaningless and must not be talked about - Russell
- 4) There cannot be any verification of such propositions - Ayer

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5.) Mathematics and computer languages are totally independent from context.

6.) Quine argues that there can be uncertainty in meaning of word within same context.

He further argued by criticising such private languages using Beetle in box analogy such argued that giving fixed meaning to language restricts the scope of philosophy as mother of all sciences.

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2(b) "Existentialism is a form of humanism" Comment.

(15 Marks)

Existentialism emerged aftermath of World War II when people lost belief in both idealism and rationalism who tend to restrict humans as mere means.

Conventional philosophers like Descartes argued that "Essence precedes Existence" meaning thought of humans in mind of god led to creation thereby restricting human choice.

Existentialists like Sartre argued that "Existence precedes Essence" and that "Man is not what he is but what he is not", meaning it is when humans starts making choice for themselves they start to exist with essence.

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Existentialist philosopher Kirkegaard argued that human life typically has three phases -

- 1) Aesthetic - Romantic Hedonism, self interested actions \Rightarrow Despair
- 2) Moral - univocal morals \Rightarrow Despair

Leap of faith

3) Religious life - surrender to god

he argues that leap of faith is essential for humans to eliminate sickness into death. i.e. despair.

Sartre on the other hand called theistic notion as leap of faith and argued there are two beings

- 1) being-in-itself - no change, static (ex) Universe
- 2) being-for-itself - dynamic (ex) Human



It is when one realises his aim and reality and starts being for-itself he gets unaffected by gaze of people and walks towards subjective truth.

Heidegger also argued that one must aim to achieve his Dasein or true essence to live life fulfillingly which he gets with awareness of mortality. When he realises life is limited and he is temporal being.

Criticism } Collectivism is important for unity of society
} extra emphasis on self
} Autrocentric view.

But Existentialist argue that Objective truth of science levels all humans to equity denying their personal identity. Hence Truth must be subjective which confirms and keep Human at centre thereby showing humanist tendency.

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2(c) Discuss the role of God in Berkeley's philosophy.

(15 Marks)

Berkeley gave his dictum of "esse est percipi" i.e. To be is to be perceived wherein he argues that world is not real but only ideas are real.

He argued that nothing can exist apart from perceiving mind which brought in claim that Berkeley is Objective Idealist.

To counter this claim of being in skepticism, solipsism and objective idealism he used god in following context -

- 1) He argued that perception does not only mean his perception but
 - i) of god
 - ii) of others
 - iii) of himself

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He was also faced with problem of -

- 1) explaining external world
- 2) permanence of things

To which he argued, external world though not perceived by me or others remains in perception of god

(ex) A tree in amazon forest is true as it is in perception of god.

To explain permanence of things he gave Theory of spirits -

- 1) He divided spirits in $\left\{ \begin{array}{l} \text{Infinite} - \text{god} \\ \text{Finite} - \text{humans} \end{array} \right.$
- 2) He argued that human as finite spirit cannot perceive real objects but god does.

(ex) when we close eyes and imagine unicorn it disappears as soon as we open our eyes but Chair in room exists.

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- 3.) It is god who perceives real objects which are permanent thus aperceptibly remain in perception of god
- 4.) While finite spirits can only imagine copy of reality.

Criticisms

- 1.) Hume criticised him for half-hearted empiricism.
- 2.) Kant god is Noumenon and cannot be reasoned using pure logic or reason.
- 3.) accepting god without perception is against own premise of empiricism.
- 4.) Russell argues objects are real and neutral.

Thus Berkeley uses god to get rid of critics of Idealism and skeptics.

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3(a) Critically examine Aristotle's hylomorphic notion of substance.

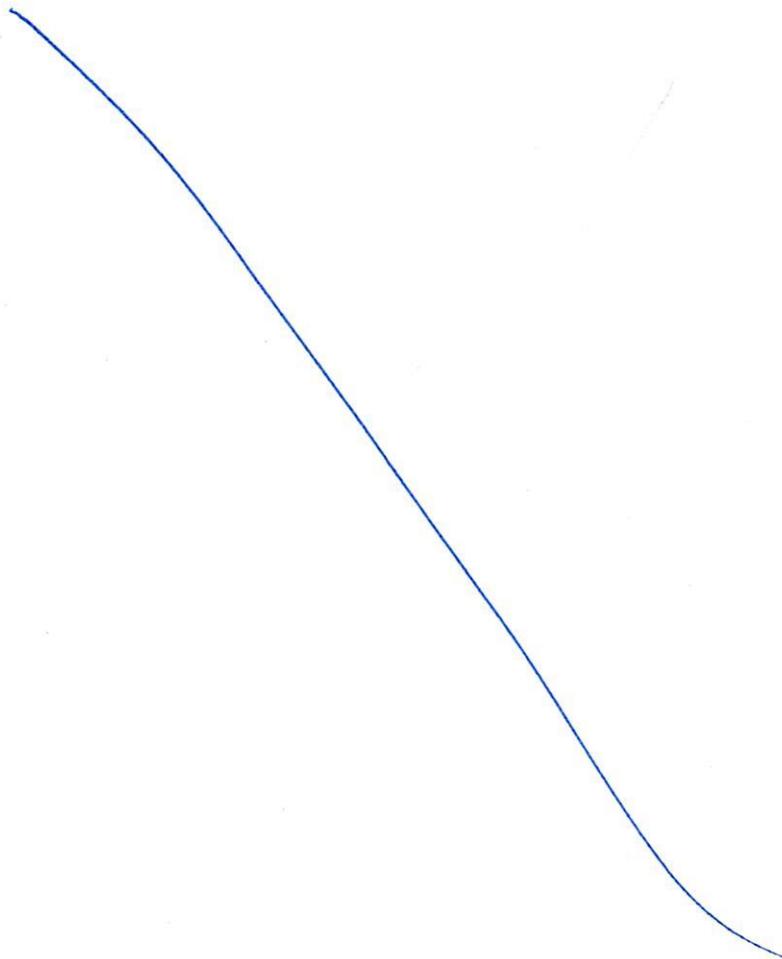
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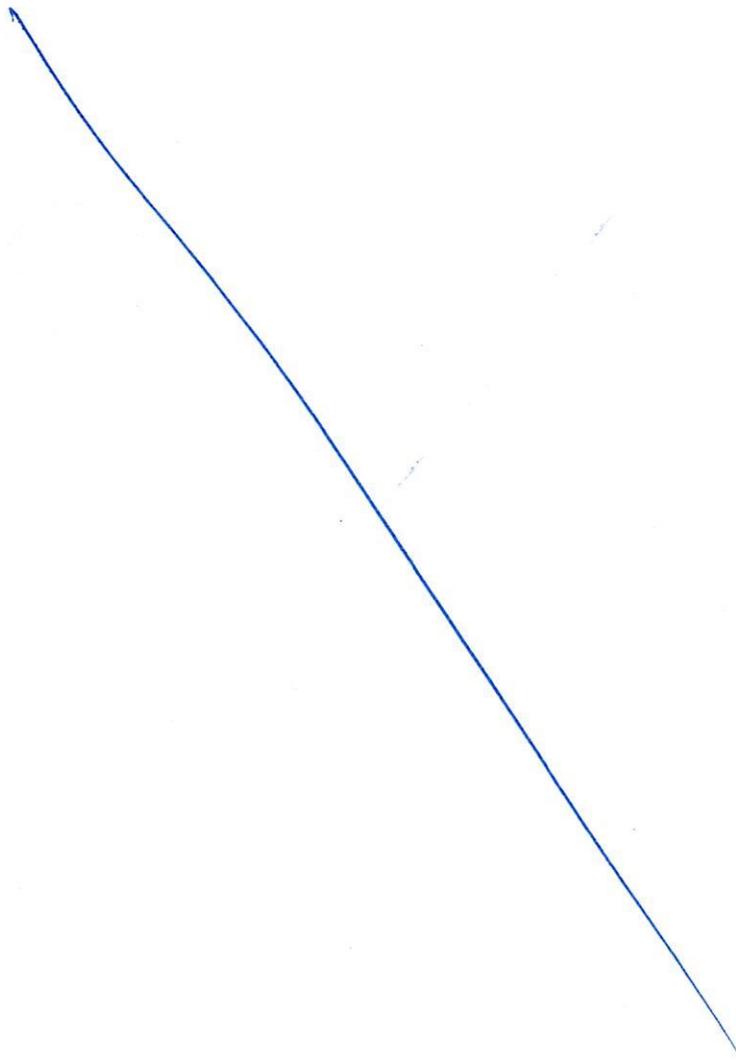


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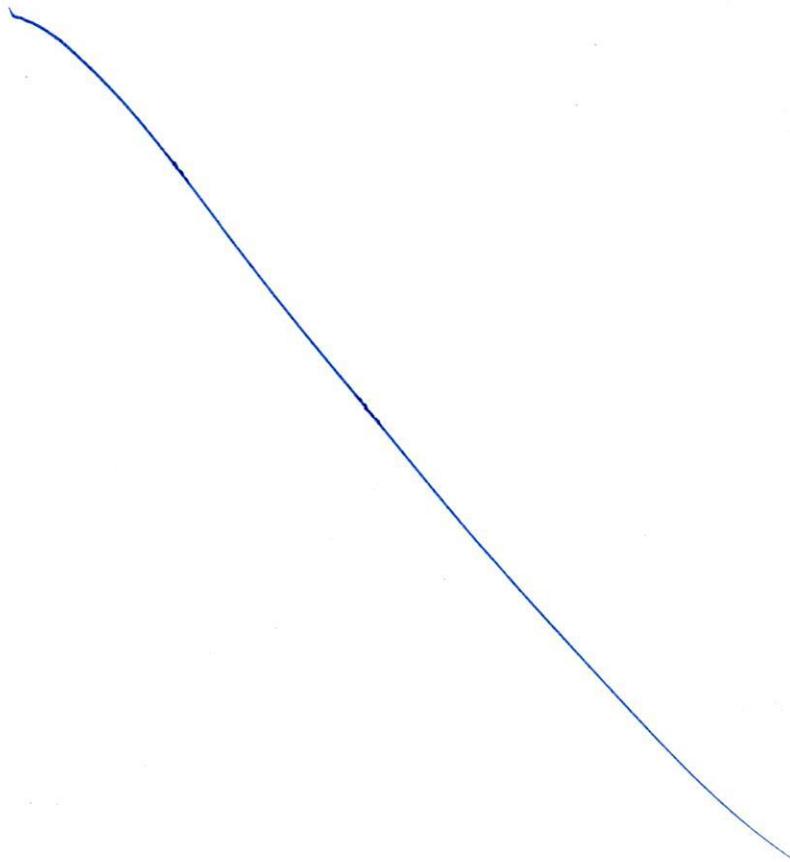


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3(b) "Real is rational; rational is real" Discuss in the context of Hegel's philosophy.

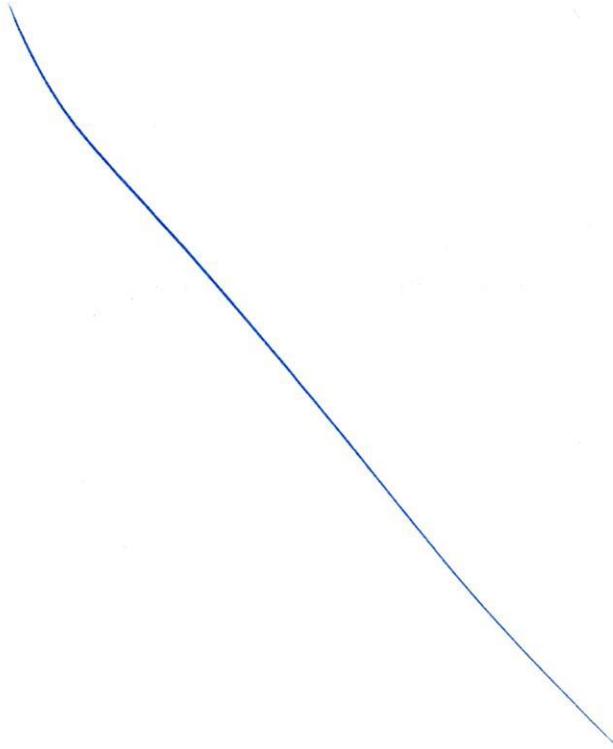
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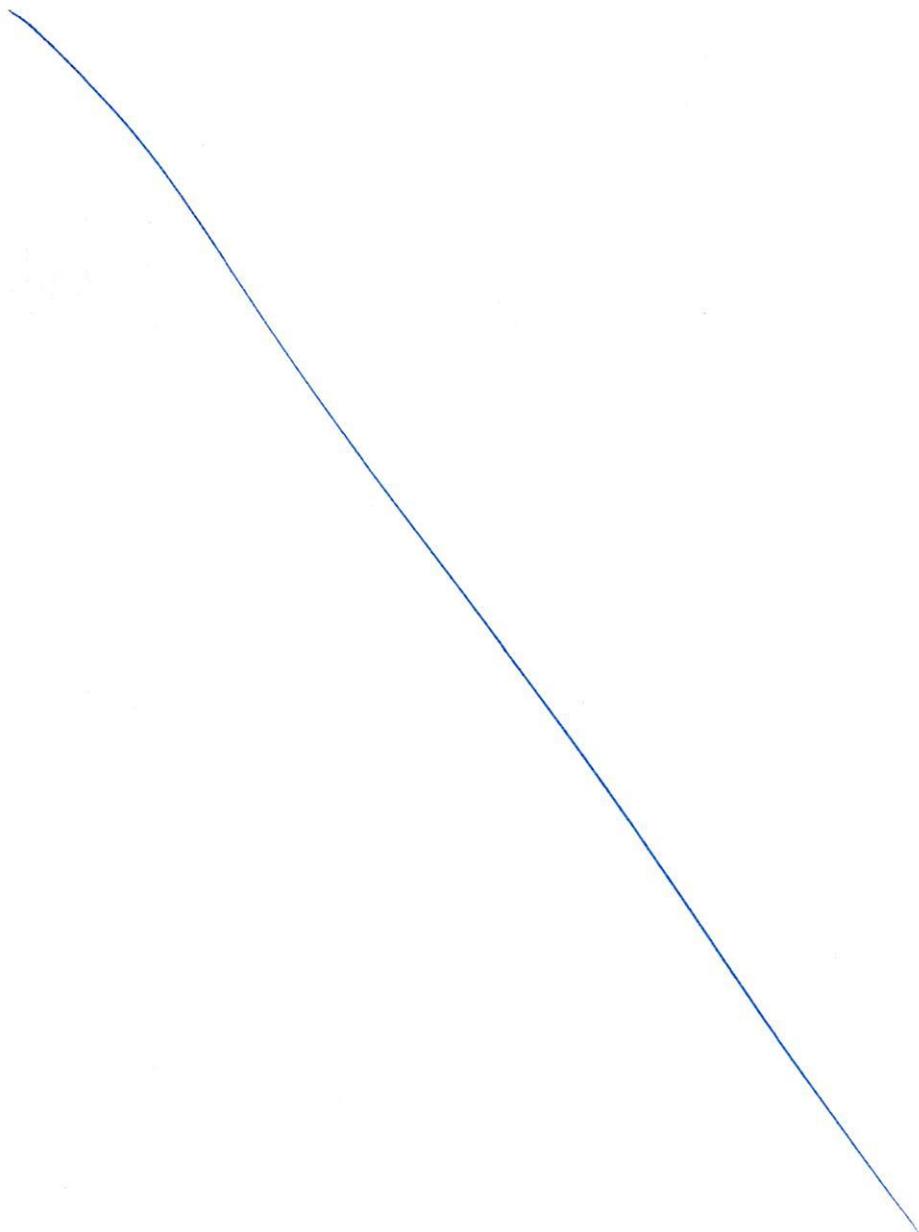


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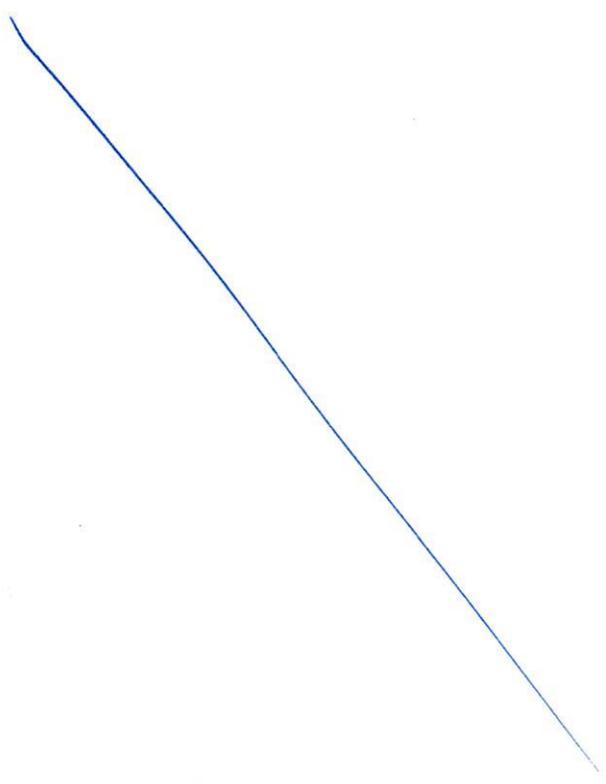


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3(c) Does “analytic-synthetic dichotomy” exist? Discuss.

(15 Marks)



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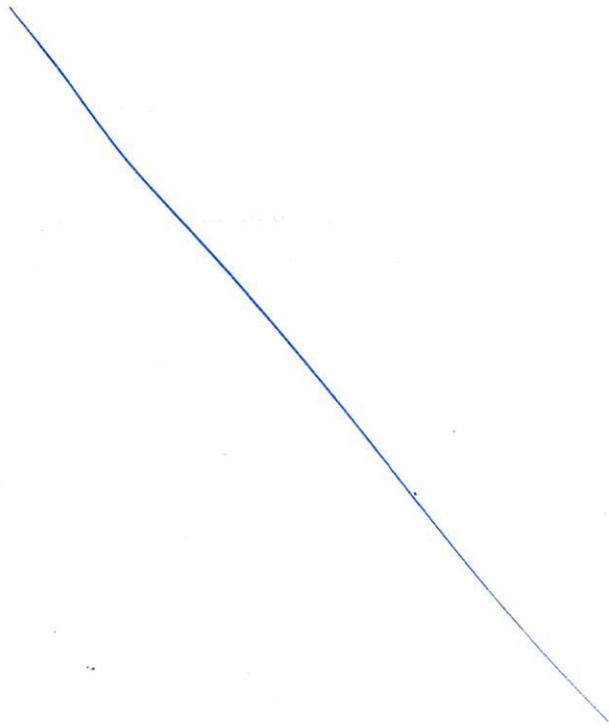
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4 (a) Analyse how does Kant synthesise the epistemological positions of empiricism and Rationalism. (20 Marks)

Prior to Kant, there was a long debate between →

- ① Rationalist - accepted reason and innate knowledge as true means.
- ② Empiricists - denied innate knowledge and argued sense experiences as only true means.

Kant wanted to reconcile claims of both and said knowledge proper is ^{Universal} ^{Necessary} ^{factual} wherein he was immersed

from his slumber due to Hume's skepticism who claimed there cannot be knowledge proper

To which Kant replied by giving possibility of Synthetic Apriori judgement as universal, factual and certain.

Analytic - subject contains predicate ⇒ No Fact
⊕ all bodies are extended.

Synthetic - need verification ⇒ factual
as subject do not contain predicate

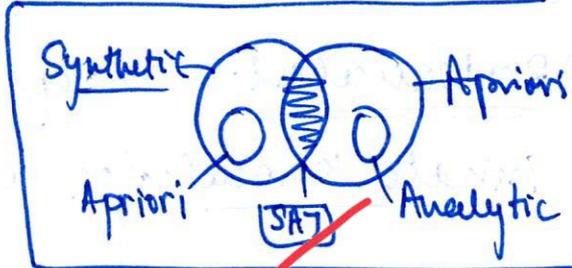
⊕ Reason is Real.



Apriori - No proof needed \Rightarrow universal, necessary

Aposteriori - needs verification for establishing

Thus Kant argued for presence of Synthetic Apriori



Judgement (SAP) in \rightarrow

1.) Mathematics e.g. $2+2=4$

Here, synthetic as 2+2 do not contain 4

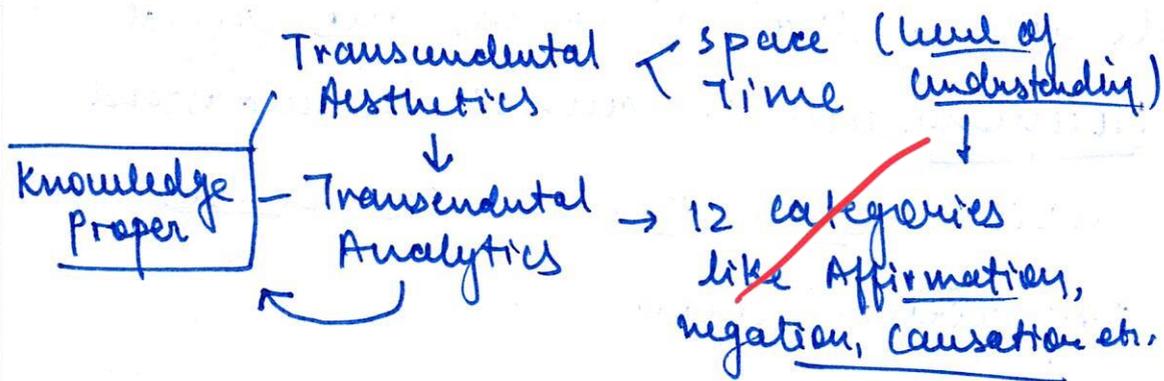
Apriori - as math proposition do not need sense-exp. proof.

2.) Physics - Energy effect arise from cost

Synthetic - cause-effect is not logical but psychological category

Apriori - do not need empirical proof

He further said knowledge proper is formed through process which involves 12 categories of thought



He argues that all knowledges first passes through Space and Time which are Apriori percepts as they are entrenched within human constitution unlike Newton's explanation who argued space, time as outside also they are accepted as Objective unlike Leibniz's subjective claim as space and time can exist without objects but not other way round.

He further argues that space and time impression passes through 12 Apriori categories of understanding using analogy of pebbles and holes where only that knowledge fits which is Reasonable

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He argues that all others are called Noumena which cannot be understood using pure reason or sense experience alone.

He called such knowledge as Transcendental Dialectics talking about which causes → Transcendental illusion

paralepsin = Belief

Antinomies - world

Criticism

- 1) Difference between Analytic and synthetic is denied by Quine
- 2) Himself accepts god on moral grounds
- 3) Hume denied causal necessity
- 4) used own postulation to prove S A P.

Thus Kant tried to reconcile earlier claims using his synthetic a priori judgment

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4(b) Make an estimate of Hume's notion of causality.

(15 Marks)

Hume was hard core empiricist and wanted to reject all unseen transcendental entities like soul, god, to establish purest empiricism

In attempt to deny them he tried to deny causal necessity, Hume argued that "I am not against causality but" -

- 1.) Causality is logical necessity
- 2.) Cause holds power to generate effect

he argues that -

- 1.) Causality is not necessary as it is based on Inductive knowledge which itself is based on prediction of future (eg) physics experiments.

- 2.) Further he argues that it is merely psychological necessity as argued by (Cartes)

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- 3) He claims that our mind becomes habitual of expecting such reaction but it is not logical but psychological.
- 4) If effect is contained in cause then we do not need efficient cause.
- 5) Why do we name cause and effect differently if they are the same?

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Hume further gave his theory of knowledge wherein he argues that objects are not real but mere ideas and impressions which pass in continuous influx.

There is no soul but mere bundle of rapidly passing impressions and ideas = Bundle theory



This culminated into what critics called Hume's skepticism as he denied any knowledge proper.

knowledge $\left\{ \begin{array}{l} \text{Ideas of Relation} - \text{Maths} = \text{No fact} \\ \text{matter of fact} - \text{synthetic, needs} \\ \text{verification} \end{array} \right.$

his denial of knowledge \downarrow No universality
led to Kant's rousing from slumber
who argued \rightarrow

- 1) Causality is psychological category and there cannot be any knowledge without it.
- 2) possibility of synthetic a priori judgments.
- 3) No difference between ideas and impressions as objects are neutral - Russell

Thus Hume's notion of causality is direct consequence of his unwillingness to establish strictly empiricist school of thought against half-hearted empiricism of Locke and Berkeley.

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4(c) "Every determination is a negation" Discuss in the context of Spinoza's theory of substance. (15 Marks)

Spinoza was most strict Monist of western philosophy who gave concept of substance similar to Brahman of Advait.

Substance
of
Spinoza

one and only reality
eternal and all pervading
all are manifestation of it
ultimate reality / Impersonalistic
geet

He further argued that there can be no descriptions of attributes of substance as "Every determination is negation" meaning if we say S is P it makes S devoid of not P thereby limiting the eternal nature of substance.

Moreover he argued that we can describe it at most in form of not this not that like "Neti-Neti" of Shankar

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He further gave Attributist theory of substance wherein he said -

1.) substance has ~~infinite~~ attributes which represent it infinitely.

2.) These do not limit each other but exist parallelly to each other.

3.) Out of these only two can be known by humans \leftarrow Thought
Extension

4.) He used these to explain world and human being in his parallelism

5.) He argued everything is made of

mode of thought - mind
mode of extension - body

6.) Modes are modifications of attributes of substance which can be \leftarrow finite - ^{human} things
infinite - god

7.) He further gave his theory of Divine Determinism to reconcile

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problem of mind-body interaction.
the answer - modes work according
to divine determined metaphysics
which seems like interaction and
causality but is not as modes
are parallel.

Criticism

- 1) Attributes to substance is against
his own every determination is negation
- 2) why can we know only 2 attributes.
- 3) Impersonal substance called Black night
where all causes are equally black by

Liberty

- 4) Static substances cannot explain
dynamic world.

Yet Monism of Spinoza remains
strict as compared to other monists

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5(a) Why does Carvaka not believe in causality?

(10 Marks)

Carvaka believed in primacy of perception and denied all necessary relations including causality similar to Hume of western philosophy.

Carvaka's view on Causality

Causality conventionally is understood as universal and necessary relation between cause and effect, but Carvaka argued →

1) No Universal relation - as we cannot perceive all instances in our life.

2) No Necessary relation - as he found causality as mere psychologically made habitual antecedent-consequent relation.

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3) Canmaka also rejected Vyapti to deny universal, necessary and concomitant relation between Hetu and Sadhy \Rightarrow giving illusion of causality

4) He argued that Vyapti cannot be established as same circumstances led to different effect.

eg) Milk \leftarrow curd
Panner

eg) Smokeless fire in dry fuel.

5) Canmaka further rejected transcendental entities like God who was considered cause of world citing Svabhavadg and Yedrecharvadg

6) He argues there cannot be cause of world as it is accidental, inherent function of atoms.

Criticism

Causality is important to explain Satkaryavadg - (Sankhya)

Non perception \neq Non existence

Nyaya

used Samanyer Lakshan Alaukik

Pratyaksho Pramg to ruffe.



5(b) How is *Arthapatti* different from *anumana*?

(10 Marks)

Arthapatti refers to postulation used to reconcile two mutually inconsistent facts, whereas

Anumana is inference made using perception by forming universal, concomitant - Vyapti between Hetu and Sadhya

Nyaya argues that arthapatti is nothing but Anumana or sylogistic inference but Mimamsa argued →

1.) Arthapatti is not perception as we have no perception of eating at night.

eg. Durdatta is fat

Durdatta does not eat during day

Arthapatti = Durdatta eats at night

2.) Arthapatti is not anumana as Vyapti cannot be formed →

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Vyapti depends on premise gathered by perception called Pratijna which is converted to Nigaman via Udharan

Since there can be no perception ~~Vyapti~~ cannot be formed.

Nyaya criticised and gave sylogistic inference -

premise - All fat people eat in day or night

Dendatta is fat person

Inference - Dendatta eats at night

Mimamsa countered with denial of sylogism without perceptual reasoning while Mimamsa themselves had 2 ways

Prabhakar - element of doubt ~~differentiate~~ anuman and arthapatti

Kumari - There is no doubt but the inconsistency that is reconciled by Arthapatti

Thus though both varied by both accepted

Anuman and Arthapatti are different.

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5(c) Is Yogachar Vijnanavada essentially subjective idealism?

(10 Marks)

Subjective Idealism refers to stream of thought that argues world can only be known by perceiver and do not exist for real.

Vijnanavada being idealist school of Buddhism denies existence of objects of external world welcoming claims of subjective idealism.

They argue →

- 1.) Mind is only real, rest all objects are ideas similar of Berkeley.
- 2.) If we accept atomic objects, it will be imperceptible.
- 3.) Blue colour and consciousness of Blue colour cannot be experienced separately.

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Are they subjective idealist

Vijnanavadins were criticized on grounds that -

- 1.) If objects are ideas, why can't we create them on will.
- 2.) It would be difficult to differentiate between objects without consciousness
- 3.) different people can perceive same object simultaneously

Thus one may think of them as subjective idealist by they are not because they only tried to uphold Kshamikuada at level of phenomena and never denied reality of pure consciousness i.e. Atayvijnana comparable to Brahman.

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5(d) "Evolution presupposes involution" Discuss in the context of Sri Aurobindo's thoughts. (10 Marks)

Sri Aurobindo gave wholesome philosophy which argues that world revolves in continuation of Evolution (upward) and Involution (downward) and it includes -

Widening - increase in scope of things

Heightening - movement of one to upper level

Integration - achieving synthesis and moving to higher being status

and this may ultimately lead to Heliocentric liberation of mankind towards Gnostic beings.

He argues that Evolution presupposes Involution means there can be no upward movement if there was no downward movement.

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It is involution that sets the stage for evolution

through Integral Yoga

Psychicisation - achieving inward vision into being

Spiritualisation - attaining enlightenment

Supermentalisation - moving towards higher goal

He argues that real knowledge is ~~not~~ when

one understands involution is not had

world is lit of god which helps in

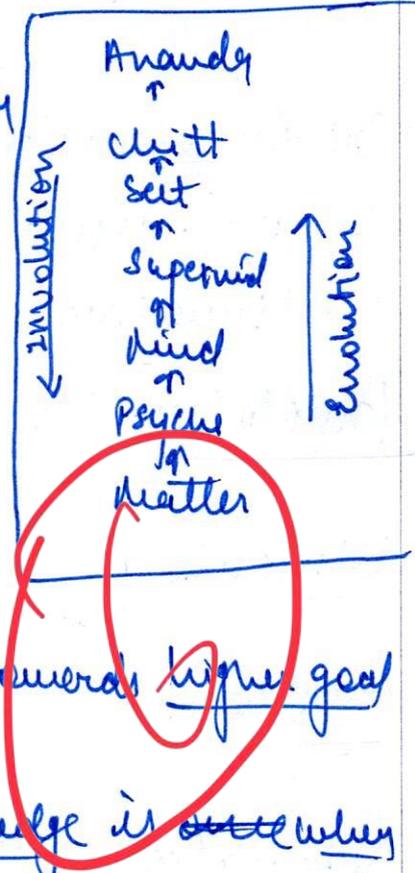
attaining liberation through Bhaktiyoga

+ Ray' yoga + Kathiyoga + Manayoga = Integral Yoga

Criticism } highly mystic
 } assumes holistic development
 } denied by science
 } Non verifiable

Thus Integral yoga of Sri Aurobindo aims to reconcile ups and down into

synthetic unity of being.



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5(e) Examine the concept of Isvara in Advaita Vedanta.

(10 Marks)

Isvara in Advait Vedanta is same as
Brahman of Visitadvaita in sense that
Isvara is saguna Brahman personalistic god, etc, eternal
all powerful
subject of worship / devotion
Karmaphal dater

But being monistic school, Advait
do not give Isvara same status as

Brahman who is all pervading
pure consciousness
similar to Spinoza's one and only reality
substance Indescribable (Nirguna)

Shankaracharya argues that there is
only one reality - Brahman which is
ultimate and all things are part
and manifestations of it including Isvara

He argues that it is Maya which
creates the illusion of world using

Adhyasa Avarana - hiding Brahman
Vikshepa - projecting Isvara etc.

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Ishwara is accepted by Advait as object of worship only on Vyavharik level as Bhaktimarga creates basis for real knowledge of Brahman through Jnanamarga.

Shankar also argues that when one attains truly knowledge through

Jnanamarga (Shravan, Manan, Nidhyasana) he understands

that - "Brahman satya Jagat mithya"

meaning Ishwara is mere mithya at vyavharik level and not at Parmarthik level.

Criticisms - Ishwara = mithya i.e. causes passionism in followers. Ramanuja held Ishwara as efficient and material cause of world. Ishwara and beings cannot be product of same maye.

Thus Ishwara can be understood as Sagun Brahman of Vyavharik level which get fabricated by transcendental Brahman.

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6(a) Critically examine the notion of *aprithakasiddhisamband* in Visistadvaita.

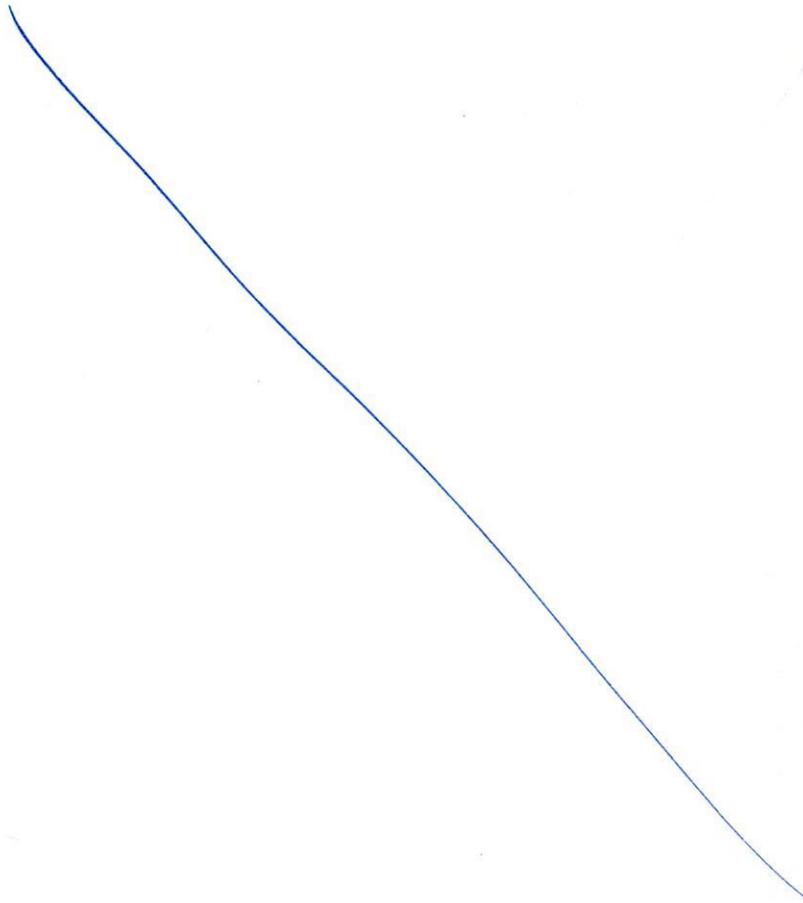
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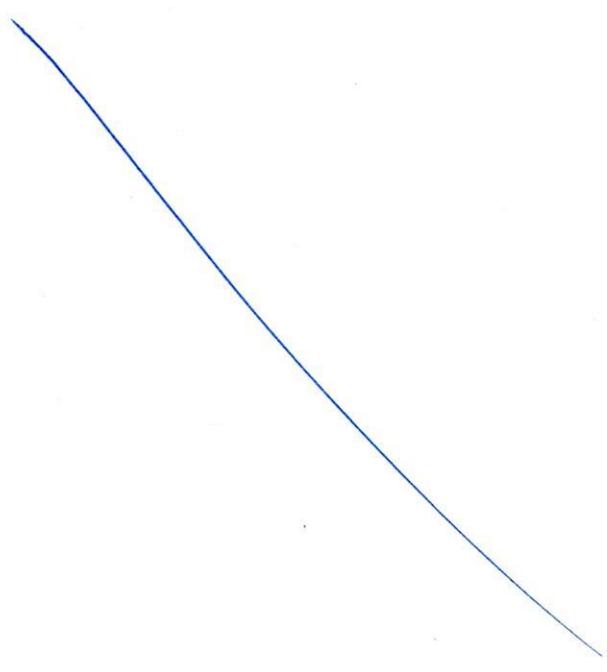
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6(b) Examine the arguments extended by Isvar Krishna for establishing *purusas*.

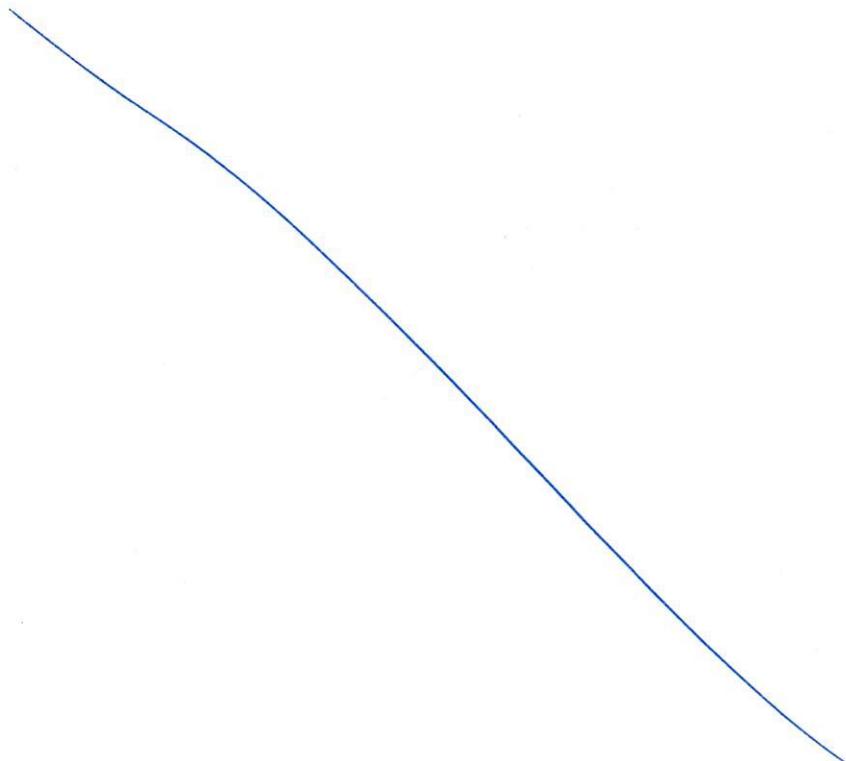
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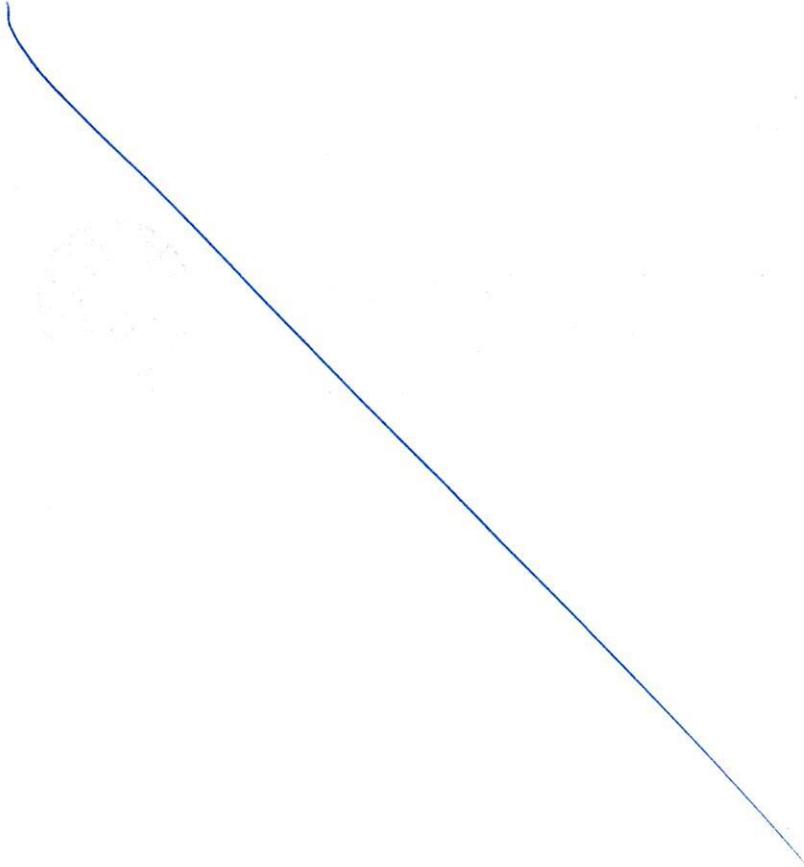


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6(c) How does Buddhism explain rebirth without immortal soul?

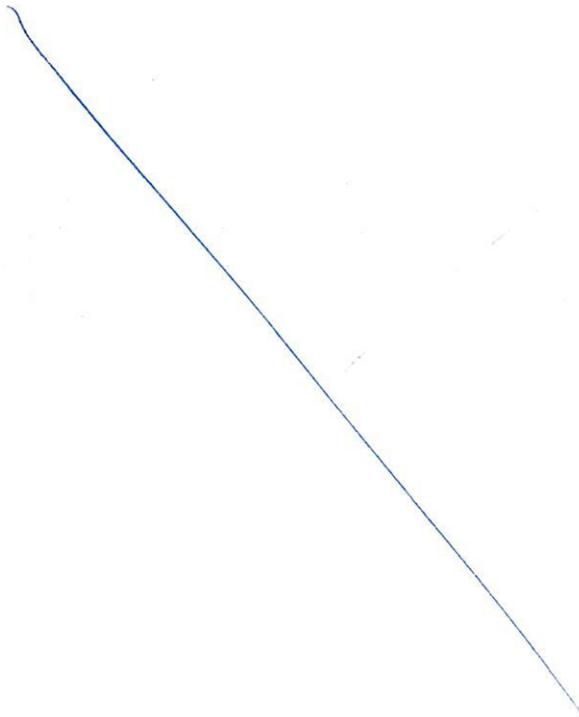
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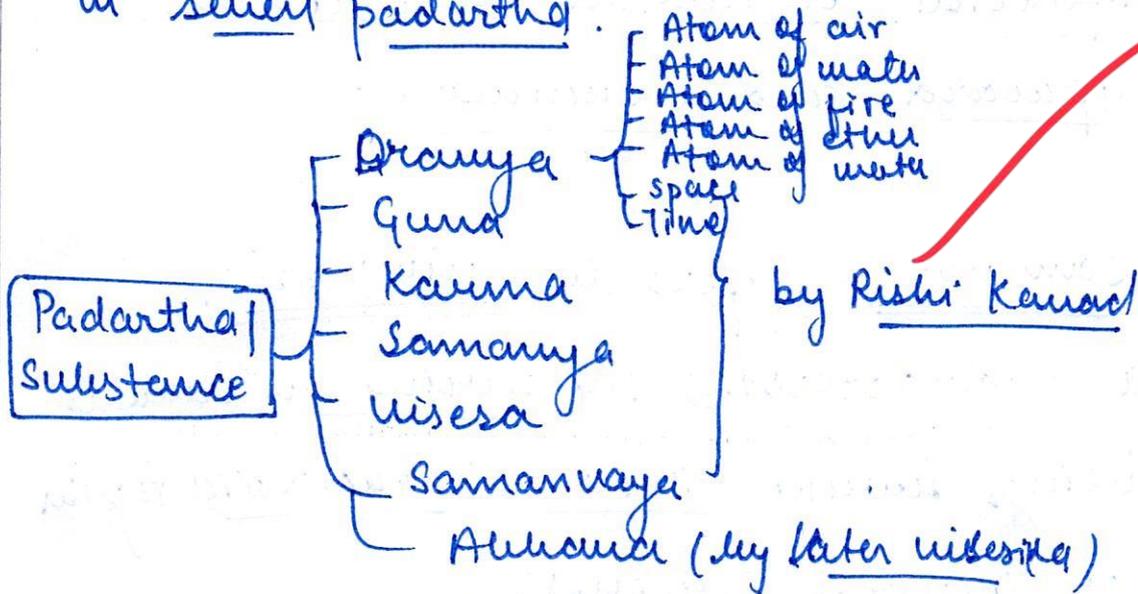
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7(a) Discuss about the classification of padarthas in Vaisheshika ontology. (20 Marks)

Vaisheshika being atomistic and pluralist school divided all knowable and nameable

in seven padarthas.



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Classification of Padarthas

1) Dravya - substance or Dravya is considered as substratum for padarthas of guna and karma as they cannot lie alone. consist of atoms, space and time

2) Guna - refers to qualities held by anything. (eg) solidity, color etc. They are neither conscious nor unconscious



3.) Karma - do not mean merit or demerit as seen by Jain but principle of Expansion, contraction, locomotion, upward and downward.

4.) Samany - refers to universals, a characteristic the being in various beings having similar characteristics together (eg) cowness, greenness.

5.) Vaishesh - refers to difference or particularity which differentiates all eternal and infinite dravyas from others (eg) space, time.
Needed because other substances and atoms are qualitatively different but problem arises with eternal ones.

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6) Samanyog - refers to inherent relation between guna and dravya, karma and dravya i.e. unbreakable bond of permanence.

similar to Ramanuja's Aprakridhi Samband

Ucchreika also accepts Samyoga as type of guna not padarth to explain temporary relation between two things

(eg) Tree and nest of bird

1.) Abhang - accepted as category by later ucchreika to accomodate Negation as it is too namable and knowable

Abhang has also been accepted by Shankaracharya and Kumaril Bhatt

criticism of Padarthas

1.) Shankaracharya argued that Samyoga should also be category like Samanyog.



- 2.) If individuals can differentiate themselves eternally too can, Thus no need for Uishesha.
- 3.) Uishesha creates infinite regress as to prove $A \Rightarrow B = C$, $B \Rightarrow C = D$, $C \Rightarrow D = E \dots$
- 4.) Later Vaishika themselves argued if guna and karma cannot exist without Dravya how can they be in dependent category.
- 5.) Samanya / Universal was rejected by Carvaka as it do not stand test of perception and Vyapti is too denied

Thus Vaishika despite of critics tried to explain world atomically without god close to current scientific notion

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7(b) Discuss the significance of *adhyasa* in Advaita Vedanta.

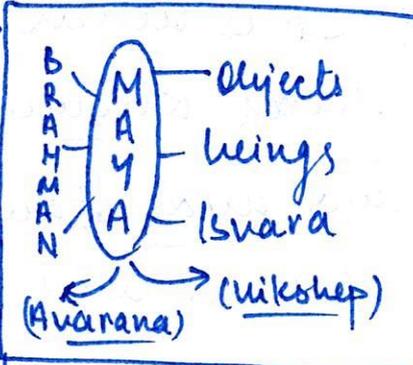
(15 Marks)

Adhyasa hold very important place in Mayavada of Advaita as through this Shankaracharya explained how Brahman is projected and manifested into world in his Brahmanparivartavada as opposed to Painamavada of Ramanujacharya.

Significance of Adhyasa

1) Shankara argues that world is not real or unreal but mere projection of eternal, all pervading Brahman.

2.) It is maya that hides the Brahman and cause illusion of world and beings.



3.) He further divided reality in Fig: Adhyasa

(low) i) Pratibhasik sat - Dreams

(high) ii) Vyavaharik sat - world of appearance ← Isvara, beings, objects

(high) iii) Paramarthik sat - actual reality - Brahman

Here, every subsequent level gets falsified with higher level,

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- 4.) Brahman gets covered by Maya called Anarama and projected as world at Vyavharik level (Vikshepa) this process is called Adhyasa.
- 5.) Shankara further used Adhyasa to explain about Avidya and Anikey.
- 6.) He argues that Adhyasa leads to false knowledge or Avidya which is cause of ignorance causing bondage.
- 7.) It is when one tries to attain real knowledge through Jnanamaya and understands difference between various level → He becomes Brahman "Tat Tvam Asi".
- 8.) Shankara argues that relation between Maya and Brahman is (Tadadmaya) i.e. neither real, unreal or contact like a Magician who remains unaffected by tricks.

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Ramanuja's Saptanupatti questioned
Mayavada and Adhyasa →

1) Asrayanupatti a) Swabhavanupatti etc.
wherein he questions ^{locus} ^{nature} ^{form} ^{knowledge}
and criticised -

1.) Maya being like ignorance cannot reside
within Brahman's pure consciousness.

2.) Madhvascharya, argued knower and known
cannot be same.

3.) How can maya hide eternal Brahman

4.) Isucry called mithya as jagat realis
pessimism

To which Shankara replied that all
knowledges and confusions are result of

Adhyasa caused Audya which create
false notion of reality but when we
realise true nature of Adhyasa all

illusions go away through ^{Shravan} ^{Kaman} ^{Nidhyasan}
and one attains knowledge

of "Aham Brahmasmi" and becomes

Brahman itself.

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7(c) How does Carvaka reject transcendental entities?

(15 Marks)

Carvaka was against transcendental entities like god, soul as they fail to provide sens-experience and Carvaka was firm believer of "Pratyakshmev eka pramane" i.e. Perception is only acceptable proof.

Carvaka Epistemology starts by accepting perception and rejecting inference which ends in its metaphysics wherein he ultimately denies transcendental entities as direct result of his epistemology.

Refutation of Inference and Vyapti

Vyapti - universal, concomitant, necessary relation between Hetu and Sadhye, which is used to establish Inference.

Carvaka argued -

- 1) Vyapti cannot be formed as we cannot perceive all cases \Rightarrow No universality

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2.) He further argues that there can be no necessity of cause-effect similar to Hume as termed it as habitually developed psychological relation.

Denial of God

God conventionally is considered creator Preserver Destroyer karmaphaldate
carvaka argued -

- 1.) Atomic / Pluralistic world made of 4 atoms (not ether - as it can't be perceived)
- 2.) Svabhavadady - It is inherent nature not efficient cause (God) that atoms join to form world and humans.
- 3.) Yatrechavadady - Mechanical theory of creation rejecting teleological proof of god as creator.
- 4.) He further argued law of karma is automatic and do not need god to oversee.
- 5.) Vedas are work of Brahmins not god

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Denial of soul

Soul conventionally is considered substratum ^{eternal} of consciousness and different from unconscious body, but Carnaka argues →

1) Behatnavady - Body and soul are one not different as eternal soul cannot be perceived.

2) Bhut chaitanyavady - consciousness as accidental quality of soul through example of yeast-sugar cane.

Criticisms

1) Jaines argues Carnaka themselves used inference to assume non-existence of soul on ground of non-perception

2) God is compulsory for removing passion and uphold morality - Niyoge

3) God is eternal and unsets Vedas

79921058393 Carnaka ignited currently and saved Indian philosophy from Dogmatism. www.enliteias.com

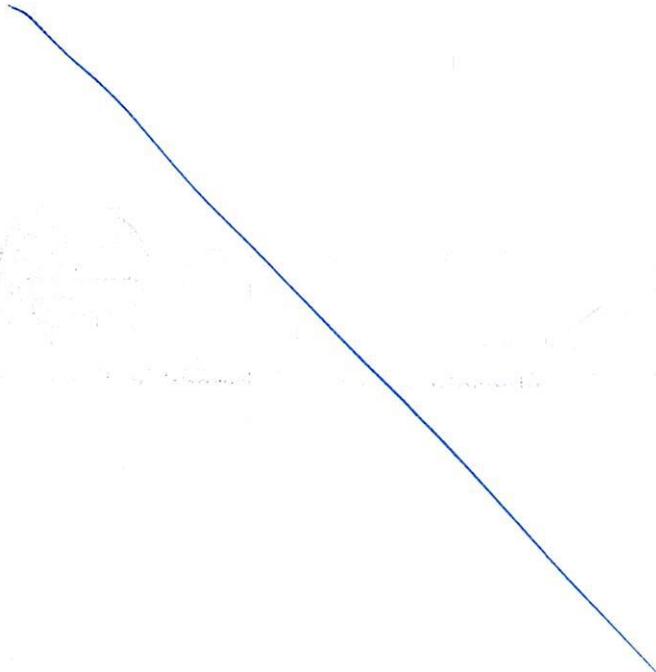


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8(a) Elucidate the path to liberation in Yoga philosophy.

(20 marks)

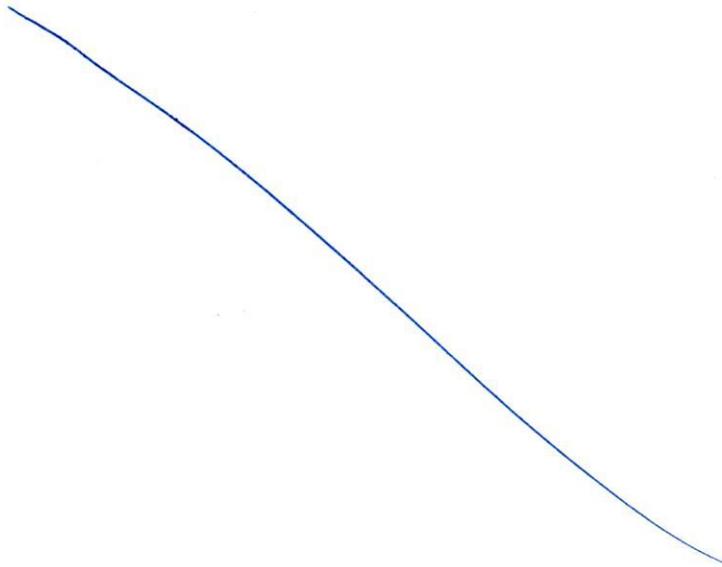


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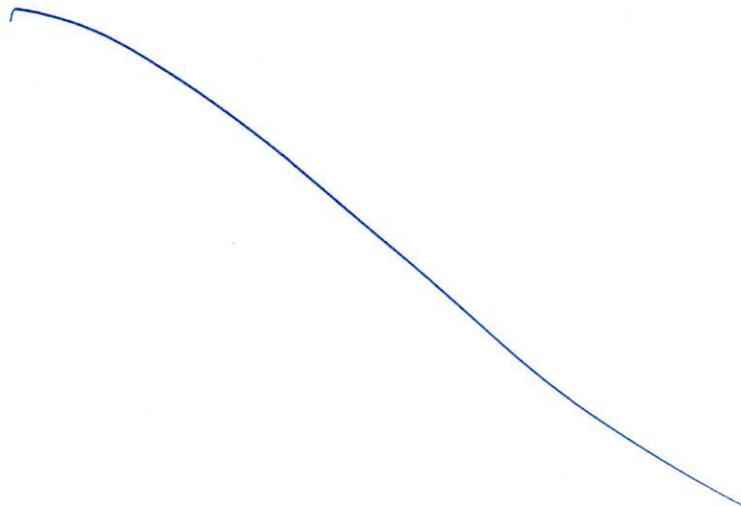
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8(b) Can gunas exist without Dravya? Discuss in the context of Nyaya-Buddhist debate.
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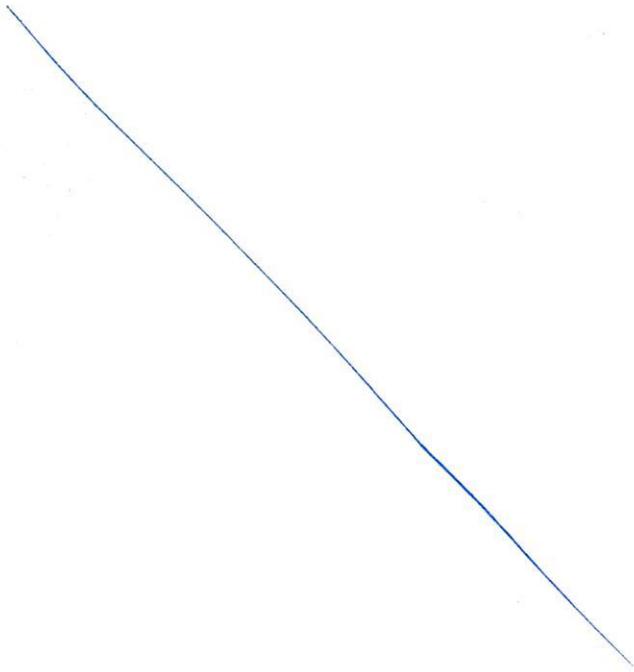
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8(c) Compare the interpretation of Tat Tvam Asi from Ramanujacharya's and Madhvacharya's perspectives.

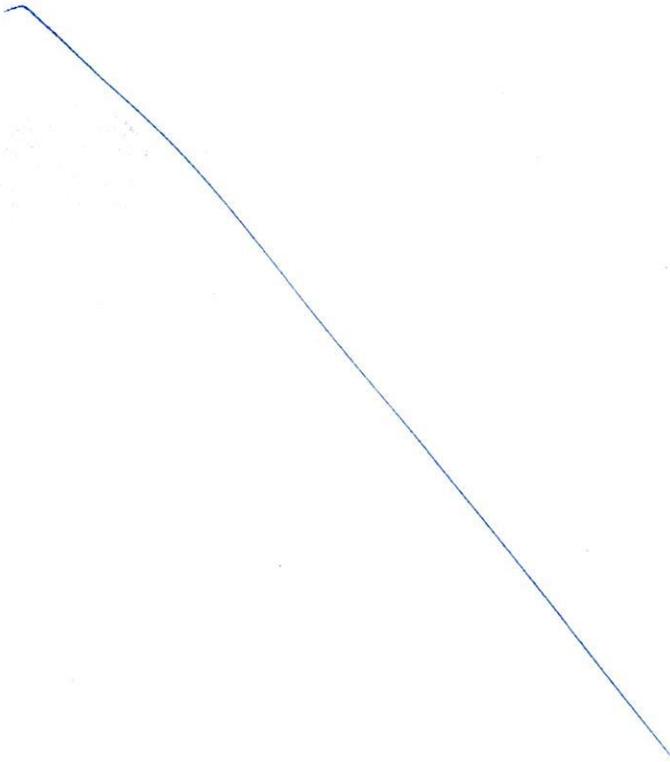
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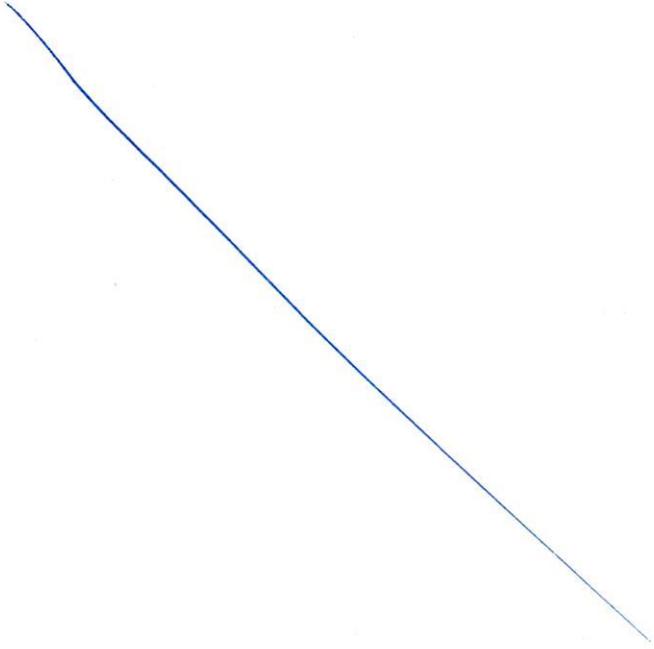


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