



Chhatrapati Shahu Ji Maharaj
University, Kanpur

Answer Script Details
Barcode 11299989

Roll No. 24037000008

Exam MA-III_ODD_EXAM_NOV_2025

Total Mark 49/75.00

Subject A100906T - Vishisth Advaita Vedanata Ramanujcharya (E

Question wise Mark Summary

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

1A 4/5

1B 4/5

1C 4/5

1D 3/5

1E 3/5

1F 3/5

1G 3/5

1H 3/5

1I 4/5

2 0/15

3 0/15

4 0/15

5 9/15

6 0/15

7 0/15

8 9/15

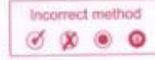
9 0/15

INSTRUCTIONS 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.

INSTRUCTIONS 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 example 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 tempering 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 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 छेदकर अनुक्रमिक एवं उत्तरपुस्तिका का क्रमंक कभी और न लिखें तथा कोई भी चिन्ह न बनायें क्योंकि यह अनुचित साधन प्रयोग की परिधि में आता है।
2. उत्तर पुस्तिका के बारकोड अथवा उत्तर पुस्तिका संख्या पर छेद करने पर अनुचित साधन प्रयोग माना जायेगा।
3. परीक्षा कक्ष में निम्न वस्तुएं-बाथ न ल्याये, पीसे लिखे हुए कागज के टुकड़े, मोबाईल, डिजिटल कागरी, कोपी, पुस्तक वह सभी वस्तुएं जो अनुचित साधन के अन्तर्गत आती हैं। केवल व्यवस्थित प्रश्नपत्र में ही मेमोरी लेस साइंटिफिक कैल्कुलेटर ले जाने की अनुमति होगी।
4. उत्तर पुस्तिकाओं में रूपरे न रखें न ही उत्तर पुस्तिका में विपक्ष करें। ऐसा करने अनुचित साधन प्रयोग की परिधि में आता है।

परीक्षार्थी के लिए निर्देश

1. प्रवेश पत्र एवं उत्तर पुस्तिका पर दिये गये निर्देशों को ध्यान से पढ़ें।
2. कवर पृष्ठ के दूसरी तरफ कुछ न लिखें।
3. उत्तर पुस्तिका के पृष्ठों पर दोनों तरफ लिखें।
4. प्रश्न पत्र पर अपने अनुक्रमिक के अतिरिक्त कुछ न लिखें।
5. प्रश्न पत्र कोड एवं प्रश्न पत्र कोड साफ़दानी पूर्णक लिखें।
6. अपनी स्थिति स्पष्ट लिखें।
7. उत्तर पुस्तिका के पृष्ठों की संख्या देखें। अगर उत्तर पुस्तिका में पृष्ठ (1-24) से कम है या फटे हुए हैं, तो परीक्षा शुरू होने के पूर्व दूसरी उत्तर पुस्तिका ले लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र के विषय कोड, विषय का नाम तथा प्रश्न में कोई त्रुटि है तो उसके परीक्षा शुरू होने के 30 मिनट के अन्दर कक्ष निरीक्षक को तत्काल सूचित करें, उसके बाद विश्वविद्यालय द्वारा कोई कार्यवाही नहीं की जायेगी।
9. प्रश्नों के उत्तर लिखने के लिये पेंसिल का प्रयोग न करें।
10. B कोपी या अतिरिक्त ग्राफ नहीं दिया जायेगा।

INSTRUCTIONS TO THE CANDIDATE

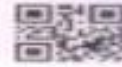
1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper Id carefully.
6. CHECK the number of pages (1-32) 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, Subject Name and Question of the Question Paper during first THIRTY MINUTES of the commencement of the exam, so that it can be corrected in TIME. After that no 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.

INSTRUCTIONS 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.

1	8	1	5	4	3	2	1	6	9
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

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



SECTION A

1 A)

Ramanuja's physical world, Achit or also known as Togat, according to Ramanuja philosophy, the physical world, or the materialistic world nothing but the body of the god, Brahma. The soul of world and the attributes of the god, of this world is the materialistic part, known as Achit or Togat. As per Ramanuja's way of approaching the concept of Ishvara of Jiva of Togat, the philosophy deal the concept of Advait but with attributes, he believes in qualified non-dualism, the concept of qualified non-dual, deal with just that only, that Ishvara has attributes which is Togat of Jiva, of this Togat is nothing but incidental, universal truth or physical matter, called Achit or Togat. Ramanuj philosophy deal all these things, other than soul & life is attributed as physical world, world nature. Soul is inter-connected to form the relation of god. Ishvara world. This concept of Ramanuja has been dealing with personal god (Sargun) or aka Brahma. Real soul of deity Shrotr of Shrotr, this Shrotr is that which includes, physical world of the universe. The philosophy of Vishistadvait deal with the attributes of the Ishvara of also explain that it is not possible to be ones of an qualified non-dualism, which means acquired to Ramanuj. The this physical world, which is Achit or Togat - is personified manifestation of Ishvara, what it can be attributed to the physical nature. He believes that only attributes of ultimate reality can be explained for the existence of god. In fact - these attributes of physical world of forms of world is nothing but the nature of god or manifestation of the Ishvara of its attributes to be physical world.



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



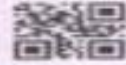
Do Not Write anything in this Portion

B)

Concept of Chit in Ramany philosophy :- As per the philosophy of Ramanyam 3 Qualities are Ishvara, Chit & Achet. Chit also known as Jiva, as be defined as the soul of part of body of the ishvara. The concept of Ishvara, this Chit is that which is immortal & Conned to Ishvara as Vishnu & Vaikunth, this philosophy of Ramany's Chit is derived from the concept of attributes of Ishvara, which has no form but exist in all forms of being. This being has been qualified its form with attribution, that only Jiva & the Jivat exist, this jiva has been clearly mentioned by the lord that has been mostly attribute in every living thing, As per Ramany-philosophy that only attributes & qualities is actually the prescription of Ishvara which can be known of ultimate reality. The Chit of living is not but Vishnu as per Ramanyam & the core philosophy of Ramanyam, that the most & the most logic explanation of the divine. The ultimate divine of the Vishnu, has been mostly accented to form the logical explanation of the ultimate reality. The Ramanyam philosophy of Chit, deal with the fact the attribute & Qualities of Ishvara has been the proof of the existence of god. This concept also deal with nature of attributes which is against the philosophy of Advait of Sri. Kocharya, the proponent of Vishistadvait Ramany talk about the Nirgun reality with the most 3 qualities which includes, Achet, Chit & god which is Ishvara.



1) Nature of Upasana :- As Upasana, the concept include Bhakti with overlaying the core the study of mental philosophy of Vedas & Upanishad, the deal with Sargun Bhakti & type of idol worship in the form of hymn & Verse in praising of god & pray the power in the reality that the ultimate reality which is Veshw, has the power to be present everywhere & has the power to provide liberation also known Moksha. Upasana deal with Bhakti of Ishwara & Ishwara form of Ishwara & deal with full path to liberation can provide Moksha. This philosophy of Moksha, deal the incarnation of soul with Ishwara by Vaikuntha, & allows person to be out of the cycle of Birth & death. Nature of Upasana can also be done in Nirguna form & Sargun form, that is with attributes of god & praising god & also with the concept of Omens of ultimate reality. Since the Karma philosophy deal with the concept of rational thinking of man call for the attributed value of the Ishwara. As per the Karma philosophy of Upasana, that deal with the praising god in the form of hymn & Vedas study & believing the fact that Ishwara is Omnipotent, Omniscient, & omnipresent & its attributes has been the most prevalent in Jagat. Karma philosophy deal with the fact that in Jagat, all the materialistic thing may bring sorrow & misery this can be over come in achieving the path of liberation & the ultimate Moksha, has been achieved, the Upasana way out the individual soul to found connection with Ishwara & this connect with bring release of liberation in the mind & body of soul & bring moksha in the life through Upasana.




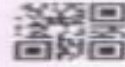
D

Buddhijiva :- In concept of Buddhijiva, the soul or chit is all tied up to the this materialistic world, the act of love for the material gain of attraction towards this materialistic world, this Buddhijiva is nothing but non-connection with reality of this world. The concept of Buddhijiva, is more logical interpretation of the following has been ridiculed for the fact of this world. Buddhijiva is the form of existential view towards reality that deal with the fact that Moksha cannot be achieved if the Jiva or soul is tied up for material gain in this materialistic world which is Achit. The core philosophy about this is Chit & Achit need to understand separately if that this Chit can be removed from attribution to achieve liberation or Moksha. Moksha cannot be achieved with Buddhijiva, only jiva with Bhakti of all forms of Ishvara & believing Vishnu as the ultimate truth is removed from all the kinds of hindrance & bondage of this jiva. This jiva had been all free to connected to Ishvara & this movement of soul to Ishvara is only be done through the path of liberation, getting rid of the cycle of life, birth & death. The uneffort Jiva can be really achieving the Moksha. The philosophy of Buddhijiva is to be associated as the hindrance in the path of achieving moksha & connected with Ishvara. Ramayana also proponent of moksha through form of praising Lord Vishnu through verse of believing that this hindrance called as Buddhijiva can be removed from praising or Bhakti known as Upasana of Ishvara can be achieved to get moksha.

Do Not Write anything in this Portion



E Ramoniji's philosophy include reasoning in achieving the liberation through praising & believing the ultimate reality can be helpful in achieving the Moksha, He believes that only reason in believing the Ishwara has been that of the Creator cannot be done without Creator & its divinity. The Philosophy of Ramoniji, includes other form of achieving the ultimate reality & Moksha is its reasoning that god or Ishwara, the Creator itself is the cause & preexist so, this attribute of the Ishwara is the jivat the philosophy deal with the fact the post exist of Jivat, that that's because, Ishwara & effect can be explained by the role of Jiva. The philosophy of Ramoniji, way that the reason & logic of Creator nothing but the existence of Ishwara or something out of something & only the living can produce something & not possible of existence of it or actual with logical explanation of Ishwara. This concept of Ramoniji deal with the fact that only attribution is the power.  Example of the fact the quality of something that has been present in time immorial has been logically defined in Ramoniji's Vishvadvait philosophy. Ramoniji's philosophy deal with qualified non-dual, that Ishwara or creator of Universe is itself is Brahma & Nirgun & its soul & Body, which is Jiva & Jivat is not different from it, in fact eternally it is very much connected to the Ishwara, but seeing, form & name of Brahman is not possible because Ishwara, has given signal the form of Jivat & attribution of the Ishwara has been effectively telling the fact all the world or Jivat is the manifestation of Ishwara & form of Ishwara. Nothingness can be existed with something preexist. This philosophy of Ramoniji is that only attribution can be explained the logical & reasoning of existance of the fact Ishwara exist in divinity.



Do Not Write anything in this Portion

F) Jnana Yog in Philosophy of Ramana:- The Jnana Yog deal with attaining moksha through the way of knowing the reality through study of the Vedas & Scripture of those who attain spiritual knowledge. Here knowledge has been defined as the truth for ultimate reality of being & way to achieve the path of liberation is called moksha through the attainment of knowledge, this concept of Jnana Yog has been mentioned in the field of Ramana's philosophy, has clearly mention about Bhakti with study of Vedas & Upanishad but deal with proving of god. The Ishwara can be attained through various form of Yog, but Jnana Yog deal with that form that has been associated with the most effective & logical way of understanding the love for god through the analysis of deity or attainment of knowledge. Ramana's philosophy also deal with the knowing the known has been dealt with fact that almost every concept of the reality deal with the one concept of truth, that has been the rule of Jnana Yog. In fact Ramana also explained about study of spiritual text & analyzing Ishwara that deal with attributes & analyzing the attributes of Ishwara has been connect with Jnana Yog. Jnana Yog deals with this concept of knowing, the knowledge of Ishwara through the way of attaining knowledge through Jnana Yog.



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



9) Avatarvada Concept of Ramayana Philosophy:-
 Avatarvada, concept of deal with incarnation of god, here god means Vishnu, the Ultimate the Ishvara from which all soul of Javat exist, like kalu, the comes of god of with Blink of Vishnu, the Universe exist of end of restart. This concept of Avatarvada deal with various form of qualities of Vishnu. Avatarvada in Ramayana Philosophy deal with Avatar of Vishnu like Krishna & Rama, this concept of Avatarvada, deal on form & attributing Ishvara of the necessity of Avatar in the world which is all materialistic & the many forms exist of the soul its form moksha need to out of the materialistic world, Avatar of Vishnu or Ishvara deal with the path of liberation. This concept of the fact - the only moksha of free will of Vishnu & soul can be allow in merging the way of Ishvara words as its believing in the fact, that attain the attribution of the Ishvara of qualities of its thought Avatar of its teaching is not merely the way of getting the moksha but also accepting the reality to be that, it came, more compassion & love. As for the example of Avatar of Vishnu, the teaching & life of Rama & Krishna can be clearly mentioned that only studying & accepting the qualities of total surrender of Vishnu the Ishvara can bring the soul & body of Javat to the path of liberation. This concept of total surrender of Avatarvada can bring individual to connected Ultimate Reality.



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

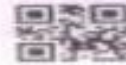


Do Not Write anything in this Portion

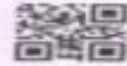
4) God as Indweller, means that Ishvara or god can be attained & experienced inside through the process of introspection & study inwardization. This Indweller means the fact that soul is the converted form of Brahma or ultimate reality & the mostly the attribution of the Ishvara is can be connected to the inside. All that we see outside & experienced from inside is the outcome of what is inside, Jiva Soul which is intact & pure can be effected by anything in the form of Ishvara. This Indwelling concept of the Advaita philosophy & philosophy advait deal with the inwardization of individual self. Self controlled mind goes introspecting the nature of the world, this level of intellect of introspecting & analyzing the thought way soul, can be a good form to understand the god. The concept of Advaita of Shabacharya also deal with the fact, that God will remain inside to the individual body, infact this Jiva can be attributed as God. So, nothing is permanent or truth but the soul, the Jiva is the ultimate reality of this Jiva can be found well connect to the god. This jiva can be explained to form the nature of god. God can found in the real world, which will be seen has the mostly quality of attribution can be found by introspection of the souls.



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



I) Brahma as Vishnu, Ramanuj's philosophy deal with Ultimate Reality as Vishnu or Brahma as Vishnu, as Ramanuj philosophy believes in attributes & qualities of Ishvara, this is Qualified Duality of Advait. Ramanujam deal with the fact only attribution of knowing & worshipping Ishakti of Vishnu is the reality as Vishnu, according to him the Ultimate Truth. Ramanujam believed in Qualified non-duality, and conditional that that the most of the truth comes from Vishnu & Under its supremacy of and with Blink of the eye of Vishnu & start the Universal world again. The Brahman, the Ultimate Truth, the ultimate reality can be nirjan in nature of its characteristic but only being detached of all the attribution is not possible as per Ramanuj philosophy of the Ultimate Reality of Brahma. According to the logically accepted the fact, the most accepted form of the reality that the most individual deal with the fact of rational thinking, the core concept of Brahma in Shankaracharya philosophy deal with non attribution to the Ultimate truth. But in Ramanujan philosophy deal with 2 qualities Ishvara, Jiva & Jagat. This way of understanding that, only Ishvara which is Vishnu, the Ultimate god, is the source of all. It divinely deal with Vishnu & all the souls are united to Vishnu & his Soul are making but the form of Vishnu. The Vishnu or Ultimate Truth or ultimate reality of Brahma can be explained as the source of all the existence of world whether is Jiva or Jagat. This supremacy of Vishnu, making is the ultimate Truth or reality of Brahma.



SECTION-B

5) Ramanaia Refute the Mayavada of Shankar.

Ramanujam believes in the fact the Maya doesn't exist & the fact that only attributes exist in the world, then attributes is in fact real & nature of form & the ishvara, however ramanaia do believe that it not god & ultimate reality, but it is not Maya for shore, so the fact that this world or Javat is true in way that the fact to have distinction between Ishvara, which is Vishnu & has nature of attributes in the form of Jiva & Javat. Ramanujam is against the philosophy of Shankar about Oneness of Brahme, the ultimate reality with according to them Vishnu, is attributeless & have not qualities & attributes & formless & have only connect with Maya as hindrance & with the hindrance of Maya removal, Brahme can be surprised by individual, as there is always one Brahme everywhere.

Ramanujam, has given various form of Mayavada to be proving wrong or refuting the truth of Mayavada every detail. This are based on seven way or logic of Ramanaia to refute Mayavada are.

- ① Location of Maya
- ② Nature of Maya
- ③ Logical Inconsistency of Maya
- ④ Claiming the fact ignorance Maya can obscure the reality

Do Not Write anything in this Portion



- ⑤ Quality of Consciousness as Maya & Ultimate Reality
⑥ Knowing the formless as Maya as formless.
⑦ Viewing that ignorance can be helped in only seeing Maya.

Ramayana's philosophy deal with the nature of Maya that it is not possible to have nature of something with having either form or attribution, but accepting the fact that only maya exist. The location of Maya, primary source of example to the reality of Ultimate Truth, that as per shankar removing Maya or illusion from being, ultimate Brahme can be understood, but since the Maya, cannot removed with accepting, knowing the form or presence of Maya, in the reality, this is impossible. The concept of Maya is also inconsistent, that it mostly associated with the logical inconsistency, as the Maya exist everywhere or not possible be present everywhere, the ultimate reality of Maya itself is very doubtful, as there are lots of inconsistency in the fact that only most of the logical interpretation has been done so that Maya can be understood that, the interpretation of Maya in the way as shankar explained is itself is very inconsistent to its nature of being present everywhere. Claiming the fact that ignorance of maya can be attributed as hindrance in the reality. Ramayana thought the logical way of knowing something is through accepting the fact that, there is some exist in the form of his attribution, but only believing it existence & ignorance of ultimate we understand the ultimate truth or reality of Being Brahman is impossible as with attribution of the fact that most of the attribution of the ishor. Some of connected with expression



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



that even Mayavada entail. As the Shankara philosophy deal with non dual of believing maya as present and truth but act as hindrance to understanding the Brahman is itself contradictory, the mostly appealing explanation of it is that, if truth of reality is one of God is that reality of believing that the mostly all thing that reality is other than illusion or Maya of also accepting maya to be real make not sense to Ramana philosophy, here he is against the dualistic nature of Brahman. Ramana also believes since understand formless Maya is accepted to him make sense. The Mayavada of Shankaracharya deal with reality being effected by Maya of Ultimate reality is not clear, but believe something to be true with accepting the form of it - is not accepted by Ramana philosophy.



Do Not Write anything in this Portion



SECTION-C

8. Sathkaryavada as per Ramanyā :- Ramanyā's philosophy deal with Sathkaryavada that way of understanding the ultimate reality.
- Sat mean existence, Karna mean effect of Karya as 'Effect due to Cause'. Sathkaryavada believes that only existence due to the cause & effect can be done, which is the ultimate explanation of the fact the existence of Ishvara & Jivans. The Ramanyā's philosophy deal with the nature of Sathkaryavada, as Universe or the world exist with proxist nature that is the process is transformative in nature & the way the nature has accepting the reality to be true. Sathkaryavada believes in "Cause & effect" theory of the element responsible to creation of that cause to happen in the process of formation of reality. The process of Sathkaryavada deal with cause & effect & also to the transformation of Prakriti. Ramanyā ^{also} believes that Prakrit, the to the nature of, transformation ^{also} choosing with nature of existence of the god, has been accepted as the reality of the Ishvara, the core philosophy of the Sathkaryavada deal with the way that truth of nature or both exist of nature to believe truth. Ramanyā philosophy, also believes that Sathkaryavada of existence of god to be real in nature of the truth. Existence of god is same. But the nature of happening something to him in the world need to be manifested in Ishvara & form of the Ishvara. The Cause & effect theory has been profound by the Ramanyā way of the Shakti of accepting the authority of Veda & text which deal that only Prakrit play an



Do Not Write anything in this Portion

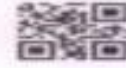
role in transpiring the world in the true form. The way the prakrit deal sometime the most effective way of the movement to the ultimate reality is some for all the being. Ramakrishna, who deal with the nature of transcendental reality knowing the reality in true. Sankhya. The nature of reality existence, was always permanent, it was not something happened out of the bloom, but cause & effect of Ishvara & its attributes has been accepted to the nature. The Shankaracharya view are total different that it cause & effect both are Brahme, But samkhyaic philosophy accepted the Sankhyavade. Sankhyavada philosophy is part of Samkhya school of philosophy that deal with the movement of transcendental nature of Prakrit. The more of the nature of Prakrit of cause & effect nature, this theory has been mostly accepted in the philosophy of Sankhyavade. The philosophy of Sankhyavada deal with effective view of the known, that mostly all the nature of god as ultimate reality to be true, the cause & effect of pre-existence of nature, the reason with that philosophy of the Samkhya deal with the notion that almost that nature happened to be sure of Universal existence of Universe in some of cause to happen the following nature. The theory of transcendental nature of reality has with time effected the value of the reality of the most effective nature. The Sankhyavada to be true in nature.





Paper Code

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



15

Do not write anything in this Portion

X

Do Not Write anything in this Portion



Paper Code

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



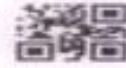
16

X



Paper Code

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



17

Do not write anything in this Portion

X

Do Not Write anything in this Portion



Paper Code

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



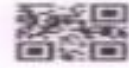
18

X



Paper Code

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



19

Do not write anything in this Portion

X

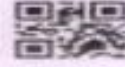
Do Not Write anything in this Portion

01



Paper Code

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



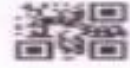
20

X



Paper Code

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



21

Do not write anything in this Portion

X

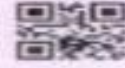
Do Not Write anything in this Portion

12



Paper Code

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



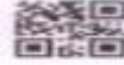
22

X



Paper Code

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



23

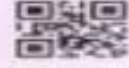
DO NOT WRITE ANYTHING IN THIS PORTION

Do Not Write anything in this Portion



Paper Code

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



24

X