

- Q6. (a) चार्वाकों द्वारा स्व का अतीन्द्रिय कोटि के रूप में खंडन तथा बौद्धों द्वारा आत्मा के खंडन के बीच विभेद कीजिए।

Differentiate between the Cārvākas' refutation of self as a transcendental category and the Buddhist rejection of ātmā.

20

- (b) प्रतीत्यसमुत्पाद के समान मत से ही बौद्ध दर्शन के दो सम्प्रदाय विपरीत निष्कर्षों जैसे कि "सभी वस्तुएँ शून्य हैं" तथा "सभी वस्तुएँ यथार्थ हैं" तक किस प्रकार पहुँचते हैं? युक्तियों सहित उत्तर दीजिए।

How do the two schools of Buddhism arrive at two opposed conclusions, namely "everything is void" and "everything is real" from the same doctrine of *Pratityasamutpāda*? Answer with arguments.

15

- (c) जैनो के अनुसार भावबन्ध तथा द्रव्यबन्ध में क्या अंतर है? विवेचना कीजिए।

What is the distinction between *Bhāvabandha* and *Dravyabandha*, according to the Jainas? Discuss.

15

- Q7. (a) सांख्यकारिका में प्रतिपादित प्रकृति के विकासक्रम संबंधित मत को प्रस्तुत कीजिए। इस संदर्भ में, बुद्धि, महत तथा अहंकार के बीच भेद की भी व्याख्या कीजिए।

Present an account of evolution of Prakṛti as propounded in *Sāṃkhyakārikā*. In this context, also explain the difference between *buddhi*, *mahat* and *ahamkāra*.

10+10

- (b) "जब तक चित्त में परिवर्तन तथा रूपांतरण होते रहेंगे, उनमें स्व/आत्म का प्रतिबिंबन होगा, जो विवेक की अनुपस्थिति में स्वयं को उनसे आत्मसात करेगा।" उपर्युक्त कथन के आलोक में योगदर्शन के मोक्षशास्त्र की समीक्षा प्रस्तुत कीजिए।

"So long as there are changes and modifications in citta, the self is reflected therein, and, in the absence of discriminative knowledge, identifies itself with them." Present an appraisal of Yoga Soteriology in the light of the above statement.

15

- (c) "हमारा योग चढ़ाव तथा उतराव का दो तरफा गमनागमन है।"

उपर्युक्त कथन की श्री आरबिंदो की पूर्ण (इन्टिग्रल) योग की अवधारणा के संदर्भ में विवेचना कीजिए।

"Our Yoga is a double movement of ascent and descent."

Discuss the above statement in the context of Sri Aurobindo's conception of Integral Yoga.

15

Prakriti 07/01

Introduction

1) Sankhya accept Satkāryavāda i.e. effect pre-exists in its material cause. This leads us to the doctrine of Prakriti - the root cause of the world of objects.

What is Prakriti -

- (a) Prakriti is that which exists before creation - source/cause of creation - ^{uncaused} root cause
- (b) Brahman is the first principle of this universe.
- (c) Avyakta is the unmanifested state of all effects.
- (d) Anumana is that which is subtle & imperceptible and can only be inferred from its products.
- (e) Jada is the unconscious & unintelligent principle.
- (f) Shakti is ever active unlimited power that is motion is inherent in it.

3) Why Prakriti -

- (a) Sankhya believes that conscious principle like Brahman cannot be regarded as the "source of the inanimate world".
- (b) Sankhya extend that material atoms also cannot be the utmost principle as accepted by Jainism, Buddhism, Nyaya-Vaisheshika because they

Evolution

30 evolution of
Prakriti
differentiate material &
spiritual
28 Sep 2019
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ACADEMY

Base

"Sattvavada" i.e. effect
material cause

→ "Prakriti Parinamvada" this material cause is
the one, eternal, unconscious, infinite Prakriti.
↳ alternatively "Doctrine of Prakriti"

Introduction →

Prakriti is regarded as essentially dynamic. If
motion were not inherent in Prakriti, it could not be
supplied by an external agency and if motion once
ceases it can't re-appear.

Therefore even in dissolution

(pralaya), there is change. This change is svarep
or layatija parinama when all the three gunas
are in equilibrium [Samyavastha].

three gunas
Sattva → Rajas → Tamas
Sattva changed to Rajas
Rajas changed to Tamas
Tamas change to Rajas

Equilibrium to Disequilibrium [Svarep to Viruparin

However when the equilibrium is disturbed,
heterogeneous change takes place & rajat & virat to vibrate
making Sattva & Tamas vibrate as well. Sattva the
principle of activity & Rajas the principle of activity dominates
over Tamas the principle of inertia & creation begins to
happen.

Feature of this evolution →

- 1) This creation is not a new creation but only manifestation of what was implicit [Sattakaryavada]
- 2) Creation is cyclic not linear with alternating periods of Sarga & pralaya.
- 3) Evolution is teleological ~~not~~ not mechanical
Prakriti, the gunas, Buddhi, manas, senses, subtle body are all constantly serving the purpose of the Purusha.
Purusha needs Prakriti for bhoga (enjoyment) as well as apavarga (liberation) for samvara as well as kevalya

But

How does the evolution take place →

- 1) The question that needs to be answered is how the "state of Equilibrium" is disturbed.
- 2) Sankhya fails to answer this question satisfactorily
- 3) The blunder that Sankhya like any other rank Dualist makes is to treat Prakriti & Purusha as two separate & independent realities.
- 4) Sankhya makes "3 unsuccessful attempts" to explain how the equilibrium is disturbed by interplay of Prakriti & Purusha

Ist attempt → "Samyoga" or real contact b/w Purusha & Prakriti

Sankhya explain that disturbance of equilibrium of gunas is by contact b/w Purusha & Prakriti → To substantiate they argue that -

- ① Purusha w/o Prakriti is lame & Prakriti w/o Purusha is blind.
- ② Prakriti needs Purusha in order to be known (deshanatham) & Purusha needs Prakriti both for bhoga as well as apavarga, both same as well as kaivalya.
- ③ Just as a lame man and a blind man cooperate to cross the jungle, though neither of them could have done this separately.

Challenge → 1) How can two opposed independent entities really come into contact

IInd attempt → "Sannidhi marga" or proximity of Purusha & Prakriti

Sankhya explain that by mere proximity of Purusha to Prakriti, the equilibrium is disturbed & evolution begins. The Parable of "Iron fillings" & magnet to butt their point

1) above → 1) If Purusha is always near to Prakriti ... stop & dissolved

1) Evolution will become beginningless and the very
conception of Prakriti as state of equilibrium of these
gunas will be denied.

IIIrd Attempt → (Samyogābhāsa)
Samyogābhāsa or semblance of contact

of course there is no real contact, there is only
semblance of contact & this semblance leads to
evolution

* Purusha is reflected in Buddhi, this reflection comes
into contact with Prakriti and evolution begins.

* Realizing that Buddhi is a product of evolution &
hence can't pre-exist it, Sankhya make final
attempt to say that Purusha is reflected in
Prakriti itself.

Challenge →

1) Purusha being reflected in Prakriti, liberation
would become impossible.

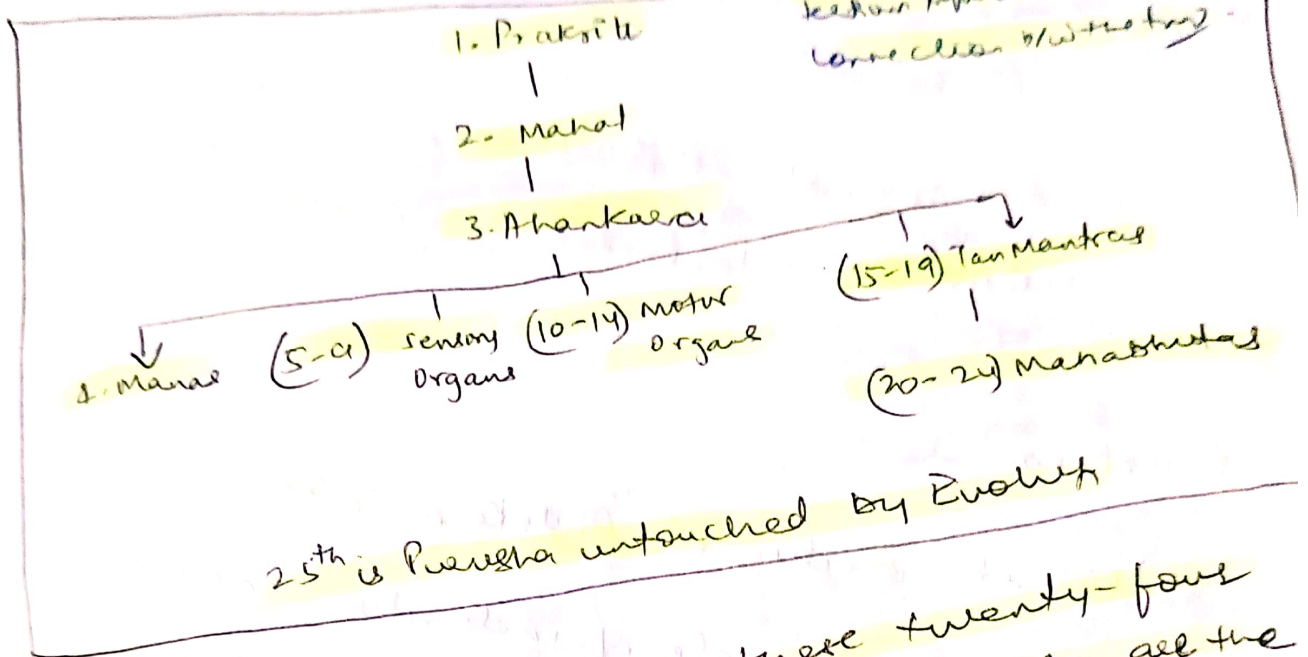
2) Moreover the deflection always being there,
"evolution would become beginningless" and Prakriti
an impossibility.

3) Also if there is semblance of contact then
why don't they accept semblance of evolution
(Uvāta)

conclusion → Thus in order to regard Purusha as

Prakriti as absolute and independent entities, Sankhya
 commits blunder after blunder.

Evolution



1) Evolution is the play of these twenty-four principles which together with Purusha all the twenty-five categories of Sankhya.

2) The first product of evolution is Mahat

Mahat →

(a) In its cosmic nature, it is the germ of this vast world of objects including intellect, ego etc.

(b) But it also has a psychological aspect which is called Buddhi or intellect.

(c) Buddhi is distinguished from Consciousness

(d) Sattva dominates it & being most proximate to Purusha, it reflects, ^{consciousness of} Purusha & hence is apparently conscious

(e) It's functions are said to be ascertained & decision

(f) It's original attributes are - ^{Deva} virtue, ^{Jnata} knowledge, ^{vairagya} detachment & ^{adhyatma} power

Ahankara →

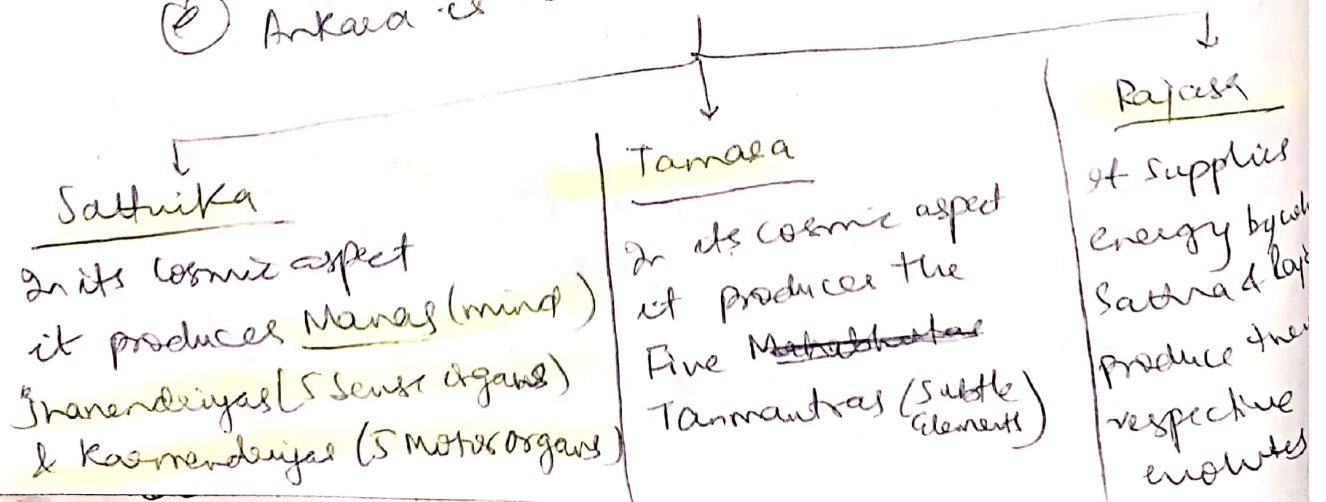
(a) Mahat produces Ahankara or Ego

(b) It is the principle of individuation (abhava)

(c) It produces the twin notion of I (aham) and mine (mama)

(d) Purusha wrongly identifies itself with this ego & knows itself as 'agent of action' desire & possessor

(e) Ahankara is said to be of three kinds:

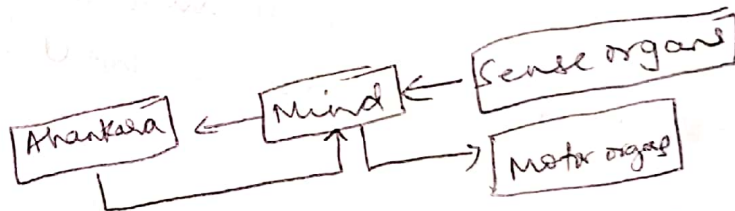
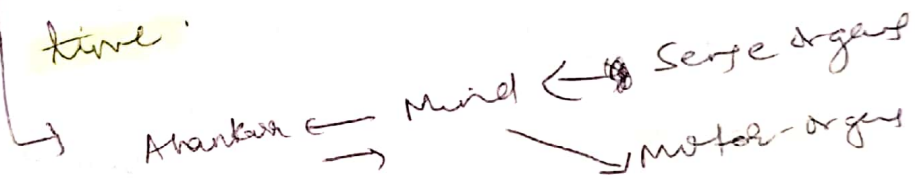


In detail →

Mind →

It arises out of Sattvika Ahankara
a central organ which comes into contact
with many sense organs simultaneously

→ Nyaya-Vaisheshika consider mind to be
atomic & eternal & hence coming into
contact with only one sense organ at a
time.



It's functions are synthesizing sense data
into determinate perception & passing them
on to ego & carrying out order of ego
through motor organs.

Jnanendriyas & Karmendriyas →

Also according to Nyaya-Vaisheshika the
five sense organs are produced from gross
physical elements, but according to Sankhya
they are functions of the mind & derived
from Ahankara.

Notes → Buddhi, Ahankara & Manas represent these
psychological aspects of 'cognition', 'location' & 'affection'
these are internal organs & vital breaths (prana)

The Yoga-Sutra is classified into four parts!—

- (a) Samadhipada → The aim & nature of concentration.
- (b) Sadhanapada → The means to realize this end.
- (c) Vibhutipada → Super-normal powers acquired through Yoga.
- (d) Kauvalayapada → Nature of liberation & Reality of Transcendental Self.

Citta & its Vrttis

Q. 1.2
Citta Vrtti
&
Citta Vrtti Nirodha
Yoga
24 Sep 2020

"Yogashchittavrttinirodah" i.e. Yoga is defined as
cessation of the modifications of citta. @the13thKadence

But what is citta? It is the same as antahkarena
or three internal organs of Samkhya— Buddhi,
Ahankara and Manas

- 1) Being the first evolute of Prakriti, ^{which gives them power of reflection} Sattva dominates, and being most proximate to Purusha, they
- 2) Being the first evolute of Prakriti, Sattva dominates, while being most proximate to Purusha, they have the power to reflect the Purusha.

4) But what is Vritti, when citta gets related to any object, it assumes the form of that object. This form is called Vritti or modifications.

Implication

- 1) Being proximate to Purusha, citta reflects its consciousness & becomes "apparently conscious"
- 2) Purusha as reflected in the citta wrongly identifies itself with this reflection & becomes "apparently bound".
- 3) In reality it is citta with the reflection of Purusha or Purusha as reflected in the citta as the phenomenal ego or Jive subject to birth & death, transmigration, pain & suffering.
- 4) When Purusha realizes that it is a neutral seer "Sakshi", udasara, "the emancipated alone", Sadprakashah, luminous & self-powered, it ceases to identify itself with its reflection in the citta with the result that light is withdrawn and the modifications of citta fall to the ground.

The whole effect of Yoga through "Samadhipada" is for Purusha to attain this realization

Yoke → Just as a moon appears as moving with the waves when reflected in the moving waves &

and the waves appear as luminous similarly
Purusha appears as undergoing modifications and
Citta appears as conscious.

Type of citta-vrttis →

There are five kinds of modifications of citta :-

1) Right cognition → "Pramana"

② It is itself of three kinds → Perception
Inference
Verbal Testimony

③ Perception is when citta through the sense organs comes into contact with external objects & internal mental states

④ Inference is when citta recognizes the generic nature of things

2) wrong cognition → "Viparyaya"

It is wrong knowledge of an object like rope-snake

3) verbal cognition → "Vikalpa"

eg. Hare's horn.

4) Absence of cognition → "Nidra"

It is a modification because after sleep a person says 'I slept sound and I knew nothing', there must be some mental modification to supply this absence of cognition ↓

Compare with Abhava

⑤ Smriti Memory - It is a collection of past experiences [Smriti].

Kleshas → 5 kinds of sufferings undergone by phenomenal ~~self~~ ego or Jiva →

- * It is chitta with the reflection of Purusha in it & Purusha as reflected in the chitta which is the phenomenal ego or Jiva
- * This Jiva is subject to birth & death, transmigration and subject of all sufferings.
- * There are 5 kinds of sufferings to which it is subject :-

① Kshipta or Restless →

Here rajas dominates & the mind is restless

② Ignorance or Avidya →

As accepted in almost Indian philosophies, it is the cause of bondage. Purusha wrongly identifies itself with its reflection in chitta.

③ Asmita or Ego →

It is the principle of individuation - the I (Aham) & mine (mama)

④ Attachment or Raga → Towards things of pleasure

* Comment:-

The first three levels are not at all conducive for Yogic life, only the last two are.

Astang Yoga

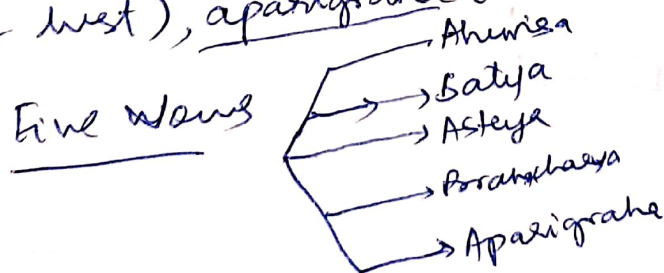
Introduction →

The whole purpose of Yoga philosophy is the spiritual effort for perfection (liberation) of the Self (Purusha) through control over body, mind & senses and through right discrimination between Prakriti & Purusha. For this they lay out a well defined eight-fold path of Discipline.

@ However these are not psycho-physical exercises but a rigorous disciplined way of life.

I Yama →

It means abstention & includes the five vows of Jainism — asteya (non-stealing), ahimsa (non-injury in words, thoughts & deeds), Brahmacharya (abstain from passion & lust), aparigraha (avarice) & satya (truth).



II Niyama →

... culture and includes Saucha (prof. ^{Exter})

Why called Integral Advaita → Q7C
Aurobindo
VKash 29th Sep 2024
@TheIASAkademi

(a) Sri Aurobindo presents his philosophy as an advancement - a completion of the previous Advaitic traditions.

(b) The designation Poorna connotes a stronger integral value vested in the universe.

(c) Co-existence of Matter & Spirit : Dipolarity Not Dichotomy →

(d) Existence is Integral → Unity & Multiplicity

The infinite is not limited by the many rather has infinite possibilities, unity is not unanimity.

(e) The knowledge attained in man is not through any mental process but through his whole being. Hence Integral Epistemology.

(f) Aurobindo's conception of Reality is based ^{on} neither men nor God nor the world, nor any two alone but on the integral consciousness underlying the three manifestations of Reality.

It is called Yoga because in Involution & Evolution there is union of the mind with the supernatural, ^{consciousness} with ~~cosmic~~ universal consciousness, the human individual with the Transcendent Brahma.

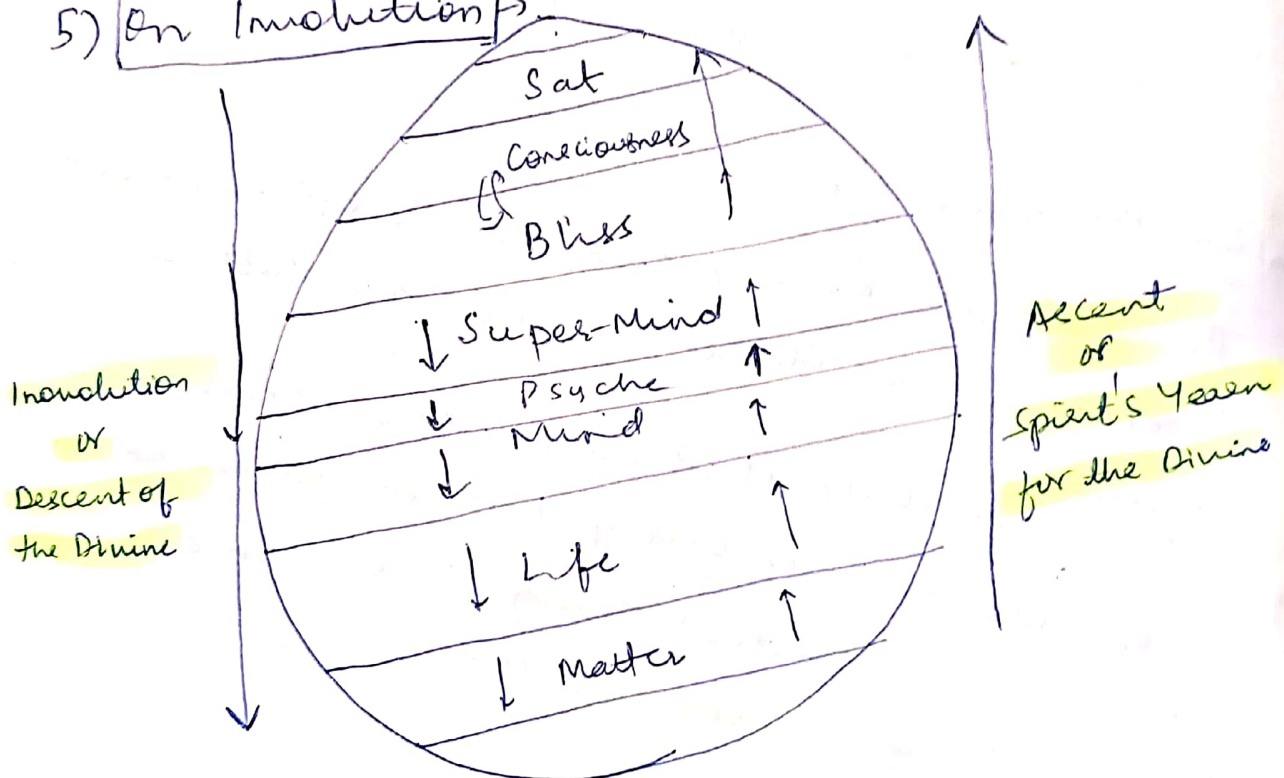
Aurobindo defines Integral Yoga as the turning of one or of all the powers of our human existence into the Divine Being.

The conscious forms the formless, measures the immeasurable & embodies the spirit.

The Bliss of Brahman (Ananda) underlies all these manifestations and it is out of sheer bliss that the Divine manifests as the world. This explains the 'why' of creation - 'out of the bliss all things arise' says.

Taittiriya Upanishad

5) On Involution



1) out of the Bliss all things arise
(Can mention all the 3 - Sat chit - Ananda here) - Taittiriya Upanishad

2) The self consciousness of Brahman which is at the same time the power of self manifestation is called by Sri Anandabindu 'the Supermind'

Supermind

a) it is the divine alone who can know himself in all his aspects & the Supermind

is the Divine's own knowledge of Himself which is also at once His own innate power of self-manifestation.

"Conscious Reality throws itself into mutable forms of its own Immutable & Impersishable substance"

(b) Super-Mind is absolute knowledge & power.

(c) It is through Super-Mind that the Divine manifests Itself in the world.

(d) It is with the Supermind that the process of self-limitation & self-individualization starts in Brahma.

Psyche →

(a) The unitary Sachchidananda, out of sheer joy puts himself under self-limitation & self-individualization and manifests himself as innumerable real selves of Bliss → Called Psyche

(b) They are always conscious of their unity with the Sachchidananda & untouched by the cosmic process

(c) This spark of Divinity though it does not change its essential spiritual nature is subject to Evolution

(d) In man this psyche takes the form of a "Psychic Being" but it even is inherent in matter.

Mind, life & Matter → on next page

Mind, Life & Matter →

r e
r e r
r

① Although the Psychic Being is in direct touch with reality but man normally is not aware of his soul.

② Mind, life & matter are the instruments available to the soul and however defective they may ultimately be, the soul has to work through them.

Hence in spite of being spiritual & blissful, the soul is actually subject to mentality, vitality & physically.

③ Mind is Avidya which is the immediate manifestor of the world we live in but the knowledge of unity with reality is lost.

④ Next stage is the descent to life where the tendency towards multiplication and fragmentation becomes prominent.

⑤ The last stage in descent is matter where each atom is separate from others so that fragmentation is complete and unity is completely lost.

Note → But this ignorance is not denial of knowledge but knowledge hiding itself and appearing as something else [Mānasa Vikṣepa]

On Evolution

- (a) In matter, the spirit is sleeping or apparently lost as the last stage of involution.
- (b) But it is the first to become manifest in space-time world.
- (c) The dormant spirit in matter feels an urge to rise higher - to become more, to become Life.
- (d) There is a call from below and response from above.
- (e) With Emergence of life, matter undergoes a considerable change.
- (f) Dormant spirit in life yearns to know itself, an urge for mind, a call from below gets a response from above, mind emerges in the world.
- (g) The evolution until now has been in the mental plane & born out of Ignorance. However the mind needs vidya or knowledge of unity with reality.
- (h) The Supramental descent becomes a logical necessity & after the descent the evolution will proceed with knowledge.

Note → Evolution is Scientific → role of matter
Evolution is Teleological not mechanical → spirit's urge to become more.



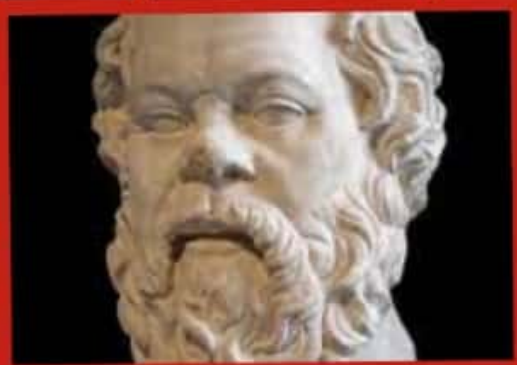
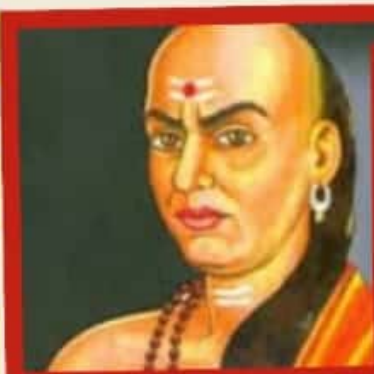
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