



## MAINS TEST SERIES 2025

### PAPER I FULLTEST II

#### Question Paper Specific Instructions

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

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

Name	PARAS J. MISTRY
Subject	
Module	

Roll No:	
Date	16/8/25



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

Plato's transcendental idealism realism states that universal ideas are ontologically real and serve as patterns for the world.

## Analogy of cave

A man escapes the cave and sees real objects. He realizes that what he believed to be real things until then were shadows.

## Significance

- 1) Shows the state of philosopher who has seen the reality (ideas) and cannot explain those who are in ignorance (prisoners)
- 2) Explains the progression of knowledge as one moves



from realm of belief and imaginacy to realm of rational insight (Divided line)

3) Shows the real forms (ideas) that are archetypes

(rational/gods insight)	+	(Thinking)
maths	+	
(objects) Believing	+	(Belief)
Imagining	+	

and things are just copies (Copy theory)

4) The participation theory is thus explained.

5) The 'Reminiscence theory': things just remind us of ideas being similar or dissimilar Eg: shadow of pot similar to real pot.

The allegory ~~to~~ is helpful in explaining the different levels of reality - The phenomena and noumena

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1(b) Critically discuss Descartes' Interactionism.

(10 Marks)

Descartes' philosophy is a dualistic philosophy that believes in two independent realms of body and mind as unrelated to each other (like sanchez)

## Interactionism

How is it that both being unrelated, yet have influence on each other?

- 1) Human body is complex machine with heart in heart as the sunning principle
- 2) God adds soul to body and it occupies the pineal gland → the only undivided part.
- 3) Just like rider on horse spurs over horse and



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horse runs faster without any transfer of extra energy, similarly body functions with its own energy based on excitation of animal spirits that terminate in pineal gland.

4) There is a causal relationship between mind - body

Critique

- 1) Dualism diluted by interactionism
- 2) Soul being 'spirit' need not need a seat (material) - why can't it occupy whole body?
- 3) Artificial division: we feel ourselves to be spiritualized body and not union of 2 things -
- 4) Spinoza: Both are parallel attributes
- 5) Strawson: Person is primitive and has P & M predicates

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

Russell's logical construction of ideal language follows ~~the~~ referential theory of meaning i.e. proposition should refer to some existing object

Non referring definite descriptions

These do not refer to any existing thing

eg: "Present king of France is bald."

Problem

How to account for meaningfulness?

Russell's solution

1) The present king of France is a definite descriptive phrase and an incomplete symbol

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- 2) It can be written as
  - At least one person is bald
  - At most one person is bald.
  - Whoever is bald is the king of France
- 3) The definite descriptive phrase can thus be eliminated without changing meaning
- 4) It is 'false' but still meaningful.
- 5) Russell avoids the conception of 'ideal man' using 'Ockham's razor' (not multiplying entities)

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Critique

Strawson: The present king of France is bald is meaningful but the 'true value' cannot be applied. It is meaningful in common usage and context



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

Husserl in his phenomenology and 'Ideas' used the method of epoche and Reduction to reach pure phenomena.

## Intentionality

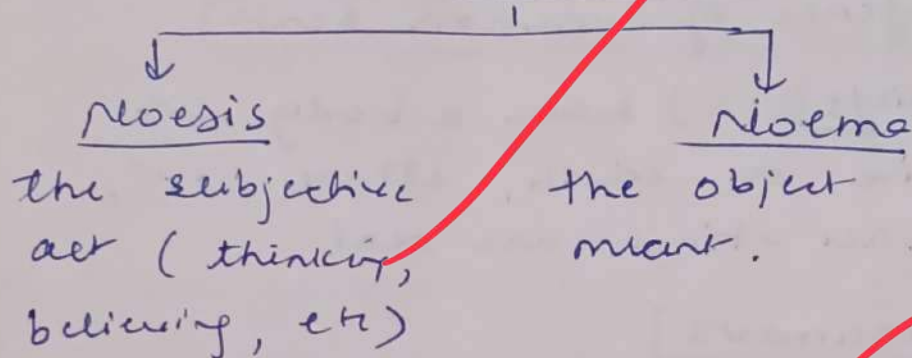
- 1) Using pre-suppositionless philosophy through bracketing and reduction (phenomenological, eidetic, etc) pure consciousness was reached.
- 2) This consciousness has an essential property of intentionality.
- 3) It means consciousness is always directed to some object. Consciousness is always about something.

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4) The object need not be real eg: unicorn. Intentionality is 'description dependent and existence independent'

5) Intentional act includes



6) Intentionality thus gives meaning to the object and fulfills it. It makes the meaning determinate

7) Intentionality → objectivates  
→ identifies  
→ connects  
→ constitutes

Critique : satire : Intentionality is not essential feature of consciousness but intentionality itself is consciousness.

Husserl using this method



1(c) Examine the arguments extended by GE Moore in the defense of common sense. (10 Marks)

GE Moore in defense of  
common sense attacked  
Berkeley's 'esse est percipi'  
and argued to prove realism

## Defense of common sense

Beliefs: I have a body, we  
live on earth, others exist,  
space-time are real.

## Arguments

- 1) From universal acceptance:  
certain beliefs are accepted  
by almost all eg: we live  
on earth
- 2) From compulsive acceptance:  
if we don't believe, our  
practical life would become  
impossible eg: water quenches  
thirst
- 3) From dream: some say  
we might be dreaming, but

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sense of dream pre-supposes waking state  $\Rightarrow$  no need for scepticism.

4) From sense experience: some say we don't know objects and are confined to sense data. But to have experience means to go beyond and know object

5) From inconsistency: some say we cannot be sure of others' existence. 'we' means others exist

6) From conviction: I am convinced I have 2 hands or else I should not use them.

Critique

W.T. Stace

: Idealism not refuted as object cannot be shown to exist without its consciousness

Carnap

: He took all problems as internal problems but questions raised are external problems.

Conviction argument is

psychological  
eg: Rope as snake really frightens

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

Kant puts forward his transcendental idealism which seeks to reconcile empiricism and rationalism to provide knowledge proper.

### Empiricist's views

- 1) Sense experience is the only valid source of knowledge as held by Locke, Hume, etc
- 2) All knowledge is thus probable
- 3) Rejection of 'causality', as a mere 'psychological necessity'. (Hume)

### Rationalist's views

- 1) Reason is the only valid source of knowledge as held by Descartes, Spinoza, etc



- 2) Logic provides necessary rules for knowledge proper
- 3) Ideas are innate and experience just provides an occasion (Leibniz)

## Critique and reconciliation

- 1) Sense experience provides only sense data and they cannot constitute knowledge proper
- 2) Reason merely provides a conceptual framework and is like empty mould (Critique of pure reason)
- 3) "Percepts without concepts are blind and concepts without percepts are empty"

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### Solution

- 1) Knowledge proper = thought x percept
- 2) The sense data are moulded by apriori forms of space and time and apriori concepts (12 categories) into judgements
- 3) Thus knowledge starts with experience, proceeds through understanding and ends with reason.
- 4) Our knowledge is confined to phenomenon and we cannot know Noumena (God, self)
- 5) Causality is an apriori category necessary for ensuring connection between ideas

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6) In critique of practical reason, he accepts god, soul as postulates of faith

Synthetic judgement a priori  
SJA

Rationalism	Empiricism
<ul style="list-style-type: none"><li>Knowledge is <u>innate</u> and made of ideas that are <u>innate</u></li><li>Hence a priori and analytic</li></ul>	<ul style="list-style-type: none"><li>Knowledge is from sense experience and hence <u>contingent</u></li><li>It is <u>posteriori</u> and synthetic</li></ul>

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↳ Reconciliation ◀

SJA : Knowledge that is universal and yet derived from adds to our knowledge is possible. eg  $7+5=12$ . Here 12 is not contained in predicates  $7+5$  (synthetic) and  $7+5=12$  always.

Thus Kant reconciled empiricism and rationalism



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

(15 Marks)

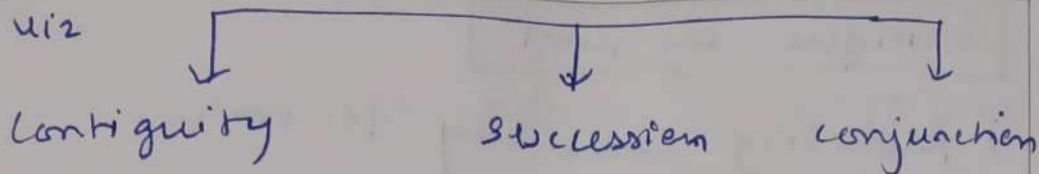
Hume in a 'treatise of human understanding' argues that causality is a mere 'psychological necessity' and hence probable only.

## Hume's notion of causality

- 1) Hume defines cause as invariable, unconditional antecedent of effect (like vaishvika).
- 2) According to rationalists, there is a necessary connection between cause and effect.  
eg: fire and heat always connected.
- 3) For Hume, this is due to habit of imagination and psychological laws of association.



viz



## Critique of causality

- 1) We cannot trace any impression / idea corresponding to notion of causality
- 2) We experience one instance being followed by another many times and create a sense of connection.

eg: Fire always associated with heat

## Problem of induction

However, this problem shows that the connection can break down eg: A bread that nourishes most of the time can make a person sick sometimes.

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## Critique by Kant

- 1) Reducing causality to mere habit of imagination takes away hope of scientific knowledge
- 2) If there is no logical necessity then even psychological necessity would fail in future (self-contradictory)
- 3) For Kant, causality is an a priori category; the ~~the~~ <sup>very</sup> foundation of experience (like Buddhist Tadutpatti)

Although Hume rejected logical necessity of causality, he maintained that truth of knowledge lies in customs and habit. Thus thinking is sensitive and not cogitative



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

Spinoza's notion of substance is that which is ontologically and conceptually independent in contrast to Descartes's notion which maintains only ontological independence

## Substance

- 1) Substance is "pure being" for Spinoza (only reality)
- 2) It is self-caused (Causa sui)
- 3) It is indeterminate and cannot be defined in a particular way.

Every determination is negation

- 1) Substance being infinite and beyond thought, we cannot define it in limited terms

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reality as rational, self caused,  
indeterminate.

2) If substance is indeterminate  
how did the concept of  
infinite attributes even arise?

3) The way to explain it as  
what it is not indirectly  
shows what it is and  
limits it eg: Reality is  
not dynamic  $\Rightarrow$  means it  
is static.

4) Hegel: Spinoza's substance  
is abstract monism.  $\Rightarrow$   $\Rightarrow$   
a night where all cows are  
black.

5) Leibniz: Abstract substance  
can't explain multiplicity  
 $\Rightarrow$  therefore substance means  
'independent activity' and  
reality is pluralistic

While Spinoza called substance  
indeterminate, yet tried to  
describe and define it

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

(10 Marks)

Charvaka school of Ajith  
Keshambalin is a naturalistic  
and hedonistic school that  
rejects all sources of knowledge  
except sense perception.

Charvaka rejects causality

Nyaya believes that smoke  
and fire has a necessarily  
causal relationship. eg: whenever  
there is smoke there is  
fire.

Charvaka's stand

- 1) Causality is based on inference  
eg: we infer fire from smoke
- 2) Inference is mere leap in  
dark (problem of induction  
of Hume)
- 3) Inference being based on  
'vyapti'  $\Rightarrow$  concomitant, invariable



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relation between 2 things  
eg: smoke and fire, cannot  
bc proved

- 4) It cannot be proved by perception eg: we cannot perceive all instances of fire and smoke together.
- 5) It cannot be proved by verbal testimony or else it would be dependent on verbal testimony and lose independence.
- 6) Therefore it is 'illit' generalisation, based on limited observation, and is mere psychological necessity (as theme maintained)

Critique: Nyaya holds that we perceive 'universal vyapti' on basis of 'samanya lakshana pratyaksha' ⇒ smokiness and fireness relation is universal

Charvaka was a radical skeptic who denied causality but

7994058393 Buddhist consider it as a necessary condition (tadutpatti)

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5(b) How is Arthapatti different from anumana?

(10 Marks)

Arthapatti means implication to reconcile two apparently contradictory facts is accepted a pramana by Mimansa

## Arthapatti

- 1) Postulation of unperceived fact to reconcile 2 apparently inconsistent facts
- 2) eg: Devdatta is fat but doesnot eat during day  
implies  $\Rightarrow$  he eats during night  
(Orishtaarth arthapatti)

## Anumana

- 1) After knowledge based on previous knowledge
- 2) Nyayas consider anumana sufficient and disregard arthapatti



- 3) eg :- Whoever is fat and does not eat during day eats at night  
- Devdatta being fat does not eat during day.

concludes - He eats at night

## Difference

- 1) In arthapatti, there is presumption of unperceived fact to 'reconcile' two things.
- 2) In anumana, there is no presumption and no reconciliation. eg: we infer it rained from fact that ground is wet.
- 3) In anumana, there is 'vyapti' between hetu and sadhya. eg: smoke & fire
- 4) In arthapatti, there is no hetu (middle term) and no vyapti. eg: no vyapti between eating at night and being fat.

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5(c) Is Yogachar Vijñanavada essentially subjective idealism?

(10 Marks)

Yogachara vijñanavada is an idealist school found by Asanga who believed consciousness to be the only reality

Subjective idealism in Vijñanavada

- 1) All objects are mere ideas in the mind (like Berkeley's idealism)
- 2) There is no extra-mental reality  $\Rightarrow$  consciousness and idea appears as if external
- 3) Things are an aggregate of flucting ideas based on interdependence (Santanvada and Pratitsamutpada)
- 4) The colour blue and consciousness of blue are one and the same



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5) Just like in Dreams, ideas appear as objects, similarly ideas appear as world in walking state

However, vijanvade is absolute idealism

1) Lankavatasutra states that world (subject-object) is manifestation of absolute consciousness (Alaya vijana)

2) The Alaya is never-changing storehouse of consciousness and manifests as subject and object

3) It manifests as 3 kinds of reality

- Parinispanna
- Paratantra
- Parikalpita.

Thus, even according to Prof. C. Sharma, vijanvade is absolute idealism and not subjective idealism though it may seem so.

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

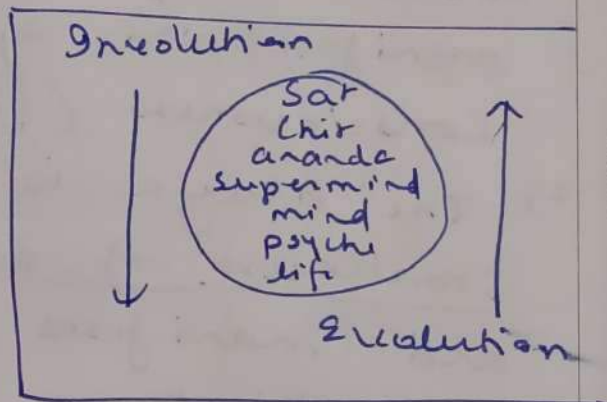
Aurobindo in his Life Divine calls reality = Brahman as Sat-chit-ananda who manifests as the world and soul and then returns to itself as a divine sport

## Evolution

1) This is "return of spirit to itself"

2) The whole world (matter, life, mind) is under process of ascent from less manifest form of consciousness to more manifest form.

3) Through process of widening, heightening and integration



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the stage is prepared - for  
ascent of spirit → matter to  
life to mind to supermind

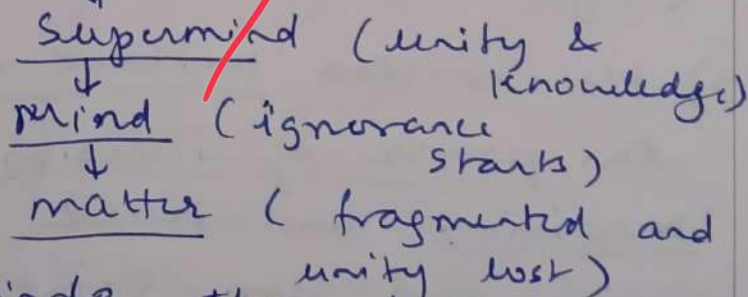
1) Through Integral yoga, the  
mind ascends to the level  
of supermind viz  
and a gnostic being (bearer of  
truth-consciousness) emerges

- Psychicisation
- spiritualization
- supermentalism

This pre-supposes involution  
where the 'Reality' puts  
'self limitation' upon itself  
and descends into world

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This is called 'plunge of  
spirit into ignorance'



For Aurobindo, the whole world  
is a play of Divine and moves  
towards it just like Aristotle's  
Actus purus moves world towards  
it



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

Advaita vedanta of sankara based on 'Brahmasutra Bhasya' believes Brahman to be the only ontological reality and world being ultimately false (mithya)

Isvara (god) in Advaita

- 1) He is the Tabastha lakshana of Brahman whose swarup lakshana is indescribable and indeterminat.
- 2) He is the personal aspect of impersonal Brahman and is full of good qualities (saguna Brahma)
- 3) He is the 'weilder of Maya' the power of illusion like 'magician' and holds pure being and non-being together (Prof. Radhakrishnan in Indian Philosophy vol 2)



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- 4) He is the material and efficient cause of universe (matter and maker) like Ramanuja's Brahman.
- 5) He appears as Ishwara when maya imposes the upadhi (adjunct) of creator, sustainer, destroyer on Brahman.
- 6) He is immanent as well as transcendent.
- 7) He creates the world through niyantara (virtually) using method of 'panchikarana'.
- 8) He is the 'highest vyakhanik satta'.
- 9) Object of worship for those in ignorance  $\Rightarrow$  enables Krama mukti.

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Although Ishwara is misconceived as 'mithya' by critics of adwaita, they fail to realise that 'Ishwara' is real unless 'Brahmagyan dauns'.



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

(20 Marks)

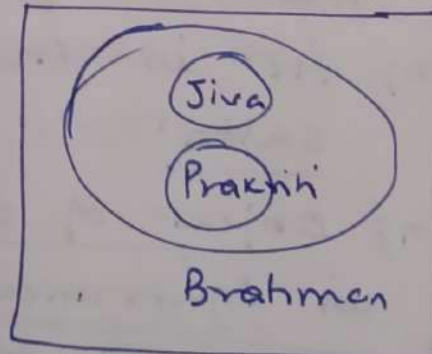
Vishistadvaita of Ramanuja based on Sribhashya is qualified monism where reality is a organic whole  $\Rightarrow$  identity qualified by difference.

## Aprithakasiddhi sambandh

- 1) There are three realities (tattva traya)
- ↓ Brahman
  - ↓ jiva
  - ↓ Prakriti
- where jiva and Prakriti are parts of God (ansa, andi)

- 2) Based on 'suctash-  
catara upanishad'

Ramanuja believes Brahman has internal distinction (Swagat Bheda)



- 3) The souls and matter form the body or attributes of



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God and are linked by an intenal, inseparable, eternal relation (apratnasiddhi)

4) He uses this in contrast to samavaya that leads to infinite regress.

5) The whole unified reality (identity in difference) is the Reality (world, god, soul) and is the material and efficient cause

6) This makes god the Karana and Karya Brahman

7) In pralaya avastha, the subtle forms exist in undifferentiated form while in srishti avastha (creation) they evolve into objects and embodied souls.

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8) God thus becomes the inner ruler (Antaryamin) and all pervasive leading to Pantheism.

## Critique

1) Nimbarka : If souls and matter are parts / body of God, then God would suffer from change and impurification. They are merely powers of God.

2) Bhankara states that absolute reality cannot have parts (bheda). He is free from Sajatiya. He has Vijatiya attached the Swagat Bheda. in Bhankar Bhasya Bhagvatas.



3) Madhvaracharya  
Ramanuja : In 'anucyaly-  
ana' states that Brahma  
is independent (swantra)  
and souls and matter are  
dependent (paratantra) and  
absolutely different (Panch-  
bheda)

Ramanuja adopted Apramāna  
siddhi relation as a mean  
between pure identity and  
pure difference

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6(b) Examine the arguments extended by Isvar Krishna for establishing purushas. (15 Marks)

Ishwarkrishna in 'sankhya-karika' put forward the metaphysical dualism of purush (inactive, consciousness) and prakriti (active, material) as two metaphysical realities

## Purush

- 1) It is pure consciousness, the knower and always a subject.
- 2) It is beyond pleasure, pain, space, time.

## Arguments for purush

- 1) Trigunadi viprayat: The world is composed of gunas of Prakriti. There is someone who is above them as the witness.



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- 2) Sanghat Paranthareat : All compound substances of Prakriti exist for serving ends of Purush. (senses, mind, etc)
- 3) Bhokta : All things produce pleasure, pain, etc. There needs to be a conscious enjoyer
- 4) Adhistanat : There has to be a synthesizing agent to coordinate all experiences  
⇒ The subject (synthetic unity of apperception of Kant)
- 5) Kailalya pravratscha : Liberation needs someone to be liberated. i.e the purush.

## Plurality of Purushas (Purush Bahutra)

- 1) There are many purush (like monads of Leibniz) each having different sense and motor organs, mind, etc

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- 2) Had there been only one, birth, death, bondage, liberation, experiences of one had been same for all.
- 3) Different purushas have different nature based on proportion of Rajas, sattva, tames

## Critique

- 1) If purush is beyond pleasure, pain, bondage, etc how did it get trap in samsara?
- 2) If purush is inactive and indifferent, why will it become enjoyer?
- 3) Plurality of jivas (phenomenal) has been conflated with transcendental self (Purush)
- 4) Arguments given for bahutva are arguments for jivas
- 5) Transcendental self cannot be split into many real selves

Ishware Krishna says that

7994058393 purush is beyond birth, death, transmigration and liberation.  
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6(c) How does Buddhism explain rebirth without immortal soul?

(15 Marks)

Buddhism based on teachings of Buddha believe in 'anatta' (no self) theory and aniratm-  
yavada, yet believe in transmigration and rebirth

Rebirth without immortal soul

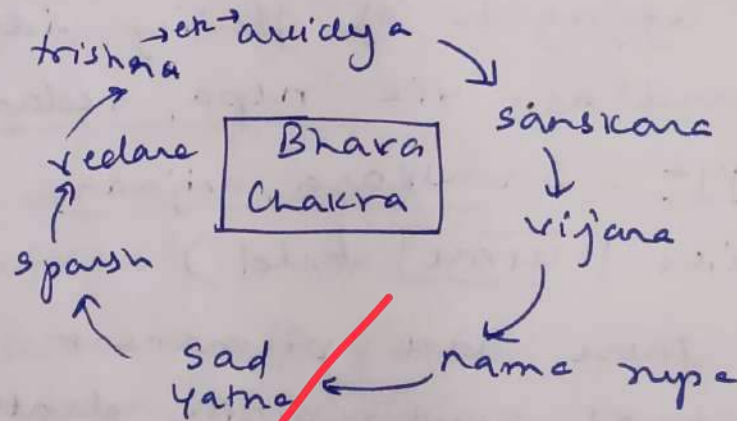
- 1) The self is a convention for aggregate of fleeting ideas (skandhas) viz rupa, vedana, sangya, samskara, vijnana (like Hume bundle)
- 2) If there were permanent spiritual soul birth, death, liberation, bondage would become meaningless.
- 3) The 'Panchaskandhas' produce a 'false ego' and that character transmigrates

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4) Buddha explained rebirth based on causal dependence (Prahit-samutpada) of one skandha on another.

5) It exhibits through the 12 links (Duadashtanidan) starting with avidya as root cause



6) The reason for rebirth is desire (trishna) to enjoy life and associated samskara (disposition)

7) This strengthens the false notion of self and during



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death the samskaras become  
cause for future birth

eg: one candle flame lighting  
another.

Liberation : Realisation of 'no  
self' through practice of  
Astangmarg

Critique

1) Law of karma thrown  
overboard : one link performs  
actions and other bears the  
fruit.

2) Shankara : self is self  
proved witness (sakshi) as  
subject and fundamental  
postulate of knowledge.

3) Jainas : If everything is  
momentary and there is no  
soul, why should we even  
take efforts?

4) Memory, recognition, etc requires  
a conscious permanent self.

Buddha's rejection of self was  
to end attachment to  
ego.

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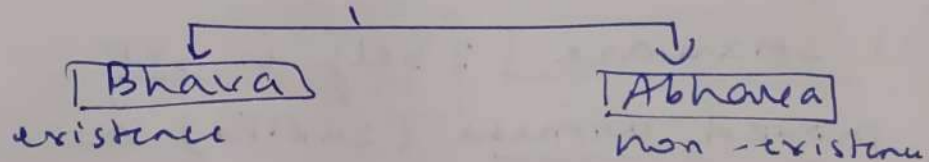


7(a) Discuss about the classification of padarthas in Vaishesika ontology. (20 Marks)

Vaisheshika based on Kanada's Vaisheshika Sutra provides ontological categories (padarthas). Study of these gives knowledge of reality (Tattva gyan)

## Padarthas and Classification

- 1) They are existential reals and objects of knowledge (knowable and nameable)
- 2) Divided into



### Bhava

- 1) Dravya : It is material <sup>and spiritual</sup> substance as supporter of qualities (guna) and actions (karma) like Locke's notion.

It includes atoms of

- a) Akash → Substratum of sound



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- b) Agni → of sight  
c) Vayu → of touch  
d) Jal → of taste  
e) Prithvi → of smell  
f) Mind as internal organ that helps self perceive psychic states  
g) Time - immaterial substratum for cognition of past, present future.  
h) Space - substratum for cognition of direction and combination of atoms  
9) Self - spiritual substance having consciousness as accidental quality.  
2) Gun : ~~Active~~ essential and static qualities of substances. ~~eg~~ : sound is attribute of akash.  
• unlike sankhya gunas which have qualities

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3) Karma : transient and dynamic nature of substance  
eg : upward, downward movement

4) Samanya : universal class concept that inheres in many particulars.  $\Rightarrow$  "Nityam ekam anekanevagam"

eg : 'Cowness in all cows'.

5) Vishesh : 'particularity' residing in simple substances that help explain pluralism

6) Samanya : that which inheres in substance and forms an internal inseparable relation eg : universal and particular, parts and whole

7) Abhava : For non-existent facts (like Russell's negative facts). eg The fact

can follow a bit more on them



of absence of pot at particular place

## Critique

- 1) Shankara : categories are mere assumptions and we can assume infinitely  
eg : Praya Nyaya - 16 categories
- 2) Only substance becomes independent ; rest all are dependent on substance and lose their reality.
- 3) Prof. C Sharma : No efforts made to synthesize them
- 4) Sri Harsha : ~~qualities and gunas are~~ substances are relative . we can have neither without the other.

Categories of vaisheshika helped it to explain realism, pluralism and spiritualism

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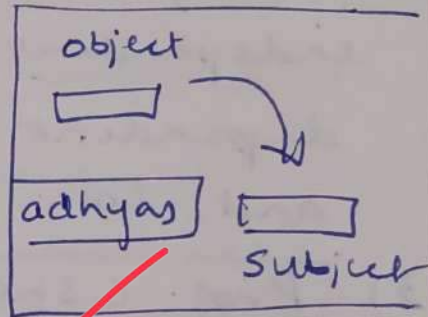
7(b) Discuss the significance of adhyasain Advaita Vedanta.

Adhyasa is imaginary attribute of something over something where it does not belong eg: snake superimposed on rope (rajjusarpa)

### Significance

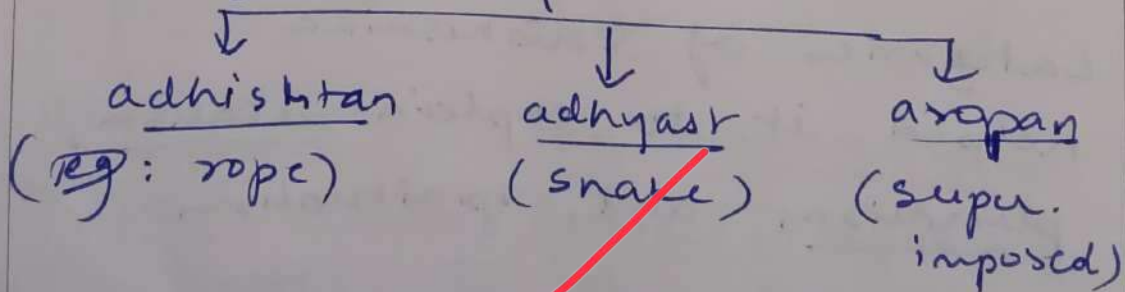
1) Explaining the beginningless

avaiद्या: The natural superimposition of non self on self and vice versa eg: I am this body



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2) To explain process of adhyas : includes





- 3) For showing falsity of world (mithya jagat) :  
The world of 'names - forms' (nama - rupa) superimposed on pure being (Brahmen)
- 4) To explain anirachariya - khyati : theory of error.  
eg : Snake superimposed on rope through ignorance is neither real nor unreal and is true as far as goes, hence ridiculous
- 5) To explain ishvara : when 'upaadhi' of creator is superimposed on 'Brahmen', it appears as 'Saguna Ishwara'
- 6) For explaining -give : False superimposition of body - mind

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complex on pure self (atman)

To remove adhyas

1) Only atmagyan can remove the ignorance both of adhyas (positive wrong-knowledges)

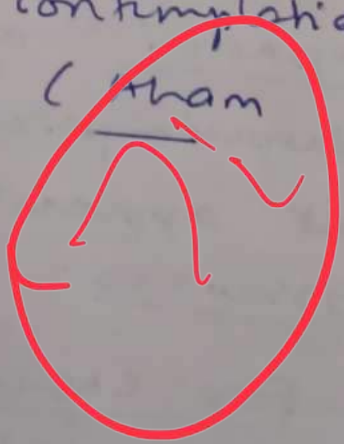
2) The steps include

a) Shravane : hearing the truth of self as pure consciousness

b) Manane : Reasoning and method of Neti-Neti to remove upadhi of jiva

c) Nididhyasa : contemplation on pure self (atman Brahmasmi)

Complex on pure self



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7(c) How does Carvaka reject transcendental entities?

(15 Marks)

Charvaka of Ajam Keshambalin is a positivist and materialistic school that rejects metaphysical notions of God, soul, afterlife

Charvaka's rejection of transcendental entities

1) Rejection of God

a) As creator: world is created accidentally through natural laws of elements of fire, earth, water, air (yaddrecharvada and svabhavarvada). No need of efficient cause (Ayojanat) of Myth.

b) As a moral governor: Dharma is a hoax and

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ethics is consequence of sick minds. The law of karma is futile and cannot be perceived. Only atma and kama is the 'summum bonum'. Therefore no god needed

c) As author of vedas (pratyayatah) vedas are written by priests for their enjoyment and benefit

2) Rejection of self

a) There is no spiritual substance as it cannot be perceived.

b) Soul is a conscious body and consciousness emerges from matter when elements combine eg: just like betel leaf, lime, katha produces red colour (Bhella Chaitanyavad)

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c) Consciousness disappears when body dies and we associate ourselves with body. (Dehatmavad)

3) Rejection of heaven

Death is the end. Heaven is a fiction as it cannot be perceived. Heaven means 'pleasure'  $\Rightarrow$  can be enjoyed in this life

Critique

- 1) Perception is fallible and limited.
- 2) Used inference to refute metaphysics  $\Rightarrow$  self contradictory to his epistemology.
- 3) God is an article of faith (anubhuti) as  Kant held.
- 4) self is self proved witness as examined in Avastha trayaj

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