



ENLITE IAS

Enlightening minds. Lightening journeys

MAINS TEST SERIES 2025

INDIAN PHILOSOPHY I

TEST-1

QuestionPaperSpecificInstructions

1. There are **FIVE** Questions printed in **ENGLISH**.
2. All Questions are **Compulsory**.
3. The number of marks carried by a question/ part is indicated against it.
4. Word limit in questions, wherever specified, should be adhered to.
5. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

| QNo. | Marks Obtained | QNo. | Marks Obtained | QNo. | Marks Obtained | QNo. | Marks Obtained |
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| 1(a) | | 2(d) | | 5(a) | | | |
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| 2(a) | | 4(a) | | | | | |
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Paras Mistry

Subject

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FEEDBACK

Good attempt

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anything
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I(a)

Mimamsa believes in 'Svatahpramanyavad' - intrinsic validity of all knowledge

Svatahpramanya

- All knowledge is intrinsically valid
- Validity arises from very conditions that give rise to knowledge (karanadosh-rahita, abadhit, yatharth, etc)
- It is valid in origin (utpatti) and cognition (jnapti)
- It criticizes Nyaya's 'Paratahpramanyavad' that believes knowledge is neutral and becomes valid based on extraneous conditions (nature → correspondence, test → fruitful activity)

make it more

Start of the practice

It argues that if knowledge is dependent on extraneous conditions to become valid it would require another knowledge to make earlier one valid leading to ad infinitum

It

Son of the truth is argued by Mimamsa to be absence of contradiction that is very condition for knowledge

Būhāra: Nyaya argues that if knowledge is intrinsically valid, it would never become invalid

Start of the theory

Mimamsa answers that invalidity is extrinsic (Pantah-apramanya) due to defects in causes of knowledge. Mimamsa - Nyaya theory is like coherence-correspondence theory debate

(b) Ramanuja in 'Sribhashya' attacks 'mayavade' for its concept of illusory maya through his 7 objections (anupapatti).

(Ashraye anupapatti)

- What is locus of Maya?
- It cannot be self-luminous brahman or else non-dualism would break down.
- Brahman being self-luminous and Maya being negative avidya; darkness cannot reside in light.
- Brahman would become ignorant if avidya resides in him.
- Jiva cannot be the locus because it is a product of avidya.
- Therefore avidya resides in Advaitin's mind only.

Prof L. Sharma has answered
Vedanta's view

1) Avidya is not as real
as Brahman and cannot
destroy its nature

eg: Power of magician
does not affect it and
mirage doesn't make sand
wet.

2) Avidya merely seems to
conceal Brahman

3) Vaehaspathi mishra argues
that relation between
avidya - jiva is beginningless
and apparent just like
seed and sprout but
this is illumined by
pure self that isn't affected.

Logically Ramanuja couldn't
successfully refute Brahman
being locus of Maya.

(c)

Mimamsa based on
'Jaimini sutra' deals with
investigation and interpretation
of vedic rituals.

Impersonal authority of
vedas

Arguments by 'Kumarila'
in 'Shlokaarthika'

- 1) Veda is authorless
" Apauroshyam vakyam
vedah "
- 2) The words and sequence
in vedas is self determined
and complete in grammatical
rules.
- 3) Objects of Dharma denoted
by veda cannot be known
through perception, influence,
comparison, etc. Thus cannot
be refuted.

- 4) There is no imperfection in vedas and is svatah-pramanye
 - 5) Seers of vedas are merely teachers and not authors
 - 6) Historical references in vedas merely refer to general concepts ~~eg~~ vishwamitra means friend of all and not any individual (- Dr. S. Radhakrishnan - Indian Philosophy vol 2)
 - 7) Long standing tradition is silent on authorship
 - 8) Cannot be as nyaya's maintain (Pratyayatah); as if God was author he would have organs of speech and would make vedas fallible
- [Critique] : [Dharmakirti] argues just because someone doesn't remember author does not mean there is no author
- views of mimamsakas are 'dogmatic' and is a priori proof valid for rituals

(d) Keemarila in 'shlokartika' accepts 'anuplabdhi' (non-apprehension) as part of mimamsa epistemology to explain non-existence (abhava) of things.

Anuplabdhi as independent pramana

- non-existence of object requires knowledge of non-existence (knowledge-object distinction - realism)
- Perception requires 'positive' sense-object contact and cannot perceive absence that is 'negative'
- 'Nyaya holds' that 'perception' called 'visheshan - visheshabhava - sannikara' gives knowledge of 'non-existence'.
" This place is marked by absence of pot "

- Kumārila argues that it violates 'positive' criteria required for perception
- Prabhākara doesn't accept abāva and considers perception sufficient to explain non-existence. eg: We see mere locus (ground) in case of absence of pot.
- Kumārila argues that there is perception of neither pot nor its non-existence.
- Buddhists rely on inference to prove non-existence.
- Kumārila argues that there is no 'vyapthi' to prove non-apprehension and non-existence.

Thus, anupalabdhi needs to be treated as independent pramāṇa as accepted by advaitins too

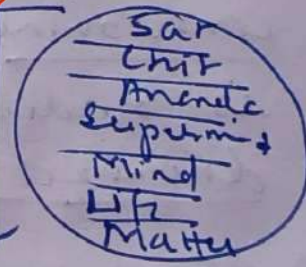
(e) Anubindo in Life Divine explains process of involution and evolution where God manifests as world and returns to itself

Creation as involution

① Satchitanande through supermind descends into mind, life, matter called plunge of spirit into darkness

Involution

② In evolution, one has to ascend towards the supermind (Heightening of force of consciousness)



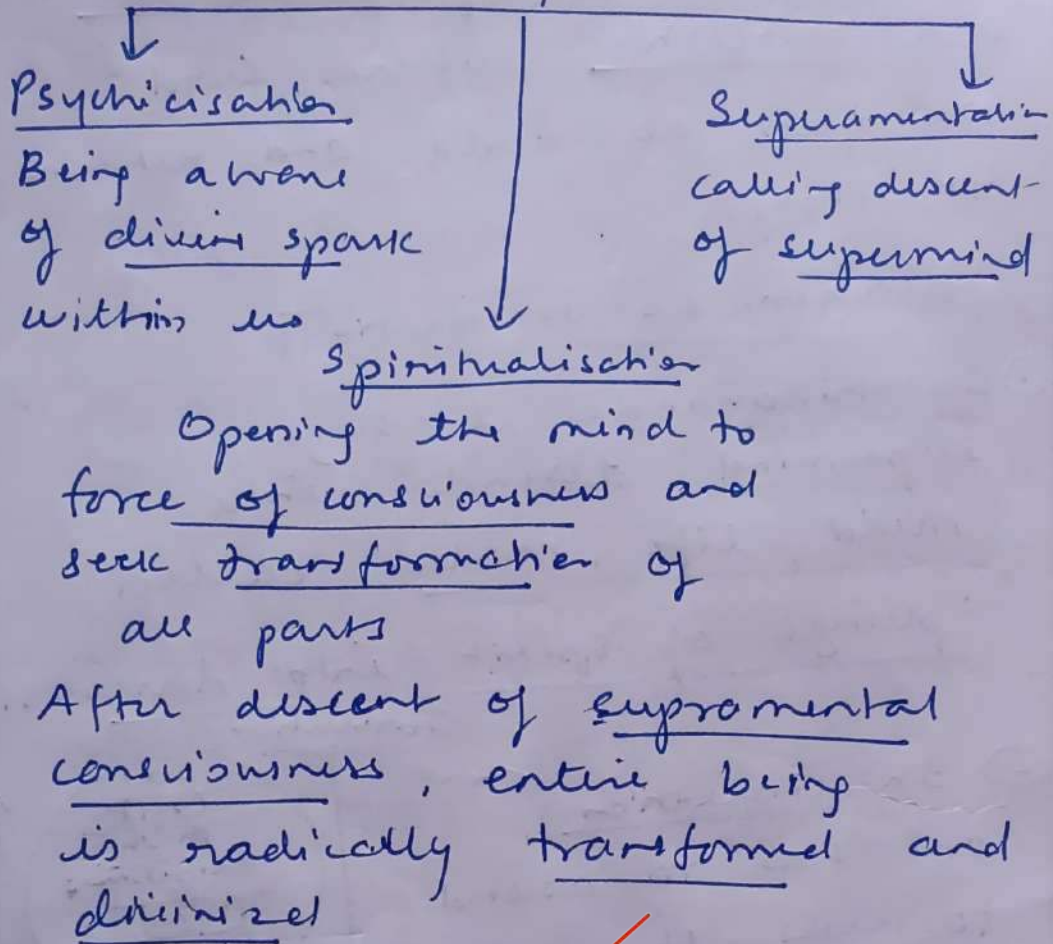
Evolution

Man as transitional being

① After widening, heightening, integration, one must start his ascend towards supermind and call descent of supermind.

man above other (being)

2) Through Integral Yoga and process of triple transformation



3) Emergence of gnostic being takes place who is 'supramental being' striving for collective liberation. He is a preacher of truth-consciousness that seeks to eliminate ignorance, evils, hate from world.

This concept is similar to Aristotle's 'actus purus' driving whole movement from formless matter to matterless form

II(a)

Ramanuja's vishishtadvaita believes in 3 realities - (tattva traye) - God (Brahman), jiva (soul), achit (matter) as against Shankara's advaita which believes Brahman alone to be real.

Brahmoparinamvade

- 1) Brahman is concrete whole (identity in difference) and has organic unity with soul and matter
- 2) The world is real modification of Brahman
- 3) Brahman in karana avastha (causal) is transformed into karayavastha (effect)
- 4) As Brahman is real, world also is real (against Shankara's vivartavada, where world is false appearance of Brahman)

Correct
Context
More
Precision

Consistency with upanishadic doctrine?

- Ramanuja argues that Brahman is eternal (nitya) and the world in gross aspect is anitya but in subtle aspect is nitya
- But eternal means non-changing too but parinamvad causes changes in Brahman
- Nimbarka criticizes this as parinam would make God suffer from changes and imperfections
- Sankara has argued that one part cannot be immune to change and other part changes as Ramanuja states soul of god doesnot change but body changes

Parinamvad is not consistent with upanishadic 'nitya' concept and can be ~~too~~ made consistent only with 'vivartavada'

(b)

Madhava in 'Anuvyakhyanei
- a bhashya on Brahmasutra
states that jiva can never
be identical (tadatmya) nor
similar (prakara) to
Brahman.

Aham Brahmasmi

'I am that' Brahman'

In 'advaita' - this means

'I' the pure ego (self) and
Brahman as ultimate reality
are non-different

In 'vishishtadvaita' - means

'I' the inner ruler 'antaryamin'
of the mode-like jiva is
the Brahman.

Madhava

1) Difference is the very nature
of world

2) Soul and God are essentially different

Soul → limited, atomic, dependent
(paratantra)

God → infinite, perfect, independent
(satatantra)

3) Aham Brahmasmi means 'I' as a limited soul and paratantra reality is dependent on God (Brahmen) who is the supreme reality.

4) In 'sayujya mukti', soul realizes Aham Brahmasmi as he enters into God's body and partially shares God's bliss.

Critique : • Innumerable limited souls limit God and he can't be all pervasive inner ruler in dualistic philosophy
• The Upanishads are mostly non-dualistic as argued by Prof. S. Radhakrishnan

(c)

Arthapatti meaning
implications is considered as
valid pramana by Mimansa
and Advaita

Logical necessity for arthapatti

1) It is postulation of unperceived
fact to reconcile two
apparently inconsistent
perceived facts.

eg: Durdatta is fat and
doesn't eat during the day

2) To reconcile inconsistency
between being fat and not
eating during day we have
to postulate that 'he must
be eating at night'.

3) Two types

① Drishtarth - visual implication
one sees durdatta is fat
and doesnot eat during day

⑥ Shrutanti : One hears that ~~devdatta~~ devdatta is alive and not in the house postulation → he must be somewhere else

→ Advaita uses anupatti to prove maye and reconcile inconsistency between eternal Brahman and changing world

Critique

○ Nyaya argues that anumana (inference) is sufficient

- eg :
- ~~Devdatta~~ Whomever is fat and doesnot eat during day, eats at night
 - Devdatta is fat and doesnot eat during the day
 - Hence, he eats at night

Mimansa argues that there is 'no vyephi' between eating at night and being fat and no hetu can be determined.

Logically, anupatti should be accepted in practical life too

(d) Ishwarpurandhara - surrender
to God is one element in
'Niyama' of 'Ashtanyoga'.

Nature of God-human
relationship in Yoga

- He is a special person
free from suffering and
impurities and is omniscient,
omnipotent.
- He is an object of devotion
for practitioners of yoga
eg: can be an object of
meditation under Samprajnata
Samadhi
- He removes obstacles in
path of Samadhi by helping
one purify his mind
(Chitta - shuddhi). This is
accepted by Advaitins too.

Limitations

- He is not the creator, sustainer, destroyer
- He cannot save devotees through his grace unlike Ramanuja and Madhava's concept of God.
- He is merely a supervisor who helps in yoga
- On liberation, self isn't united with him, nor does self experience his bliss
- Innumerable severals limit him.

Low high
in high
these
starts
of these

6

God in Yoga is merely a practical necessity to bridge dualism of samkhya's metaphysics as he is responsible for association and dissociation of Pratikri -
Purush

(e) Madhwa in Anuvyakhyane explains Dvaita's soteriology that maintains differences in liberated souls

Bondage

- It is due to katma and attachment to body - mind - objects.
- Soul suffers from transmigration until grace of God dawns

Liberation path

- Bhakti (devotion) alone is the path to god unlike adwaitins who maintain atmagyan as means to liberation.
- Knowledge of undifferentiated indeterminate Brahman is abstraction and leads to atheism according to Madhwa

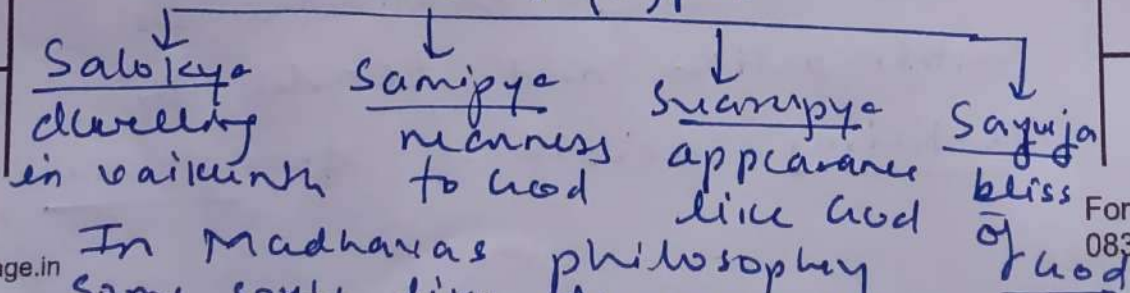
- Bhakti alone through 9 types - Nav-vidabhakti can bring grace of Narayana and cause liberation.

Nav-vidabhakti

- 1) Sravaṇa - hearing about God's virtues and lila
- 2) Manana - contemplation on God.
- 3) Smarana - remembrance of God
- 4) Sevan - serving his feet ideally.
- 5) Archen - worshipping daily
- 6) Vandan - bowing before him
- 7) Dasya - a 'bhava' of being God's servant
- 8) Sakhya - a feeling of best friend
- 9) Atma-nivedan - praying to God inside us.

Liberation

It includes 4 types



In Madhvas philosophy some souls like demons are eternally damned

3 (a)

Advaita, vishishtadvaita and Praita are vedanta schools based on upanishads and brahmesutra differing in their interpretation about nature of reality and relation with world and soul

Advaita (non-dualism)

- Attributeless Brahman is the only ontological reality (Brahman satyam)
- It is non-dual and indescribable (anirvacharige) as it is beyond thought (nirvikalpa)
- It is free from homogenous (sajatiya), heterogenous (vijatiya) and (swagat) internal bheda.
- There is none like him, no one apart from him and described as 'nehi-nehi' - 'not this' (Every determination is negation)

- Its svarup lakshana positively is 'truth = consciousness - bliss' (satchit ananda)
- Its tatasthalakshana when viewed from lens of Maya is personal God - Ishwara as creator, preserver, destroyer
- It is pure being and appears as world due to potency Maya - name and form.
superimposed (vivarta and adhyas)

Vishishtadvaita (qualified non-dualism)

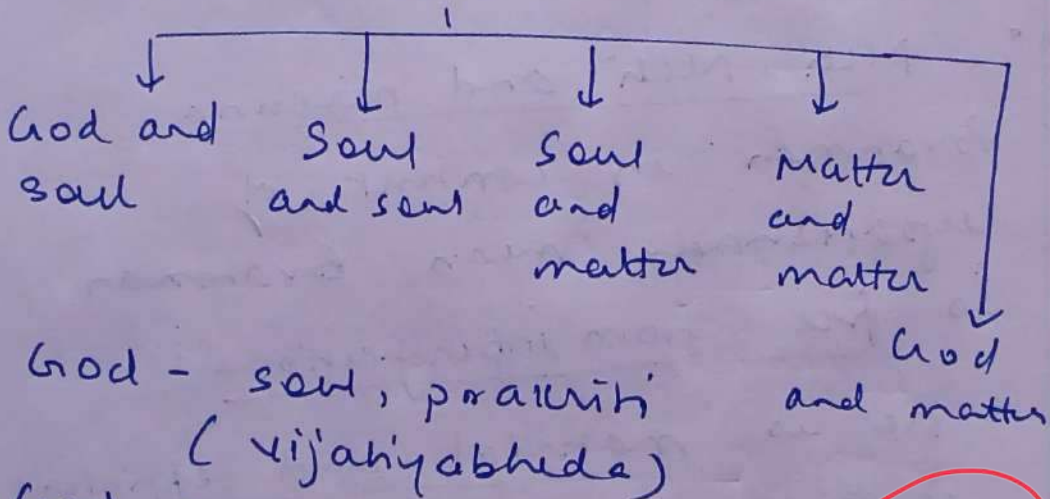
- Ramaraja's Brahman is sagun (attributes) having all great qualities
- It has internal distinction (swegat-bheda) - jivas and prakriti form his body

- Brahman is an organic whole and souls and matter as inseparable parts (aprak-
siddhi).
- Reality is concept 'identity
in difference' like 'Hegel's
absolute'.
- Nehi-Nehi and nirguna
Brahman in context of
upanishads mean Brahman
is free from imperfections.
- He is material and efficient
cause of world which is
real (pantheism)

Dvaita (dualism)

- Madhavacharya regards
Brahman as independent
reality and jiva and
prakriti as dependent
(paratantra).

- Admits difference as very nature of things and all things are real.
- There are 5 fold differences (Panchavidabheda) that encompasses all 3 aforesaid ~~bekar~~ bhedas



- Brahman is only efficient cause and is full of sadarshanya (great qualities)

Thus all 3 schools differ on their view of Brahman

(b) 'Khyatiবাদ' is theory of error in Indian philosophy where due to certain conditions knowledge suffers from impurification.

Niyaya's Anyatakhyati

- Niyaya believes that error is due to extrinsic invalidity (paratah apramanyebad)
- Error is wrong knowledge when there is synthesis of 2 cognitions and is an act of commission.
- When we perceive 'shell as silver', there is synthesis of shell and silver; both shell and silver are separately real but synthesis is incorrect.

- Error is due to actual perception of silver in shell through 'Jnana lakshana pratyaksha' - an extraordinary perception based on memory.
- Error arises due to defects in causes of knowledge.

[Mimamsaka's khyatikad]

[Prabhakara's Akhyati]

- Error is partial knowledge and act of omission, only
- It is due to non-cognition of difference between 2 cognitions and their partially revealed objects
- eg: When rope seen as snake - there is perception of 'this' minus rope-ness and perception of 'snake' minus thick-ness
(This is snake)

- He maintains his realistic position and error is true as far as it goes.
- Error is realized when it fails to materialize a fruitful activity.

Keamara's viparitalkhyati

- Error is wrong knowledge and act of commission.
- It is a single psychosis where one thing is 'misperceived' as another.
- Eg: Rope is misperceived as snake.
- He agrees with 'Nyaya' that synthesis of rope-snake is unreal leading to error.
- He forfeits his realism as ideal element creeps in.

9/2

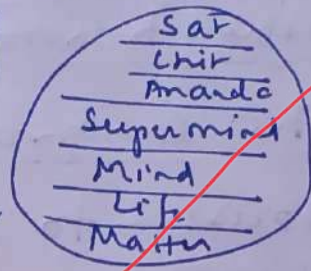
(c) Aurobindo in 'Life Divine'
provides a 2 way evolutionary
process of "involution - evolution"
where 'satchidananda'
manifests and unmanifests
to transform and divinize
whole being.

He rejected the notions
of materialism or idealism
and maintained that
'reality is all inclusive' whole
and God manifests as whole
universe

Involution: "Plunge of spirit
into darkness" - The satchit-
ananda manifests through
'supermind' and as descends
into mind, life and matter

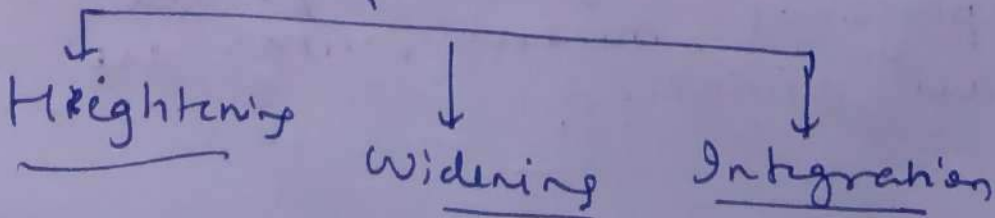
Involution

Evolution : "Return of spirit to itself"



Evolution

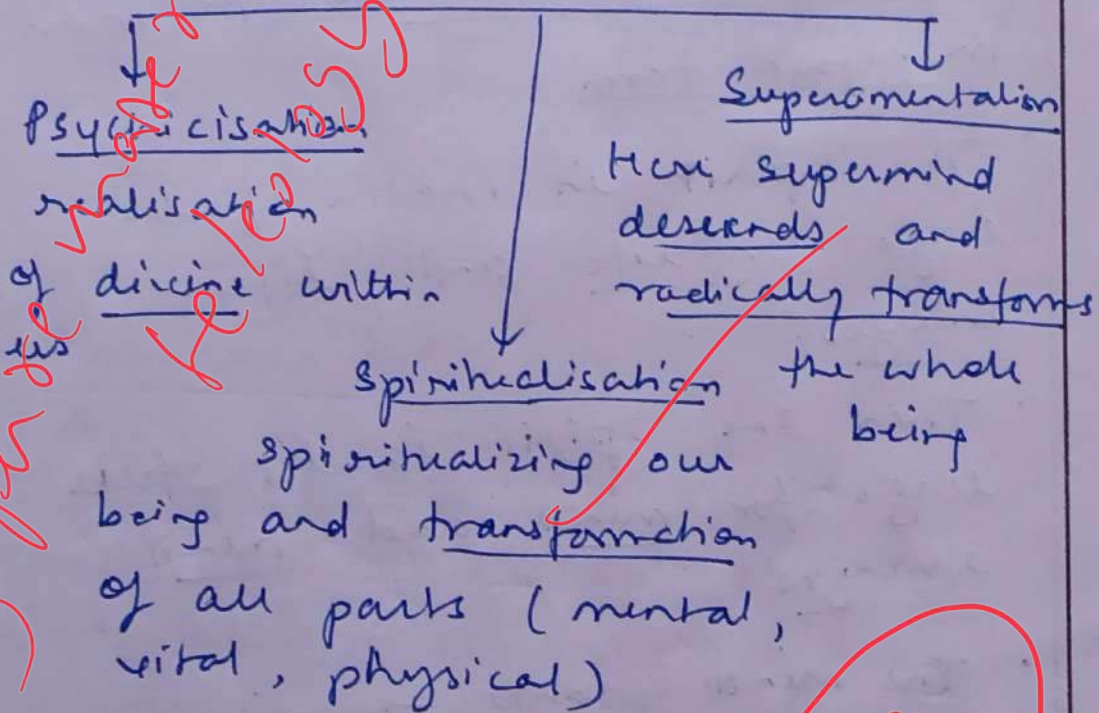
- Here there is ascent from less manifest form of consciousness to more manifest form.
- The spirit in matter feels urge for life and life emerges.
- Then the spirit in life feels urge for mind and mind emerges.
- The mind wants to rise to supermind and there is call from below and response from above.
- The whole process is 'ideal' and includes



Triple transformation

• The integral yoga includes process to bring down the descent of supermind.

• This includes



After this there is emergence of unostic being who is carrier of truth - consciousness in whom divine manifests in whole personality. The physical, mental, vital are all divinized.

Advanta

4(a)

Sabdha meaning 'word'
is one of the pramanas
accepted by Nyaya, Mimamsa
and Buddhists.

Relationship between sabda and artha

Nyaya

- Believes in laukik and vaidik testimony
- Laukik means words of authoritative person and vaidik are infallible words of ucelas.
- A word is potent to convey meaning and potency is given by God (padat)
- A sentence to be meaningful requires Akanksha (grammatical completion) Yogyata (words

should not contradict each other like 'Pring cold fire'),
Sannidhi - words should be uttered in quick succession and 'Tatparye' - content of speaker should be understood
 Pg: call 'Pankaj' - Pankaj means a man as well as lotus.

Mimansa

- Prabhakara believes in vedic testimony only and reduces laukik to inference
 - Kumārila accepts both laukik called as aptareakya and vedic testimony
 - They abide by rules of Akaraṇa, Logyata, etc
- Regarding meaning of sentence they differ

Abihitanvayavada : Kumarika
states that words have
potency to convey meaning
themselves and sentence is
merely an expression of
words synthesized. This is
in consonance with E. Wittgenstein's
'meaning' theory.

Anvitatavidanvada : Prabhakara
believes that word has a
'relational aspect', and provides
meaning in context of sentence.
In isolation word is mere
abstraction. Sentence is first
a construction and then
expression. This is like 'use'
theory of Late Wittgenstein

Buddhism

They believe in words of
'Buddha' and Tripitaka.

However they reduce it to
enjurement - meaning of words
is injured.

Similarly, Vedantic schools
believe in infallible authority
of vedic testimony and
'apta vakyas' is not infallible ✓

Aptavakyas ✓

is

(b)

Yogisutra's 'Sadhanapad'
mentions 'Ashtangmarg' necessary
for 'chittavritti nirodha' to
enable 'mind-body perfection'
as means to 'kaiyalge'

Bahya
Antaranga sadhana as a
pre-requisite

- This includes external
and internal purification of
body and mind before one
can undertake Dharana,
Dhyana, samadhi.
- The 'chitta' needs to be
purged out of Rajas and
Tamas to enable one
transcend from 'kshipta'
(restless) to 'nirodha' stage.

• Bahya sadhana includes
the following.

① Yama: practicing self-restraint
through ahimsa, asteya,
satya, aparigraha, Brahmacharya
(non-violence, non-stealing,
truth, non-avariciousness,
celibacy)

② Niyama: Disciplining
through inner purification
and ethics - saucha,
santosha (contentment),
tapas (austerity) ishwan
pranidhana (surrendering to
God), swadhyaya (studying
scriptures)

③ Asana: A good posture
to start yoga.

④ Pranayama: Control our
breath to control mind
(Rechaka, Kumbhaka,
pooraka)

5) Pratyahara : withdrawal
of all senses and desire

The next stage is 'antaranga
sadhana', when chitta is
'ekagra' (one-pointed)

① Dharana - fixing mind on
object of concentration.

② Dhyan - meditation on
the same

③ Samadhi - Here chitta

reaches 'nirodha' stage and
'cessation' of 'modification' leading
to 'ecstatic' experience.

of samadhi. 'self' is
realized as distinct from
non-self

Yoga soteriology focuses
on these stages to achieve
'kaivalya' where self is
a mere self witness and
nature of pure consciousness

(c) Shankara's advaita vedanta
declares Brahman alone
to be ontologically real
(Brahman satya) and world
to be false (Jagat mithya).
The individual jiva is
non-different from Brahman.
(jivo Brahmaiva napaah)

Plurality of things in
advaita

- Plurality is phenomenally
true but ultimately is
appearance - "Maya matram
idam dicitam"
- The plurality is due to
'superimposition' of names -
forms on Brahman (pure
being) by Maya (the
illusory power) - This
is called 'adhyas'

- Just like due to ignorance (avidya) snake is superimposed on rope (rajjusarpa), likewise world is superimposed on one pure being (Brahman)
- The world has practical ~~etc~~ utility (vyavaharic satya) but ontologically is false as it can be sublated on dawn of Brahmagyan

- Just like in dreams, one can feel pain when one falls but is false when one wakes up, similarly differences are not real and vanish when reality is realised



- In srishti-drishtivad, world of plurality is taken to be real for beginners.

- In drishki - srishki vad world is relative and dream-like
- In 'ajativada' world is surreal and Brahman devoid of differences is all that 'is'.

Critique : Ramanuja attacks Mayavad and calls reality as identity qualified by differences - souls and matter are parts of God and real.
~~He~~ Madhava in Panchabhedha states differences to be very nature of things and world cannot be surreal as it is power (real) of Brahman. The soul cannot be identical with the same.

Plurality is an appearance just like Kant's phenomena. For Advaita, 'Brahman alone' 'is' and is the Naumana of Kant.

5(a)

Patanjali's 'Yog sutra' describes yoga as 'Chitta vritti nirodha', that is, cessation of modification of Chitta to attain kaivalya.

Klshas

They are afflictions that cause suffering and bondage for 'sapadhic purush'.

They include

① Avidya : ignorance of true nature of self as witnessing consciousness and difference from non-self.

② Asmita : 'ego' that purush identifies itself with non-self - body, mind, senses leading to suffering

↓
Adidarsika

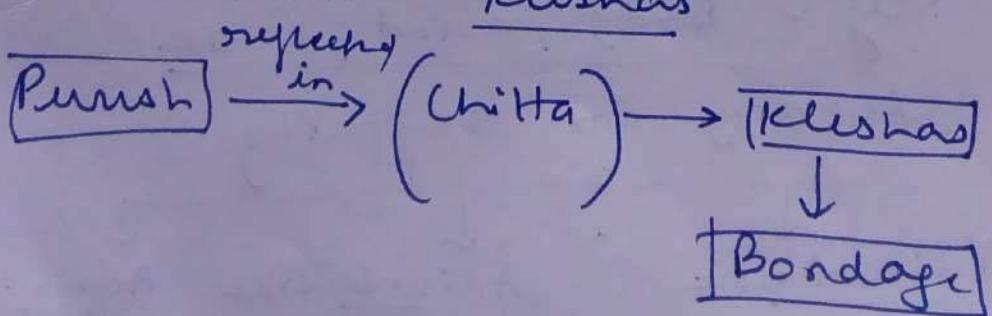
↓
Adibhauika

↓
Adh-
yatmika

- ③ Rag : attachment to worldly things of enjoyment (Rajas)
- ④ Dvesh : aversion and hatred due to tamas
- ⑤ Fear of death due to ignorance about unborn immortal nature

Root cause

Purush wrongly assumes its reflection in 'Chitta' to be itself. Chitta appears conscious and Purush appears changing. Chitta assumes form of object in contact (vritti) and Purush is reflected in that vritti. This causes 'klushas'



Effects of Klushas

Along with creating feelings of attachment, aversion, fear of death, ignorance, they modify chitta

- ① Kshipta → make us restless and anxious as rajas dominates
- ② Vikshipta → here there is pressure of sattva and mind tries to concentrate
- ③ Mudha → tamas dominates and causes lethargy and dullness

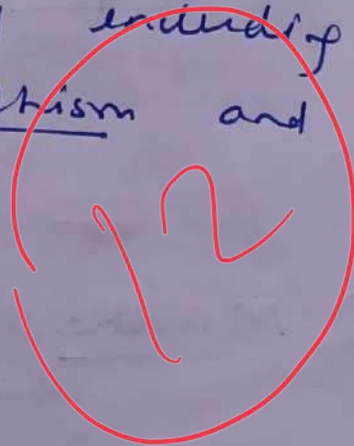
Soteriology

Yoga recommends 'Ashtangyoga' for internal - external purification leading to

arrest of all modification
of chitta (chitta vritti nirodha).

Here 'samadhi' is realised
and 'purush' as free from
change and suffering becomes
mere witness. Thus one
achieves 'kaivalya'.

Yoga influenced all schools
of Indian philosophy including
Yogachara of Buddhism and
Vedanta.



(b) Maya and Brahman in Advaita Vedanta are central concepts. Brahman is the ontological reality and 'Maya' is his potency'.

Shankara's view of Maya

- Maya means "that which is not" but appears to be
- It is beginningless (anadi) as ignorance and positive wrong knowledge. (No one can know origin of ignorance)
- It is 'potency' of pure consciousness - Brahman and is inseparable. It is not a second reality like Sankhya's Prakriti

eg: fire and power of burning are neither same nor different.

change

- It is called indescribable (anirvachaniya) because it isn't real, neither unreal, nor both, nor neither.
- Real means absolutely real and unchanging at all times (trikalabadhit). Only pure consciousness and pure existence called Brahman is real.
- It is neither unreal like 'barren woman's child' who doesn't even appear.
- It cannot be both at same time or neither.
- It is merely an 'appearance' and true as far as 'Brahmasthan' isn't achieved.
"Māya mātrēm idam Brahmaṇam"

- Just like seeing rope as snake is true as far as we are ignorant and produces real fear, similarly 'maya' and world of appearance is true until we realise Brahman.
- When 'knowledge dawns' Maya disappears and only Brahman is experienced. 'Sama bhavedam Brahman'

Anirachariyata of Brahman

*) Brahman is beyond thought and determination. It is nirguna and can be negatively described as 'nihi-nihi' as every determination is negation. It is pure existence (sat), pure consciousness (chit) and bliss (ananda). It is without sajatiya, vijatiya, swagat bheda. No words can describe the 'absolute subject - Atma'. Atma and Brahman are identical.

(c)

In adwaita, atma - pure self is equated with Brahman and is the only quality. The phenomenal self (jiva) is appearance of Brahman due to maya and is in essence non-different from Brahman.

"Brahman satyam Jagat mithya,
jivo Brahmaiva napaarah"

True self is eternally free

- It is absolute, non relational pure consciousness and mere witness (sakshin)
- It is of nature of 'sat-chit-ananda' (existence consciousness bliss).
- It can never be sublated

- Shaikara examines 3 states (avasthatriya)
 - ① Waking → self witnesses gross world
 - ② Dreaming → witnesses subtle world
 - ③ Deep sleep → witnesses the seed of ignorance
- Atma is the fourth - Turiya as transcendental background of all states.

Phenomenal bondage

- Due to 'avidya' - ignorance self appears as jiva (subject-object complex).
- The jiva - a product of avidya and ego suffers and transmigrates
- The superimposition of not-self on self (adhyas) is cause of bondage that is phenomenal

- Bondage doesn't touch 'reality'
- the self - who is mere
witness
- The 'jiva' is inexplicable.
appearance of atma (abhas-
vada).

Necessity to strive for
liberation

- The self is in bondage
and suffers from vyavharik
point of view.
 - It has to realise its
essential free nature from
'paramartha' view.
 - Unless it realises, it would
continue to suffer under
ignorance
 - Just like the dreamer
transcends dream world but
suffers in dream due to
ignorance, self suffers.
- Vedanta prescribes 'sadhan-
chakusthaye' and 'svayan-
manana - nididhyese' for
'atma gyan'.