



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)					
Signature				TOTAL			

Name	KIRTAN BHATT
Subject	Indian Philosophy II
Module	Philosophy MTS

Rollno	
Date	14/07/25

Checked



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FEEDBACK

Largely it was ok
Few questions
you missed out
proper analysis

Do not
write
anything
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margin



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)

There is a debate in Indian schools w.r.t. validity of knowledge - whether it is intrinsically or extrinsically valid.

Mimamsa view - Svatah Pramanyavada

- ① Knowledge is self-validating and carries along the assurance of truth with it.
- ② Invalid knowledge is a self-contradiction ⇒
(eg.) a rope is a rope only - it gets perceived as a snake due to faulty conditions.
- ③ Thus, belief is normal and disbelief is exceptional (Paratah Apramanyavada)

Nyaya view - Paratah Pramanyavada

- ① Knowledge can never be valid / invalid in itself as it is a neutral cognition.



② It depends on external conditions → (g)

proper eyesight & lighting required to perceive a rope properly.

(Don't write anything in this area)

③ Critique of Mimamsa — it treats the same condition as intrinsic when knowledge is valid & extrinsic when error occurs.

Mimamsa response

① Relying on external conditions for validity of knowledge leads to Infinite regress & scepticism.

② Also, error

doesn't invalidate

knowledge ⇒ it is as if knowledge hasn't arisen at all.

Mimamsa view is comparable to coherence

theory & Nyaya view to correspondence

theory in western philosophy.



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)

Shankaracharya treats *maya* as apparent power of the ultimate Indescribable Brahman — it is Indescribable and reconciles Saguna-Nirguna, plurality-unity and change-permanence.

Ramanujacharya's critique — Ashraya Anupapatti

→ Ramanuja introduces 7 Anupapattis to counter Shankara's Mayavada.

→ Ashraya Anupapatti — what is the locus of *Maya*?

① If it is Brahman ⇒ unqualified monism breaks down.

⇒ Also, how can pure knowledge be the locus of Ignorance?

② If it is Jiva ⇒ it leads to circularity



as Jiva itself is product of Maya.

Shankara's response

- Locus of Maya is Brahman but it remains unaffected by it, just like a magician remains unaffected by its magic.
- Svetasvara Upanishad says that just like a king acts as a shepherd without losing his essence, Brahman's essential nature (Svanupa Lakshana) remains intact.
- Jiva & Maya or Avidya are interdependent aspects of the same fact, just like a circle & circumference.

The conflicting views are a result of differing interpretation of "Neti Neti" in Upanishads by Shankara & Ramanuja.

(Don't write anything in this area)



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

Mimamsa treats Vedas as infallible and ultimate source of knowledge.

They are not authored texts (Apaurusheya), rather revealed eternal texts.

Arguments for impersonal authority

- ① If Vedas were authored, names of authors would be well known.
- ② There is no agreement amongst those treating Vedas as authored - some say Prajapati & others Hiranyagarbha.
- ③ The connection between divine injunctions & their fruits cannot be observed by ordinary beings.
- ④ Those treating Vedas as Paurusheya think vaguely based on analogies of human works.

(Don't write anything in this area)



⑤ Conceding Vedas as authored implies that they could be a work of a cunning deceiver.

(Don't write anything in this area)

⑥ The universality of Vedas itself is a testament to their revealed nature.

⑦ Names of sages mentioned in Vedas are those of enlightened seers & not authors.

⑧ Depending on an authority for validating of Vedas results in infinite regress.

It could be argued that Vedas are composed of words that are produced & authored.

But Mimamsa says that the Varnas underlying those words are eternal & unchangeable, unlike Dhwani (sound) & Rupa (symbolic form).

The order of Varnas is self-determined and not authored by fallible humans.



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 *Pramana* by Bhatta *Mimamsakas* & Vedantins to account for knowledge of Abhava & negative facts.

Necessity as an independent Pramana

→ Nyaya argues that Abhava or non-existence can be known through perception & inference.

(e.g.) perception of absence of pot on ground

→ However, Kumarila argues that there is no sense-object contact taking place between the counter-entity & the perceiver.

be brought in last side

can include type of abhava

Argument between may



→ Also, there is no nyapi involved.

→ Hence, a separate pramana is necessary.

Other views

→ Prabhakara rejects the necessity of Abhava itself as a pramana, as there is no existence over & above existence.
non-

(e.g.) absence of jar is merely perception of bare ground.

→ Buddhists also treat Abhava as a mental construct.

Western positivists also accept the validity of negative judgements.

(Don't write anything in this area)



(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)

Aurobindo's Purva Vedanta accepts Brahman as the only ultimate reality, which however is involved in the two-fold process of involution & evolution.

Man's ultimate aim in life is the realisation of divine life on Earth and the supermind through following of Integral Yoga.

Involution

→ Plunge of Brahman into mind, psyche, matter.

→ "Descent of spirit into ignorance.

Evolution

→ "Spirit returning to itself".

→ Possible only after involution.

Integral Yoga



→ It involves the threefold process of.

① Psychicization - the turn of soul Inward, realizing the divinity within. It acts as the spiritual guide during Yoga.

② Spiritualization - peace & light spread in one's entire being. It is equivalent to "Turiya" (4th state) in Upanishads.

③ Supramentalization - it is the highest state leading to the realization of the Supermind.

Finally, a supramental species or gnostic being is established on Earth, who helps in the realization of supermind through holistic effort.

Aurobindo thus tried to reconcile teleology & mechanism through Integral Yoga.

(Don't write anything in this area)

more
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type



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)

Ramanuja's qualified monism treats Brahman as a personal God with infinite goodness (Saguna), qualified by attributes of chit & achit.

Just like a soul transcends the body, Brahman is both Immanent & transcendent.

Brahmaparinamavada

→ Maya is the real power of Brahman & the universe is a result of real modification of Brahman.

→ Brahman causes the chit & achit in their subtle form (Karana) to evolve into plural Jivas and material things (Karya), out of a divine grace.

→ Jagat is not mithya, as otherwise Vedas also

Part is a bit weak

correct with Advaitin

Analogy of



become mithya.

How far consistent with Upanishadic position

(Don't write anything in this area)

→ Vedas treat permanence only as real.

→ Also, it is self-contradictory to say that the whole is unchanged while its parts are changing.

→ Brahman becomes subject to imperfections of the world, and it also leads to the Problem of Evil.

→ Shankara argues that a describable Brahman is self-contradictory → every determination is a negation and thus Brahman must be Indeterminate.

→ Ramanuja also fails to explain Apitaka-siddhi sambandh between Brahman & Jivat & Jivas.



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

(Don't write anything in this area)

Madhava's Dvaitavada accepted two ultimate realities — independent Brahman and dependent chit k achit, much like Cartesian dualism.

Interpretation of Aham Brahmasmi

→ Madhava interpreted it as "I am similar to Brahman".

↳ Unlike Shankara's Abheda treating Jiva as identical to Brahman k Ramanuja's Apitakasiddhi treating Jiva as an organ of Brahman.

→ Jiva is a mode of God's attributes of chit (consciousness) and the substratum of bliss.

→ It is separately real but dependent on



Brahman for its existence.

→ It is atomic spiritual substance but feels the sensations of the entire body.

→ It falls into bondage due to past karma and misuse of freewill.

→ With grace of god, ordinary Bhakti of Jiva gets elevated to highest Bhakti, leading to liberation (Bhakti Marga).

→ Post liberation, Jiva realizes its likeness to God & partially shares his bliss, but remains inferior overall.

→ Jiva enjoys fourfold perfection after liberation :

- 1) Salokya - same residence as God
- 2) Samipya - nearness to God
- 3) Sanupya - becoming an eternal form
- 4) Sayujya - entering into the body of God.

(Don't write anything in this area)



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

Arthapatti or postulation is accepted by Mimamsa A Vedanta as a *pramana* to reconcile two opposing yet credible sources of knowledge.

(Don't write anything in this area)

It is of 2 types → 1) Shrutarthapatti (audible)
→ 2) Drishtarthapatti (visual)

(e.g.) If Devdutta is fat & he doesn't eat during the day, it means he eats at night.

Logical grounds

→ Nyaya argues that *Arthapatti* is ~~nothing~~ but a deduction & an *Anumana* based on nyapi.

→ But Prabhakara argues that the initial premise is not a deduction but a hypothesis. Also, there is an element of



doubt involved in postulation which is absent in inference.

→ Kumarila says that the basis of Arthapatti is not doubt but the logical inconsistency between two credible sources.

→ Also, in postulation, an entirely new premise is derived, unlike in deduction.

→ Fatness can be explained in many other ways, (eg.) hormonal imbalance.

→ Shankara uses Arthapatti to reconcile plurality - unity, and permanence - change in form of Adhyasa & Maya.

Modern science also makes use of postulation to reconcile opposing empirical observations.

(Don't write anything in this area)



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

Yoga is the theistic version & practical application of samkhya, which unlike Yoga rejects the necessity of a creator God.

(Don't write anything in this area)

God-human relationship in Yoga

① Complete surrender to God is one of the ways to attain sabija Samadhi, wherein mind is focussed on an object of devotion.

⇒ Patanjali emphasises practical value of God in attainment of Cittavritti-nirodha.

② Later Yoga also accepts theoretical value of God — as the Great Lord who



removes impediments from the path of
liberation.

(3) Yoga treats God as the author of Vedas,
efficient cause of the Universe, and
the Supreme Purusha with the highest
limit of knowledge & power.

Critical estimate

① Supreme Purusha still belongs to the
category of Purusha ⇒ the challenge
faced by Samkhya to relate Purusha
& Prakriti remains.

② Yoga's premise of infallibility of Vedas
is itself unproven.

③ The highest limit can be infinity as in
mathematics, not necessarily God.

(Don't
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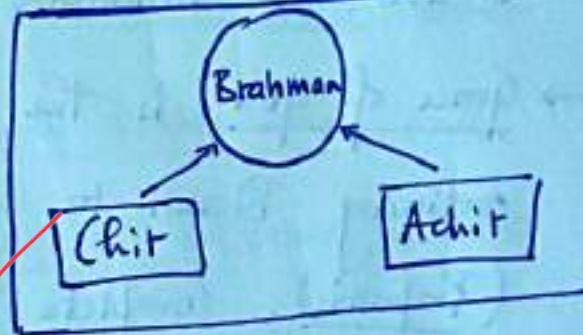


2(e) What is the path to liberation in Madhvacharya's Dvaita Vedanta? (10 Marks)

Madhava, much like Cartesian dualism, accepts two ultimate realities — independent Brahman and dependent chit & achit.

(Don't write anything in this area)

Plural Jivas are an evolute of chit and the substratum of bliss & consciousness.



Bondage in Dvaitavada

- God granted Jivas freemill — they can act as independent moral agents acquiring merits & demerits.
- Jivas fall into bondage due to past Karma and misuse of freemill.

Path to liberation

- Madhava only accepts Bhakti as the



path to liberation.

→ It leads to the knowledge of "Aham Brahmasmi", i.e. realization that "I am similar to Brahman".

→ Grace of God is the prerequisite for elevating ordinary Bhakti to highest form of Bhakti (Prapatti). Complete surrender to Vishnu (Saranagati) is essential.

→ Post liberation, Jiva enjoys fourfold bliss.

↳ 1) Salokya - residence in same place as God.

↳ 2) Sarupya - becoming an eternal form

↳ 3) Samipya - nearness to God

↳ 4) Sayujya - entering God's body.

→ But overall it remains inferior to God.

Unlike Madhava, Shankara gives primacy to Jnanamarga and Ramanuja emphasises a harmony of Jnana & Karma (Jnana-Karma-Samuchaya).

(Don't write anything in this area)



3(c) 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)

(Don't write anything in this area)

The 3 major schools of Vedānta differ in their interpretations of Upanishadic terms like "Nirguna", "Aham Brahmasmi", and "Nehi Nehi", resulting in differing notions of Brahman.

Advaita conception of Brahman

① Shankara argues that the Ultimate can be logically only One.

⇒ like Spinoza, he argues that any attempt to describe Brahman puts limitations on him.

⇒ Q is P ⇒ Q is devoid of P.

② He argues that "Nirguna" in Vedas implies



an Indeterminate infinite Brahman.

③ The changing empirical world is a result of Maya — apparent power of Brahman.

Like a king dresses as a shepherd without losing his essence; Brahman with Maya appears as Ishvara and the empirical Jagat on Vyavaharik level.

⇒ But its essential nature (Svarupa Lakshana) remains Sat - Chit - Ananda (pure existence, consciousness, bliss).

④ He interprets, thus, "Aham Brahmasmi" as "Jiva is identical to Brahman" on the Paramarthik level.

⑤ Also, Neti Neti in the Vedas means that Brahman is "neither this, nor that" — indescribable in ~~the~~ terms of intellect.

(Don't write anything in this area)



Vishishtadwaita conception of Brahman

(Don't write anything in this area)

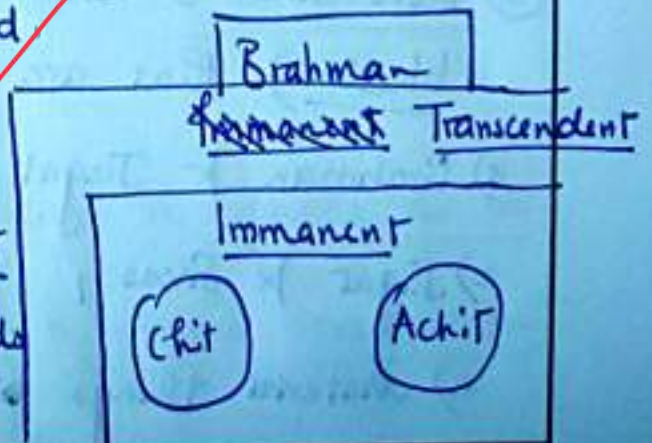
① Ramanuja says that Shankara fails to explain the empirical world through Mayavada, resulting in nihilism & atheism.

② Brahman must be the repository of all positive attributes like omniscience, omnipotence, benevolence & the personal God of religion. (Saguna Brahman)

③ Nirguna in Vedas means devoid of any negative qualities.

④ God has no sajatiya or vijatiya Bhedas, but has svagata bhedas in form of chit & achit - organs of God.

⑤ Thus, Brahman is both transcendent & immanent just like a soul transcends the body.





⑥ Nehi Nehi in Vedas means "Not only this & not only that".

⑦ God has an Internal organic relation (Apart aka Siddhi) with Jagat & Jivas $\Rightarrow$
"Aham Brahmasmi" = "I am an organ of God"

(Don't write anything in this area)

Dvaita Vedanta conception of Brahman

① Brahman is the Independent reality distinct from dependent realities of Chit & Achit.

② God is Saguna & the efficient cause of Universe, creating the Jagat & Jivas out of an act of will (Kila).

③ There are 5 eternal differences (Panchavida-bheda) that are real between:

- a) Brahman & Jagat, b) Brahman & Jivas,
- c) Jagat & Jivas, d) Individual Jivas
- e) Material things.



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

Realist schools like Nyaya & Mimamsa face the challenge of explaining erroneous knowledge. Both give varying theories based on their notion of validity of knowledge.

(Don't write anything in this area)

Mimamsa position

① Prabhakara's Akhyativada

↳ In line with Svatah Pramanyavada

(inherent validity of knowledge),

Prabhakara argues that error means as if knowledge is not arisen at all.

↳ (e.g.) when one perceives a snake in a rope, it is a mere recollection



of a snake perceived in the past
(Smritipramosha).

↳ This happens due to faulty external
conditions like improper lighting (Paratah
Apramanyarada).

(Don't
write
anything
in this
area)

② Kumarila's Viparita Khyati

↳ Kumarila also accounts for error using
Paratah Apramanyarada, but rejects
the role of memory.

↳ Involving memory is akin to conceding
an idealist element in knowledge.

↳ Perception of snake in a rope is
the projection of a real snake on
the rope.



Nyaya position - Anyatha khyati

(Don't write anything in this area)

↳ Nyaya argues that one perceives snake in a rope due to Inanalakshana perception of a snake elsewhere.

↳ Invalidity of knowledge, like Mimamsa, comes from faulty conditions. But unlike Mimamsa, its validity also depends on external conditions (Paratah Pramanyarada)

Shankara's Anirvachaniya khyati says that error is neither real nor unreal nor both.

It vanishes as soon as higher knowledge dawns (e.g. turning on the light).



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)

(Don't write anything in this area)

Sri Aurobindo regarded Brahman as the only ultimate reality. But the world process depends on the twofold process of Evolution & Involution.

True wisdom embraces spiritualization of matter

→ Unlike both materialists & spiritualists, Aurobindo regards the material world as real.

→ It is the expression of bliss of the Divine Spirit.

→ Involution : The Supreme Being's descent into the mind, psyche, matter, life.



→ It is the "plunge of spirit into Ignorance".

(Don't write anything in this area)

→ Evolution : It is the spirit's return to itself, by elevating to higher form. It is only possible after involution and involves :

- 1) Widening - inclusion of coexistent forms by extension of scope.
- 2) Heightening - ascent from one level to the next.
- 3) Integration - transformation of lower levels to higher levels & becoming one with them.

Role of divine consciousness

→ Ultimate aim of humans is the establish-



ment of divine life on Earth through realization of the supermind.

→ It is possible through holistic effort & Integral Yoga involving the three-fold process of :

- 1) Psychicization - inward turn of the soul & realization of divinity within.
- 2) Spiritualization - peace & light propagates through the entire being, akin to Enlightenment.
- 3) Supramentalization - highest state when one becomes a supramental species.

In the end, a gnostic being descends upon the Earth, aiding liberation on a collective level.

(Don't write anything in this area)



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)

The relationship between Sabda & Artha can be understood in the context of Sadrnya (similarity between objects of two classes) and Upamana (knowledge of Sadrnya).

Nyaya position

→ For Nyaya, all knowables are nameable, and thus a category of understanding (Padartha).

→ Upamana is the knowledge of a relation ~~between~~ between Sabda & Artha.

⇒ (e.g.) A forester speaks of an animal

Gavaya similar to cow ⇒ upon seeing Gavaya, one recollects the testimony and establishes the knowledge of relation



between the word "garaya" & the animal it represents.

→ It is not perception as there is no sense

- object contact involved - only the similarity is perceived.

→ It is also not inference as there is no vyapti involved, but only a logical comparison.

Mimamsa position

→ For Mimamsa, Upamana is not the knowledge of relation between sabda & Artha, but that of similarity between two objects of separate classes (sadrisya)

→ Mimamsa rejects the necessity of sabda

(Don't write anything in this area)

*gauri
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to know Sadrsya as that would reduce
it to other Pramanas - perception & Inference

(Don't
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in this
area)

→ Perception of Gavaya would merely be
a recollection of forer's testimony and
establishing the similarity would be
an inference based on prior knowledge.

~~The relation between~~
Buddhist position

→ Buddhists reduce Upamana to Sabda &
Anumana.

→ Also, for Buddhists, meaning is negative
in nature (Apoharada) - in line with
their conceptualistic view of universals.

→ Thus, knowledge of gavaya comes from



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the perception of difference from all other classes of animals.

In western philosophy, Upamana can be compared to the analogical argument, whereas the relation between Sabd & Artha is comparable to Picture Theory of language.

(Don't write anything in this area)

Will give content for this



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)

Yoga is the practical & theistic version of Samkhya.

As per Patanjali's Yoga Sutra, the cessation of modification of citta is the only path to attain Vivekajnana (Citta-Vrittinirodha).

Importance of Bahya Sadhana

→ Citta refers to the subtle form representing Manas, Ahankara & Mahat of Prakriti.

→ It ~~causes~~ ~~come~~ causes the Purusha to get bonded due to identification of self with non-self, when Manas comes into contact with an object.

(Don't write anything in this area)



→ Ashtanga Yoga is the way to stop Cittavritti by following a disciplined regimen for self-purification :

- ① Yama - adherence to Satya, Ahimsa, Brahmacharya, Asteya, etc.
- ② Niyama - following a cultured life including Saucha (hygiene), Tapas, etc.
- ③ Pratyahara - withdrawal of senses.
- ④ Asana - cultivating physical discipline.
- ⑤ Pranayama - breathing exercises (e.g. Bhastrika)
- ⑥ Dharana (concentration) - fixing the mind on an object.
- ⑦ Dhyana (meditation) - contemplation of the object (e.g. God)

(Don't write anything in this area)



⑧ Samadhi - highest level of Citta-vritti -
nirodha, of two types.

↳ Sabija (Samprajnata) - mind is
fixated on an object

↳ Nirbija (Asamprajnata) - difference
between knower & knowable ceases to
exist. All Kleshas wear out.

(Don't
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area)

→ Yoga argues that Bahya Sadhana is
thus necessary to avoid the pitfalls
of the spiritual path & get distracted
by the powers attained through Yoga.

It is thus a path of self-purification
& self-realization towards Kaivalya.



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)

Shankaracharya's Advaita Vedanta is based on "Brahma Satyam, Jagat Mithya, Jivo Brahmaiva Naparahn".

That is, everything is identical on Paramarthik level and an Indeterminate Brahman is the only reality.

How Shankara accounts for plurality

⊕ Maya — it is the apparent accidental power of Brahman.

↳ Shankara uses it to reconcile permanence - change and unity - plurality.

⊙ ↳ Due to Maya, the Brahman appears as changing Jagat and Jivas mistake



the self for non-self

↳ But like a magician remains unaffected by his magic, Brahman remains unaffected by Maya.

↳ Its essential nature (Svarupa Lakshana) remains that of Sat-Chit-Ananda, despite it being Ishwara on the Vyavaharik level (Tatastha Lakshana)

② Adhyasa - Shankara in Brahma Sutra

Bhashya defines it as the wrong imposition of characteristics of one entity on other.

↳ Adhyasa causes concealment (Ahama) of Brahman & makes it appear as plural Jagat & Jivas (Viksepa).

↳ It is derived through Arthapatti logically to establish Mayavada - i.e. explaining

(Don't write anything in this area)

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plurality of things on Vyavaharik level despite Brahman being the only reality.

→ Both Maya & Avidya are Mithya - they are not Sat absolutely as they vanish as soon as Brahmajnana dawns, but also not Asat like sky-flower

Critique by Ramanuja

→ Ramanuja extends 7 Anupapattis to criticize Mayarada, (e.g.):

1) Ashraya - what is the locus of Maya?

⇒ it cannot be Brahman as unqualified monism breaks down

⇒ it cannot be Jiva ⇒ leads to circularity.

2) Pramana - Maya cannot be known by any

Pramana

3) Anuvachaniya - saying Maya is indescribable is itself a description.

(Don't write anything in this area)

CONTRADICTORY



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)

In Yoga, *Kleshas* are the impediments that keep the Punsha bonded and hinder the process of Cittamittinirodha.

As per Patanjali, cessation of modification of *Citta* is the main aim of Yoga, leading to Vivaktajnana & liberation.

Kleshas

→ Due to absence of discriminatory knowledge, *Punsha* assumes 5 kinds of *Kleshas* or mental afflictions:

① Avidya (ignorance) - wrong knowledge of eternal to be the non-eternal.

(e.g.) *Punsha* mistaking itself to be an evolute of *Prakriti*.



② Asmita (egoism) — conception of self as the mind (manas).

③ Abhinivesha — obsessed clinging to life.

④ Raga — attachment to worldly pleasures.

⑤ Dvesha — anger and jealousy.

→ The root cause of the Kleshas is Cittavritti — modification of Citta:

① Pramana — right cognition

② Viparyaya — wrong cognition.

③ Vikalpa — mere idea with no corresponding reality, (e.g. sky-flower)

④ Nidra — mental modifications get suspended partially.

⑤ Smriti — recollection of past experiences.

(Don't write anything in this area)



How Kleshas affect mental states (Cittabhumi)

(Don't write anything in this area)

→ Kleshas hinder the attainment of mental states of Ekagra and Niruddha, which are essential for Samadhi.

→ They promote non-conducive mental states for Yoga:

① Kshipta - when Tamas & Rajas dominate.

② Vikshipta - when Tamas is absent but Rajas still dominates.

③ Mudha - when Tamas dominates, leading to vices.

→ In order to make the Kleshas wear out, one must follow Ashtanga Yoga:

① Yama - adherence to Sanya, Ahimsa, Asteya, Aparigraha, etc.



② Niyama (culture) - Saucha (hygiene), Tapas, etc.

③ Asana - physical exercises like Padmasana

④ Pratyahara - withdrawal of senses.

⑤ Pranayama - breathing exercises like Bhastrika.

⑥ Dharana - attention on an object.

⑦ Dhyana - meditation & contemplation of the object, (e.g.) God.

⑧ Samadhi - highest state leading to Cittavirttinirodha. It can be Sabija where mind is fixated on an object or Nirbija where all distinctions between knower & knowable disappear.

This ultimately leads to Kaivalya, i.e. liberation.

(Don't write anything in this area)



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)

(Don't write anything in this area)

Shankara's monism regards Brahman as the only ultimate reality that is indeterminate & indescribable, much like Spinoza's substance.

He introduced *Maya* as the apparent accidental power of Brahman to reconcile plurality - change unity, permanence - change, and to make room for Bhakti of a personal God (Ishtvara).

Indescribability of Maya

① *Maya* is neither Sat from the Paramarthik perspective nor Asat like sky-flower.



② Shankara uses Caluskoti to establish this:

i) Maya is not Sat (as it vanishes as soon as Brahmajnana dawns)

ii) It is not Asat from Vajaraharik perspective.

iii) It is neither Sat ultimately nor Asat.

iv) It is Sat conditionally / empirically and Asat ultimately.

③ Thus, Maya is logically Indescribable.

Critical estimate

→ Ramanuja in his Anirvachanlya Anupapatti argues that saying Maya is Indescribable is itself a description.

→ Also, if it is positive in nature, it cannot be removed and if it is

(Don't write anything in this area)



negative in nature, how can it cloud Brahman?

→ Shankara responds that Maya is indescribable due to limits of logic and finite intellect.

How indescribability of Brahman is different

① Brahman is indescribable as any attempt to describe the ultimate using intellect poses limitations on him.

② $S \text{ is } P \Rightarrow S \text{ is devoid of } P$.

③ Upanishads also say that Brahman is Neti Neti ('neither this nor this') and Nirguna (indeterminate).

In western philosophy, Idealist view of attributes of Spinoza's Substance comes close to Mayavada of Shankara.

(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)

Advaita regards Brahman to be the only ultimate reality and it is infinite, indeterminate & indescribable.

"Brahma Satyam Jagat Mithya, Jivo Brahmaiva Naparah".

→ The self is Identical to Brahman and the empirical world is Mithya, i.e. unreal from the transcendental perspective.

Self is eternally free & liberated

→ Vedas testify that "Aham Brahmasmi", i.e. "I am identical to Brahman".

→ Thus, the self is one and ~~enjo~~ is Sat-Chit-Ananda, i.e. pure consciousness, existence, & bliss.



→ However, due to Maya, which is the apparent power of Brahman, the self sees Brahman as the empirical world & plural Jivas.

→ The real nature of Brahman gets concealed (Avaraṇa) and projected as Jagat (Viksepa). This projection is called Adhyasa.

→ Like a magician unaffected by his magic, the essential nature (Swarupa lakshana) of Brahman remains intact.

Why spiritual striving is necessary

→ Jnanamarga or the contemplation of nature of Brahman based on reason leads to removal of Avidya.

(Don't write anything in this area)



→ The self then realizes its identity with Brahman.

→ However, one must first purify the self to prepare for Jnana:

↳ Bhakti can aid liberation & purification of self → it is conducive for Upasana.

↳ One must cultivate detachment and control over senses.

↳ One must be free from material pleasures.

→ Shravana (listening to scriptures), Manana (contemplation of Brahman) and Nidhidhyasana (meditation) ultimately lead to Brahmajnana - direct, intuitive, immediate knowledge of one's identity with Brahman.

Plato & Spinoza In the West also emphasize contemplation of God to realize self's true nature.

(Don't write anything in this area)