



ICSE 2025 EXAMINATION

SPECIMEN QUESTION PAPER

YOGA

Maximum Marks: 100

Time allowed: Two hours

Answers to this Paper must be written on the paper provided separately.

*You will **not** be allowed to write during the first 15 minutes.*

This time is to be spent in reading the question paper.

The time given at the head of this Paper is the time allowed for writing the answers.

*Attempt **all** questions from **Section A** and **any six** questions from **Section B**.*

The intended marks for questions or parts of questions are given in brackets[].

Instruction for the Supervising Examiner

Kindly read aloud the Instructions given above to all the candidates present in the Examination Hall.

SECTION A

(Attempt all questions.)

Question 1

Choose the correct answers to the questions from the given options.

[20]

(Do not copy the question, write the correct answers only.)

(i) The largest and main artery in the human body is:

- (a) Pulmonary artery
- (b) Aorta
- (c) Renal artery
- (d) Hepatic artery

[Recall]

(ii) A gland which secretes enzymes as well as hormones is:

- (a) Pituitary gland
- (b) Adrenal gland
- (c) Pancreas
- (d) Thyroid gland

[Recall]

(iii) **Statement (1):** The macula lutea on the retina is the spot of brightest vision.

Statement (2): The yellow spot contains maximum sensory cells called rod cells.

- (a) Statement (1) is true while statement (2) is false
- (b) Statement (2) is true while statement (1) is false
- (c) Statement (2) is the cause of statement (1)
- (d) Statement (1) & statement (2) are independent of each other

[Analysis]

(iv) The main benefit of the yogic kriya shown in the picture is that:

- (a) It calms the mind
- (b) It removes dirt from gums & teeth
- (c) It removes bad breath
- (d) It keeps the ears clean



[Recall]

(v) The prime benefit of the practice of the trataka is:

- (a) It soothes the eyes
- (b) It cleanses the gums & teeth
- (c) It rejuvenates the taste buds
- (d) It strengthens the eye muscles

[Recall]

(vi) The chief nitrogenous waste formed in the human body is:

- (a) Uric acid
- (b) Sodium chloride
- (c) Urea
- (d) Creatinine

[Recall]

(vii) The asana that helps the most in curing thyroid related disorders is:

- (a) Shirshasana
- (b) Marichyasana III
- (c) Janushirshasana
- (d) Sarvangasana

[Understanding]

(viii) One of the two organelles absent in a mature red blood cell is:

- (a) Golgi body
- (b) Cytoplasm
- (c) Mitochondria
- (d) Plasma membrane

[Recall]

(ix) The main therapeutic benefit of the asana shown in picture is that:

- (a) It relaxes the nervous system
- (b) It improves blood circulation
- (c) It opens the chest
- (d) It stimulates the pancreas



[Understanding]

(x) The yoga sutra that describes the effects of a good yoga practice is:

- (a) Sutra 1.2
- (b) Sutra 1.14
- (c) Sutra 2.28
- (d) Sutra 2.3

[Understanding]

(xi) The following terms belong to a school of philosophy: Pratyahara, Asteya, Aprigraha. Another term belonging to the same philosophy is:

- (a) Brahman
- (b) Chitta prasadanam
- (c) Advaitya
- (d) Mithya

[Analysis]

(xii) The yama/niyama that stands out most prominently in the life of Narsi Mehta is:

- (a) Tapas
- (b) Ishwara Pranidhan
- (c) Saucha
- (d) Brahmacharya

[Application]

(xiii) The sage who questioned his guru with the historical question, "Sir, have you seen God?" was:

- (a) Sant Narsi Mehta
- (b) Ramana Maharishi
- (c) Sri Aurobindo
- (d) Swami Vivekananda

[Recall]

(xiv) Kartika, in anger slaps her younger sister Meeta. The 'guna' from the sankhya school that she is being controlled by is:

- (a) Tamas
- (b) Rajas
- (c) Sattwa
- (d) Mahat

[Understanding]

(xv) The sage who was a protagonist in and the author of the great India epic depicting the war between the Pandavas and the Kauravas was:

- (a) Rishi Yajnavalkya
- (b) Rishi Ved Vyasa
- (c) Ramana Maharishi
- (d) Rishi Valmiki

[Recall]

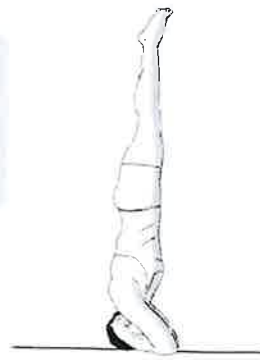
(xvi) Tripitakas is an important text from the philosophy called:

- (a) Vedanta
- (b) Jainism
- (c) Buddhism
- (d) Sankhya

[Recall]

(xvii) This asana improves blood circulation in the body because:

- (a) It puts pressure on the head
- (b) It is known as the King of Asanas
- (c) It causes blood from the parts of the body below the heart to flow to the heart with the help of gravity
- (d) It opens the heart



[Application]

(xviii) The left ventricular valve is called:

- (a) The Bicuspid valve
- (b) The Tricuspid valve
- (c) Aortic semilunar valve
- (d) Pulmonary semilunar valve

[Recall]

(xix) Lina is unable to focus because she is constantly thinking of the fun, she had with her friend the day before. She is suffering from a chittavikshepa (obstacle) called:

- (a) Samshaya
- (b) Avirati
- (c) Vyadhi
- (d) Pramada

[Understanding]

(xx) "The real atheist is one who does not believe in himself." This a teaching of:

- (a) Sri Aurobindo
- (b) Swami Vivekananda
- (c) Sant Narsi Mehta
- (d) Rishi Ved Vyasa

[Recall]

Question 2

(i) State whether the following are **True or False**:

[5]

- (a) A part of the autonomic nervous system is stimulated by the hormone adrenaline.
- (b) A person with myopia has difficulty with seeing objects which are at a distance.
- (c) The larger the animal the faster is its heartbeat.
- (d) A blood clot is initiated with a release of a substance from erythrocytes.
- (e) The semicircular canals in the ear are a part of the middle ear.

[Recall]

[Recall]

[Application]

[Understanding]

[Recall]

- (ii) Match the columns: [5]
- | | | |
|-----------------------------|---|------------|
| (a) Sensory neuron | 1. Thin muscular coat | [Recall] |
| (b) Diencephalon | 2. Conveys impulse from the receptor to the brain & spinal cord | [Recall] |
| (c) Large lumen in veins | 3. Hypothalamus | [Analysis] |
| (d) Motor neuron | 4. Thick muscular coat | [Recall] |
| (e) Small lumen in arteries | 5. Conveys impulse from brain or spinal cord to effector organs | [Analysis] |
- (iii) Select the odd one out: [5]
- | | |
|---|-----------------|
| (a) Janushirshasana, Matsyasana, Upavishtakonasana, Paschimottanasana | [Analysis] |
| (b) Vena cava, Pulmonary artery, Right ventricle, Left ventricle | [Analysis] |
| (c) Shirshasana, Uttanasana, Sarvangasana, Halasana | [Understanding] |
| (d) Dwarfism, Diabetes mellitus, Gigantism, Acromegaly | [Recall] |
| (e) Choroid, Pinna, Sclera, Retina | [Recall] |
- (iv) Name the following: [5]
- | | |
|--|-----------------|
| (a) The nervous system that accelerates the heart rate when one is under attack. | [Recall] |
| (b) The hormone that determines the volume of the urine excreted. | [Recall] |
| (c) A vein that begins and ends in capillaries. | [Recall] |
| (d) Damage to this lobe of the cerebrum causes hearing impairment. | [Understanding] |
| (e) An amoeboid shaped blood cell that can attack and destroy pathogens. | [Recall] |

SECTION B

(Answer **any six** questions from this Section.)

Question 3

- (i) What was the fundamental question that started Ramana Maharishi on his spiritual quest? [2]
[Understanding]
- (ii) Does the question that arose in this sage ever arise in you? What is your answer? [2]
[Application]
- (iii) After enlightenment he received the answer to his question and taught it as a method of spiritual practice. Describe this method. [3]
[Recall]
- (iv) Name any three works of Ramana Maharishi and write one meaningful sentence on each work. [4]
[Recall]

Question 4



- (i) In which city is the temple shown in the picture located? What is the name of this temple? [2]
[Recall]
- (ii) The city in which this temple is located is named after a sage. [2]
Describe the role of this sage in India's freedom struggle. [Recall]
- (iii) What was the spiritual outcome of his solitary confinement in the Alipore jail? What inspiration can you draw from this outcome? [3]
[Recall]
- (iv) Write a sentence each on any three teachings of this sage. [3]
[Evaluation]

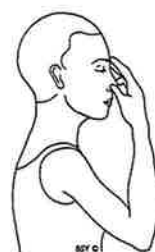
Question 5

- (i) Describe Rishi Yajnavalkya's relationship with King Janak. [2]
[Recall]
- (ii) Write two meaningful sentences on Sant Narsi Mehta's composition 'Vaishnava Janto'. [2]
[Recall]
- (iii) Describe the events that led to the birth of the Krishna Yajurveda. [3]
[Recall]
- (iv) What inspiration do you draw from the life of Swami Vivekananda. [3]
[Evaluation]

Question 6

With respect to the Samadhi Pada answer the following questions:

- (i) What is the importance of 'OM' according to Rishi Patanjali? [2]
[Recall]
- (ii) Rishi Patanjali has given us many methods to still the mind. Which has worked the best for you? Why? [2]
[Evaluation]
- (iii) Explain the term 'Vikalpa vritti'. Give an example of a vikalpa vritti which is 'Klishta' in nature. [3]
[Application]
- (iv) Name the limb of Ashtang Yoga shown in the picture and write two meaningful sentences on its benefits. [3]
[Application]



Question 7

With respect to the Sadhana Pada answer the following:

- (i) The practice of which limb/sublimb of Ashtang Yoga has been the most beneficial for you? Why? [2]
[Evaluation]
- (ii) Which of the kleshas listed in sutra 2.3 trouble you the most? Why? [2]
[Evaluation]

- (iii) Mikhail's mind raises a thought of fear viz., "I am going to fail in my math exam". He draws on yoga to raise an opposite thought viz., "I live in a universe which protects and supports me. it works for my best always". Name the aspect of Sadhana pada that he has put into practice. Describe how you have practiced this as well with an example. [3]
[Evaluation]
- (iv) Write a note on Kriya yoga and its components. [3]
[Recall]

Question 8

- (i) In Kaivalyapada, Rishi Patanjali says 'the same object/person is perceived differently in different minds'. How can this understanding help you deal with a person you dislike? [2]
[Evaluation]
- (ii) Write the Vibhuti (power) obtained when the object of concentration is: [2]
[Recall]
- (a) The sun
- (b) The moon
- (iii) Write a note on Samyama from the Vibhuti Pada. [3]
[Recall]
- (iv) List any three ways of spiritual accomplishment listed in Kaivalyapada. [3]
[Recall]

Question 9

- (i) Explain the term 'chittaboomi' from the Yoga school of philosophy. [2]
[Recall]
- (ii) Explain the Triratnas of Jainism. [2]
[Recall]

- (iii) The following sentence is typical to a school of philosophy studied by you. Name the school of philosophy, the founder and the important text of the philosophy: [3]

Walk along the razor's edge of Now – be so utterly present that no problem, no suffering, nothing that is not who you are in your essence can survive in You.

[Understanding]

- (iv) Write three points of comparison between the Yoga and Sankhya schools of philosophy [3]

[Recall]

Question 10

- (i) Write the four Noble Truths of Buddhism. [2]

[Recall]

- (ii) Explain the term 'Pain body' from Eckhart Tolle's school of philosophy. [2]

[Recall]

- (iii) Write any three points of comparison between Purva Mimansa and Uttar Mimansa. [3]

[Recall]

- (iv) Which chapter of the yoga syllabus has been the most motivating and inspiring for you? Substantiate your answer with adequate reasons. [3]

[Evaluation]

Question 11

Write the following sutras in Sanskrit, explain them word by word and write a sentence in English summing up the meanings of the sutras:

- (i) Yoga Sutra 1.33 [5]

[Recall]

- (ii) Yoga Sutra 1.2 [5]

[Recall]



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DRAFT MARKING SCHEME – YOGA

Question 1		[20]
(i)	(b) Aorta	
(ii)	(c) Pancreas	
(iii)	(a) Statement (1) is true while statement (2) is false	
(iv)	(c) It removes bad breath	
(v)	(d) It strengthens the eye muscles	
(vi)	(c) Urea	
(vii)	(d) Sarvangasana	
(viii)	(c) Mitochondria	
(ix)	(d) It stimulates the pancreas	
(x)	(c) Sutra 2.28	
(xi)	(b) Chitta prasadanam	
(xii)	(b) Ishwara Pranidhan	
(xiii)	(d) Swami Vivekananda	
(xiv)	(b) Rajas	
(xv)	(b) Rishi Ved Vyasa	
(xvi)	(c) Buddhism	
(xvii)	(c) It causes blood from the parts of the body below the heart to flow to the heart with the help of gravity	
(xviii)	(a) The Bicuspid valve	
(xix)	(b) Avirati	
(xx)	(b) Swami Vivekananda	
Question 2		
(i)	(a) True (b) True (c) False (d) False (e) False	[5x1]

(ii)	(a)	Sensory neuron	2.	Conveys impulse from the receptor to the brain & spinal cord	[1x5]
	(b)	Diencephalon	3.	Hypothalamus	
	(c)	Large lumen in veins	1.	Thin muscular coat	
	(d)	Motor neuron	5.	Conveys impulse from brain or spinal cord to effector organs	
	(e)	Small lumen in arteries	4.	Thick muscular coat	
(iii)	(a)	Janushirshasana, Matsyasana, Upavishthakonasana, Paschimottanasana			(1x5)
(b)	Vena cava, Pulmonary artery, Right ventricle, Left ventricle (since the other 3 are on the right side of the heart)				
(c)	Shirshasana, Uttanasana, Sarvangasana, Halasana				
(d)	Dwarfism, Diabetes mellitus, Gigantism, Acromegaly				
(e)	Choroid, Pinna, Sclera, Retina				
(iv)	(a)	Sympathetic Nervous System			(1x5)
(b)	Antidiuretic hormone or Vasopressin				
(c)	Portal vein				
(d)	Temporal lobe				
(e)	White blood cell or leucocyte				
Question 3					
(i)	“Who am I?”				[2]
(ii)	Subjective				[2]
(iii)	When other thoughts arise, one should not pursue them, but should inquire: ‘To whom do they arise?’ It does not matter how many thoughts arise. As each thought arises, one should inquire with diligence, ‘To whom has this thought arisen?’. The answer that would emerge would be ‘to me’. Thereupon if one inquires ‘Who am I?’, the mind will go back to its source ; and the thought that arose will become quiescent. With repeated practice in this manner, the mind will develop the skill to stay in its source. When the mind that is subtle goes out through the brain and the sense-organs, the gross names and forms appear; when it stays in the heart, the names and forms disappear. Not letting the mind go out, but retaining it in the Heart is what is called ‘inwardness’ (antarmukha). Letting the mind go out of the Heart is known as ‘externalisation’ (bahirmukha). Thus, when the mind stays in the Heart, the ‘I’ which is the source of all thoughts will go, and the Self which ever exists will shine. Whatever one does, one should do without the egoity ‘I’. If one acts in that way, all will appear as of the nature of Siva (God).				[3]

(iv)	1. Who am I - Who am I is the title given to a set of questions and answers bearing on Self-enquiry. The questions were put to Bhagavan Sri Ramana Maharshi by Sri M. Sivaprakasam Pillai, about the year 1902. 2. Five hymns to Arunachala - The Five Hymns to Arunachala are the earliest poems of the Maharshi except for a few short verses. They were written about 1914, that is when he was about thirty-five years old (he was born in December 1879). He was still living in Virupaksha Cave on the hill. Some of his followers who were sadhus used to go into the town of Tiruvannamalai daily to beg for food. One day they asked the Maharshi to compose a song for them to sing as they went. At first he refused, saying that there were already plenty of songs by the ancient Saivite saints. They continued to press him, however, and he began to compose a song with a refrain at the end of each and every stanza. 3. Forty verses on Reality – Forty Verses on Reality was written by Ramana Maharshi at the request of Muruganar, who wanted a concise synopsis of Ramana's teaching, and wanted 40 verses to fit a classical Hindu poetic form. Ramana wrote the verses as they came to him, and Muruganar arranged them in a particular order.	[3]
Question 4		
(i)	Auroville. It is called Matrimandir.	[2]
(ii)	Sri Aurobindo was the editor of a newspaper called "Vande Mataram" to awaken in the youth of India love for their Motherland. He was put in to solitary confinement at Alipore jail by the British Government which was threatened by the impact he was having on the youth. After his acquittal, he worked at a spiritual level for India's freedom.	[2]
(iii)	While he was in solitary confinement, Sri Krishna appeared to Sri Aurobindo and revealed the secrets of the Gita to him. Sri Aurobindo achieved cosmic consciousness and saw the Divine everywhere and surrendered to His Will. The inspiration drawn can be that pain always comes to awaken a hidden strength in us. In Sri Aurobindo's own words, "The only result of the wrath of the British government was that I found God."	[3]
(iv)	1. Man is a transitional being 2. The triple formula of aspiration, rejection and surrender as the basis of his integral yoga 3. Man is made up of many parts viz. the physical, the vital, the mental and the psychic being. 4. All life is yoga 5. His integral yoga can be summed up as "accelerated evolution" (Any three)	[3]
Question 5		
(i)	King Janak was a disciple of rishi Yajnavalkya. King Janak used to reward rishi Yajnavalkya with gold and cows for his vedic wisdom displayed during court assemblies.	[2]

(ii)	Vaishnava Janto is a Gujarati composition by Narsi Mehta in which he extolls the virtues of a man of God. It has been translated into many languages and was a favorite song of Gandhiji.	[2]
(iii)	When Rishi Yajnavalkya disobeyed his guru Vaisampayana by refusing to cure King Supriya who had been disrespectful to Yajnavalkya in the past, Vaisampayana commanded Rishi Yajnavalkya to spew out all the knowledge of the Yajurveda he had taught him. Yajnavalkya is supposed to have vomited out the knowledge which came to be known as the Krishna Yajurveda.	[3]
(iv)	Subjective	[3]
Question 6		
(i)	OM is regarded as the Pranav mantra and it represents Ishwara (a being who is untouched by ignorance and who is all knowing)	[2]
(ii)	Subjective	[2]
(iii)	Vikalpa vritti is creative imagination when the mind plays on the understanding of the object or event and the object or event is missing. Example of a Klishta vikalpa vritti is fear at night thinking there is a ghost in the room when there isn't one.	[3]
(iv)	Pranayama. Benefits are: Improves immunity; soothes the nervous system; increases energy levels; sharpens focus and concentration.	[3]
Question 7		
(i)	Subjective	[2]
(ii)	Subjective	[2]
(iii)	Pratipakshabhavanam. Or Ishwar pranidhan Second part of the answer is subjective	[3]
(iv)	Patanjali says that austerity (Tapas); self-study (swadhyaya) and dedication of fruits of one's work to God (Ishwar Pranidhan) are important steps that make up Kriya Yoga. These should be practiced in order to achieve Samadhi and release Kleshas.	[3]

Question 8		
(i)	When I dislike a person this aspect of the Kaivalya pada would remind me that the same person may be very likeable to another mind. This may help me to be less rigid in my opinion of the person.	[2]
(ii)	(a) Knowledge of seven worlds and the seven cosmic centres of the body (b) Position and system of the stars	[2]
(iii)	Samyama, which is the technical term used for the three-fold process of Dharna (concentration), Dhyana (meditation) and Samadhi (oneness with the object of concentration), by which the true nature of an object is known. It is also known as spiritual absorption.	[3]
(iv)	The five ways of spiritual accomplishment (or attaining Siddhis): • By birth with aspiration to become perfect • The use of herbs • Incantation of a divine name • By ascetic devotional practice (tapas) • By profound meditation (Samadhi) <i>(Any three)</i>	[3]
Question 9		
(i)	Chittabhoomi refers to a state of consciousness. There are 5 types of chittabhoomis given to us by Rishi Patanjali viz. Kshipta chitta, Mudhachitta, Vikshipt chitta, Ekagra chitta, Niruddha chitta.	[2]
(ii)	3 jewels of Jainism are: (a) Right intention or right faith which paves the way for spiritual awakening (b) Right knowledge achieved through the teachings of Mahavira which helps a person to become free from attachment. (c) Right conduct which includes all spiritual and religious practices like worship, prayer, charity etc, based on Ahimsa, Satya, Brahmacharya and Aprigraha.	[2]
(iii)	The Power of Now Eckhart Tolle The Power of Now	[3]
(iv)	Similarities between Yoga and Sankhya (a) Both are Orthodox schools of philosophy, or Astika darshan (b) Yoga adopted all the evolutes of Prakriti listed in Sankhya and added an additional one called Ishwara, or Vishesha Purusha (special purusha, untouched by the kleshas)	[3]

Differences between Yoga and Sankhya

	TITLE	YOGA	SANKHYA
I	Meaning of Name	Comes from the Sanskrit root "Yuj", which means 'to join'	Sankhya means "correct enumeration" or counting together.
II	Founder	Patanjali (200 - 500 BC) gathered and codified this system in Patanjali's Yoga Sutras (read page in yoga for children)	Kapila (700 BC). He acquired knowledge from his mother, Devahuti. He lived on Sagar Island at the mouth of the Ganga.
III	Date	200 - 500 BC was the time Patanjali lived, and the yoga system was formalised. Evidence of practice existed even in the Indus Valley times.	Sankhya thoughts and philosophy existed long before Kapila. He put the concepts together in 700 BC.
IV	Important Texts	1. Yoga sutras of Patanjali	1. Earliest book is Sankhya Karika of Ishvara Krisha (5 AD)
		2. Hatha Yoga Pradipika - Swatmaram	2. Sankhya Sutras - ascribed to Kapila but actually modern research has found it necessary to assign it to a date not earlier than the 14th Century AD.
V	Tenets	1. Similar to Sankhya, but added a 26th aspect of Ishwara or Visesh Purusha . Ishwara refers to God in his aspect of a Supreme Being totally free from afflictions, unaffected by cause and effect, unlimited by time, omnipotent, omniscient, the first and absolute Guru. He is represented by the symbol "OM". 2. It lists the eight limbs of yoga: yama, niyama, asana, pranayama, Pratyahara, dharana, dhyana, samadhi. The last 3 together is called Samyama 3. It lists the types of Vrittis or thought waves (list them). 4. It lists the virtues (list) 5. It lists the kleshas (causes of affliction)	A dualistic system. It postulates two ultimate and uncaused realities: Purusha and Prakriti. The interaction of these two produces all the activities of the Universe. Purusha is spirit. Prakriti is matter or energy. Purusha for some inexplicable reason, from time to time, gets involved with Prakriti, who so far was dormant, thus starts to evolve (it is all the time acted upon by the three gunas). Prakriti has 22 evolutions some list 23

		6. It advocates methods of mind control for unfolding latent forces.	
VI	Salvation	It advocates the path of Raja Yoga: mastery of mind and body by the Soul, using the will and certain techniques such as positive, rhythmic breathing, concentration (dharna), meditation (dhyana) resulting in Samadhi (liberation).	Teaches that liberation release from Samsara can be attained by understanding the nature of Purusha, Prakriti and the 22/23 evolutes, the effect of the gunas and the process of evolution. The Soul, Purusha which has gotten entangled in the phenomenal world longs to disentangle itself.
VII	Influence	Yoga practices and techniques were adopted by all the layers of society (lay people as well as spiritual aspirants) and by followers of all systems.	Sāmkhya philosophy was fully adopted by the Yoga School. Also influenced Buddhism, all other Hindu philosophies. The concept of the three gunas is an integral part of the Mahabharata, Puranas and other literature, art, medicine and science.
VIII	Concept of God	Unanimously recognizes the existence of God	There is great controversy among Sankhya philosophers regarding the concept of God. The earliest text Sankhya Karika does not discuss the existence of God. Later developments in Sankhya philosophy clearly indicate acceptance of the existence of God.
<i>(Any 3 points of similarity or difference can be written)</i>			

Question 10

(i)	The 4 Noble Truths are: (a) Life is full of suffering. (b) Desire is the main cause of suffering. (c) Release from suffering can be gotten by putting an end to desire. (d) The middle path has to be followed to remove suffering.	[2]
(ii)	The Pain Body: As long as you live unconsciously, every emotional pain that you experience, leaves behind a residue of pain that lives on in you. It merges with pain from the past, which was already there, and becomes lodged in your body and mind. If you look on it as an invisible entity in its own right, you are getting quite close to the truth. It is the emotional pain body.	[2]

(iii)	COMPARISON OF UTTARA AND PURVA MIMANSA Similarities: - Both were orthodox schools of philosophy or Astika Darshan - Both uphold the vedas as the supreme source of wisdom. Differences: <table border="1" data-bbox="231 436 1380 1019"> <thead> <tr> <th>S.No.</th><th>Purva Mimansa</th><th>Uttara Mimansa (Vedanta)</th></tr> </thead> <tbody> <tr> <td>1.</td><td>Based on the earlier part of the Vedas, the Brahmanas.</td><td>Based on the later part of the Vedas the Upanishads and the Aryankas.</td></tr> <tr> <td>2.</td><td>Founder: Jaimini, student of Badrayana</td><td>Founder: Badrayana</td></tr> <tr> <td>3.</td><td>Text: Mimansa sutras of Jaimini</td><td>Text: Vedanta sutras of Badrayana</td></tr> <tr> <td>4.</td><td>Believed in several Gods and Goddesses</td><td>Was monistic and believed in existing Brahman</td></tr> <tr> <td>5.</td><td>Considered Sabda or the word as the only means of knowledge</td><td>Believed that truth can be grasped when the rational mind (the sthool buddhi) falls silent and the intuitive mind (the sookshma buddhi) arise</td></tr> <tr> <td>6.</td><td>Year: 200 BC</td><td>Year: 700-500 BC</td></tr> </tbody> </table> <i>(Any three of the above similarities or differences are acceptable)</i>	S.No.	Purva Mimansa	Uttara Mimansa (Vedanta)	1.	Based on the earlier part of the Vedas, the Brahmanas.	Based on the later part of the Vedas the Upanishads and the Aryankas.	2.	Founder: Jaimini, student of Badrayana	Founder: Badrayana	3.	Text: Mimansa sutras of Jaimini	Text: Vedanta sutras of Badrayana	4.	Believed in several Gods and Goddesses	Was monistic and believed in existing Brahman	5.	Considered Sabda or the word as the only means of knowledge	Believed that truth can be grasped when the rational mind (the sthool buddhi) falls silent and the intuitive mind (the sookshma buddhi) arise	6.	Year: 200 BC	Year: 700-500 BC	[3]
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(iv)	Subjective	[3]																					

Question 11		
(i)	Yoga Sutra 1.33 मैत्री करुणा मुदितोपेक्षाणां सुख दुःख पुण्या पुण्यविषयाणां भावनातश्चित प्रसादनम्। Transliteration of the Sutra 1.33 in English - Maitri – Karuna – Mudita – Upeksanam Sukha – Dukha – Punya – Apunya – Visyanam Bhavanatah – Chitta – Prasadnam मैत्री - friendliness करुणा - compassion मुदिता - gladness; joy उपेक्षाणां - to be indifferent or untroubled सुख दुःख - happiness, unhappiness पुण्यापुण्य - virtue, vice विषयाणां - concerning something मैत्री towards सुख करुणा towards दुःख मुदिता towards पुण्य उपेक्षा towards अपुण्य	[5]

	भावनातः - creating fostering चित्त प्रसादनम् - purified consciousness. An undisturbed calmness of the mind Summary: By cultivating friendliness towards the happy, compassion towards those who suffer, joy towards the virtuous and indifference towards the wicked, we achieve an undisturbed calmness of the mind	
(ii)	Yoga Sutra 1.2 - योगश्चित्तवृत्तिनिरोधः॥ Transliteration of the sutra 1.2 in English - Yogaschittavrittinirodhah Sutra 1.2 The above sutra is the second sutra of the first Pada on Yoga and its aims from Patanjali's Yoga Sutras. It reveals to us Patanjali's definition of yoga. (a) Yog: This refers to the union of the outer being with the inner being or the inner Divinity or union with the divinity that pervades all existence. (b) Chitta: This refers to consciousness. (c) Vritti: This means a wave, a modification or an oscillation. Chitta vritti means a wave of consciousness or a thought. (d) Nirodh: This refers to restraint, control or cessation. In order to become enlightened, we must bring thought waves under control (Nirodhan). This can occur only when the true eternal self atman stops identifying with the ego. Therefore sutra 1.2 says that yoga is the union of the outer being with the inner being. This state of yoga is achieved when thoughts cease.	[5]