



Chhatrapati Shahu Ji Maharaj
University, Kanpur

Answer Script Details
Barcode 5276971

Roll No. 24037000008
Total Mark 46/75.00

Exam MASTER OF ARTS_ODD EXAM-DEC-24
Subject A100704T - INDIAN METAPHYSICS

Question wise Mark Summary

Q.No Mark Q.No Mark Q.No Mark Q.No Mark

1A 3/5

1B 3/5

1C 3/5

1D 3/5

1E 3/5

1F 3/5

1G 3/5

1H 3/5

1I 3/5

2 NA/15

3 9/15

4 NA/15

5 NA/15

6 NA/15

7 NA/15

8 NA/15

9 10/15

Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh

PART-II

MARKS OBTAINED

Q.	1	2	3	4	5	6	7	8	9	10
(a)										
(b)										
(c)										
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(i)										
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Total										
Total Marks in Figures										
Total Marks in Words										
	Max. Marks									



A100704T
Paper Code

Signature of Evaluator

Date of Exam: 4/01/25 Shift: 1 Room No: B
 Paper Code: A100704T Subject: PHILOSOPHY Year/Sem: 1/1st Sem
 Name of Candidate: SANKALP PATHAK
 Roll No: 240370000008

COE Facsimile
 Signature of Invigilator
 Signature of Candidate

Course: MA-1
 Session: 2024-25 Year/Semester: 1/1st Sem
 Subject Name: PHILOSOPHY
 Medium: English Hindi
 Paper Code: A100704T
 Exam Date: 4012025
 Name of Candidate: ANKALP PATHAK
 Father's Name: K PATHAK

College Code: KNO3
 Exam Centre Code: KND3

A	A	0	0
E	B	1	1
F	D	2	2
H	J	3	3
K	K	4	4
L	L	5	5
R	M	6	6
S	7	7	7
U	T	8	8
U	9	9	9
W			

Type of Exam

Regular Ex-Student
 Private Back Paper Exam

ANSWER BOOKLET NO.

5276971

A100704T
Paper Code



Enrollment Number: CSJMA24000003778
 Candidate's Roll Number: 240370000008
 Paper Code: A100704T

2	4	0	3	7	0	0	0	0	0	8
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B	1	1	1	1	1	1	P
C	2	2	2	2	2	2	R
E	3	3	3	3	3	3	3
F	4	4	4	4	4	4	4
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7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9

Signature of Candidate

Signature of Invigilator

C S Facsimile

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1. परीक्षार्थी को निर्दिष्ट दिनांक आदि के लिए आवश्यक सभी को पूरा ध्यान पर अधिकांश सभी विद्यार्थी को आवश्यक पूर्णक करें।
 2. अधिकांश में धारण करने वाले परीक्षार्थी को सभी प्रकार से सुझाव दी जाये। 3. अधिकांश को धारण या धारण को धारण से भरा जाये।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-I

1. Read the instructions carefully given on the answer script and admit card.
2. Write Date of Exam, Shift, Paper Code & Name of Subject Correctly.
3. Write Name & Roll No. Correctly.
4. Write Semester & Branch Correctly.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-III

1. Use blue or black ball point pen for writing alphabets & numerals in boxes.
2. Carefully study the examples before you start marking.
3. As shown in the example below, blacken the circles completely.



4. Make no Stray marks on this sheet.

5. DO NOT WRITE OR MARK ON THE BAR CODE.

IN ORDER TO AVOID UFM (UNFAIR MEANS) :

1. The Roll No. and Answer Book no. found elsewhere or any other symbol found in the answer book will be treated as unfair means.
2. Any tampering of Bar Code and Booklet no shall be treated as Unfair Means.
3. Do Not bring the materials like slip of paper/mobile/digital diaries/ study material/ revision notes in examination hall. Possession of the mobiles/ digital diaries/electronic/digital/ watch and any other electronic gadget except memory less scientific calculator shall be considered as UFM case.
4. Do not keep or paste currency note in answer script it shall be consider as UFM.

अनुचित साधन से बचने हेतु :

1. उत्तर पुस्तिका के निर्दिष्ट स्थान को खोलकर अनुक्रमिक एवं उत्तरपुस्तिका का अंकक सही और न दिखे तथा कोई भी चिह्न न बतवै क्योंकि यह अनुचित साधन प्रयोग की परिधि में आता है।
2. उत्तर पुस्तिका के सारसंकेत अथवा उत्तर पुस्तिका संख्या पर छेद प्राप्त करने पर अनुचित साधन प्रयोग माना जायेगा।
3. परीक्षा कक्ष में क्लिप बाल्ट/साफ न लवंग, केस दिखते हुए बालम के टुकड़े, मोबाईल, डिजिटल घड़ी, डिजिटल सीघ, कपड़े, घुमावक या कभी बाल्ट/ जो अनुचित साधन को अर्थगत आती है। अंततः संबंधित प्रश्नपत्र में हो केवले लेस मास्ट्रिफिक केंद्र/यूनिवर्सिटी से जाने जो अनुमत्यात होती।
4. उत्तर पुस्तिकाओं में सफेद न पत्ती न ही उत्तर पुस्तिका में लिखावै। ऐसा करने अनुचित साधन प्रयोग की परिधि में आता है।

प्रश्नपत्रियों को रिक्त स्थान

1. प्रश्नपत्र एवं उत्तर पुस्तिका पर दिये गये निर्देशों को ध्यान से पढ़ें।
2. उत्तर पुस्तिका के दूरबी उत्तरपुस्तिका न दिखें।
3. उत्तर पुस्तिका के पृष्ठों पर दोनो साफ स्थान।
4. प्रश्नपत्र पर अपने अनुक्रमिक को अधिपत्रिका सुझ न दिखें।
5. प्रश्नपत्र कोड एवं प्रश्न पत्र ID सख्यानी पूर्णक दिखें।
6. अपनी विधि स्पष्ट दिखें।
7. उत्तरपुस्तिका के पृष्ठों की संख्या देखें। उत्तर उत्तरपुस्तिका में पृष्ठ (1-24) से कम हो या कई हूँ हें, तो शुरुत होने से पूर्व दूरबी उत्तरपुस्तिका से लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र के विषय कोड, विषय का नाम तथा प्रश्न में कोई त्रुटि है तो प्रश्नों पर होने से 30 मिनट को अन्दर तक निर्दिष्टता को साफल्य सुचित करें, उसके बाद विचारविमोक्षण द्वारा कल नही की जायेगी।
9. प्रश्नों की उत्तर लिखने के लिये पेजिन का प्रयोग न करें।
10. बी बॉडी को अधिपत्रिका साफ नही दिख जायेगा।

INSTRUCTION TO THE CANDIDATE

1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper id carefully.
6. CHECK the number of pages (1-24) or any other kind of damage in your answer script, if found than change the answer script immediately before the commencement of examination.
7. CHECK the Question Paper for any kind of discrepancy e.g. Subject Code, Name, and Question of the Question Paper during first THIRTY MINUTES commencement of the exam, so that it can be corrected in TIME. After that corrections shall be entertained by the university.
8. Do not use pencil for answering the question.
9. Write status correctly e.g. those appearing in carry over papers should fill in status as Carry Over. Those appearing as Ex- Students should fill in status as ex.
10. No supplementary answer book & graph paper will be provided.

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-IV

1. Use blue or black ball point pen for writing alphabets & numerals in _____ Boxes.
2. Use blue or black ball point pen for filling the circles.

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8	8	●	8	8	8	8	8	8	8	8
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Note- If your Roll No. is of 10 digits. Please leave first three columns.




SECTION A

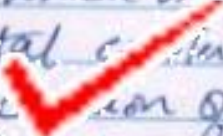
A) Metaphysics - Metaphysics can be defined as all that is beyond physical existence. Meta means that which is beyond physical world or physical truth. Metaphysics is a branch of philosophy deal with the existence or truth. Existence or truth can be defined in various way but certainly the most common explanation of it is what is real or what is real existence of truth. It can also be explain as philosophy of knowledge, here knowledge itself means what is real, what is truth. So from this inference we can say metaphysics is that which real, truth but beyond physical world. Metaphysics is related with the origin of everything or study of origin of everything or cause of everything. For example, Origin of Universe & its cause is part of metaphysics. It deal with every cause & effect and deal with efficient cause or material cause. Hence metaphysics deal with the origin of knowledge.

B) Prameya - Prameya can be defined as object of knowledge. It is also defined as the object or person or seeker of knowledge. Since we know Prama is true knowledge & ways to understand that knowledge is Pramana & but the knowledge about object which has inherent of knowledge is called Prameya. Prameya can be defined as the concept of object which study that certain knowledge or has the value of knowledge in way that it can be achieved through means of knowledge. Prameya can be defined as the source of truth of existence of knowledge in way that it can be attained by the seeker through various ways. Prameya can also defined as the truth or valid knowledge of object to understand or seeker of that knowledge.



Pramanya is that part of theory of knowledge, which after achieving becomes Parmata. Hence the Seeker/subject of knowledge is known as Prameya. Prameya can be explained through direct knowledge & after seeking that valid truth, truth/Prama can be understood. Prameya is seeker of knowledge.

C) Nairatmyavada - Nairatmyavada in Indian metaphysics is defined as the philosophy deal with Nairatmyavada which means about origin of truth. The Origin of existence of truth & way its understand through means is called Nairatmyavada. It deals with the existence of valid knowledge.  That exist in the universe can surely be understood as the way of knowing the reality. The philosophy clearly explain the thematic sense of everything exist in a way that it can surely be called truth. As we know that the death or knowledge is same what is present in real & actual form can be ascertain through knowledge & that knowledge be called truth. So the Nairatmyavada deal with the existence of everything from Universe to comes to physical world.

D) Panchskandha - Panchskandha deal with philosophy of five element which is responsible for making the physical & mental existence. The five element have a major role in  our physical being along with the mental processing. These five element has their effect on overall behaviour or reaction to situations in the world. Elements which have a deprouted effect on the mental wellbeing of our physical environment are



- explained as Pancheasikandha. These five elements are
- ① Rupa Skandha
 - ② Vedana Skandha
 - ③ Samjna Skandha
 - ④ Samskara Skandha
 - ⑤ Vijnana Skandha.

Rupa Skandha deal with form or shape of object, it has a multiplicit effect on our physical & mental processing. Similarly Vedana Skandha deal with feelings & sensations of individual. These feeling has ripple effect on our mental & physical senses of observability. Then comes Samjna Skandha is related to recognise or recognition of both things in such way that it effects the overall development of physical & mental processing. The Samskara Skandha deal with desire of individual in such way it effects our mental wellbeing along with effect on physical form or wellbeing of individual. Lastly Vijnana Skandha deal with pure consciousness, this has most effect on the physical & mental way of analyzing the world. Pure consciousness is absolute & affect overall development of physical & mental processing of individual.

- 4) World according to Charvaka - Charvaka School of philosophy deal with Atheist part of philosophy. Charvaka doesn't consider or accept the authority of Ved or existence of god. It is important to understand how Charvaka School of philosophy deal with knowledge & the way they approach or understand knowledge about the world. So, it is important to understand metaphysical part of Charvaka & epistemological part so as to understand their approach towards world, as Charvaka only believe in Pratyaksha that is it only believe in perception. This perception is only way to understand the way we see world of worldly things. According to Charvaka it is important to understand that they have very materialistic



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approach towards the worldly things. The Charvaka philosophy deal with material, it uses without considering the outcome in a way there is no sense of sustainability in living & considering the world as place of no moral values & using resources to fulfill desire of living life as a way of living that has no tomorrow. Charvaka philosophy considered world has place with no moral meaning & individual has no moral obligation & live a life that they want & consider world & place to enjoy for its resources.

- f) Jivatma → Jivatma in Sanskrit came from two words Jiva means individual & Atma means soul. Hence we need to understand that Jeeva has atma that life has soul & this soul is indestructible & cannot be understood through physical sense has in case of Jiva. Jiva is controlled & effected by body & mind that has effect on externalities of individual whose soul is intact it has way of existence in the body, which is independent of body itself. In some school of philosophy this atma is considered part of God with 'Ishw' like advait Vedant - considered Atma as Brahma or pure consciousness. However Jivatma is present in all living thing.

Paramatma → Paramatma means Param the ultimate the One, the Original & also considered as the highest level of atma or soul considered as God. The concept of god is also related to Paramatma. The Indian philosophy of their schools have different way to knowing & understanding paramatma. Dualistic School such as Advait Vedant &



Ramanujacharya Vishvadvait: considered it has god of School
Just as Advait Vedant considered it has Brahma the Ultimate
Truth, the ultimate reality. Parmata is considered as the
source or origin of everything.

- 6) Panchmahabhutas - Panchmahabhutas as explained as
the element - which is responsible for creation of individual
& creation of everything. Panchbhutas can be explained as element
or ingredient responsible for creation of everything & esp. us, which
has effect on these five element. The element are ① Fire
② Water ③ Earth ④ Air ⑤ Akash or ether.

These elements are building block of everything on the
world. Here we need its understand the world around us means
where we live but we as individual are made of these 5 element
not only in a physical sense about overall effect on our body & soul.
The effect on our mental process is affected by these
five element which can be considered a source of everything
that we can explain in way for the most attractive way
its analyses the overall creation of human being. Panchbhutas
can be achieved through spiritual process if one can understand
the effect of these element on overall development of our
individuality.

- 7) Avatar of God according to Ramanujacharya - Ramanujacharya
belong to the school of Vishvadvait which believes in
duality, it can be explained as the factor that has an
effect or sense of god of their avatar. Ramanujacharya believes
that everything has a sense of god but also believes that
god is independent of these attributes in every individual.
The most effective have to understand the duality is that
that there is god of its effect, now these effects has a way



do understand the god. The Avatar of gods are also the explanation of duality that god & its attributes is present when creation is life or existence of god is accepted. However, it is against the Advait when they believe Brahma is ultimate with no attributes. Here - Atma, God & Avatar has connection but god is not affected by them & has effect on Avatar.

- 1) Nature of Parabhakti → Parabhakti derived from Para which means ultimate and Bhakti chief means - surrender to god or god's will, so Parabhakti means complete surrender to the ultimate in way to live a life of experience life in such a way that it can be ultimate taken as knowledge of reality. Parabhakti has different source in different Astika school of Indian Philosophy. In Advait Vedant - they considered Brahma as ultimate & real & believe accepting & surrendering to Brahma by detaching self from invalid or false knowledge of duality is Parabhakti. However, yoga has a view that ultimate liberation through yoga of experiencing mind & soul has liberation from materialistic world with having any attributes is called Parabhakti. Ramanytaya considered bhakti as a way of considering duality as the way of surrendering to the God of Avatar or any attributes of ultimate & completely surrender to the god or god's will is called Parabhakti. Hence Parabhakti can be a source of liberation of individual from materialistic world.



SECTION B

3. Nyaya Arguments to prove the existence of god.

Nyaya School of philosophy deal with the way of understanding knowledge through independent ground. Nyaya School deal with various way to explain the existence of god.

The ways are Perception, inference, Nonexistence, Testimony & also through Comparison & Analogy. Nyaya School believes in logical explanation on existence of god.

The most logical explanation by Nyaya School on existence of god is that what is the cause for the creation of universe. The life or creation of something cannot be happened with Creator. Nyaya School talks about efficient cause. This efficient cause has a role to play in creation of universe or Cosmos.

Nyaya explain about existence of god that it is not accepted of creation of Cosmos out of nothing. Even if considered 'Nothingness', can be explained through Nonexistence or Anuyatbhi, what is there & what is not there or cannot be explained or not having any attribute is responsible for creation of something. That nothingness is outcome of something. Existence of god can be attained by inference of information that body sense can be used for analysis of god existence. The body organ along with mind can explain about the cause of the god existence. Senses can also explain that about energies they feel & understand beyond human perception can be one of the cause of existence of god. The appropriate way to explain the existence of god or way that it has mostly related from inference. Now the most effective way to existence of god is through Comparison & Analogy of the existence of value theories as given by philosophers.



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about the existence of god. This comparison helps us to understand the fact the most effective & simple way for the explanation of god is through comparing situation arises from the effect which may have rippling effect due to cause. The Nyaya School is majorly responsible for giving a definition logical without considered the ~~fact~~ ^{fact} of Veda & Upanishad. Hence Testimony of ~~fact~~ ^{fact} from Nyaya school has the effect of explaining existence of god or any other explanation related to origin of Cosmos. Nyaya school also deal with the fact - Creation of god after creation of world that is material cause of existence of Cosmos. Even then the existence of god has an effect on the Nyaya School. Nyaya school is the proponent of logical, reason & critical thinking. A new way of understanding the reality of existence of god has been clearly mentioned by Gotama has mentioned in Nyaya sutra that cause has effect, cause is due to efficient cause. Thus there is force, energy or any kind of explanation that is mostly has been seen from the point of view that, god's existence is real. The Nyaya School has majorly explained through the reason that whatever that exist in the world has some kind of cause. Nyaya sutra clearly explain about the definitive state of explanation of the fact the overall concept of god is not what has been explain in Veda's but through critical reasoning it can surely be explained that with existence of god or the third force there is no creation of Cosmos. The Cosmos has the most of everything of god preserves. They believe this Cosmos is pulsating & have a sense of particle of god & in way that energies can be explained & seen all around -



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Argument & explanation of god through Nyaya school has been effectively, sensible & explained through logical reasoning & through Argumentative way, the existence of god is fact. The most effective way to explain it through Cause & effect theory. As they clearly mention about the efficient cause, that which is responsible for creation of something out of something, because it is their belief that nothing can come out of nothing & something can be come out through something. In other sense life can only bring life. Non-living thing can create life. So Nyaya School has clearly mentioned in their Nyaya Sutra that existence of god has mostly the identified logical way to understand the existence of god.



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SECTION-C

- 9) Nature of god according to Shankara — Shankar belongs to the school of Advait Vedant, the non dualistic school, which believes in the fact that there is no duality in anything in the world. Every thing is attached to one or called Brahma. According to Shankar Brahma is the Ultimate reality, Brahma is the ultimate truth & Ultimate consciousness also as pure consciousness. The school of Advait Vedant has mentioned the nature of god as ultimate reality but they explain god has monist approach. Shankara doesn't believe in Avatar as the divinity part of spirituality has been mentioned by Ramanyacharya & others of bhakti school. Shankar said Avatar is the god & you as individual is also god, as far as god is real & ultimate to the Brahma. Shankar believes that Brahma is the ultimate god, a pure consciousness & every individual should accept the reality as the way to unite with the common creation & reality. The Shankar approach to explain god is through understanding of Maya. As per Shankar Maya has role to play in creation of confusion in person mind. Till Maya exist in individual there will be the most illusionary way to the world. Shankar explain that Maya is real to the people but they cannot understand that maya or illusion which cause illusion is due to the fact there is see as reality. Maya is in a sense real but this only due to the unawareness of reality. This unawareness cause confusion about reality. A reality which according to Shankar is god or



ultimate truth. Shankar clearly explain about Maya or illusion through an example of dark room, where there is rope but possible that individual can consider has rope to be snake, but in reality it is a rope. Many considered Maya as untruth or lie. but infact itself is a truth but perceived as truth in way that such a individual approach. Maya or illusion according to Shankar is the means of sadness & detachment of reality. Because according to Shankar, until the individual attain reality in a sense of acquiring the reality of Cosmos, it is not possible for individual to understand god. Monism is way as explained by the Shankar. The ultimate goal of individual is to liberate as per Shankaracharya, but this liberation can't be achieved until there is no sense of non duality. Only the non dualistic person which has a pure consciousness towards Brahman can be liberated. The ultimate goal to achieve god & be part of god can't be achieved without knowing the reality. Every individual has sense of its own reality, which is nothing but Maya. ✓ it when individual start considering Maya to be real. cause it senses to be diminished at the point now it only can perceived that Maya to be real which nothing but outcome of unawareness & Ignorance. Shankar believe that an Ignorance is the root cause of every confusion or illusion in world, which will not able us to experience the ultimate reality, which according Shankar is pure consciousness, as can be explained in Shankar term as god. Ignorance cause our minds to accept of undistorted values which don't. not part of reality, infact the most logical explanation has been mostly has been corrected by the maya or illusion. Shankaracharya philosophy towards the existence & nature of god is explained through



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Brahma - According to Shankracharyaji, the Brahma is real, it is the ultimate truth of pure consciousness will take individual to blissful state. Shankra believes that god is ultimate which Brahma & Brahman is one. resides in every one, there is no duality in world. All compromises to one and only one that is Brahma. Brahma is responsible for everything, everything come from Brahma. Individual how to understand Brahma & it can be done done by achieving the state of Pure Consciousness or a blissful state. This state will make you part of Brahma, infact you are Brahma it is just that the Maya or Illusion is responsible for the ignorance in our mind. So Shankar called Brahma to be real god.



Paper Code

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13

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15

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16

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19

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Do Not Write anything in this Portion



Paper Code

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20

X



Paper Code

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21

X

Do Not Write anything in this Portion



Paper Code

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22

X



Paper Code

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23

X

Do Not Write anything in this Portion



Paper Code

--	--	--	--	--	--	--	--



24

X