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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)					
Signature				TOTAL			

Name

Sunny

Rollno

Subject

Indian Philosophy-2

Date

10/08/2025

Module



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FEEDBACK



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

(Don't write anything in this area)

What makes the knowledge valid? This is a matter of debate between Nyaya and Mimamsa philosophers.

Mimamsakas believe that validity is intrinsic to knowledge. When the knowledge arises, it carries the assurance of its validity. [SVATAH PRAMANA VADA]

However, Nyaya believes that knowledge is neutral cognisant. It is neither valid nor invalid in itself. It always depends upon external condition both for its validity as well as invalidity. (Pratah Pramanyavada) (Pratah Apramanyavada)

Here, Mimamsa philosophers accept that

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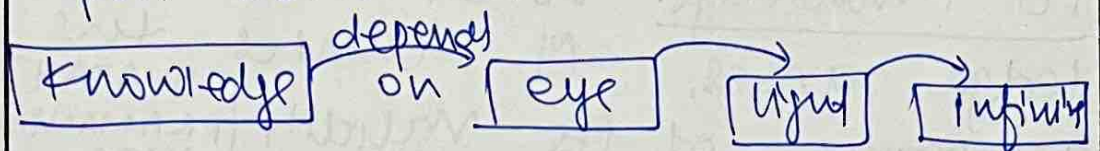
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Invalidity is externally conditioned (Pratish Apramanyanada). But accepting Nyaya view regarding validity will lead to infinite regress culminating into skepticism as the external condition will depend upon some other condition & so on.



Nyaya criticises Mimamsa as it is self-contradictory to accept same condition as intrinsic to knowledge when it is valid and external when it is invalid.

Prabhakara says that error is not invalid knowledge but it is imperfect knowledge. It is as if knowledge has not arisen at all.

Nyaya is similar to Correspondence theory in verifiability

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Mimamsa comes closer to Coherence theory. In pragmatic sense, Mimamsa view is better.

(Don't write anything in this area)

6



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

(Don't write anything in this area)

Mayavada is unique to the metaphysics of Advaita. It is the accidental power of Brahman through which it manifests as this plural and changeable world.

Ramanuja criticises Mayavada through seven arguments (Anupapatti). One such argument is

'Ashrayanupapatti'

Here Ramanujacharya asks what is the locus of *maya*?

(a) If it exists in Brahman the unqualified monism will breakdown.

(b) It is self-contradictory to say that *Maya* which is



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Ignorance ~~is~~ resides in Brahman that signifies knowledge

(c) If the locus of Maya is on Jiva, fallacy of perihio principi arises as individual self is an effect of maya itself

(d) If locus is outside Brahman, dualism will arise.

Advaita Defence

Even if the locus of Maya is on Brahman, it creates illusion only for individuals not for Brahman just like magician is untouched by his own magic.

If we regard ignorance and individuality as two interdependent aspects of same fact, just as circles circumference, the above question won't arise.

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The root cause of this entire debate is that Ramanuja accepts maya as real power of Brahman. but Advaita accepts it as the accidental power.

(Don't write anything in this area)

5/2

Manage space better.



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

(Don't write anything in this area)

Mimamsa is an orthodox school which believes in eternal, impersonal and authorless Vedas which are infallible.

Arguments by Mimamsa for impersonal authority of Vedas

- ① If Vedas were written by someone, then his name would have been known and remembered.
- ② Certain names cited in Vedas are of the seers to which it was revealed.
- ③ Those who say Vedas are written say so on the basis of analogy of ordinary



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Give seven points more crisp..

42

(Don't write anything in this area)

books written by human beings.
④ Those who believe Vedas are written are not in agreement regarding the origin of Vedas. Some such as Nyaya believes that Vedas are written by God, Others believe that Pragapati is its author.

⑤ Vedas are composed of words. These words can be reduced to Varnas. These Varnas are Indivisible & eternal.

Bring Charvaka criticism. ⑥ The order in which words occur in Vedas are self-determined.

Elaborate more on Varna, Shabda, etc

Being ritualistic. Pragmatists, Mimamsakas largely focus on the Karma Kanda part of Vedas. They even use Jnanakanda to persuade to perform rituals.

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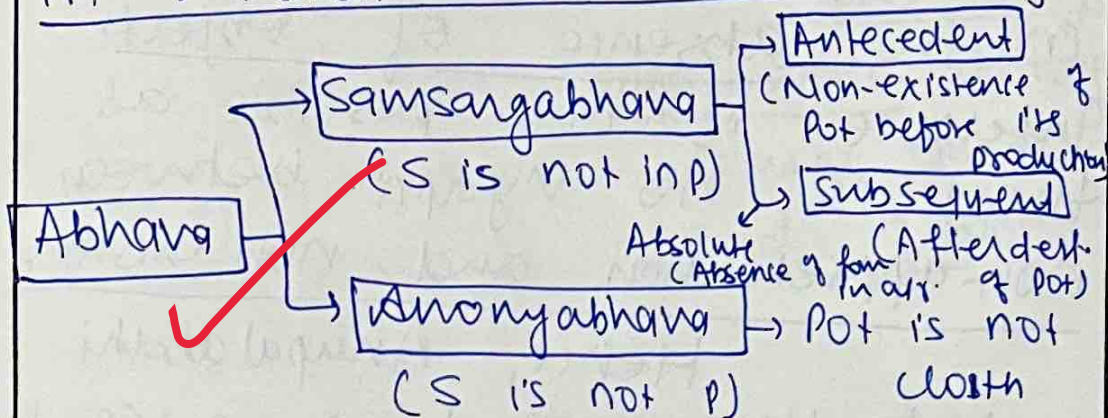
1(d) Is it necessary to accept anupalabdhi as an independent pramana?

(10 Marks)

(Don't write anything in this area)

Anupalabdhi is accepted as a separate pramana by Kumarila and Advaita to get the knowledge of Abhava.

Abhava stands for a negative fact which means absence of something in relation to another thing.



Abhava is accepted as a separate category by Nyaya, Kumarila and Advaita.

Prabhakara believes that non-existence has no meaning over and above the existence. The non-apprehension of Jan on



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the ground is nothing but the apprehension of bare ground itself which is a positive cognition.

However, Nyaya believes that abhava can be known through perception and inference.

Kumārila argues that perception is not possible in the absence of object. Inference is also not possible as there is no vyapti between non-apprehension and non-existence.

Try to manage space better

6b

Hence, Anupalabdhi has to be accepted as a separate Pramāṇa to get the knowledge of Abhava. It is the immediate cognition of non-existence.

Thus, Prabhakara's view is similar to early Wittgenstein while Kumārila, Nyaya & Advaita's view is similar to

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Russell's acceptance of negative fact.

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1(e) "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)

Sri Aurobindo in his philosophy of "Integral Yoga" propounds that the aim of human life is the realisation of Supermind to establish divine life on earth. For this, the involution and evolution takes place. Involution is the plunge of spirit into ignorance. Through this, the word comes out. But it is not the end of word process.

It is followed by evolution which Aurobindo calls as "spirit return to 'Self'". It involves the following three processes:-

① Widening process → Extension of scope and inclusion of

Add keywords like Leela

Can compare with Advaita.



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Co-existent forms.

② Heightening process → Ascension
from one step to another
towards Higher divine

③ Integration process → Integrating
lower to higher form.

Listen to discussion

do provides for this, Aurbind-
for Three fold
transformation but includes:-

Mechanical versus teleological.

① Psychicisation → Turns inward
to realise divine soul. Divine
soul acts as spiritual guide.

② Spiritualization → through first
step. ~~light~~ light, peace & power
descends into body.

③ Supermentalisation → It is the
realisation of supermental
being.

After these stages, a new
supramental species will emerge.

(Don't
write
anything
in this
area)

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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)

Intro can be made slightly better

Upanishad says that Brahman is eternal and permanent

Ramanujacharya's position

In *Visistadvaita*, Ramanuja accepts Brahman as the only supreme reality. Brahman is qualified with the attributes of chit and achi.

This world is the result of real modification of Brahman (*Brahmaparinamavada*). In the causal state, chit and achi manifest as Jiva and matter respectively.

Ramanuja gives the analogy of human person as combination of body and soul. Body represents the immanent aspect of Brahman while soul

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Refers to the transcendent aspect of Brahman. Even though the immanent aspect is changing, Brahman as a whole remains constant and permanent.

(Don't write anything in this area)

Criticisms

① When the part is changing, how can the whole remain constant? One cannot keep half the hen for cooking and other half for laying eggs.

② Sankara believes that the change is only apparent not real. Only the form is changing the underlying material cause remains the same.

③ If Brahman is qualified with two attributes, then it makes it devoid of many other attributes. It is inconsistent with the notion of most perfect being.

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As Dr. S. Radhakrishnan writes that these challenges emerged as Ramanuja took the task of reconciling monism of Upanishad with theism of Bhakti tradition.

Work on managing space

Good attempt

6



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

Madhavacharya propounded the doctrine of Dvaitvada.

As per P.I., there are two kinds of realities:

① Independent Reality → Brahman

② Dependent realities → Chit and Achit

God, soul and matter ~~are~~ are eternal and real. They accept five kinds of differences which are real and beginningless (Panchavidabhedha)

- ① God and soul
 - ② God and matter
 - ③ Soul and matter
 - ④ Between different soul
 - ⑤ Between two material things.
- God created this world out of Prakriti. God

(Don't write anything in this area)

Can mention philosophy prior to Madhava in one sentence

Manage space



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It's only the efficient cause
not the material cause.

(Don't
write
anything
in this
area)

Souls are
independently real but they
depend on God. God has endowed
them soul with free will. Soul
performs good and bad deeds
and thus, acquire merits and
demerits.

Due to past karmas soul
falls in bondage. Following the
Bhaktimaya, soul attains libera-
tion. "Atma Brahmasmi" is inter-
preted to mean that in the
liberated state, soul is similar
to God but not identical. It is
still much inferior to God. In
the post-liberated state, soul
enjoys four kinds of Bliss:-

- ① Salukya → residence in same place as God
- ② Samipya → nearness to God
- ③ Sampya → becoming eternal family with God
- ④ Samitya → becoming part of God's sharing

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Perennial bliss.



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

Arthapatti is a kind of hypothesis that aims to reconcile contradictory knowledge received from two credible premises.

(Don't write anything in this area)

It is accepted as a pramana by Prabhakara, Kumarila and Advaita. Arthapatti

is of following two kinds:-

① Prastarthapatti → If Devdutta is a fat person and he does not eat during day, therefore he eats during night.

② Sutarthapatti → If Devdutta is alive and his father says that he is not at home, we presume he is elsewhere.

Nyaya believes that Arthapatti can be reduced to inference:-



① All fat persons who do not eat during the day eat at night.

② Devdutta is a fat person who does not eat during day.

③ Therefore, Devdutta eats at night.

(Don't write anything in this area)

5/2

However, Kumarila and Prabhakara believes that Arthapatti cannot be reduced to inference. In inference, a well-established fact is applied in various particular situations. But in case of arthapatti, a new premise is being created for reconciliation of conflicting knowledge. Thus, there is an element of doubt in Arthapatti which is not in inference.

Arthapatti plays a crucial role in modern science as well as in interpreting



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

Yoga philosophy is considered to be theistic Samkhya but adopts the Samkhya metaphysics along with accepting God.

(Don't write anything in this area)

Nature of God-Human Relation in Yoga Philosophy

3

- ① Later Yoga accepts God as "Supreme Purusa" which is all-pervading, omniscient and omnipotent.
- ② Yoga accepts the dualism of Prakriti and Purusa. It is through the evolution of Prakriti that all the material things come into existence including Manas, five Jnanendriya, Karmendriya etc.



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③ Patanjali accepts God as the object of concentration that acts as a means for Samadhi → the highest stage of Ashtanga Yoga.

④ God as "Supreme Purusa" is the liberator of human beings who removes impediments on the path to liberation.

⑤ God is also the efficient facilitator who relates Prakriti & Purusa.

(Don't write anything in this area)

Compare with other schools like Nyaya

Conclude better

Not the creator, God

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Not the moral governor

Adrsta and law of karma



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

madhvacharya propounded the doctrine of Dvaita vada that accepts two realities :-

- ① Independent reality → Brahman
- ② Dependent reality → chit, Achet

God, soul and matter are eternal and real. God is Lord Vishnu who is personalistic God with all the positive attributes.

Soul is independently real which is the ground of consciousness. God has given free will to these souls. Souls perform right and wrong actions to acquire merit and demerits.

Bondage
→ soul falls in bondage

(Don't write anything in this area)

Can explain about bondage and liberation

In the beginning itself



due to past karmas.

Path to Liberation

→ Liberation can be attained only through Bhakti-marga or complete surrender to God.

Upon Liberation, the soul becomes similar to God but not potential to God. It is still much inferior to God.

Has not addressed the question completely

In the liberated state, soul enjoys four kinds of bliss:

① Salokya → resides in the same place as God.

② Samipya → nearness to God.

③ Samipya → becoming eternal form like God.

④ Sayujya → entering into God's body & sharing the param bliss.
The concept of eternal damnation

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is unique to the Madhwa's philosophy

(Don't write anything in this area)

2



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3(a) "Advaita denies sajātiya, vijātiya and svagata bhedas, affirming a non-dual attributeless Brahman. Viśiṣṭādvaita accepts svagata bheda but denies sajātiya and vijātiya bhedas. 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)

(Don't write anything in this area)

Based on Upanishadic description of Brahman, schools of Vedānta conceived Brahmanvichar in their unique sense.

Advaita

Its philosophy can be summarised as "Brahma satyam, Jagat mithya, Aivo Brahmainva naparah"

Brahman is the one and only supreme reality. It is the paramarthik sat. Brahman is devoid of sajātiya bhedas as it is one without a second. Brahman is devoid of vijātiya bhedas as there is nothing dissimilar to Brahman. Everything is Brahman and Brahman is everything. At the

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Need keywords like Maya, Mithya, et cetera



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Include criticisms

same time, Brahman is free from internal differences.

Any attempt to describe the Brahman in subject predicate form will act as a limitation on the concept of most supreme being. Hence, Sankara conceives Brahman through "Neti-Neti" — not this, not this. Brahman is indeterminate and attributeless. It is Alinguna.

(Don't write anything in this area)

Vishistadvaita

Ramanujacharya believed that absolute monism of Advaita could not explain this word properly.

Hence, he propounded the doctrine of Vishistadvaita or qualified monism. Here as well, Brahman is accepted

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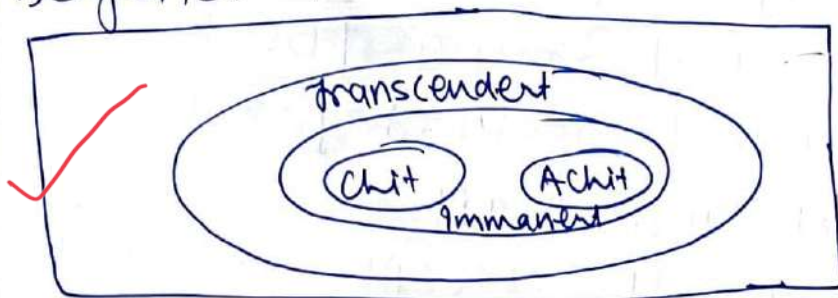
Need not follow the notes word by word, use free flow



as the only Supreme reality.
But Brahman is qualified
with the attributes of chit
and achi.

(Don't
write
anything
in this
area)

This chit and achi
manifests as the Jiva and
material things respectively. Thus
the word becomes a part of
Brahman but Brahman is much
beyond to it.



→ Thus, Brahman is devoid of
Sajatiya and vijatiya Bhedas
as there is nothing either
similar or dissimilar to him.
But Brahman has internal
differences — svagata Bhedas.

Criticisms

① If Brahman is qualified by
two attributes, then it makes



(Don't write anything in this area)

It devoid of many other attributes. It is inconsistent with concept of Supreme being.

(2) Evils of this world become part of God.

(3) Free will is not possible.

(4) When part is changing, how can whole remain permanent.

Dvaitvada

It accepts two realities:-

(1) Independent reality → Brahman

(2) Dependent realities → chit & achit

God, soul and matter are eternal and real. It accepts 5 kinds

of differences (Panchavidheda)

(1) God and soul

(2) God and matter

(3) Soul & matter

(4) Between two souls.

(5) Between two material things.

Thus, It accepts all bhedas as well as real difference between God, soul & world.



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

Error is that which is opposite to valid knowledge. It is the cognition of an object as what it really is not.

Ex - "Perception of snake in a rope"

Both Nyaya and Mimamsa are realist schools who believe that knowledge should be according to the knowable as the thing existing outside. But in case of error, knowledge is as per the knower.

(Don't write anything in this area)

Start with Nyaya

Mimamsa explanation of error
They believe in Svatah Pramanyavada i.e., validity is intrinsic to knowledge. If it is so, then how can error arise?



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Prabhakara's explanation - A khyak

He does not accept error on the logical sense.

Error is not due to wrong cognition. It is due to

Some kind of ignorance.

He further argues that error is not invalid knowledge but it is improper knowledge. It is as if the

knowledge has not arisen at all, when the knowledge arises, it will be self-revealing.

Prabhakara believes that error is due to Lapse of

memory → Smritipramosha → we

forget that snake is a thing perceived in the past.

(Don't write anything in this area)



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Viparitatkyah of Kumārila

→ Kumārila accepts error in the logical sense. It is misapprehension of one object as a different one. It is due to positively wrong cognition.

(Don't write anything in this area)

More explanation on Kumārila and Niya

→ Error arises due to some defect in the external conditions [Pratah Apramanyavada]

Niyaya - Anyatha khyah

Knowledge is neutral cognisant. Both for validity & invalidity, it depends upon external conditions.

Manage space better.

Wrong synthesis of presented and represented object. Presented object is perceived 'elsewhere'.

Add criticism

and represented object exist 'elsewhere'. Ex:- The snake rope both are real, only their synthesis is wrong. To perceive, their realism,

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they accept anormalakhyana perception

Snake is perceived in an extraordinary way.



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

Sri Aurobindo in his philosophy of 'Integral Yoga' tried to reconcile matter and spirit through the process of "Involution" and "evolution".

As to Aurobindo, the supreme reality is Brahman but the world process depends on "Involution" and "evolution".

Involution → It is the plunge of spirit into ignorance. Satchidananda, through supermind, descends into mind, psyche, life and matter. Through this, the world comes out.

(Don't write anything in this area)

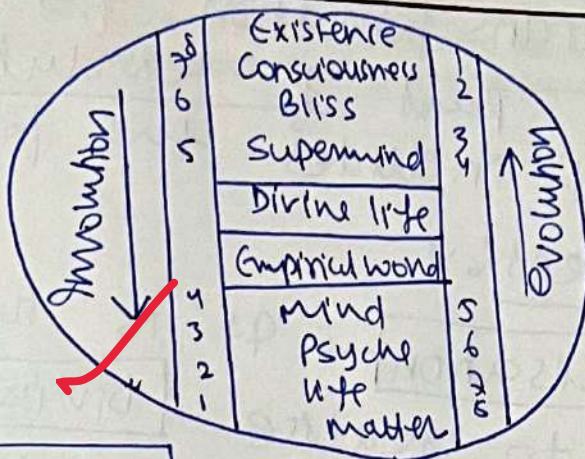
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(Don't write anything in this area)

Evolution → Involution is the end of life process. It is followed by evolution. Evolution is the return of spirit to itself. It involves the following processes :-

- ① Widening process → extension of scope and inclusion of co-existent forms.
- ② Heightening process → Ascension from one step to another towards higher grade.
- ③ Integration process → Upliftment and transformation of lower stage to higher one.

7 1/2



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Compare with Advaita

Simple Transformation forms an important part of evolution process. It includes the following three steps:-

① Psychicisation → It is turning inward to realise the Divine soul in the core of one's being. Divine soul acts as spiritual guide that transforms outer being.

② Spiritualization → Through first step, light, peace and power descends into the being that transforms all its parts. It is the consecration of spiritual experience.

③ Supramentalization → After the first two steps, a new supramental species will emerge that will lead to divine life on earth.

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Thus, in Sri Aurobindo's method to reconcile science with spirituality, matter with teleology.

(Don't write anything in this area)

Align content to the demand of the question

Mechanical versus teleological, ascent of spirit, et cetera



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

(Don't write anything in this area)



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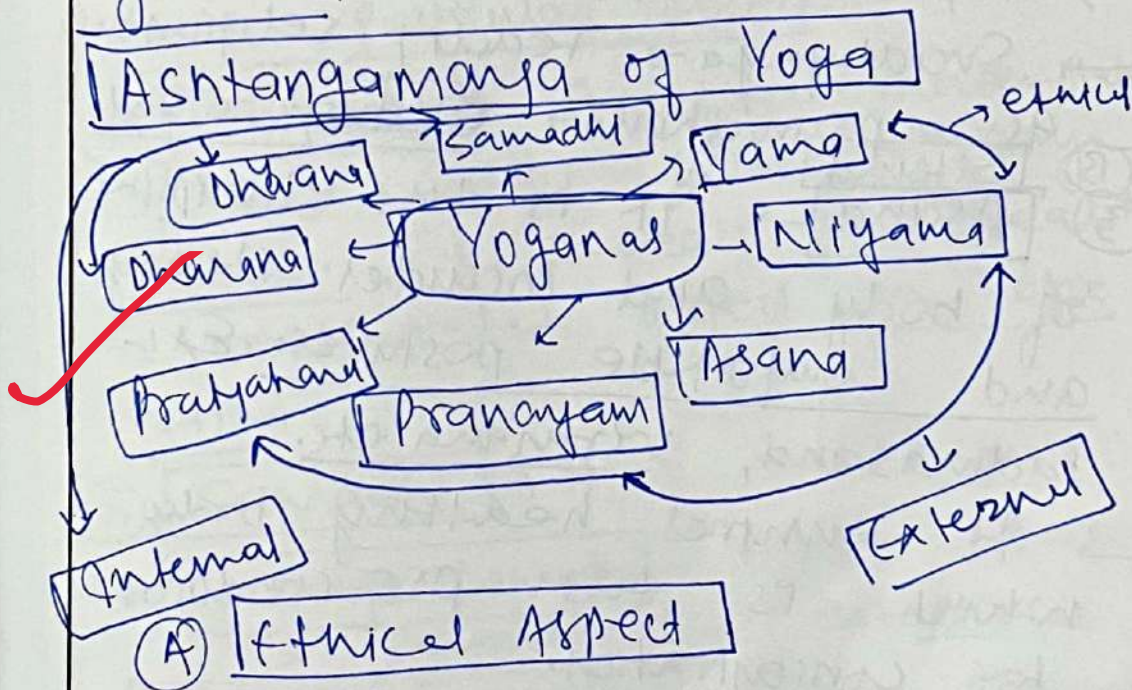
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4(b) "Antaranga Sadhana without Bahya Sadhana is indeed very difficult, if not possible to sustain effectively" Analyse this statement in the context of Ashtangamarga in the Yoga philosophy (15 Marks)

(Don't write anything in this area)

Yoga Philosophy provides a practical path in the form of Ashtangamarga to achieve Nivirkjnana that leads to liberation.

Ashtangamarga has internal as well as external aspect which are equally important for the purification of mind.





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(Don't write anything in this area)

① Yama → It includes cessation of passions and sexual impulses. So that distractions can be ended.
→ It includes Ahimsa, Satyam, Asteya, Brahmacharyam and Apangraha.

Make it brief

② Niyama → Cultivation of good habits. It includes :-
→ Shaucha → purification of body & mind.
→ Santosha → Habit of being content
→ Tapsha → Penance.
→ Swadhyaya → reading religious books
→ Akran pranidhana → ~~reminding~~ reminding to God.

Link with the question

③ Asana → It is the discipline of body and includes steady and comfortable postures. Ex:-
Padmasana, Virajana etc.

Focus on Chitta, Bhoomi, Guna, ekagra etc

→ It ensures healthy body which is the pre-condition for concentration.

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④ Pranayam → It involves regulation of breath. It includes deep inspiration, retention and expiration. It enhances concentration.

(Don't write anything in this area)

non,

⑤ Pratyahara → withdrawing senses from external objects and bring them under control of mind.

6

Internal

⑥ Dharana → It is mental discipline of holding & fixing mind on a particular object.

⑦ Dhyana → Steadfast contemplation of the object without any break. It reveals the reality of contemplated object to Yogic mind.

⑧ Samadhi → It is the highest state.

→ Sabheeja Samadhi → when Ekagra is permanently established.

→ Nirbeeja Samadhi → when Nimiddha is permanently established. The

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& knowable disappears here



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

(Don't write anything in this area)

Advaita believes in "Brahma Sahyam" → Brahman is the one and only one supreme reality.

Good flow

Brahman is permanent and the Jagat is mithya. There is no difference between Jivas and Brahman. They are identical to Brahman.

Not the God of religion

But our common experience suggests that this world is real. The world is plural and changing. How can it be related to the single ultimate reality which is Brahman?

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(Don't write anything in this area)

8/2

For this, Advaita brings in the concept of Mayavada. Maya is the accidental or apparent power of Brahman. It is through the Maya that Brahman manifests itself as this plural and changeable world. It is just like

the shepherd playing the role of king. The way shepherd has got the ability to manifest as king, similarly Brahman has the ability in the form of power of Maya to manifest itself as this plural world.

To further substantiate the Mayavada, Advaita

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Can compare to Spinoza

Focus on Jeeva as well



has introduced the concept of Adhyasa.

Adhyasa means "Superimposition". It results in the concealment of Brahman and it gets projected as this plural world.

However, only from the Vyavaharik level, this plurality is accepted. From the transcendent level, everything is Brahman and Brahman is everything. Plurality turns out to be a mithya.

However, other schools of Vedanta such as Visistadvaita and Dvaitvada accept the plurality & reality of things.

(Don't write anything in this area)



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

In Yoga Philosophy, *Kleshas* refer to the mental states causing afflictions.

(Don't write anything in this area)

Yoga Philosophy of Patanjali is considered to be theistic Samkhya as it adopts the metaphysics of Samkhya system. The main aim of Yoga Philosophy is the cessation of modification of Chitta.

Chitta is the combination of three evolutes of Prakriti — Mahat, Ahankara and Manas. They are constituted by Sattvic, Rajasic and Tamasic gunas. Based on degree of these gunas, Chitta



acquires the following five stages:-

① Khrupta → mind is under control of rajas & tamas

② Mudha → mind is dominated by tamas. mind has tendency towards vices.

③ Vikrupta → mind is free from tamas but it is dominated by rajas. It has temporary concentration.

④ Ekaagra → Chitta is completely dominated by sattva guna. Mind is fixed on a particular object.

⑤ Niruddha → All the mental modifications are arrested.

→ modifications of Chitta are called Chitta vritti. Purusha knows the world through the modification of Chitta.

(Don't write anything in this area)



Due to ignorance Purusa identifies itself with Chittavritta and considers itself to be changing just as the moon appears to be moving when reflected by wave.

(Don't write anything in this area)

In this state, Purusa considers itself to be the subject of five types of Kleshas :-

① Avidya (Ignorance)

→ It is the wrong knowledge of non-self as self, Purusa as prak

② Asmita (Egoism)

→ It is the false identification of self with mind.

③ Raga (Attachment)

→ It refers to the acute



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think for wonderly measures

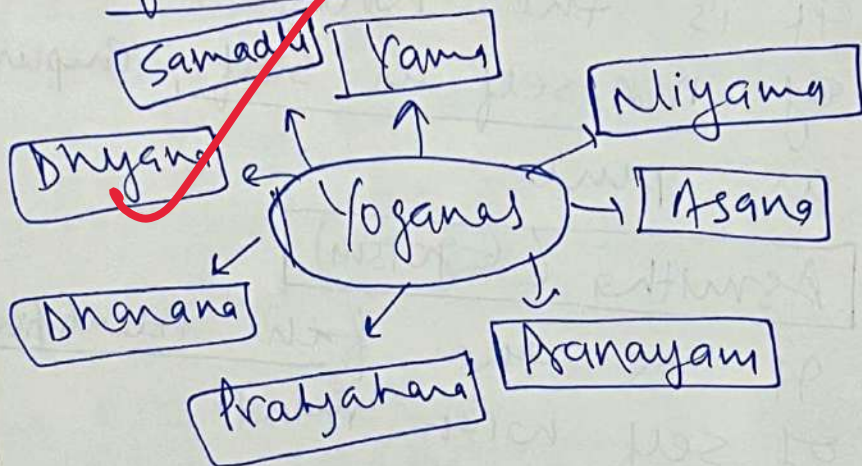
④ Dvesha (Aversion)

→ It is the feeling of jealousy,
anger, pride etc.

⑤ Abhinivsha (fear of death)

→ It is the clinging to life.

To overcome these
klesha and to make the
way for Nivrekhanas, Yoga
philosophy postulates Asthanaya Yoga
- 8 fold path of discipline.



Add one line conclusion

(Don't
write
anything
in this
area)



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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)

Advaita accepts Maya as the accidental power of Brahman.

It is through Maya that Brahman manifests itself as this plural and changeable world. It is because of Maya that Brahman gets conceived as the Saguna Brahman by theists.

Advaita believes that Maya is indescribable as it is neither real nor unreal. Maya is not real because:

- ① It has no existence apart from Brahman.
- ② It vanishes once the true knowledge dawns.

(Don't write anything in this area)

Can briefly mention about Brahman or too



Maya is not unreal because!-

① It enables Brahman to manifest as this plural world.

② It has existence until it gets contradicted.

Hence from a logical point of view, Maya is Indescribable.

Anirvachiniyampapatti

Ramanujacharya says that a thing can be either real or unreal. Bringing a

third kind of description violates two law of excluded middle and law of logic. As well as the description of Maya as Indescribable is itself a kind of description.

(Don't write anything in this area)



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Difference in Indescribability of Brahman and Maya

Brahman is indescribable as any attempt to describe it in the subject-predicate form like S is P will make it devoid of many other attributes. It will act as a kind of limitation on the concept of most perfect being. Hence it is better to describe Brahman through "Nehi Nehi" → Not this, Not this; as Brahman is beyond the ordinary law of logic.

While Maya is indescribable because it is neither real nor unreal. Hence, from logical point of view, it is indescribable as there cannot be any third category.

(Don't write anything in this area)



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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)

Advait Vedanta is the philosophy of "Brahma satyam" → Brahman is the one and only one supreme reality.

Everything is Brahman and Brahman is everything. Jivas are essentially Brahman only.

However, due to Avidya or ignorance, Jivas forget its essential nature. It begins associating itself with body both gross and subtle. It forgets that it is Brahman essentially which is pure consciousness.

In Advaita, from the Vyavaharika level, Brahman

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gets conceived as saguna
Brahmana or Ishvara with all
positive attributes. Devoting to
such Ishvara, leads to
inner purification and spiritual
upliftment.

(Don't
write
anything
in this
area)

However, ultimately,
It is Jnanamaya that
leads to liberation. It is
when Jiva through constant
contemplation about the highest
reality realises that the
nature which is identical
to Brahman.

Flow is
good

Necessity of Spiritual Striving
for liberation

① It leads to purification of
inner Citta.



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② It leads to spiritual upliftment.

③ It prepares the individual for the study of Vedanta.

④ It gives due importance to Bhaktimarga but ultimately Jnanamarga only that can lead to liberation.

On the other side, Visistadvaita accepts Divine Grace and Bhaktimarga as the path to liberation.

Add more keywords

Add one or two criticisms

Antahkaranah, Iswara

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(Don't write anything in this area)