



- Shankara : oneness ; jnana
 - Ramanuja : part of Isvara , similar in all aspects except few ; bhakti
 - Madhva : different but dependent ; bimba – pratibimbvada ; bhakti ; critic – even liberated souls differ in qualities
 - Comparative account between Shankar and Ramanuja
- c) **Do you think that Iswar in Shankaracharya's philosophy is only a utilitarian concept ?**
- Iswar in shankaracharya philosophy has only practical reality , 2nd level reality
At the 3rd level Brahman alone exist
 - For us Iswara is all in all :
creator , sustainer , destroyer ;
lord of karma and maya ; full of grace
Importance of prayers , bhakti , worship : ladder for the highest reality
 - Hence , practical importance
 - Solves the problem of creation
 - Resolves the problem of worship and prayers ; bhakti
 - Justifies theory of karma
 - Parmarthika level

Q.8

- a) **Discuss the role of theory of causation in the explanation of reality in Indian philosophy?**
- Explain theory of causation : satkaryavada and asakaryavada
 - Pratityasamutpada
 - Prakritiparinamvada
 - Parmanukaranvada
 - Brahmanvivartavada
 - Brahmanparinamvada
 - Svabhavada
- b) **Why Shankaracharya and Ramanuja differs with respect to Dharmabhutajnana and Swarupajnana ?**
- Define terms
 - Difference due to basic differences in their philosophical conception
 - Jiva has knowledge and Jiva is knowledge