



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(e)		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)		TOTAL	
2(c)		5(b)		7(b)			

Name	Rateek
Subject	Paper I
Module	

Roll No:	
Date	2:30-5:30

EXAMINER REMARKS

Good attempt

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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 would use reasoning thinking to get to mathematical truth whereas Kant considers mathematical truth as a priori ~~synthetic~~ judgement using both reason + experience.

Difference

A. Plato

- 1) Plato would say that reason alone can be source of knowledge, as he decline experience to give potent knowledge.
- 2) Object of knowledge according to Plato are ideas hence mathematical truths are ideas living in transcendent al reality.
- 3) These are eternal, immutable, reality
- 4) Differentiating from knowledge of opinion he would explain certainty of knowledge.

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5) He would use theory of divided line & allegory of cave to establish universality & Certainty.

Kant → He would explain them by being virtue of Synthetic a priori.

1) Universality & certainty can be established by ~~being~~ A priori - as they are not validated by experience

2) Synthetic as they provide factual information.

eg $2+2=4$ - ~~is~~ not contained plus validated ~~by~~ without experience.

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Criticism → Existence of Ideas in transcendental ~~on~~ ontological reality criticised by Aristotle

↳ $2+2=4$ is Analytic as ~~4~~ already contained in $2+2$ - according to positivist

Hence Kant & Plato fundamentally differ as Kant uses both reason & experience but Plato relies only on experience.



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

Descartes through his methodological skepticism deny existence of world because it is known only through adventitious ideas, whereas only Innate Ideas can provide certain knowledge.

Arguments

Descartes from "Cogito Ergo Sum" proceeds to existence of "god" through demonstrative proof by ontological proof & causal proof & on basis of that proves external world.

- 1) God being veracious wouldn't let individual deceived. otherwise he will become great deceiver.
- 2) In line with representation theory he says that by veracity of God my mental images should translate

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into External world.

3) Like Locke he differentiate ~~between~~ primary & secondary qualities & provide existence of external substance.

Criticism 1) Pierre Gassendi criticises Cogito Ergo Sum as fallacy of petitio principii

2) Gilbert Ryle's eliminative materialism of ghost in machine also refute Cogito Ergo Sum hence refuting "God".

3) Causation is postulate of experience hence God cannot be proved by causal argument, rendering external world unproved.

4) Ontological proof also treat existence as predicate, which is criticised by Kant.

Hence Cartesian rationalism is unable to prove external world as the basic premise of Cogito Ergo Sum is unproved.

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

(10 Marks)

Locke being a realist calls substance - unknowable substratum of knowable qualities. i.e. "I know not what" → there is something but I do not what it is.

Metaphysical Implications

- 1) Existence of substance without being perceived, hence lockean empiricism is in threat.
- 2) "supposed support of qualities" is based on distinction of primary & secondary qualities which itself is questioned by Berkeley. Hence Locke's dictum give rise to subjective idealism of Berkeley.
 - 1) since secondary quality based on

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primary Quality they too become subjective & changeable. leading to denial of matter.

This logically leads to dictum of "to be is to be perceived"

Application of Lockean dictum finally leads to Humean proposal of non-existence of not only matter but also thus giving dogmatic ending to empiricism which skepticism.

Criticism

1) Kant says that they are only true in affirmation as percept without concept are blind

2) W.T. Stace says that if Idealism is disproved, realism stands disproved because impossible to transcend consciousness not to verify.

Aristotelian ~~Platonic~~ tradition of empiricism revived by Locke is once again revived by logical positivist building on sense datum & neutral monism.



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

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

Early Wittgenstein here is talking about limits of language, as he initially considered picture theory of reality along with Russell.

Meaning - To understand meaning first proposition of early Wittgenstein necessary is -

- 1) World totality of atomic fact
- 2) Language picture of reality
- 3) One to one correspondence between linguistic atom + atomic facts

From here he give concept of saying + showing

Saying → Analytical proposition + truth function can be talked about.

& what can be said can be showed.

What can not be said → Nothing can be said about logical form of language.

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- 1) Semantic - object - word relation
- 2) Syntactic → how words relate
- 3) Logical → underlying feature below grammar.

But this can be showed, similarly about metaphysical statements nothing can be said, hence such statements act as limitation to language itself, therefore he says whereof one cannot speak, one should remain silent then speak non-sensically.

Criticism

1) An philosophical investigation later wittgenstein - give us theory of language :- "Don't look for meaning look for use"

2) Logical positivist are of the view, that using language itself denotation of language can be removed though it will render non-sensical statement

Hence wittgenstein shift from early to later, + now a new book, new wittgenstein consider a continuum between ~~old~~ early + later wittgenstein.



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

Strawson differentiate between descriptive metaphysics of Kant & revisionary metaphysics of that of Hegel.

Descriptive & Revisionary Difference

1) Descriptive metaphysics speculates about world that it is

vs

Revisionary metaphysics consider about evolving a morally, intellectually superior system.

Illustration - 1) Kant uses the existing difference of synthetic Analytic & A priori a posteriori to synthesise existing dilemmas of empiricist vs rationalist

2) Hegel on the other hand provided entirely new philosophy with

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"Ghost" or Absolute Idea, thereby bringing in speculative metaphysics on the rise again.

Though there are differences they are similarities as well

- 1) Both involve in speculation, just degree differs. i.e more amount of speculation in revisionary
- 2) Both will require justification but being entirely radical revisionary metaphysics is hard to justify. (eg) Hegelian criticism of Kessel due to unfounded postulation.

Criticism

1) fundamentally both are same just difference of degree

2) Even Strawson's metaphysics of critique of reductionist attitude of logical positivist can come under revisionary metaphysics

Strawson's approach in "Individual" try to set at rest debate regarding self + sense-datum.

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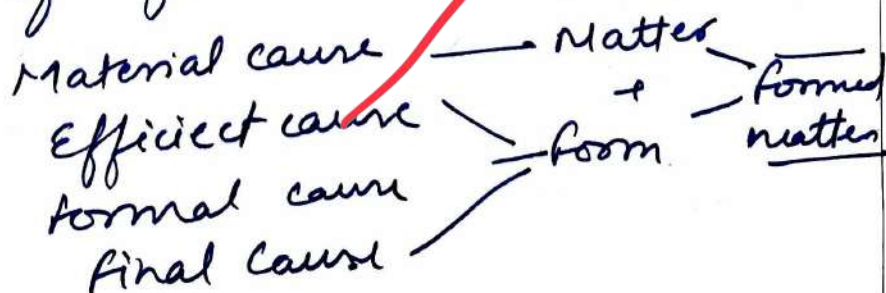
2(a) "Aristotle's theory of matter and form is a kind of compromise, and like most compromises, it fails to be wholly satisfactory." Examine. (20 Marks)

Aristotle in polemic to Plato provide for "formed matter" as substance, hence refuting ~~sub~~ theory of Ideas i.e form having independent existence in transcendental world, thus aligning with conceptualistic view.

Aristotle's theory of Form & Matter

Aristotle deny "pure form" & "pure matter" as abstractions and provide for "formed matter".

His theory of Causation play major role in bridging gap of form & matter as.



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According to WT states what becomes is matter, what it becomes is form

Aristotle too hold that that matter + form are relative + fluid

• Clay - form respect to soil
but matter respect to pot

• Aristotle also gives theory of Actuality + potentiality to provide for such continuum
Potentiality - is capacity to transform
Actuality - is realisation of potentiality into concrete form.

In this criticism of relative + fluid Aristotle end up accepting theory pure matter - "unknowable substratum" + pure form -



"Actus Purus" - unmoved mover -
impersonalistic God

In his ~~view~~ of nature
Aristotle gives evolution of pure
form mater to pure form with
help of God.



Not Satisfactory

It is said that Aristotle
started his ^{ended} polemic from where
Plato ~~started~~ & ended up where
Plato started.

1) Problem of permanent change
Solved through Actus Purus -
Plato too used "Idea of Good"

2) Actus Purus is considered as
Abstract reality, Plato too
considered Ideas as abstract

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- 3) Postulation of Actus purus goes against empirical tenets of Aristotle
- 4) Superimposition of ~~formed matter~~ in teleological evolution is not in line with scientific evolution of mechanical evolution
- 5) Even use of causality in formed matter & usage of 4 causes is not in line with temporal causality.
- 6) His theory of unfolding fails to account for efficient cause if there is already potential why it does not manifest.
- 7) He uses "matter" differently in different context sometimes as unknown substratum at times as fluid with some form

Aristotle hence also fail to bridge the dualistic gap of form & matter, comes at same position as plato.



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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)

Logical positivist find meaning of proposition of ~~coterminous~~ with verifiability of proposition.
And use various method for verifiability.

There is life in Mars

for verifiability of such proposition, it should fulfill criteria of neo-empiricists.

1) Theoretical verification → though practical verification of such proposition not possible but theoretically it can be verified due to future probability.

2) Weak verification → ~~weak~~ verification is possible.

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as there is certain probability of presence of life on mars.

The above ~~statement~~ ^{was} ~~there~~ senseful statement as it was synthetic statement but logical positivist consider analytical & metaphysical statement senseless that is ~~there~~ sterile from cognitive value not emotive

Hence ~~let's see~~

There's an undetectable soul on Mars

Soul is a metaphysical entity which does not have corresponding experiential reality.

AT Ayer considers knowledge as Justified true belief. ~~but~~ this statement



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is sterile from knowledge point of view as there is no empirical entity as soul.

According to Rudolf Carnap - three statements can be verified.

- 1) Contingent
 - 2) Contradiction
 - 3) tautology
- but it does not fall in any hence its verification is not possible.

Criticism

1) Alonso church → proves that any metaphysical statement is verifiable according to verification theory

2) verification theory itself is unverifiable

3) Quine says that science is metaphysics, hence if metaphysics non-sense science becomes non-sense.

Logical positivist carry forward the tradition of Hume, & reestablish dichotomy of synthetic & analytic hence new principle of verifiability.

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

Hume's skepticism is logical culmination of Lockean dictum of "I know not what", which logically proceeds from subjective idealism of Berkeley & end up in denial of self.

Hume's View of Self

Hume differentiate between knowledge of relation of ideas & knowledge of facts. He based his philosophy on three cardinal relation.

- 1) Law of resemblance
- 2) Law of Causality.
- 3) Law of contiguity

After refuting causality as necessary relation & denial of matter Hume refutes existence of self.



- self - 1) No permanent conscious unchanging element can be perceived.
- 2) what is perceived is fleeting sensations of cognition, conation & affection.
- 3) on these sensations a permanent self cannot be logically concluded
- 4) As sensation change substratum change, hence self nothing but bundle of identity.

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Explanation of Memory

1) no substratum present how memory exists?

Hume answers that due to contiguity, resemblance, conjunction & rapid succession illusion of unity is given. just like flame give idea of unity. Hume's



explanation is very much on lines of Buddhist Pratyasamutpada.

Criticism

- 1) Kant is of the view that epistemological self is logical necessity of experience.
- 2) ~~Buddhist~~ Nyaya believe that "transcendental unity of Apperception" helps in coordination of experience.
- 3) Strawson criticise no ownership theory based on causal relation as "I" presupposes existence of self. Hume hence is decried as sceptic but actually he shows that logical culmination of empiricism is skepticism. Transcendental argument of Kant show escapism from problem raised by Hume. Hume's acceptance of knowledge of maths & science prevent him from being called skeptic.



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 provides for reconciliation between empiricism & rationalism. ~~Hegelian skepticism~~ is said to have waken up Kant from his dogmatic slumber.

Kantian Philosophy

Possibility of Synthetic A priori

Kantian distinction of statement

1) Synthetic - Predicate not contained in subject

(eg) Board is Red.

2) Analytic - Predicate contained in subject

(eg) Unmarried male is bachelor.

Synthetic statement are factual but Analytical statement are universal & certain.

He then gives two more judgements

1) 'A priori' - statements which

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does not depend upon experience for validity. (eg) $2+2=4$.

2) A posteriori - which are experientially validated.

(eg) Cows are white.

From here he provide for synthetic A posteriori.

Hence including factuality of synthetic with Universal + certainty of

A priori.

According to Kant synthetic a priori judgement are possible in maths + physics.

(eg) $2+2=4$ 4 is not contained in $2+2$ 4 can be validated without experience.

Criticism + 1) Hegel talks of Knowledge of fact + knowledge



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of relation which maintains gap between factuality & Universality & Necessity. He argue that factual Universal, necessary knowledge not possible

2) logical positivist like Ayer are of the view that Synthetic a posteriori & Analytic a priori alone are possible.

3) To remove & show escapism Kant provide for transcendental argument by taking causality as category of understanding.

4) According to logical positivist $2+2=4$ is Analytic as 4 already contained in $2+2$.

5) According to Quine - Kant mistakes difference between pure $2+2=4$ & practical mathematics that is one drop + one drop = bit drop

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Possibility of Synthetic a priori in Theology

Kant distinct between practical reason & theoretical reason. According to him reason act as regulator and limit to knowledge.

Thereby he limits synthetic a priori judgement to phenomenal reality & not noumenal reality which deal with theology as it leads to transcendental illusion when one talks of rational theology.

Despite this for his postulate of morality + categorical imperative Kant believes that synthetic a priori judgements are possible.



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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)

Spinoza definition of substance as that which is in itself & conceived through itself lead to uncompromising monism which devours diversity & plurality from spinozian philosophy.

The night in which all cows are black

Hegel here criticise mechanical monism of spinozian substance where no diversity is left in spinozian pantheism - where "All is substance, substance is all".

Hence Hegel provides another statement - "there are 'bootsteps' going inside den but

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not coming out.

Spinozian every determination is negation is not accompanied something that of vivartanada to provide for distinction.

Also logical fallacies associated with attribute which are considered infinite & his modes as mere fulgurations of substance fail to account for diversity.

Hegelian Solution

Hegelian gives idea of "Geist" 'Absolute Idea' which one in many & many in one. Everything is logically connected with rest in Hegelian Absolute Idea.

Accounting for change

On similar line of process philosophy of contemporary



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philosopher Absolute Idea though wholly ~~changed~~ unchanged is continuously evolving. through dialecticism.

Hence this finite world which is changing is mere manifestation of that dialecticism

Thesis + Antithesis

synthesis - ~~new thesis + Antithesis~~

Each successive stage is qualitatively better than previous & previous stages are sublated in new one. Hence he account for diversity.

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Criticism

Russel + positivist consider it non-verifiable

J. Findland calls it highly speculative.

Qualitative improvement not seen post renaissance world wars I + II

Hegelian philosophy is blend of otherworldliness of ~~plato~~ plato + rationalism of ~~plato~~ plato.

could have been step by step



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

W.V.O Quine in his essay two dogmas of empiricism criticise synthetic analytic dichotomy & reductionist tendency of logical positivist.

Synthetic - Analytic dichotomy

1) Synthetic - are factual statements where subject not present in predicate but not universal & necessary
eg) Board is white

2) Analytic - predicate in subject not factual but universal & certain

Quine criticise above distinction on following ground :-

1) Analytic statement are based on



Cognitive synonymy + synonyms based on Analytic statement lead to petitio principii

From this refutation he flows to blurry dichotomy:-

1) Synthetic + Analytic statement are continuum both have factuality but of varying degree

2) Universality of synthetic is Questionable but of Analytic too is Questionable

⊕ $a \times b = b \times a$ ✓ (in maths algebra)
but $\vec{A} \times \vec{B} \neq \vec{B} \times \vec{A}$ (in calculus)

Also Quantum mechanics deny law of excluded middle.

3) Truth function of Synthetic statement is doubtful so is Analytic (eg) - "Bachelor" has 8 letters is invalid if Bachelor replaced with

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unmarried male .

Hence he deny dichotomy of synthetic + analytic but face certain criticism.

Strawson's → A 3 year old is adult can be invalidated without experience

A 3 year old understand Russell. both ~~are~~ statements require synthetic-analytic dichotomy

→ He fails to differentiate between pure mathematics & practical mathematics. i.e. $2+2=4$ + one drop + other drop is equal to big drop

Quine's contribution to reestablishing empiricism is commendable as it also help in challenging neutral monism.



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

(10 Marks)

Carvakas believe that perception is the only "pramana" hence their ontology + metaphysics revolves around perceptible objects & elements.

Epistemology to metaphysics

- 1) He accepts only 4 mahabhutas i.e. Air, fire, water + earth since space can't be perceived.
- 2) He deny the existence of soul in his theory of Dehatmavada → considering soul as peculiar cocatenation of elements. ⊕
- 3) He even deny the existence of consciousness as other than material elements in theory of Bhutchaitanyavada ⊕ Areca Nut + Beet.
- 4) Causal Nescurity which is considered as Tadatmaya by Buddhist +

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a priori category for experience is also denied as - mere psychological conjunction in line with Hume

5) Due to non-perceptibility he denies God existence as well.

Not only metaphysics even Charvaka ethics is result of epistemology which paves way for Hedonism. But Charvaka metaphysics & epistemology is criticised.

Criticism - 1) Jaina argue that to prove perception Charvaka rely on inference

2) Metaphysical non-existence is also not perceived i.e God & soul

3) Abhava cannot give rise to blava material entity cannot give rise to consciousness.

4) Fallacy of illicit generalisation when on basis of few perception. Perception as valid pramana agreed.

Charvaka prevented Indian philosophy from falling into dogmatism by their agnosticism.



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

(10 Marks)

Jainism believe that due to Ghatiya + Aghatiya Karma soul gets into bondage & can be removed by getting "Kaivalya".

Brief Bondage

Jaina Purusha is many qualitatively alike & Quantitatively different in line with Anekantavada

Passions ~~Kasaya~~ causing substance Kasaya → in form of Krodh, Lobha, Mana stick to Jiva.

& blurs the true nature of Jiva. Hence two fold process of stopping flow of Karma pudgala i.e.

Asrava is by samvara + removal of already existing Karma pudgala i.e. Nirojara is required to attain liberation

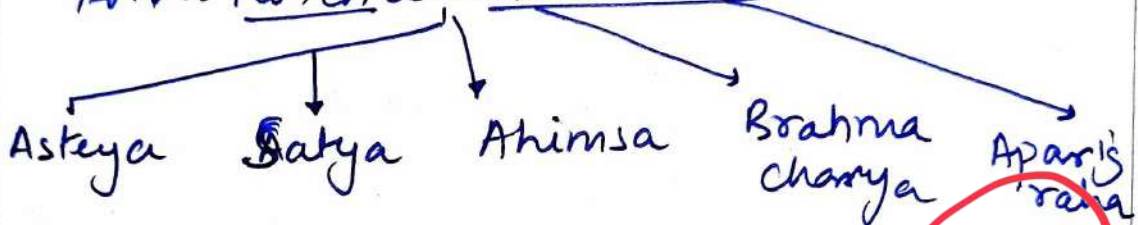
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Path to liberation

Jaina provide detailed path to liberation which is both moral & pragmatic.

For moral preparation they suggest ~~Tetra~~ Panchamavrat -



~~Then taken~~ To attain liberation such preparation help in attaining Triratna

- 1) Right determination (Sankalp)
- 2) Right knowledge (Darshana)
- 3) Right Action (Karma)

There after one gets liberation or "Kaivalya" i.e. He now get omniscience hence no more required to qualify statement with Syad. Jainas believe in both Jivan Mukti & Videha Mukti before going into Siddhashila.

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5(c) Critically examine Samkhya theory of causation.

(10 Marks)

Samkhya theory of causation is Satkanyavada, where effect preexists in cause & it is modification of cause into effect.

Satkanyavada

According to Samkhya theory cause is unmanifested effect & effect is manifested cause.

Relevance in Metaphysics

In Samkhyan Dualism world is considered effect of Tadd, Pradhan, Avyakt Prabhri.

In Samkhyan metaphysics Prakriti really transforms into

world i.e. Prakritiparinamavada

to fulfill its purpose of Darshanatham

After Gunakshodha with purusha

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Samnyastha is disturbed for teleological prours of Kaivalyartham. But due to Prabhriti parimanvada Certain issue arises :-

- 1) According to Nyaya if effect preexist in cause what is the use of efficient cause
- 2) Sankaracharya is of the view - logical contradiction to hold Parimanavada + satkaryavada, hence with vivartvada make their philosophy consistent (Brahma vivartvada)
- 3) Buddhist believe that every cause is dependent origination.
- 4) Jainas believe in sada^{at} karyavada that is from different viewpoints it is satkaryavada + asatkaryavada

In Sankara's polemic it becomes difficult for Sankhya to explain bondage of Naistanyoguna + Nityamukta Purusha hence Sankara provide for vivartvada.



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

Svarup lakshan are essential feature of ~~Brahmana~~ ^{Brahmana + Maya} whereas Tathastha lakshana are accidental feature of Maya + Brahmana.

Metaphysics of Advaita Vedanta

1) Brahma Vichar → Maya is considered accidental ~~po~~ + apparent power of Brahmana - ie Tathastha lakshan but "saskin" or pure consciousness is considered tathastha lakshana

2) Jagat Vichar → From Vyavaharika level the changing world as "Avaran" of Maya is tathasthalakshan. Its essential nature is Brahman.

3) Brahma - Jagat Sambandh
A vikshepa of Brahmana and Avarana is true only from

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Vyavaharika level but from Paramarthika level no difference.

Jiva vichar → Jiva has Svaroop of Brahman that is "Aham Brahma Asmi" but its association with Indriya over Atman is takshha lakshan

Svaroop lakshana signal towards essential nature of Brahman hence Jagat, Jiva, Atman Maya subsume in Brahman. holding true - "Brahman satyam Jagat Mithya"

Jivo Brahmaiva naparah

Criticism

- Aurobind consider Jagat as blissful ~~not~~ reality not mithya
- Maya is considered as Svaroop lakshana of Brahman
- Brahman himself is considered embodiment of bliss + other takshha lakshan



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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 ontological realities give "Abhava" or non-existence a separate status of padartha as it is knowable + nameable.

Abhava - is considered non-existence apprehension of which is possible through non-entity or negative fact.

(i) Cow is not horse →
It follows syntax S is not P.

Abhava → Praragbhava
 → Anyonibhava

Praragbhava - is non-existence of something in something else.
whereas Anyonibhava - Absence of

Identity, hence cow not horse is explained by Anyonibhava.

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(ii) Skyflower does not exist → This is complete absence like absence of form in Air hence it can be explained by Samsargabhava.

How? Use of Anupalabdhi by Mimamsa

Kumarila would explain them using Anupalabdhi i.e. non-existence due to non-apprehension.

Prabhakara would not acknowledge Anupalabdhi as deny Abhava as category.

Use of Perception by Vaisesika

Vaisesika following epistemology of Nyaya would explain them by perception + inference by drawing vyapti between non-apprehension + non-existence.

Mimamsa like Vedantins use anupalabdhi as there is no vyapti or no sense organ contact for perception.



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

Nyaya gives 6 methods to establish Vyaptijnana which is a universal concomitant, unconditional relation between Hetu + Sadhya

Anumana - is inference in which one moves from perceived hetu to unperceived Sadhya

- 2 Grounds - 1) logical - Vyaptijnana
2) psychological → Pakshadharmita

Nyaya provides for 6 methods for Vyaptijnana

1) Anvaya (Agreement in presence)
That is in each case where Sadhya is present, hetu should be present.
eg) smoke present means fire present

2) Vyatikruti (Agreement in absence)

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It implies that where Sadhya is absent Hetu should not be present

(eg) Absence of smoke when no fire.

Both of these methods together form Joint Method of Mill in modern logic

3) Aryabhichari → It means that there should be one to one relation between Hetu + Sadhya & such relation should be absent in other cases.

4) Upadhinavasa → It implies that the provided one to one relation be present only in the above case & should be without Conditions that is no conditionality

(eg) where there is fire there is smoke



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Now this depends on adventitious condition eg wet fuel of wood. hence such adventitious condition need to be removed through Bhuyodarsana that is multiple observations

(4) Taraka Above 4 are used by vedantins but Nyaya use 2 more to establish + proof their theory from attack of Charvaka.

5) Taraka - By reasoning + arguing that if vyaptijnana not established opposite claim is unproved or will lead to logical inconsistencies it has similarities with ad-absurdum method.

6) Samanyalakshana Pratyaksh Pramana - As "fireness" + "smokiness" are connected through unordinary perception.

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Criticism

- 1) Charvaka → Bhagyodarsana cannot negate possibility of left observations → leading to illicit generalisation
- 2) Causality is not a necessary condition according to Hume
- 3) Kant Argues that causality is an a priori condition that makes experience possible.
- 4) Buddhist are also of the view Tadupatti & tadatmaya are conditions of experience
- 5) Last stage of samanyalakshan make all other stages redundant.

~~Nyaya~~ despite being criticised for vyaptijñana provide the most robust logical system which is not concerned only with formal logic but also material.



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)

Samkhya give uncompromising dualism of Prakriti & Purusha, whereas Madhvacharya philosophy rooted in vedantin philosophy shows instances of overlap of Brahman & Jiva.

Fundamental Differences

1) Nature

A. Samkhyan Prakriti is Jadd, avyakt, Pradhan, shakti whereas Purusha is intelligent, Nityamukta, Naistanyaguna & dormant

Hence both are completely different reality

B. Madhvacharya - Brahman is ultimate reality which of

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nature of consciousness.

Jiva too have consciousness i.e. Chit but in lower degree.

2) Independent vs Dependent

A. Prakriti has independent existence

& Purusha also

B. In Dvaitwada Madhavacharya

classify reality into.

a) Independent (Brahman)

b) Dependent (Chit / achit)

3) Creation

A. Prakriti leads to Parimanvada
due to Gurakshoda realising

teleological principle of Darshanartham
Purusha enjoys fruits of Prakriti

B. In Madhavacharya creation
is due to essential creative
feature of Brahman - in

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form of Keela.

4) Complete Dissociation vs Association

A. Post liberation Parusha + Prakrati are separated but independent reality there is no Closeness

B. In Madhwaracharya philosophy post liberation there is some kind of contact between chit + Brahman

- a) sarupiya
- b) samipya
- c) salokya
- d) sayujya.

5) Bahupurushwada vs Eternal damnation

A. Sankhya believe in multiplicity of soul with qualitative likeness but quantitative difference

B. Madha gives some soul eternal damnation unable to get liberated

Hence despite dualism there are significant differences between two.

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

(15 Marks)

Cittabhumi is defined in Yoga philosophy as combination of Mahat Buddhi & Ahanikara.

Depending on the dominance of various Guna of Sattva, Rajas &

Tamas chittabhumi is divided into 5

1) Kshipta - In this chitta is restless due to dominance of Rajas

(eg) chitta of children.

2) Muddha - Due to dominance of Tamas there is tendency of getting into vices.

(eg) Rapist & murder chittabhumi

3) Vikshipta - In this there is transitionary dominance of Sattva & Rajas Guna.

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- 4) Ekagra - In this Sattva guna dominates + concentration of one object established - this lead to sabsej samadhi.
- 5) Nirudha - Chitta is arrested of all physical object & there is objectless meditative state.

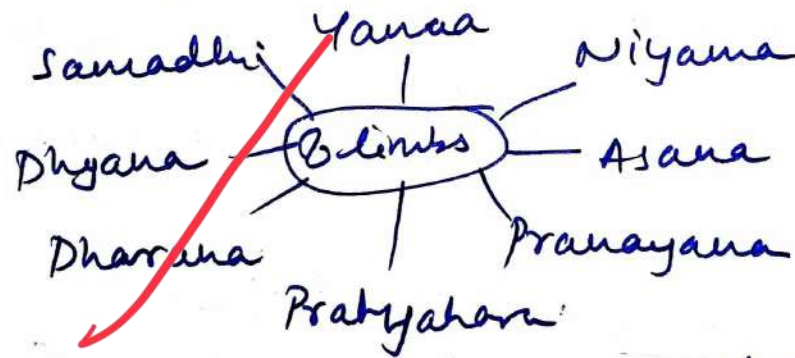
Analysis

- 1) Ekagra + Nirudha are conclusive state for Yoga which ultimately leads to liberation + Kaivalya
- 2) Muddha → characterises one chitta which is source of moral & natural evil in the world.
- 3) Through chitta vritti nirodha one can change the chittabhumi hence the yogic pragmatism help in mobility.

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Due to presence of chittabhumi there is presence of chittavritti → they are of 5 types.

Yoga has goal of Chittavritti nirodha that is cessation of modification of chitta so that Purusha doesnot associate itself with object & get discriminative knowledge. Hence Yoga philosophy provide for Ashtanga marga



finally once chitta arrested a person get Nirbija samadhi & discriminative knowledge providing liberation. Yoga philosophy believe in both Jivan Mukti & Videh Mukti.

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