



# ENLITE IAS

Enlightening minds. Lightening journeys

## 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>			

Name  
Subject  
Module

PRATEEK
Indian Philosophy II

Rollno

Date

06-07-2025
12:10 pm - 3:10 pm

**Checked**



FEEDBACK

Have good content. Can focus on structuring of the answers. Revise the syllabus in QnA format.



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

Mimamsa belonging to realist school face problem of erroneous knowledge, i.e. where to shift burden on knower or knowledge. Also they consider validity of knowledge - Swatah Parmanvada.

Swatah Parmanvada

They believe in intrinsic validity of knowledge. i.e. knowledge being invalid is contradiction. There can be imperfect or not yet arisen knowledge (Kumarila).

Brief it in introduction

How Invalid then? → If there is error in cognition then it is due to extraneous condition according to Kumarila. e.g. Snake in rope error is due to improper lighting (Pratah Apramanivada)

(Don't write anything in this area)

## Difference among Mimamsa

1) Prabhakara is of view that error is due to multiplicity of cognition for perception & past cognition.

Give Nyaya's view

2) Kumarila is of the view that Prabhakara leads to idealistic notion by shifting the ground of problem on knower. Hence believe in viprit khyati (extraneous condition).

## Criticism

1) Nyaya consider it logical contradiction to consider knowledge intrinsically valid but for ~~some~~ consider knowledge extrinsically invalid.

2) For Nyaya knowledge both extrinsically valid & invalid (~~some~~ Pratah Aparamanivada & Pratah Aparamanivada).

Kumarila's approach to validity of knowledge is logical but Prabhakara's is cogent & Pragmatic.



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

Mayavada play major role in Śankara's philosophy to reconcile plurality with ultimate reality & give theism some room, also to logically justify plurality of Jivas. Hence Ramanuja criticising Śankara's philosophy & nihilistic & atheistic criticise mayāda through 7 anupapatti.

- 1) Ashrayaanupatti
- 2) Tirodhanupapatti
- 3) Swarupanupapatti
- 4) Pramāna anupapatti
- 5) Anirvachniyaanupapatti
- 6) Nivastaka-
- 7) Nirodhanupapatti.

## LOCUS OF MAYA

1) Ashrayaanupapatti → Questions locus of Maya

a) Inside Brahman? → Consciousness cannot be ground of ignorance also unqualified Monism broken.

(Don't write anything in this area)



b) Outside Brahman - Dualism is broken as Brahman is without Sajatiya Bheda

c) In Jiva - Not possible as Jiva himself conditioned by Maya.

Ramanujacharya's def. argument is defended by followers of Sankaracharya.

Defence

a) Locus of Maya can be Jiva, because it is not temporal relation rather co-existence of Maya + Jiva as aspects of same reality like circle + circumference

b) Even if locus of Maya is Brahman Brahman is untouched by Maya like magician untouched by Magic

c) Maya (ignorance) as locus in conscious world is rejected as illusion is not ground of ignorance rather is a phenomenon.

in Anandabindu's There is logical vigour but Mayavada of Sankaracharya is also coherent + consistent doctrine which is beyond verbal.

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

Mimamsika philosophy is situational pragmatism, in which their entire epistemology revolves around infallibility of Vedas.

Mimamsakas believe in Śabda Pramāṇa which is Apauruṣya (vedika) & Atapauruṣya (testimony of learned man).

## Arguments

Mimamsakas believe that Vedas are not created but are revealed to sages & seers hence provide with certain argument.

- 1) If Vedas were made by human we should have known their name.
- 2) If Vedas are made by human they will be fallible but since they are infallible, they must be made by infallible God.

(Don't write anything in this area)



3) The order of words in Vedas is perfect, different from ordinary work of humans.

4) Vedas has both siddhi & sadhya content as both knowledge of reality & ritualism can be provided by God.  
~~have to info.~~

Varna, dhvani

5) Had Vedas being work of God they couldn't explain infinite multitude since humans are finite beings.

Criticism 1) fallacy of Petitia principi —  
"Vedas infallible because of God", "God exist because infallible Vedas say so".

2) Category error as Noumena is trying to be known through phenomenal reasoning

3) Postulation of infallibility of Vedas ~~Can compare with Nyaya~~ not verifiable by Bramana.

Mimamsakas attempt at arguments for knowledge of Vedanta are more pleas than proofs.



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

(10 Marks)

(Don't write anything in this area)

Anupalabdhi or non apprehension has been accepted as independent pramana by Bhatta mimasakas, Vedantins but same is rejected by Nyaya. Also acceptance of Anupalabdhi has relation to accept "Abhava" as ontological category.

Types of abhava

**Necessary to Accept**

Bhatta mimasakas + Vedantins accept Abhava as separate ontological reality hence Anupalabdhi is recognised as epistemological necessity.

**Arguments**

1) Perception cannot yield knowledge as no sense-object contact  
e.g. Absence (Abhava) of pot is not perceived).

2) Inference cannot yield as no invariable, concomitant, unconditional "vyapti" between "non-existence" + "non-apprehension".



## Not necessary to Accept

1) Nyaya reduce anupalabdhi to perception. As locus of pot is perceived, which signifies its absence.

2) Prabhakara is of the view that "Abhava" (non-existence) is dependent on "Bhava" (existence) hence is not separate ontological reality. hence no need for "non-cognition" (Anupalabdhi) for epistemological need.

## Pragmatic Utility

1) Abhava is having pragmatic significance to plot for absence of liberation during bondage in Mimasakas + Vedantins.

Nyaya and prabhakara do satisfy logical vigour but fail to establish their proofs, at the same time Mimasakas take a pragmatic approach.

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Can compare with the debate bw Russell n Wittgenstein regarding negative fact

(Don't write anything in this area)

"(e)" "Man is not divine"

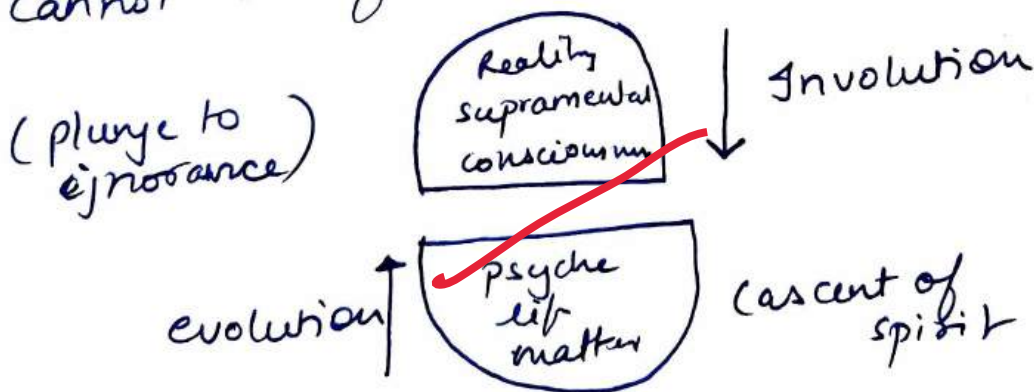


(c) "Man is not the final aim of creation, he is the transitional being who must become divine" - Sri Aurobindo. Discuss (10 Marks)

(Don't write anything in this area)

In Aurobindo's philosophy deviation from scientific creationism is seen where evolution ends with most perfect creation of "Man", but Aurobindo in his philosophy talk about supramental entity.

Man is not Aim → Aurobindo through Involution - that is plunge of spirit into ignorance & transmutation to psyche, matter life tells that man is not yet perfect, hence cannot be final aim of creation.





Transition Towards Being/divine  
Through Evolution → that is ascent  
of spirit Man ~~journey~~ towards  
divine. Evolution - include widening,  
heightening, Integration process (with  
divine.

Role of Integral Yoga → Yoga is  
here summation of 5 yogas i.e. Rajayoga  
Katyoga, Karmayoga, Jnanayoga  
Bhakti Yoga.

Can be better conveyed  
Integral Yoga is also transmutation of  
Man into supermental through  
Communion with supreme conscious.

Role of Triple Formation - Psychicisation,  
Spiritualisation & Supramentalism  
lead to supramental being which  
further aid in holistic welfare.

Aurobindo's philosophy is  
criticised for being emotional & of  
more impractical imagination with no  
pragmatic path, but on ethic side  
Aurobindo philosophy strengthens selfless.



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

(Don't write anything in this area)

Upanishadic position hold ultimate reality to be "unchanging" because to introduce change is to have another frame of reference thus breaking ~~B.~~ Sujatiya + vijatiya Bheda doctrine of Brahman.

## Consistency with Upanishad

Brahmaparinamavada is real modification of Brahman due to which chit + achit are manifested as Jagat + Jiva through real power of maya.

- 1) Upanishad consider maya to be real power hence modification should be real.
- 2) Ramanujacharya believe that it is not brahman that is changing but only his immanent aspect in form of chit + achit.



3) Real modification keeps substratum constant but provide space for devotion, hence keep Brahman Nitya as well as devotion alive.

## Inconsistency

- 1) Logical contradiction to say that part is changing but whole remain constant
- 2) Sankaracharya is of the view that when Gold transforms into ring not only form ~~but~~ changes but Gold as substratum also changes which requires unchanging Brahman as pure existence
- 3) Upanishad hold Brahman as Nirguna which goes against Brahmaparinamvada which leads to addition of infinite Qualities on Brahman.

Sankaracharya is of the view that parimanavada is against even Sattvaguna, hence transformation of something which is not in cause hence give doctrine of vivartvada.



2(b) How does Madhavacharya interpret the Mahavakya - "Aham Brahmasmi" from a dualistic perspective? (10 Marks)

Madhavacharya believes in two realities: -

- 1) Independent (Brahman)
- 2) Dependent (soul + matter).

He takes "Aham Brahma Asmi" as Aham - Jiva to be essentially same as Brahman but also different i.e. not identical but similar in terms of Consciousness

## Interpretation of Aham Brahma Asmi

Madhavacharya Aham - Jiva is atomic in size & dependent on Brahman & is of 3 types.

- 1) Nitya - gsesnoga
- 2) Mukta - sage
- 3) Badha
  - ↳ Muktayojya (eligible for liberation)
  - ↳ Tanuyojya (not eligible)

Jiva post liberation → sets in few terms identical with God but it is not Abheda as Jiva

(Don't write anything in this area)



remains finite, god remains infinite  
But similarity post liberation is  
seen through: -

- 1) Salokya - residing in same place as Brahman
- 2) Samipya - nearness to Brahman
- 3) Sanyya - participate in Brahman & enjoy bliss.
- 4) Sarupya - Enjoy eternal form like brahman.

Blend with the demand of the question  
But with the demand of the question is not identical with god & is finite having similarity with god.

Why Madhavacharya take this route

- 1) To remove limitation of creation by taking it as essential quality of brahmana
  - 2) To remove problem of evil by not considering it part of Brahman hence removing limitation from brahmana
  - 3) To provide free will to individual.
- Madhavacharya different interpretation of Aham Brahma Asmi is to remove infirmities of Aurobindo's philosophy.



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

Arthapatti is postulation to reconcile apparently inconsistent facts. It is used by Advaita vedantins specifically for explaining Adhyasa.

(Don't write anything in this area)

## Types of Arthapatti

### Logical Necessity

Let's discuss the necessity using example of Devadatta who is fat but does not eat during day. How to reconcile these two. It can be said that a) perception → it is due to he eats at night. but how we get understood Pramana?

- 1) Perception - Devadatta is ~~not~~ eating at night not perceived
- 2) Inference → valid Vyapti not possible due to Upadhinirasa - condition of valid Hetu broken because devadatta can be fat due to diabetes or other issue.



of Arthapatti therefore logical necessity arises

1) Mimamsakas use "Upadhi" - that devadutta eat during night to reconcile the fact.

Also prabhakara is of view that arthapatti cannot be inference because there is element of doubt but Kumarila refuses element of doubt.

Kumaril's view

2) Advaita Vedanta → An Adhyasa to reconcile two inconsistent fact

a) Brahman is ultimate reality.  
b) World is changing

use arthapatti in form of Adhyasa.

Not necessary 1) Nyaya reduce arthapatti to Inference by using Vyapti " that All those who don't eat during day, eat during night "

Arthapatti is foundationally important for Shankara's Mayavada hence have logical necessity which can't be fulfilled by other Pramanas.

2(d) Ana

(Do not write anything in this area)



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

Yoga is considered theistic counterpart of sarikhya philosophy, but even Yoga here is different view point.

(Don't write anything in this area)

## Early Yoga (Patanjali)

- 1) Consider God only of the practical value hence God is seen as object of devotion which due to high emotive value helps Human get better concentration.
- 2) In Early Yoga God-fulfilled ethical aspect of Niyama i.e. Ashwarpanidhana also fulfill condition of dhyana, dharana, & Ekagra chitta. hence Sakreya Samadhi.

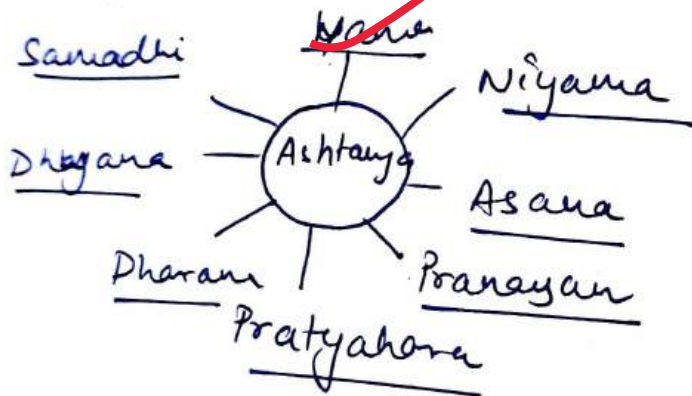


## Later Yoga

Adrsta, spiritual purpose

God is not having practical value but theoretical value of also for human, which helps Human attain liberation as God becomes. omnipotent, omniscient, omnibenevolent, he not only now participate & aid humans in all 8 limbs of Yoga that are :-

Integrate with other views



But God still is not ultimate aim, he is mere facilitator who through his grace & love removes impediments.

Yoga maintains distinction between prakriti + God, hence maintaining distinction between God & human.

(Do not write anything in this area)



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

Bhakti Marga (Purthi Marga) is seen as path to liberation in Madhavacharya philosophy.

(Don't write anything in this area)

## BONDAGE + LIBERATION

Jiva in Madhavacharya's philosophy is essentially same to Brahman but not identical it depends on Brahmana for existence.

Jiva are of 3 tyke.

- 1) Nitya
- 2) Mukta
- 3) Badha

Badha are Muktyoja eligible for liberation, Tamsoyoja. ineligible.

~~Path to liberation~~

## Cause of Bondage

Shorten

1) Due to ignorance Jiva starts associating itself with bodily senses (antah karana) + Andriya & forgets its true nature. Due to presence of Karmic obstacles it remain bonded.



## Path to liberation

Through prapatti or self surrender to God when can do Higher Bhakti & that Higher Bhakti alone can provide with liberation, through his gracious will. Higher Bhakti

is emotive not merely cognitive but also immediate intuitive realization of Brahmana which cannot be gained via jnana or karma yoga of Also karma further leads to addition of Karmic obstacle.

## Criticism

- 1) Theory of eternal damnation of certain Jiva is against benevolence of God.
- 2) since cause of bondage is Ignorance, Knowledge alone can remove it as held by Santarracharya.

Madhavacharya philosophy holds that Brahman is Saguna who with his infinitely good quality can help anyone attain 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)

Vedāntic school deal with relation of Brahman & Jiva, starting from Brahmasūtra of Badarayana various schools of vedāntic school had differently explain this relation & each also in process differently conceived the ultimate reality Brahman itself.

## Advaita Vedānta

It holds that ultimate reality is one, indeterminate & indescribable. It is devoid of a) Sajātiya Bheda -

as no reality similar to it

b) Vijātiya Bheda as no reality dissimilar to it

c) Svagata Bheda - As there is no internal difference in Brahman.

(Don't write anything in this area)



Implication

Mayavad

- a) Brahma vichar - Brahmana is Nirguna Brahmana as due to absence of Swagatiya Bheda it is ~~indescribable~~. or Neti-Neti. (not this not this)
- b) Jagat vichar + Jagat becomes apparent modification i.e. Brahmavivarta vada - due to absence of Swagatiya + vijatiya Bheda.
- c) Jiva vichar - Tat Tvam Asi & Aham Brahma Asmi. leads to complete identity (Abheda)

Vishitadvaita

Criticisms

Given the problem of nihilistic abstract entity & problem of devotion Ramaniyacharya holds for internal difference i.e. Swagata Bheda in terms of chit & Achit as attributes of

Brahman moni

(if you write anything in this area)



Brahman thus giving qualified monism. Qualification is due to attributes.

## Implication

a) Brahma vichar - leads to immanent & transcendental aspect of Brahmana, where finite souls & matter make its body. There is also attribution of infinitely good qualities. hence saguna Brahman.

b) Jiva vichar → Aham Brahma Asmi & Tat tvam Asi, becomes qualified as well as even after liberation soul/Jiva not identical to Brahman.

c) Jagat vichar - Brahmaparimanavada which unlike as prakriti unfolds part of God & from subtle elements fire, earth, water used to gross elements.

## Dvaitvada Madhavacharya -

(Don't write anything in this area)

Criticisms



(Do not write anything in this area)

To remove problem of evil as limiting Brahman via chit + Achit + Also provide for Creation as svarupa lakshana of God. Madhavacharya maintains complete distinction between Independent Brahman + dependent Soul + matter, which even hints a little towards pluralism.

## Pancavidheda

**[SHUDHADVAITA]** → Though it ~~maintains~~ <sup>denies</sup> all the bhedas but still consider Jagat + Jiva as real modification via Avikrtaparimanavada.

**[Dvaitvada Nimbarka]** → ~~Denies all~~ <sup>Maintains</sup> all Bheda but criticise attribution of Ramanujacharya.

It can be seen that all vedantin system differ in view but acceptance of vijatiya + sajatiya Bheda leads to dilution of "Absolute" as there comes entity similar/dissimilar to "Brahman".



3(b) Discuss the theory of error in the context of Nyaya and Mimamsa (15 Marks)

Nyaya + Mimamsa are realistic school which find it difficult to provide for error in knowledge as they hold both knower & knowable independent status, hence need to maintain independent knowability.

(Don't write anything in this area)

## Theory of Error

A) Mimamsa.

1) Prabhakara (AKhyati) :- Akhyati literally means "no knowledge".

Prabhakara is of the view that there is no knowledge which is invalid because it is logical contradiction.

He says that there is imperfect or improper knowledge or better to say knowledge has not arisen yet. It is due to two cognitions.



when we see silver in shell  
& say "this" is silver. "This" remains  
hence knowledge is not invalid  
but due to past cognition of silver  
there is superimposition of qualities  
of silver on shell due to similarity.

Hence we see silver in shell

(vipratkhyati)  
2) Kumarila Bhatta - Criticise Prabhakara  
position because it has idealistic  
element in it., that is keeping  
the burden on knower shakes their  
realistic foundation.

Hence Bhatta is of the  
view that knowledge is valid  
& error can be accounted for by  
external conditions

eg silver in shell due to high  
reflection of Sun.

Mīmāṃsāka's problem of error is  
also due to doctrine of Swatantra  
parimanvada (Intrinsic validity)



f extrinsic invalidity (Pratah aperi-maṅgrada).

(B) Nyaya - Nyaya criticise Mimamsakas for dual standard f logical contradiction as to intrinsic validity but extrinsic invalidity. Hence come with

Anyathakhyati

↳ Using Tīranalakshan pratyaksh parmana, of conjugation of sense organ f knowledge from past cognition account for error by saying that silver is elsewhere "Anyatha" but due to similar cognition because Tīranalakshan it appears on shell. Nyaya deny use of memory to keep their realistic position.

Have content. Can be better conveyed

Both the schools provide cogent argument but Janakara's theory of error via Anirvachniya Khyati f usage of concept of Adhyasa is more logically coherent i.e wrong superimposition.

(Don't write anything in this area)



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)

Aurobindo ~~believe~~ in one ultimate reality Brahman, but in two fold world process of involution + evolution to account for plurality + change we see in this world.

(Don't write anything in this area)

## Rejection of spirit matter dichotomy

1) Aurobindo is of the view that during involution - ~~spirit~~ plunges into ignorance + transmutes into psyche life + matter.

Hence there is only transmutation + not dichotomy or separateness of matter + reality.

## Rejection of relegation of matter to spirit

1) Even though in evolution



Spirit's ascents + there is transmutation of physical, vital + mental of normal being towards super-amentalism but there is again no distinction ✓ rather realization of core of supermentalism in one's being via psychicisation.

## Spiritualisation of Matter

After involution happens, + spirit ascends where divine consciousness elevate matter / physical to higher truth.

In Aurobindo's philosophy through Integral yoga communion of supermental with physical being happens - which leads to transmutation leading to spiritualisation of matter. Triple formation of psychicisation, spiritualisation,

(Don't write anything in this area)



↳ supramentalism play major role.

Spiritualisation - is ~~realisation~~ of one's core as being essentially same as supramental. It can be compared to enlightenment in Buddhist philosophy.

## Elevation of Physical

- 1) Supermentalisation lead to realisation of supramental psyche.
- 2) Now supramental being has task of providing holistic welfare by helping other soul.

Criticism 1) High emotional value in Aurobindo philosophy

2) Impractical imagination.

In Aurobindo philosophy we see that there is hint of dipolarity but not dichotomy.

7

(Don't write anything in this area)



(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)

(Don't write anything in this area)

Relation between śabda & Artha is correspondence or representation theory in Nyaya, whereas Mimamsa believe in śabda pramāna of Aptapurūṣa & Apauruṣeya. whereas Buddhist believe in Apoḥavada (nominalism)

## Nyaya Philosophy

A) Relation of śabda & Artha play major role. in following way.

- 1) Correspondence theory → In correspondence theory Nyaya hold that every word has denotation in real world
- 2) "Padat" - Proof of god - Nyaya hold that god gives



power to God for detonation of words.

3) Samanya (Universal) Theory of Universal of Nyaya is on the lines of Plato in which words are essence which inhere in particular that gives meaning.

4) Upmana → In Upmana too Nyaya first utilise verbal testimony of forester to differentiate between draw similarity of Gavya + cow.

## Mimamsaka

They draw relation of Śabda + Pramana via their verbal testimony or Pramanana. They believe in Apapaurushya + Apaurushya (Pramana).

Relationship between word & meaning

(Don't write anything in this area)



- a) Yogyata - Mutual expectancy of world.
- b) Sannidhi - Proper interval
- c) Akansa - Co-relation of world
- d) Tatparya - Meaning

Mimamsakas - also do not believe in representation theory.

Being realist they believe in existence of knower & knowable.

Also they consider Veda as infallible & its words as having true meaning.

Buddhism They believe in theory of Apocharada (nominalism)

that word has no denotation,  
cow - is defined as non-cow - i.e  
double negation theory.

Nominalistic view of Buddhism  
arise from their doctrine of  
Pratityasamutpada which denies

(Don't write anything in this area)



existence of underlying substratum

Buddhists also believe in sermons of Buddha & later buddhists believed in sermons of Bodhisattvas.

Hence taking Śabda pramāna they hold the relation between word & meaning valid.

Various other schools like Advaita, Yoga, Sāṅkhya & Jaina also accept Śabda pramāna, Hence maintain relation between word & meaning. Mīmāṃsākas hold pragmatic value of words in Siddhi & Sadhya as they lead to action.

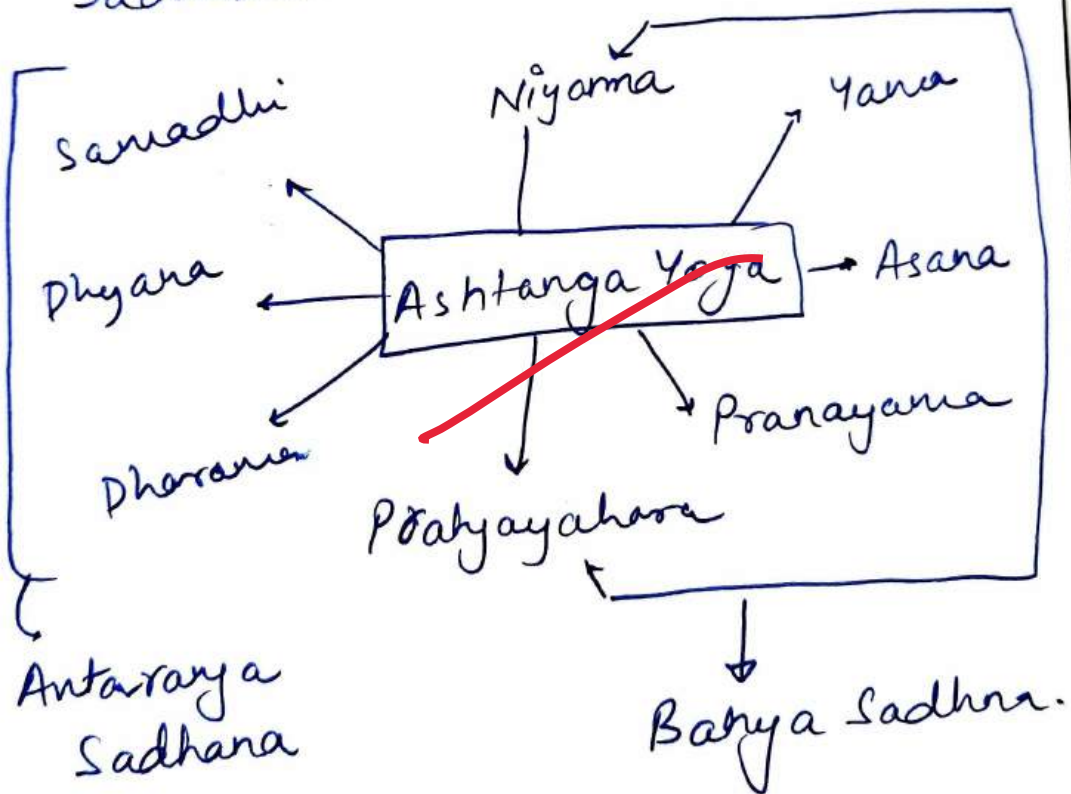
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4(b) "Antaranga Sadhana without Bahya Sadhana is indeed very difficult, if not possible to sustain effectively" Analyse this statement in the context of Ashtangamarga in the Yoga philosophy (15 Marks)

(Don't write anything in this area)

In Yogic philosophy chittavritti nirodha is necessary to attain Kaivalya & for that Yogic philosophy lays down 8 fold path which has both Antaranga Sadhana + Bahya Sadhana.





## Antaranga Sadhna w/o Bahya Sadhna

Only Ekagra & Nirudha Chitta are conducive for Yoga & to attain ~~them~~ Bahya Sadhna is necessary because they help remove Kleshtas without which Antaranga Sadhna is not possible.

### Removal of Kleshtas

1) Asmita, Avidya, Dvesha, Abhinivesha, Raga can be tackled using Yama + Niyama that is 10 commandments of Yogic philosophy.

Yama → Asteya  
Aparigraha  
Satya  
Brahmacharya  
Ahimsa

(Don't write anything in this area)



Niyama → Santosh  
 → Shauch  
 → Ishwararpanidhana  
 → Tapas.

After 10 commandments body becomes conducive but require

Asana - to maintain body-mind co-ordination + Pranayama - to control vitals.

Afterwards Pratyahara is required to take inward sense. Without above activity it is not possible to get Ekagra or Nirudha Chitta

hence not possible to get into Internal Yoga of Dharana, Dhyana & Samadhi.

After all these activities one get Samprajyata & Asamprajyata when knower, knowledge, object diluted one get asamprajyata or nirbeej Samadhi

Whole-linkages - which are co-dependent. Ashtanga Yoga is organic

(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)

In Shankara's philosophy denial of Swajatiya, vijatiya, & Swagat Bheda leads to strict monism & absence of diversity but this problem is solved by Mayavade (Adhyasa).

(Don't write anything in this area)

## Plurality of things

## Brahmavichar

- 1) Adhyasa → Shankaracharya uses concept of Adhyasa to reconcile two apparent inconsistent facts -
- Brahman is ultimate unchanging reality
  - world is changing & plural.

Through Adhyasa he logically reconciles with saying - Brahman is ultimate reality but Maya projects itself as changing & plural.



2) Bifurcation of reality → Śankara provides for three level of reality.

- 1) Pratibhanik Sat
- 2) Vyavaharik Sat
- 3) Paramarthik sat.

True for from Vyavaharik Sat alone plurality is true but from Paramarthik Sat only Brahman is true.

" Brahman satyam jagat mithya  
Jivo Brahmo Naprah"  
is true from paramarthik level.

3) Plurality of Jiva - Avidya -

Using concept of Avidya beginning  
ignorance Atman/sarkin gets  
associated with ego. + believe  
in individual. It is Avidya  
which leads to plurality once  
vibration is attained Atma  
realises its true nature.

(Don't write anything in this area)



4) Brahmavivartvada → Through  
apparent modification → not  
real modification. plurality is  
accounted for Jagat which  
is finite manifestation of  
Brahmana.

Is Plurality Real → Sankaracharya's  
philosophy ~~make~~ room for Ishwar &  
plurality to account for truth of  
empirical reality but from  
Vyavaharik point of view - there  
is no plurality. & all dualism,  
pluralism sublimates into monism.  
Brahman satyam, Jagat keva nra  
Mithya &  
Aham Brahma Asmi - Identity

Have ample content, but can be  
better conveyed

Sankaracharya's Maya-  
vada is criticised by Ramansya-  
charya for being merely tathasth-  
alakshana

(Don't  
write  
anything  
in this  
area)



# ENLITE IAS

Enlightening minds. Lightening journeys.

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

(Don't write anything in this area)

Klesha affect individual soul which arises due to chittavritti, which is itself due to absence of discriminatory knowledge.

**KLESHA'S** → These are afflictions of individual soul which obstruct an individual's path to liberation, or jehtiy discriminatory knowledge.

**Types**

- 1) Anidya - Ignorance which is absence of discriminatory knowledge.
- 2) Asmita (egoism) - Wrong association of Purusha with chittavritti.



- 3) Dvesha - (Hatred) → Aversion towards other souls.
- 4) Abhinivasha - (~~fear of death~~)  
Due to finiteness of intellect + knowledge.
- 5) Raga (Attachment) - to worldly object due to modification of chitta.

## ROOT CAUSE

Absence of discriminatory knowledge.

Chitta is first evolute of Prakriti in which sattvaguna dominates & has high reflectivity. Due to nearness with Purusa it reflects Purusa.

Vritti → when chitta relates to object it gets the form of object leading mental



states. Purusa wrongly starts associating itself with these chittavritti.

(Don't write anything in this area)

## Chittavritti types

- 1) Pramana - Right knowledge
- 2) Viparyaya - Errorneous cognition.
- 3) Nidra → Mental states are arrested
- 4) Smriti - Past cognition leads to recollection
- 5) Vikalpa - Imagination

Due to discriminative knowledge absence, Purusa wrongly associates itself with these chittavritis hence becomes objects of Klesha's.

## Towards liberation

Yoga is related to Soteriology of chittavrittinirodha i.e. ~~no~~ cessation of modification of chitta. Hence Yoga part forth their pragmatic philosophy.

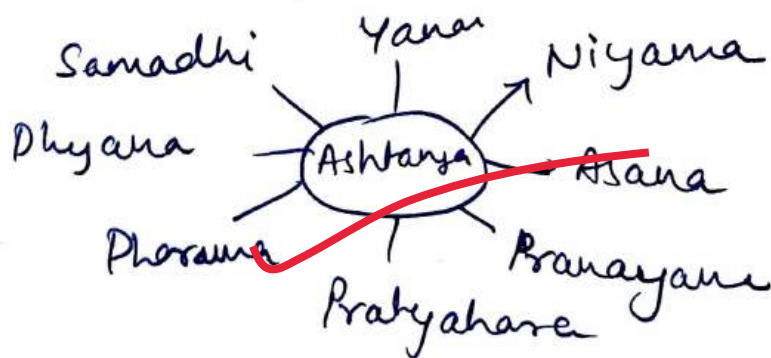


## How Klesha's Affect Mental states

- Chitta can be divided into 5 types
- 1) Kshipta - Most affected by Klesha
  - 2) Muddha - Highly affected by Klesha
  - 3) Vikshipta - sometimes affected sometimes not affected.
  - 4) Ekagra - ~~least~~ Not much affected as focus only on one object
  - 5) Nirodha - Dilution of knower, knowable + knowledge hence not at all affected.

(Don't write anything in this area)

Chittavriti nirodha can be attained by ashtangayoga.



Pragmatism of Yoga has been to provide Indian philosophy with defined path for liberation.

12.5



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

Maya is accidental power of Brahman (Tatvashtakhan) which is neither real, nor unreal but is indescribable.

Maya Indescribability →

1) It is not real

- a) As it contradicted by higher truth (Paramarthik Sat)
- b) It has no existence independent of Brahman.

2) It is not unreal

- a) It has positive function of viksepa due to which it projects Brahman.
- b) It is real as far as plurality of world + Jiva is considered.

(Don't write anything in this area)



3) It is indescribable from logical point of view. because there is clear difficulty in describing Maya.

Criticism → 1) Ramanujacharya is of the view Indescribability is itself a description.

2) When we say Maya's both ~~real~~ & unreal - Law of contradiction violated

3) When we say neither real or unreal - Law of excluded middle violated.

4) To say indescribable is to give up all thinking.

Sankaracharya using Chaitanyakoti explain how law of contradiction + excluded middle not violated-

Difference with Indescribability  
of Brahman

(Don't write anything in this area)



1) Brahman is indescribable in the sense that any attempt to describe Brahman will limit him.

i.e. S is P - devoids S of not P.

Hence Brahman is Neti - Neti  
not this - not this.

whereas Maya is indescribable because in Buddhist terminology it is Prapancha - beyond verbalisation.

2) Brahman - indescribability. → also is avoid logical fallacies. of limitation of Brahman, but Maya Indescribability is from logical point of view.

3) In Catuskoti Brahman - exist at all levels, but realise only at Parmarthik level but maya exists not at Parmarthik level.

Mayavade of Shankara charya helps Shankar to reconcile problem of devotion + plurality of things.

(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)

(Don't write anything in this area)

Though the true self is eternally free, but due to ~~beginning~~ beginningless ignorance it is associating itself with Jiva which is a composite of subject & object.

### Non-Discrimination

Jiva is composite of self (saksin/Atman) which is indescribable & is subject. Jiva also have ~~antarkaraha~~, indriyas & pranayam.

Non-discrimination of self from Jiva brings misery; association of Jiva with self leads to bondage.

Once association with ~~to~~ Jiva is ascertained under various self also become



object of karmic obstacles.

Hence though soul is ~~eternally free & liberated~~ but its non-discrimination has led to bondage which is nothing but non-discrimination.

There is no blockage to liberation, once immediate + intuitive realisation of self + Brahman as same i.e. Aham Brahma Asmi or knowledge of Tat Tvam Asi dawns, self realise its true nature & attain its essential nature of consciousness + freedom.

Why spiritual self striving?

Since true nature of self is Brahman i.e. pure consciousness + pure existence striving of self for liberation, is ~~natural~~ nothing but

(Don't write anything in this area)



restoration of natural equilibrium.  
which is natural state.

**Path** - Since self is bonded by  
ignorance, it is knowledge  
alone which can lead to liberation.

i.e. Jñanamarga. Shankaracharya  
is of the view that Bhakti leads  
to purification of chitta but  
cannot provide liberation.  
They can be aids to liberation.

**Criticism** → 1) why & how self come  
under ignorance simply  
saying begiylen ignorance is escapism  
from infinite regress  
2) Reduction of Isvara to mere  
practical utility hence absence of  
devotion.

Ramanujacharya criticises  
Advaita view for according to him it  
led to nihilism & atheism & through  
upheld Jñana-Karma samuchya &  
propats for liberation.

(Don't  
write  
anything  
in this  
area)