



ENLITE IAS

Enlightening Minds, Lightening Journeys

MAINS TEST SERIES 2025 PAPER 2 FULLTEST II

Question Paper Specific Instructions

- There are EIGHT questions divided in two Sections and printed in ENGLISH.
- Candidate has to attempt FIVE questions in all.
- Question Nos. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted choosing at least ONE question from each Section.
- The number of marks carried by a question/part is indicated against it.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in sequential order.
- Unless struck off, attempt of a question shall be counted even if attempted partly.
- Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

Qn No.	Marks Obtained	Qn No.	Marks Obtained	Qn No.	Marks Obtained	Qn No.	Marks Obtained
1(a)		3(a)		5(c)		7(c)	
1(b)		3(b)		5(d)		8(a)	
1(c)		3(c)		5(e)		8(b)	
1(d)		4(a)		6(a)		8(c)	
1(e)		4(b)		6(b)			
2(a)		4(c)		6(c)			
2(b)		5(a)		7(a)			
2(c)		5(b)		7(b)		TO	

Name	PARAS. J. MISTRY
Subject	
Module	

Roll No:	
Date	17/8/25



1(a) To what extent inequality can be justified?

(10 Marks)

Inequality is presence of certain privileges in favour of someone and discrimination with regard to others.

Inequality justified?

1) Based on traditional conventions → Plato's - Treating equals equally and unequals unequally eg: slave and master

2) To ensure excellence is rewarded and to promote innovation and enterprise

eg: Hayek ⇒ State should not reduce market mechanism of distributive justice to reduce inequality

3) To ensure entitlement to one's created goods.

eg: Nozick: freedom to



change any ~~form~~ for vaccines even if it causes inequality

Inequality not justified

1) It leads to social injustice

⇒ Marxism capitalism

leads to exploitation of workers ⇒ 'haves' and 'have-nots'

2) It deprives one of creative freedom to achieve self

appointed goals eg: Marxism

⇒ extractive power in some hands leads to loss of creative freedom of poor

3) Against the ideals of socialism and welfare state

4) Against the ideal of sustainable and inclusive development (intra-generational parity)

Thus, equality is an ideal to be achieved and inequality is a threat to well-being of human kind

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1(b) Critically examine the relevance of monarchy as a form of government in the contemporary world. (10 Marks)

Monarchy believes in king's divine right to rule and all powers are concentrated in hands of monarch

Monarchy reliant for contemporary world

- 1) Can reduce the chaos in governance due to decentralization \Rightarrow Fast decision making than in democracy
- 2) Can reduce the power-hungry politics : Multiparty system democracies are notorious for money-muscle power to win elections
- 3) Could keep sovereignty and

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integrity of state intact and
ensure well being of subjects

eg: Chanakya's theory of
'Yogakshem' and benevolent
paternalism

4) Constitutional monarchy can
act as a guide, mechanism
of checks and balances and
heritage and symbol of nation

Limitations

- 1) Could lead to totalitarian
and authoritarian government
⇒ tyranny
- 2) Absence of checks and balances
and separation of powers
can lead to low accountability
- 3) 21st century is built upon
popular sovereignty and democracy

Monarchy is not relevant for
21st century but constitutional
monarchy (like in UK) is
favourable

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1(c) Is anarchism same as Marxism?

(10 Marks)

Anarchism is anti-authority philosophy that seeks to achieve stateless society as it sees 'state as unnecessary evil'

Similarities in anarchism and marxism

- 1) Goal of stateless and classless society is common to both.
- 2) Belief in goodness and cooperative nature of humans
eg: Marxism → self regulated communes
- 3) State as unnecessary evil:
Anarchists believe state takes away freedom and exerts force against citizens. Marxists believe state is of capitalists and thus exploits working class

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4) Religion as an evil :

Anarchists consider it as a form of authority that commands unquestionable obedience. Marx viewed it as opium of masses.

Differences

Anarchism	Marxism
1) Many philosophies viz <u>anarcho-capitalism</u> , <u>anarcho-syndicalism</u> , etc	1) Based on philosophy of <u>Marx</u> and <u>Communism</u>
2) Includes both violent, non-violent means eg: <u>hardist</u> <u>pacifist anarchism</u> is non-violent	2) <u>Violence</u> is the way to overthrow state
3) No role for state	3) Has role for state in transition period (DOP)

While Marxism is a form of anarchism, anarchism is much wider in scope.

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1(d) What is the relevance of the concept of human rights in the contemporary world? (10 Marks)

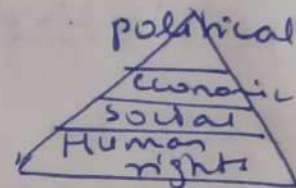
Human rights are inalienable rights by virtue of one being a human according to UDHR

Relevance of human rights today

1) Foundation of all rights
viz socio, economic, political

2) The last remedy after exhaustion of all rights

eg : Even a terrorist in custody is not denied right to water



3) For interpretation and re-interpretation of laws in its light : eg : Right to protection from effects of climate change



4) To prevent violation of basic rights during crisis

Eg: Human rights of Palestinians during Israel-Palestine war

5) To provide legitimacy to democratic institutions; The

first obligation of states is to protect basic right to live with dignity Eg: A-21

of Indian constitution and role of NHRC

6) To gauge the validity of actions of states Eg: UNHRC

periodically ~~assesses~~ assesses human-right situations in member countries based on 'Paris principles'

Thus human rights are 'timelessly relevant'.

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1(e) Is there any ethical justification for mass violence?

(10 Marks)

Mass violence includes genocide of a particular group viz ethnic, religious, etc. Ex: Rwandan genocide

Ethical justification of mass violence

more points

- 1) If the group belongs to terrorists and threatens sovereignty and integrity of country Ex: Against Hamas by Israel
- 2) As a last resort to control anarchy and law and order Ex: in case of armed violence against state by civilians.

Mass violence - unethical

- 1) violates human rights

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- of victims eg: Hitler's action
- genocide of 6 million jews
 - 2) Fuels perpetual mistrust and hatred eg: The Codhra and Ayodhya riots still haunt secular fabric
 - 3) Leads to loss of lives and property
 - 4) Threatens the integrity of country \Rightarrow both territorial and psychological eg: Pakistan's mass violence against Bangladeshis
 - 5) Leads to inter-generational series of mass violence
eg: the violence in Sahel region

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Mass violence cannot be ethically justified unless the violence is against terrorist groups.



2(a) How far can we say that Kautilya's *saptanga* theory is a definition of sovereignty? (15 Marks)

Saptanga theory in Kautilya's *Arthashastra* presents the 7 limbs of state. The state's sovereignty and integrity depends on strength of these limbs.

Saptanga theory - sovereignty

- 1) The king : A powerful king is a siu quo non. He should use sanu, dama, danda, bheda and 'dantaneeti' for welfare of citizens and protection of state.
- 2) Ministers (*Amatyas*). They provide fair aid and advise to king to ensure sovereignty remains intact.

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3) Fortification (durg) : A strong fortified empire is necessary for territorial integrity.
(Territory → part of state)

4) People (Janapada) : Subjects should be looked after by King as father (benevolent paternalism). This grants 'legitimacy' to sovereignty
(Sovereignty = authority + legitimacy)

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5) Treasury (kosha) : Funds should be managed well and there should be fiscal discipline for welfare of people and to fund wars.

6) Ally (Mitra) : Allies are important to secure state from immediate enemies.



7) Army (Bala) : A strong army is imperative to protect the state.

Only when these limbs are well maintained; can the king remain sovereign.

Limitations

- 1) King's sovereignty becomes dependent on army, people, and ally.
- 2) could lead to totalitarianism and tyranny
- 3) Does not deal with legal or formal sovereignty as held by 'Bodin'
- 4) Sovereignty needs to be decentralized to ensure equitable checks and balances.

Although Kautilya's Sovereignty theory is for 'Yogakshem' it can have negative consequences on people

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2(b) Discuss the causes and consequences of corruption.

(15 Marks)

"Power corrupts but absolute power corrupts absolutely"

Corruption is misuse of power for own benefit

Corruption = authority + monopoly
- transparency

Causes

1) Social causes

- Indifference of people to corruption \Rightarrow the new normal
- Collusive corruption accepted for greasing wheels
- Power dynamics : weaker citizens fall prey to corruption.
- Ignorance and illiteracy : increases exploitation (bribery)
- Culture of corruption has been present since decades

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2) Economic causes

- Low salaries and increasing inflation \Rightarrow petty corruptions of police
- Crave for more wealth
- For easy clearance and permits \Rightarrow kickbacks by companies

3) Systemic causes

- Red tapism \Rightarrow complex procedures
- Lack of transparency \Rightarrow the file culture and 'Hari patti'
- Sanskritisation of corruption \Rightarrow bottom-up approach

4) Moral causes

- Moral depravity and loss of integrity, honesty.



- Low accountability \Rightarrow immunity to civil servants under A.311
- Emphasis on materialism and ethical egoism

Consequences

- 1) Undermines legitimacy of government (Corruption index rank - 96th)
 - 2) Affects EODB \Rightarrow low investor confidence leading to low economic growth.
 - 3) Affects public welfare and goals of welfare state (DPSP - A.38) (eg: during Rajiv Gandhi government)
 - 4) Increases social inequalities
 - ↓ low access to healthcare
 - ↓ wealth inequality
 - ↓ caste discrimination
 - 5) Increases chances of anarchy and civil war (Sahel region)
- To ensure reduction of corruption checks and balances, transparency through e-governance and autonomy of ACB, CBI is required.

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2(c) "State is a necessary evil" comment.

State is a ^{political} machinery that includes organs like executive, legislative and judiciary along with people and territory that has to be governed.

State as necessary

1) Social contract theory :

State is required to protect liberty and natural rights like property. (Thomas Hobbes)

2) To ensure law and order

State should ensure everyone's rights are protected and should punish violators of law

3) For laissez faire : Libertarians

argue that state should play negative role to



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ensure free ^{and} fair competition,
contract and market. (Hayek)

4) State as positive good :

Welfare state should secure
welfare of citizens through
affirmative actions eg:
subsidies for farmers and
schools for poor

5) For creative freedom : Mc-

pherson envisaged state's
role to ensure developmental
power is protected and
extractive power is eliminated
for creative freedom.

6) For freedom oriented
development :

Amartya sen envisages state
to play positive role in
capability development of
all. to enlarge freedoms



State as evil

- 1) Libertarians say that state taxes property without consent
- 2) Gandhians say that state is seller's machine and uses force to ensure laws are obeyed
- 3) Marxists say that state protects interests of capitalists and causes exploitation of proletariat

State as necessarily evil is justified because of

Pareto optimality : To ensure greater good, something has to be compromised



However, the evil of state
can be reduced

1) Constitutional state: ensures
government exercises powers
within limits

2) Montesquieu advocated
'separation of powers' and
checks and balances

3) Pluralists like Laspi
advocated decentralized
sovereignty \Rightarrow proportionate
to functions performed and
contribution to society

India has a stable constitutional
scheme and institution of
checks and balances to
ensure state remains a
welfare state and not an
evil one

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5(a) How does Shankaracharya reconcile the notion of God and Absolute?

(10 Marks)

Shankara's Advaita Vedanta asserts that only Brahman is the ontological reality and world is ultimately false.
(Brahman satyam, Jagat mithya)

Reconciliation of God and absolute

- 1) Brahman is absolute reality (sat) free from determination and attributes (neti-neti)
- 2) It is the non-dual and is 'pure being' (sat-chit-ananda)
- 3) God (ishwara) is personal aspect of impersonal Brahman
- 4) When Brahman through illusory power of maya is conditioned, it appears

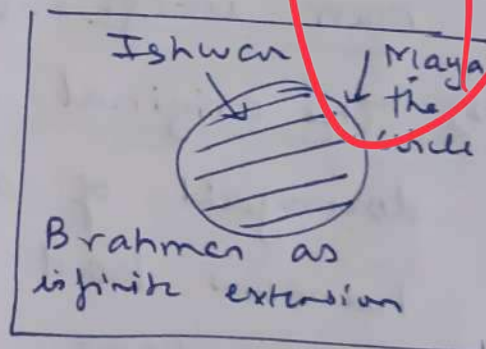


as Ishwara (God)

5) This God is the personal creator, sustainer, destroyer.

1) It is a vyavaharic satta (transactional reality) and exists only until we are ignorant of pure identity (Brahman)

7) Thus at dualistic stage God is considered to be a reality and object of worship.



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8) At non-dual stage, there is no God, soul, world.

"Everything is not, only Brahman is"

In this way Sankara provided for reconciliation between God and absolute



5(b) Discuss the nature of God-Human relationship in Christianity.

(10 Marks)

God in Christianity is the creator, sustainer, destroyer of world. He is a self-conscious entity possessed of will.

God-Human relationship

- 1) God created man in his own image (Adam)
- 2) The original sin led the downfall of Adam and humans had to bear the consequences
- 3) God being merciful has made humans a partner and co-creator of values on earth.
- 4) He wants humans to establish kingdom of God on earth through morality



(following 10 commandments)

5) He provided free will to humans and those who choose pious acts and refrain from committing sins would go to heaven

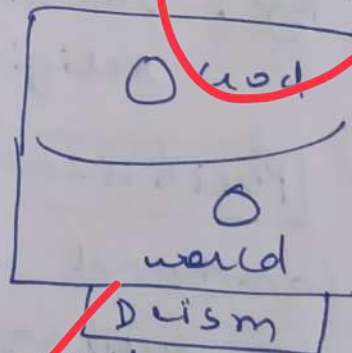
Deism

- 1) Some christians like Augustine believe god created the world and now lives in heaven
- 2) God and world are mutually exclusive

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Critique

- 1) The belief is dogmatic and not verifiable (logical positivists)
- 2) If god is omniscient and knew that free-will would be misused, why did he give?
- 3) Deism makes God an absentee landlord \Rightarrow unconcerned





5(c) Examine the reasons for religious conflicts.

(10 Marks)

Religious conflicts have often led to wars, genocides and human right violations

eg: The Crusades or the Shia-Sunni conflicts

Reasons

1) Intolerance : Absolute claims of one religion being true and other being false

eg: In Islam \Rightarrow all other religions are corrupted.

2) Politicisation of religion : Communal politics often leads to putting one section against another divide and rule policy. eg: British policy.

3) Identity crisis : When one religion oppresses adherents



of another, identity crisis can follow eg: In Sudan

4) Socio-economic inequalities

When a section of religion is deprived of its share in socio-economic development

conflict occurs eg: Kanans-Israel conflict (Jews-Muslims)

5) The nature of polity: In

theocratic states where one religion is state religion, the minority is often oppressed. \Rightarrow the plight of Kurds

Measures to reduce conflicts

- 1) Spirit of tolerance and secularism
- 2) A constitutional and democratic government with protection of minority's rights
- 3) Inter-faith dialogues between communities (John Hick)

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5(d) Can events like global pandemics and wars be cited as arguments for disproof of God? (10 Marks)

God is considered to be omnipotent and all benevolent by theists but the presence of moral and natural evils poses challenge to the claim

Global pandemics and wars as a disproof of god

- 1) If god is all powerful, why did he not prevent war? (eg: mahabharat war, ww2)
- 2) If god is all merciful why did he not save people from covid-19 pandemic?
- 3) Epicurus' objection is still valid: If god is able to but not willing to eliminate evil then he is malvolent. If he is not able to, then he is impotent or does not

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exist

Defence by theists

- 1) Free-willist defence: wars are a result of misuse of freedom by humans. They have committed sin (Augustine's view)
- 2) Creator good theodicy: COVID pandemic taught us the value of life, relations and freedom. God allowed it to make us realise it (Leibniz's view)
- 3) Karma theory: The pandemic is result of our actions \Rightarrow anthropocentrism and exploitation of nature
- 4) Prophylactic view: This pandemic is a warning for people to turn to god (C.S. Lewis view)

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The pandemic and wars don't disprove god for a theist but are a disproof for atheist



5(e) Elucidate Hare's blik theory in the context of discussions on the nature of religious language. (10 Marks)

R. M. Hare states that religious statements are non-cognitive and they express blinks of a believer.

Blik theory

- 1) Blik is an attitude and a deep rooted disposition towards things, events, beliefs.
- 2) They express our whole personality and way of life
- 3) Religious statements show the blik of person towards god or religious ideas
- 4) They cannot be verified as true or false because they are devoid of factual content

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5) They can be right or wrong based on certain criteria.

Parable of lunatic

A person has a belief that all dons are evil and want to kill him. Despite encountering a number of good dons, he believes that all dons still want to kill him. This belief cannot be changed easily.

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Similarly, a religious person has belief that God exists, God loves, God protects and no proof needed for that.

Critique: First R.M. Hare says that belief cannot be analyzed, and then shows beliefs as right or wrong.

Supportive views

Beliefs are right when they are in harmony with facts and attitudes of people in general.



6(a) "I limited reason to give room for faith" Examine this view of Kant. (15 Marks)

Kant in 'critique of pure reason' showed the limits of reason is knowing God, soul and in 'critique of practical reason' accepted them on basis of faith.

Limits of reason

- 1) Pure reason without sense data cannot provide knowledge proper
- 2) Knowledge requires percepts plus concepts
- 3) In conception of God and soul, mind synthesizes only concepts (12 categories) and ends in transcendental illusions (antinomies, paralogisms)



- 4) Also, our knowledge proper is limited to phenomena
- 5) Mind tries to transgress limits \Rightarrow "Limit of knowing is not limit of thinking"

Room for faith

- 1) He accepted god as a 'postulate of morality' based on faith
- 2) 'Practical reason' is associated with purpose and action
- 3) Having faith in God, soul, afterlife acts as 'psychological booster' of morality
- 4) This helps us perform our duties as divine commands

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5) It provides us a hope for achieving the complete good (summum bonum).

6) Harmonization of 'duty with desire' and 'virtue with happiness' in afterlife is possible only by belief in a God.

7) This helps us in acting morally and provides stability and security mentally.

Critique

1) Belief in God cannot be a logical proof of God.

2) Although, it is a 'practical reason', yet it becomes dogmatic \Rightarrow Kant was against Dogma.

However, for a theist, belief in God is a supra sens non and relies solely on faith.



to false notion of self is the
Ashtang marg

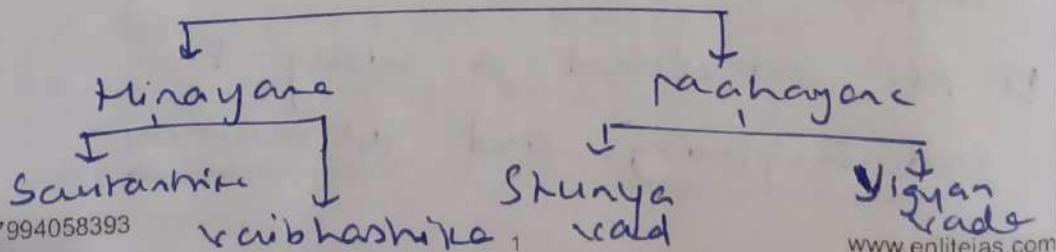
5) More emphasis was on ethical discipline (Panchshila) and less speculation on metaphysics

6) was silent / ignored God and stated that 'Law of karma' is the 'moral authority'

Yet, it turned into religion

1) Became institutionalized
↓ ↓ ↓
Buddha Dharma Sangha

2) ~~has~~ led to splits based on metaphysical ideologies



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- 3) Buddha began to be worshipped as 'Dhamakaya' and union with Dhamakaya became a goal.
- 4) More emphasis on scriptures like Tripitaka, Lalitavistara, etc.
- 5) Endless speculation on ontology and metaphysics.
⇒ had splitting arguments of Asanga, Nagarjuna, Dharmakirti

Buddhism continues to be transformed with more people moulding buddhist practices according to convenience.

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6(c) Critically examine Aquinas' 5 ways for establishing God.

(20 Marks)

Aquinas in summa theologica provided 5 ways of proving God.

1) Argument from motion

- This shows that God is the unmoved mover (like Aristotle's 'Actus Purus')
- Everything in world is in motion (change)
- It is moved by another thing
- There cannot be infinite regress.
- Hence, the unmoved mover exists

Critique : 1) Scientists say that energy is inherent in matter

2) Buddhism : Change is the law of universe

3) Sankhya : Prakriti is the matter



2) Argument from contingency

Shows god as necessary ground of contingent things

- Every thing is contingent and depends on another
- If there was no necessary being, there would not have been things even now
- Therefore, necessary being exists

Critique : logical positivists say that necessary propositions are non-factual → does not prove god. Russell the whole world need not be contingent (composition fallacy)

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3) Argument from causality

Shows god as first cause (like Pratyak of Nyaya)

- Whatever begins to exist has a cause



- universe began to exist.
- To avoid infinite regress, we have to accept uncaused cause

4) Gradation

All things possess some degree of beauty, greatness, etc. There is a hierarchy and culmination of all great qualities ends in God.

(Believed by Patanjali)

Critique: Problem of evil exists and same criteria cannot be applied in case of evil qualities.

5) Telological

The world exhibits grand design, order, harmony,



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purpose. eg: The water cycle, the ozone layer above earth, etc shows a system and intelligence guiding it. It is Good.
(Leibniz's → best possible world)

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1) There is disorder, wastefulness too. eg: many eggs laid are not hatched.

2) Science ⇒ 'entropy' ⇒ more randomness.

3) Darwin's evolution theory and random selection explains purpose and harmony.

God can be accepted as a matter of faith (Kant's postulate of morality)

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7(a) Are religious experiences falsifiable?

(15 Marks)

Religious experiences relate to extra sensory, mystic, experiences in process of prayer, meditation, Samadhi, etc

Religious experiences

1) They are subjective \Rightarrow only the believer knows it

eg: 'Aham Brahmasmi' experience

2) They are non-rational \Rightarrow Rudolf Otto calls them numinous and ineffable.

3) They are transient \Rightarrow fleeting and vague, hence cannot be properly articulated

Are they verifiable?

1) According to scientists, these



are not empirically verifiable
as they are subjective states
of mind.

2) According to Kierkegaard,
they are subjectively true
and objectively uncertain.

3) According to Logical positivists
they cannot be verified in
theory (practice or directly)
indirectly. They are nonsense.

Are they falsifiable?

1) According to scientists, they
are just psycho-neurotic
states (B: Freud)

2) According to A. J. Flew,
they cannot be falsified as
believer would always believe
them to be true and hence
are meaningless.

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- 3) According to R. M. Hare, they show bliss of person, and cannot be verified or falsified
- 4) According to Braithwaite, they can be verified based on transformation of personality (moral assertions) but cannot be falsified
- 5) According to Wittgenstein, they have meaning in religious context and cannot be verified or falsified through correspondence.

Thus, religious experiences cannot be empirically falsified.

But they can be verified if one gets the same experience through required preparatory steps (William James)



7(b) Among the schools of Vedanta, Madhvacharya's views best aligns with the theological framework of the western religions. Discuss. (15 Marks)

Madhvacharya believes in Dvaitvad i.e. God and soul, God and world are different (Panchabheda)

Theological framework of west

- 1) God is personal having all good qualities
- 2) God is creator, sustainer, destroyer
- 3) Person: God created world and then retired to heaven
- 4) God created men to worship him
- 5) God provided free will to humans and those who act piously would go to heaven

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6) God would send some beings to hell eternally

Similarity of Madhava's view

- 1) God is transcendent \Rightarrow lives in vaikuntha
- 2) He is efficient cause only and not material cause
- 3) He is personal and has sadvishtanya (good qualities - Saguna)
- 4) He provides free will and is bestower of bondage and liberation
- 5) His grace through bhakti only will save humans from hell
- 6) Some souls are eternally damned and dommed (Tamas souls)



However, certain differences exist

- 1) God did not create world ex-nihilo unlike western conception \rightarrow prakriti is eternal and material cause.
- 2) Heaven is different from vaikuntha in Madhava's philosophy \rightarrow Heaven is temporary

Why other schools don't align well?

- 1) Advaita believes Brahman to be only reality and world is ultimately false. The soul is in essence non-different from Brahman.
- 2) Vishistadvaita: Soul and world are parts and body of God. God is material & efficient cause.

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7(c) Compare the notions of soul in different schools of Indian philosophy. (20 Marks)

Soul is eternal spiritual substance called 'Atman' and undergoes transmigration cycle until it achieves liberation

Soul in different schools

1) Jainism

- Soul is a substance and consciousness is its essential property
- It is agent, knower, enjoyer
- owing to passion it gets bound due to attraction of karmic matter (kasaya)
- Liberation: Triratnas and thus becomes 'Kevaljani'

2) Buddhism

- soul is changing and just a convention for aggregate



of 5 skandhas → rupa, vijñāna, saṅkāra, saṅgā, vedanā (Milinda Panha story).

- The false notion of self is cause of bondage and attachment.

- Liberation: Ashṭāṅgama leads to knowledge of 'anatma' and nirvāṇa is thus achieved (dissolution)

3) Sāṅkhya:

- Puruṣh is pure consciousness and knower
- Due to 'aviveka' and confusion, it gets bound ⇒ assumes itself to be syction in Prakriti
- There are many puruṣhas (Bahubhūta)
- Liberation: Discrimination between 'puruṣh - prakriti' (viveka) leads to Kaivalya

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4) Nyaya

- Soul is substance
- Consciousness is adventitious quality
- Bondage is due to ignorance and attached actions
- Liberation through svatan, manane, nididhyas. In liberation there is no consciousness and no qualities

5) Advaita

- The atman is one all pervading absolute subject
- Atma is subjective side of ultimate reality (Brahman)
- It is sat-chit-ananda (existence, consciousness, bliss)
- Bondage is due to avidya
- Liberation is through atma gyan and realization of



Brahman nature

6) Charvake

- There is no permanent spiritual soul
- Soul is conscious body (Dehatmavad)
- Consciousness emerges from matter (Bhuta chaitanyavad)

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7) Vishisht-advaita

- soul is body of God
- It is mode of God
- Bondage is due to ignorance and karma

• Liberation : Gyan - Karma

Samuhaye \Rightarrow soul becomes Brahmaprakare (similar to Brahman)

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