



## MAINS TEST SERIES 2025

### TEST-4

### INDIAN PHILOSOPHY II

#### **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.

QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	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)						
<b>Signature</b>			<b>TOTAL</b>					

<b>Name</b>	DIMPLE CHOUHAN	<b>Rollno</b>	
<b>Subject</b>	INDIAN PHILOSOPHY	<b>Date</b>	08/07/2025
<b>Module</b>	PHILOSOPHY 2025 TEST SERIES		



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Enlightening minds. Lightening journeys

**FEEDBACK**

1. Name of the candidate  
2. Roll number



3. Date

4. Signature

100



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(a) "For validity, knowledge can never be dependent upon any extraneous conditions" Examine this view of Mimamsa (10 Marks)

(Don't write anything in this area)

Mimamsa school holds "svatah pramanyavada" and "paratah pramanyavada" theories of knowledge in line with their realist position

Knowledge not dependent on extraneous condition :->

- Knowledge according to Mimamsa is self-fulgent.
- The conditions which give rise to knowledge, are responsible for its validity as well.
- Utpatti and prāpti arise together  
 { "pramāṇam svatah ulpadyate ca }  
 { "pramāṇam svatah ijyate ca }
- They refute Nyāya's view of Paratah pramānyavada by saying that knowledge is never



neutral, it is true from the very beginning.

- ~~if~~ knowledge is dependent on extra-  
near condition. It'll lead to  
infinite regress.

- In reality, we don't consider knowledge  
as neutral. Eg/ upon seeing a lion,  
we act instantly.

- Triputi pratyakshwada of Prabhākara  
shows that knowledge, knower  
and knowable are proven  
simultaneously.

However, Nyāya contend this by  
arguing that knowledge is neutral  
and on the basis of activity, it  
is proved → Correspondence Theory.

Mīmāṃsā's position was also accepted  
by Sāṃkhya. Mīmāṃsā held that  
belief is normal and disbelief exceptional.

Can  
theor  
out



(b) Is Ramanujacharya justified in his claim that Advaita Vedanta is failing to logically account for the locus of maya? (10 Marks)

Ramanuja in his Visistadvaita accept mayā as the loca of Saguna Brahman and refutes Sankar's position of mayā as it promotes Brahma vivartavāda.

Advaita Vedanta's failure to prove locus of maya

① Āśraya anuppatti

Locus of maya is unproved as Brahman can't be the locus as it'll make Brahman limited and Jiva can't be the locus as it'll be petitio principii fallacy.

② Tirodhana anuppatti

Maya if encapsulates Brahman, then Brahman is not self-illuminating.

③ Svarupa anuppatti - Maya being

(Don't write anything in this area)



Bhāvārūpa can't be removed.

① Anirvacanīya anuppatti

Māyā being anirvacanīya is contra-diction

② Pramāna anuppatti

Perception, inference etc. can't prove it.

③ Nivartak anuppatti

Nirguna Brahman can't remove māyā.

④ Nivṛitya anuppatti

māyā being positive can't be removed.

However Sankara argues  $\rightarrow$

① māyā of Brahman is like magic of magician which doesn't affect Brahman

② māyā only covers Brahman like cloud covers the sun.

③ māyā is Bhāvārūpa  $\rightarrow$  existent but not permanent

④ māyā's inexplicability is philosophical

⑤ Nirguna Brahman doesn't need a body to remove māyā

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Hence Ramanuja tried to show logical issues in māyāvad of Sankara.

(Don't write anything in this area)



1(c) Discuss the arguments extended by Mimamsa to prove the impersonal authority of Vedas (10 Marks)

(Don't write anything in this area)

Mimamsa accept Vedas as apauruṣeya, not created either by human beings or God, unlike Nyāya which accept God as creator of Vedas.

Arguments :-

- (i) If Vedas are written, the writer should have been remembered.
- (ii) Vedas are unlike ordinary books which need a writer. Analogy of ordinary books is thus wrong.
- (iii) Mention of names in Vedas are merely names of seers to whom Vedas were revealed.
- (iv) Vedas are universally applicable and not just at a particular time, place.



(iv) Vedas are impersonal as words are made of varnas which are eternal and have manifested components like dhvani.

(v) Vedas are infallible and not written by anyone including God otherwise it'll be fallacy of getting principii as God's existence proved by Vedas.

(vi) Vedas bear injunctious (Vidhaya Vakya) which lead to fruits.  
This relation is not a matter of observation.

Thus Vedas are infallible and apaurusheya and are accepted as Smriti both by Brahmikas and Ati Bhatt Minamiasakas.



(d) Is it necessary to accept anupalabdhi as an independent pramāna?

(10 Marks)

(Don't write anything in this area)

Anupalabdhi as a pramāna is accepted to explain abhāva which is accepted as a separate category by Nyaya - Vaisheshika as well.

Necessary to accept Anupalabdhi or non-apprehension as independent Prāmāna as:-

(i) Abhāva or non-existence is a separate category and accepted by Kumaril Bhatt and Nyaya - Vaisheshika. It can only be known through anupalabdhi as perception of abhāva is not possible as per Mīmāṃsā.

(ii) Inference of abhāva is also not possible as there is no



~~Nyāyī~~ relation between non-existence and non-apprehension.

- (iii) It can't be known by any other pramanas as well. Hence Anupalabdhi has to be accepted.
- (iv) Nyāya accept [eg] absence of a jar

Refutation

(i) Nyāya even though accept abhāva, don't accept anupalabdhi as abhāva of perceptible thing is known by perception and non-perceptible thing is explained by inference.

(ii) Prabhākara accept the locus's perception as explanation of abhāva. eg] bare perception of bare ground or locus of jar - This is adhikarāṇa svarūpa

Hence abhāva can be explained even without accepting anupalabdhi.

earlier by Nyāya

(Don't write anything in this area)

can compare



(c) "Man is not the final aim of creation; he is the transitional being who must become divine" - Sri Aurobindo. Discuss (10 Marks)

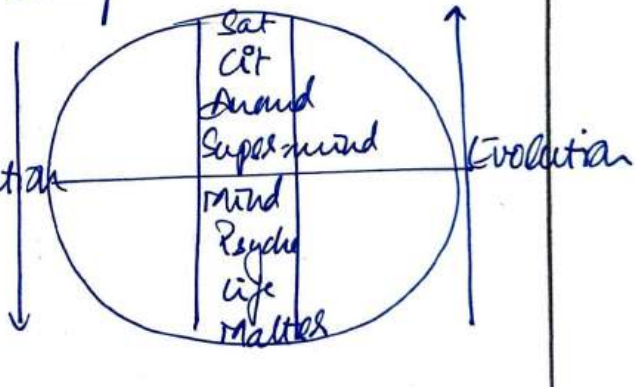
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Sri Aurobindo in his "Integral yoga" talks of man as a transitional or quiescent being.

Man is not the final aim of creation :-

(i) In the process of involution evolution, man is at the level of mind, in transition to become super-mind.

2-Fold process of involution and evolution => Involution



(ii) The final aim is not individual man's liberation, rather the spiritual upliftment of



totality of universe alongwith human-beings.

(iii) This 'll be divinisation of the cosmic whole by Satchiddanand Brahman towards which the evolution is directed.

(iv) Man is only a transitional being in this gnostic process of unfolding by way of psychisation, spiritualisation and supramentalization. =>

Supramental gnosis.

(v) Man by this way becomes divine by acquisition of divine nature i.e. Sādharmya mukti

and not only sāmyaja or sālokya mukti.

Aurobindo's teachings promotes love for nature and treating humans as manifestation of Brahman.

Sādharmya mukti



2(a) How far Ramanujacharya's Brahmaparinamavada is consistent with the Upanishadic position that Brahman is nitya? (10 Marks)

Brahmaparināmavāda is a type of Sattāryavāda which accepts effect as pre-existing in its cause. It is opposed to Vivartavāda of Sankara which accepts Jagat as mithya.

(Don't write anything in this area)

Consistency with Upanishadic position of Brahman as nitya

- (i) Brahman as nitya or eternal is accepted by Ramanuja and Citta and acitta as attributes of Brahman.
- (ii) Brahma-parināmavāda is manifestation of Jagat as real from the acitt part of Brahman. It is not mithya unlike Sankar's position.



(ii) It is consistent as real manifestation is also a part of eternal Brahman. It is the leela of God.

(Don't write anything in this area)

However it is refuted by Sankara as only Brahman is satya and jagat is mithya because if anything is accepted as real apart from Brahman, it'll refute nitya Brahman. Eg/ Avachhed-vāda, as space is limited by defining it as a circle.

Jagat is vivarta as Brahman along with māya leads to vikēpa or projection of māya as jagat. Brahman is nitya as it is

ekam-eva-advityam. Thus it goes against parināmvāda.

Ramanuja's position is however important for devotion.



2(b) How does Madhavacharya interpret the Mahavakya—“Aham Brahmasmi” from a dualistic perspective? (10 Marks)

Aham Brahmasmi is a Mahāvākya and given in Bṛihadaranyak upanishad. It is interpreted differently by Sankara in Sarisaal Bhāṣya, Ramanuja in Sri Bhāṣya and Madhva in prāgya-Bhāṣya

(Don't write anything in this area)

Interpretation by Madhva

(i) Aham Brahmasmi means Jiva is dependent on Brahman.

(ii) It is so because of Pancavidabhedā as these differences are perceived and jīvas are different, separate but dependent on Brahman.



(iii) Upon liberation also, Jiva doesn't become one with Brahman unlike Sāyujya accepted by Sankara. It only becomes like Brahman - Brahma-prakāra

(iv) Jiva has curiosity, it shows difference from Brahman

(v) Jiva is atomic while Brahman is Vibhu.

(vi) Jiva is like an arrow and Brahman like an aim.

This is refuted by Sankar who says "Brahma satyam jagat mithya."

[jeevo brahmaniva nāparah] "→

jiva is Brahman. Ramanuja also interprets this as Jiva being [cit] part of Brahman in his Viśiṣṭādvaita.



2(c) Discuss the logical necessity for accepting Arthapatti as a pramana (10 Marks)

Arthapatti or implication is accepted by Mīmāṃsakas and Sankara.

(Don't write anything in this area)

Logical necessity

Arthapatti is defined as a valid source of knowledge to reconcile two seemingly inconsistent positions

eg) Devdutt is fat and Devdutt does not eat during the day.

It has to be accepted as no other pramana can help prove the above inconsistency according to Mīmāṃsakas.

- Perception can't prove it as there is no perception of Devdutt eating
- Inference can't prove it as



Dewutt's body fat can't be inferred from him not eating during the day.

- No other pramanas can prove it.

Since arthapatti has to be accepted by implying that 'Dewutt eats during the night and thus is fat.'

This position is accepted by Prabhakaras, Shatt Trinamukas

and Advaita Vedanta to reconcile the perceived inconsistency.

It is refuted by Nyaya as it can be proved by way of perception, inference etc. However trinamusa

accepts two types → Dṛṣṭarthāpatti and śrutarthāpatti for visible and heard facts.

Differentiate



2(d) Analyse the nature of God-human relationship in Yogaphilosophy (10 Marks)

Yoga is a realistic, theistic school which accepts Prakriti, perusa and god to explain the evolution of this universe.

(Don't write anything in this area)

## God-human relationship

- (i) God is accepted as a means to attain samadhi or the highest level of astang-yoga, for Perusa's liberation.
- (ii) God is not the creator-destroyer - origin of this world unlike Nyaya-Vaisesika or Vedanta.
- (iii) God is accepted as a special perusa who is beyond afflictions, actions and their fruits →

"klesa-karma-vipaka-asagair-perusa-vieso-tivarah."



(iv) I'svara-prānidhāna is the way to attain Samādhi as God is the purifier of citta as he helps removing impediments in Samādhi.

(v) In liberation, the goal is not to unite with God, but purification of citta, as can be understood by :-

"yogas cittaṅgthi - nirōdhah" as mentioned in samādhipāda.

Thus God-Purusa-relation is unlike other theistic schools where God is accepted as material, efficient cause of this world.

In yoga, Purusa is eternal just like prakṛti and by God's help comes close to prakṛti for its evolution or āvirbhāva.

with other

(Don't write anything in this area)



2(e) What is the path to liberation in Madhvacharya's Dvaita Vedanta? (10 Marks)

Madhva's Dvaita vāda propounded panca vidabhedha to explain the relation between Brahman, Jiva and Jagat.

(Don't write anything in this area)

Path to liberation →

Bhakti-mārga is accepted as the path to liberation when the cycle of life and death ceases and Jiva attains bliss, power and knowledge similar to Brahman.

Unlike Sankara's jñāna mārg and Ramanuja's prapatti Madhva accepts Bhakti as most important as without the divine grace of God, liberation can't be attained.



In panca vidabhedha, jiva is separate but ultimately dependent on Saguna Brahman and thus needs divine grace to remove the three-fold karma. God's grace helps in removing prārabdh by exhaustion, sañcita by stopping the inflow of stock of present karma and sañcīyamana by cessation of inflow of new karmas.

It is krāma-mukti, unlike Ādya-mukti of Sankara. Jñāna is important but secondary to Mukti which is primary in attaining liberation → [sāyujya, sāñīpya, sālokya, sārūpya]

However Sankara holds that jñāna is the way to attain liberation as Brahma is equal to knowledge and liberation.



3(a) "Advaita denies sajātiya, vijātiya and svagata bheda, affirming a non-dual, attributeless Brahman. Viśiṣṭādvaita accepts svagata bheda but denies sajātiya and vijātiya bheda. Dvaita accepts all three bhedas, asserting real difference between Brahman, souls, and the world." Analyse this statement in the light of schools of Vedānta

(20 Marks)

Sajātiya, vijātiya and svagat bheda are homogeneous, heterogeneous and internal differences respectively, interpreted as relation of Brahman with Jiva and Jagat differently by different schools of Vedānta.

(Don't write anything in this area)

## Analysis

(i) Advaita's denial of sajātiya, vijātiya and svagat bheda →

- Sankara accepts non-dualism both metaphysically and epistemologically and accepts Brahma as the only reality as →

Brahma satyam jagat mithya  
jivo brahmaiva nā parah



- There are no homogeneous differences on the level of Brahman as Jiva and Jagat are not apart from Brahman. Jiva is Brahman as seen in Advaita Brahmasmi and Jagat is nithya due to vikēpa of māya by laguna Brahman to conceal Brahman.
  - No heterogeneous difference exist as everything is Brahman
  - No internal or svāgat bheda as well as Brahman is Nirguna, Indeterminate, niradhar and Neti-Neti and beyond 4 categories of intellect Caturkoti-vihimukta.
- Thus Sankara rejects all differences.



(ii) Ramana accepts Svāgat - bheda as internal differences exist in Brahman

(Don't write anything in this area)

- Jiva and Jagan are the manifestations of Atta and acitta part of Brahman Brahma

Parināmanavāda.

- Atta is separate but  
- Atta and acitta are attributes of Ipd but are parts of Saguna Brahman. This is dualism which qualifies non-dualism - Vaiśiṣṭādvaita.

- Liberation proves that internal difference exists in Brahman as Jiva resides in same place of Brahman but doesn't dissolve in it - Sālokya mukti.







- This is "mis-apprehension" due to certain defects in vision.
- It is the wrong-synthesis of presented and represented objects
- It is due to jnālakṣ'ana ~~pratyakṣ'a~~ as snake is perceived extraordinarily - It is used to defend realism

(Don't write anything in this area)

## (ii) Akhyativāda of Prabhākar

- Error is due to 'non-apprehension' of non-relation between 2 partially correct knowledge.

### Asamvargagṛha

- It is not positively wrong knowledge but only incomplete knowledge

- It is due to smṛtipramoḍa or defects in memory.

Prabhākar also tried saving realist position by way of Akhyati



(iii) Bhatt's Viparitakhyati vada

- Wrong synthesis of two mutually different objects as subject and predicate.
- It is a single cognition due to wrong relation - Samsargajha
- Combination of two imperfect knowledge. → Positive wrong synthesis due to extraneous conditions - sadosa-karana

(Don't write anything in this area)

Thus Nyaya's anyatha-khyati is in line with parata-apramanyavada and Prabhakar's position is in line with svatah pramanyavada.

However Bhatt boldly forsakes realism and goes against svatah pramanyavada.



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Enlightening minds. Lightening journeys

3(c) "True wisdom rejects both the reduction of spirit to matter and the relegation of matter to spirit; it embraces the spiritualisation of matter, where divine consciousness elevates the physical to its highest truth." Analyse from Sri Aurobindo's perspective (15 Marks)

Sri Aurobindo in his Integral yoga in 'The Life Divine' gives the 2-fold world-process of involution and evolution based on Sachidanand Brahman.

True wisdom rejects reduction of spirit to matter and relegation of matter to spirit :->

Matter as the basis of spirit is explained by thinkers like Ramanaja in Parinamwada of Brahman by way of acitta part leading to formation of Jagat.

Spirit as the basis of matter

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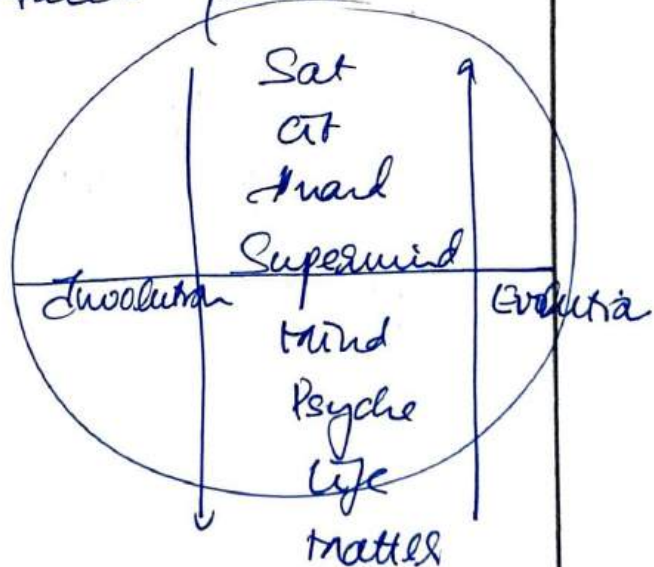
is explained by thinkers like Marx in Dialectic materialism.

However Aurobindo refute both these positions as one-sided theories as evolution and involution are complementary to each other.

(Don't write anything in this area)

Sachchidananda through supermind descends to life and thereby matter - thus spiritualisation of matter takes place.

This is the "plunge of spirit into ignorance" in involution.





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Enlightening minds. Lightening journeys

Divine consciousness elevates physical  
into higher truth as sachidananda  
through supermind descends and  
helps ascend matter to transform  
into p. life - psyche and  
mind and ultimately into  
supermind as a gnostic-being  
which then culminates into  
Sachidananda by way of  
evolution. This is the spirit's  
return to itself.

This happens via "Triplic  
transformation" of psychisation,  
spiritualisation and supramenta-  
lization of the physical,  
vital and mental parts, by  
way of Integral yoga.

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4(a) Examine the relationship between word (Sabda) and meaning (Artha) in the context of Indian philosophy focusing on Nyaya, Mimamsa and Buddhist views (20 Marks)

Sabda is accepted as a means of valid knowledge or pramāṇa by Nyāya, Mimamsa but rejected by Buddhists.

Sabda is the testimony which provides knowledge of something not present to the senses.

Relation between Sabda and artha :-

(i) Nyāya

Nyaya accepts verbal testimony as the potency of the word to convey its meaning (Artha)

-This power comes from God according to ancient Nyāya, and by long established

(Don't write anything in this area)



convention according to later-  
Nyaya.

2 types accepted

① dr̥ṣṭārtha and adr̥ṣṭārtha śabda

testimony of perceptible and  
imperceptible objects

② Laukika and alaukika (Vaidika)  
śabda

◦ Word signifies artha based on

- Ākarsā - mutual expectancy of  
words

- Yogyatā - fitness of words

- Sānvidhi - proximity

- Tātparya - intention.

(ii) Pramāṇa

They accept śabda as valid  
source of knowledge as accepted





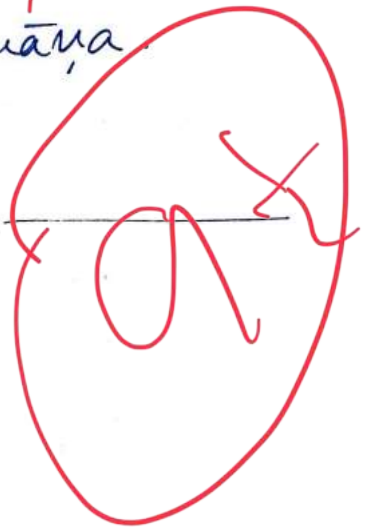
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Enlightening minds. Lightning journeys

Thus sabda and artha are  
as per inferred meaning.

This position is different from  
Nyaya and Mimamsa as  
both of these are orthodox  
schools which accept Vedas  
as infallible and accept  
Smriti as valid. While  
Buddhists are heterodox and  
thus reject sabda as a  
separate pramāṇa.

→



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4(b) "Antaranga Sadhana without Bahya Sadhana is indeed very difficult, if not possible to sustain effectively" Analyse this statement in the context of Ashtangamarga in the Yoga philosophy (15 Marks)

(Don't write anything in this area)

Yoga of Patanjali seeks to attain cessation of modification of citta.

ie. Yogas' cittavṛtti-nirodhaḥ

Ashtāṅgamaṅga :->

It is the 8-fold means of yoga consisting of :->

- ① Yama - abstentions
- ② Niyama - observances
- ③ Asana - physical posture
- ④ Prāṇāyāma - control of breath
- ⑤ Pratyāhāra - withdrawal of senses
- ⑥ -> Dhāraṇa - fixed attention
- ⑦ Dhyān - meditation
- ⑧ Samādhi - concentration

Bahya-ranga

Anta-ranga

The first 5 are Bahya-sādhanā and the last 3 are Antaranga



## Sādhanā

- Antaranga sādhanā requires Bāhya sādhanā as without first preparing the external-aids, internal-aids can't be attained.
- Yama is needed as it helps abstain from asatya, ahimsa, aparigraha etc.
- Niyama is needed as without cultivating good habits, mind can't be purified of vṛtti.
- Āsana and prāṇāyāma are imperative as psycho-physical being can only attain liberation when both the mind and body are in control.



- Pratyahara is needed to control senses.

Only through Bakya-sadhna, antarat-ardh of dhāraṇa, dhyaṇ and samādhi can work and individual can attain samprajñāta and ultimately asamprajñāta samādhi.

This kaivalya or liberation can be attained by this way of following bakya-sadhna to attain yoga-  
proper or antaryog-sadhna.

(Don't write anything in this area)



4(c) How does Shankaracharya account for the plurality of things within the framework of Advaita metaphysics? (15 Marks)

Advaita metaphysics rests on

Brahma satyam jagat mithya  
jivo brahmanā nāparah

Brahma is the ultimate ontological reality, jagat is illusion and jiva is nothing but Brahman itself.

Plurality of things

As non-dualism is accepted, it poses question as to how to describe the diversity of this world. For this Shankar gives

3 theories :->

(i) Pratibimba-vāda

As moon is one but appears



as many in different ponds  
due to its reflection. Similarly  
Brahman is one but appears  
as different due to reflection  
in different Jivas and Jagat.  
due to Māyā

(Don't  
write  
anything  
in this  
area)

(ii) Avachhedaka-vāda / Limitation  
theory

As space is one, but defined  
as limited in a circle, square  
etc. Similarly Brahman is  
infinite and unlimited but  
appears as limited in different  
Jiva.

(iii) Abhāvavāda / appearance  
theory

Different Jivas are inexplicable  
appearances of Brahman.  
However Brahman is one

conclude



and Jivas have tādātmya relation with Brahman. It can be seen in mahavākyas like "Aham-Brahmāsmi"; "tat-tvam-asi"; "prajñānam-brahman"; "ajam-ātma brahman"

- Plurality of things is only due to adhyāsa of māya by way of which māyā projects itself as plural jiva and objects (aropana). Brahman is the adhiṣṭhān but due to māyā and adhyāsa plurality is obscured. Upon receiving Brahma jñānam, this illusion ceases and knowledge of unity arises.

This is refuted by Ramanuja and Madhva who accept plurality of things along with Brahman.

can be strong  
Adhyasa  
Vidya



5(a) What do you understand by Kleshas? What is their root cause? How do Kleshas affect the different mental states? (20 Marks)

Klesas are described by yoga to explain bondage.

1. Klesas - are afflictions which lead to 5 kinds of sufferings :-

(i) Avidya - wrong knowledge of non-eternal as eternal, not self as self. It is "ignorance"

(ii) Asmitā - wrong identification of Puruṣa with volutes of Prakṛti - ahaṁkāra, buddhi and manas. This is "egoism"

(iii) Rāga - this is attachment with the pleasures of empirical world.

(iv) Dveṣa - this is jealousy with anger

(v) Abhiniveśa - this is fear of death.

(Don't write anything in this area)

20



II. Root cause of klesas →

↳ Citta is the root-cause of klesas as puruṣa wrongly identifies with citta and seems to undergo modifications of citta (citta) and thus getting 5-fold afflictions.

Citta is of 5 kinds

- pramāṇa - viparyaya - vikalpa - nidra - smṛti.

III.

o Klesas affect different mental states as →

Citta undergoes 5 different levels of modification based on different levels of tri-gunas.

(i) kshipta / restless - Rajas and Tamas dominate and



mind remains restless and  
not-fixed

(ii) mūḍha / blinded

Tamas dominates here and  
overall sloth prevails.

(iii) vīkṣipta / distracted

Sattva predominates but Rajas  
keeps on presenting itself.

(iv) Ekāgra / concentrated

Sattva dominates and citta  
remains fixed on an object

(v) Niruddha / restrained

No object of concentration remains  
and citta's modification ceases  
completely.

Ultimately overall tranquility  
prevails after cessation of  
cittavṛtti and klesas. This  
is conducive to attaining samādhi.

(Don't  
write  
anything  
in this  
area)



yoga prescribes astāṅg-marga to cease citta-vṛtti and thereby klesas. Through this, viveka-jñāna arises of the true knowledge of Puruṣa which only appears to fall into bondage resulting into klesas. This can be done by īśvara-prāṇidhāna which helps remove impediments in Samādhi and helps attaining niruddha state and ultimately kaivalya where threefold pain ceases and puruṣa realizes his true nature.



5(b) Critically examine Shankaracharya's view that *maya* is indescribable. In this context, also analyse how the indescribability of Brahmanis different from that of maya (15 Marks)

(Don't write anything in this area)

Sankara in his advaitada holds *māyā* as anirvacanīya. *Māyā* is the Bhavarūpa of Brahman through which Jagat is explained.

Māyā as Indescribable

Sankara contends that *māyā* can't be described as →

(i) It is not sat → as *māyā* is contradicted on the level of paramārthik satta.

It is thus bādhit

(ii) It is not asat → as it is empirically real as per

Vyavahārik - satta.

(iii) It is neither both  
- as it is contradictory



(iv) Not neither  
as it is difficult to imagine.

Thus mayā is anirvacanīya

However Ramanuja criticizes it as

he replies that Sankara accepts

(i) anirvacanīya but this itself  
is a 'kind of description'.

(ii) It is against the 'Law  
of excluded middle'

- Sankara replies that mayā is  
different from Sat & asat and  
hence indescribable. Inexplicability  
is philosophical as mayā is  
empirically real, transcendentally  
unreal and logically anirvacanīya



Difference from anirvacanīyatā  
of Brahman as

- Brahman is caturkotivihānukta or beyond 4 categories of intellect
- Brahman's inexplicability is due to it being Neti-Neti i.e. ascribing any description will lead to Brahman being false.
- While māyā's inexplicability is logical as māyā can't be described the same on different levels. It ceases to be at paramārthīk level.

Vidyaranya Swami in Pancadāsī

therefore explain māyā as tuca-anirvacanīya while

Brahman is ultimate. It is similar to Kant's "transcendental illusionism" when God is tried explained on reason

(Don't write anything in this area)



5(c) In Advaita Vedanta, if the true self is eternally free and liberated, why is the spiritual striving necessary for liberation? Discuss (15 Marks)

Advaita Vedanta accepts the mahāvākya of Aham-Brahmāsmi i.e., unity of Jiva with Brahman. It shows that Jiva is eternally free and liberated.

Spiritual striving is necessary as:

- Jiva due to avidya undergoes bondage and thus cycle of birth and rebirth.
- Jiva appears to be afflicted with pain and suffering due to avidya.
- To remove avidya, jñāna is needed by way of Brahmaṇa, Manana and Vidhidhyāna.  
⇒ Spiritual striving.



- However, first, mind needs to be prepared by way of

Sadhana-calustaya

- ↳ Sama -  
dama  
Sadhana  
Samādhanā  
Upasati  
Titikṣā
- ↳ ① Nitya-anitya vastu-viveka  
② Tha-mutrattha-bhoga  
visāga  
③ sama-damādi-  
sādhān-sampat  
④ tannukṣatva

This yearning for spiritual freedom prepares the mind for savana - manana - nidhidhyāsana and thus mind gets purged of avidya.

Jiva realizes his true knowledge as Brahman →

Brahmaid - Brahmaina - Ikhavati

(Don't write anything in this area)



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Enlightening minds. Lightening journeys

This is prāptasya-prāptih of Brahman through spiritual striving.

(Don't write anything in this area)

Thus Jiva attains knowledge and thereby liberation as according to Sankara, knowledge, liberation and Brahman are one and the same.

Avidya-nivṛttah-eva-mokṣah

also shows how avidya's cessation by way of spiritual striving leads to liberation.

However in Ramanuja's view, Bhakti is paramount and only that can lead to liberation.

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