



ENLITE IAS

Enlightening minds. Lightening journeys

MAINS TEST SERIES 2024

Philosophy of Religion

TEST III

Question Paper Specific Instructions

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.

Q No.	Marks Obtained	Q No.	Marks Obtained	Q No.	Marks Obtained	Q No.	Marks Obtained
1(a)	3	2(d)	4 1/2	5(a)	—		
1(b)	5	2(e)	3 1/2	5(b)	—		
1(c)	5 1/2	3(a)	9	5(c)	8		
1(d)	5	3(b)	8 1/2				
1(e)	7 1/2	3(c)	8 1/2				
2(a)	7	4(a)	12				
2(b)	6	4(b)	10				
2(c)	6	4(c)	7 1/2				
Signature				TOTAL			

Name

GOPIKA B

Roll no

Subject

Date

24/07/2024

Module

PHILOSOPHY OF RELIGION

c Leaked

[Analyse from the perspective of



ENLITE IAS

Enlightening minds. Lightening journeys

linguistic
philosophy]

1(a) Is the concept of necessary-existence self-contradictory?

(10 Marks)

The concept of necessary-existence is associated with ontological proof of existence of God propounded by Anselm and Descartes.

(Don't write anything in this area)

Concept of necessary existence

① Anselm :- There is a being which is perfect. Being cannot be perfect if it does not exist. Therefore, being has necessary existence.

② Descartes :- Just like the concept of triangle helps us to deduce that triangle has 3 sides, from the concept of perfect being we can deduce its existence.

Self-contradictory nature of proof

① Kant's criticism - when we deduce existence from being, the existence is presumed in the beginning itself. Therefore, circular fallacy occurs.



- ② we can perceive different instances of a triangle but instances of a perfect being cannot be perceived even once
- ③ Existence cannot be taken as a predicate.
- ~~④ Kant - the proof is a mere ipse~~
- ④ Quanto - by assigning the word 'perfect' to being, its existence cannot be assumed
eg: perfect mountain does not exist.
- ⑤ Kant also says existence cannot be derived from idea. Idea of 100 dollars in pocket does not mean 100 dollars actually exist in the pocket.

Thus, the concept of necessary existence is self-contradictory. Kant accepts god as a psychological booster and denies all a priori and a posteriori proofs.

3



ENLITE IAS

Enlightening minds. Lightening journeys

1(b) To what extent the philosophy of tolerance be made compatible with the idea of absolute truth in the religious context? (10 Marks)

(Don't write anything in this area)

In the religious context absolute truth is associated with the omnipotent, omniscient, benevolent God. Tolerance is the ability to accept there might be other paths to absolute truth, not only one's own religion.

Tolerance compatible with absolute truth

① Hick's pluralistic hypothesis -

- ↳ absolute truth is unknowable
- ↳ different religions interpret it differently.
- ↳ interpretations are culturally conditioned.
- ↳ one's religion is a matter of pure chance (depends on where you are born) → this itself helps us accept pluralism

② Jaina parable of 6 blind men and elephant helps us to talk about different interpretations and importance of tolerance.

③ Interfaith dialogues can help promote tolerance eg: Ibadat Khana during Akbar's reign

④ Underlying message of all religions is



ENLITE IAS

Enlightening minds. Lightening journeys

human welfare - can create cohesion.

- ⑤ In Bhagavad Gita Lord Krishna says "In whatever way men approach me, I reward them" - thus showing multiplicity of paths to absolute truth.

(Don't write anything in this area)

Incompatibility of tolerance & absolute truth

- ① Exclusivist thoughts - argue any one path out of all paths must be superior.

- ② Different interpretations - leading to conflicts
eg: Shia-Sunni conflict

- ③ Instances of persecution to establish religious truths
eg: persecution of Copernicus, Galileo

- ④ Wars fought to establish superiority
eg: Crusader war in Europe

- ⑤ Incompatibility of concepts among religions
eg: polytheism accepted in Hinduism considered blasphemous in Islam.

Swami Vivekananda in his Chicago speech promotes tolerance by saying that all religious paths are like different rivers forming the same ocean.

Explain it a bit more
Idea of Sikh while accepting others, assimilation - high tier

Mail : enliteias@gmail.com

Call : 7994058393



1(c) Is the grace of God inevitable for liberation?

(10 Marks)

Theristic traditions like Christianity, Vaishnavism consider grace of god necessary on one hand jnanamargis, heterodox traditions do not believe so.

(Don't write anything in this area)

Grace of God is inevitable

- ① Doctrine of original sin is believed by Christians. This can only be washed away by following ten commandments of Jesus and by grace of god. redemption
- ② In vishishta advaita - Ramanuja says ordinary bhakti must be elevated to the highest bhakti to achieve videhamukti.
- ③ Madhava in dvaitavada also believes grace of god is necessary to ~~accept~~ attain Samyoga.
- ④ Pushtimarg - propounds total surrender to God to attain liberation
- ⑤ Islam believes God created humans with the sole purpose of worshipping him - therefore



grace of god is inevitable

Grace of God - not inevitable

① Buddhism & Jainism - importance to individual efforts to attain liberation
eg: ashtanga marga & trisatva marga

② Sankaracharya gives primary to jnana marga over bhakti marga;

③ Samkhya - also follows an agnostic tradition - where vivekanjana (discriminatory knowledge) is required to attain liberation.

④ Spinoza's intellectual love of God is also similar to jnana marga - giving primary to knowledge.

Even though ~~knowledge is the~~ importance of knowledge is accepted by all ~~the~~ traditions, theists believe grace of god can act as an accelerator to achieve liberation.

(Don't write anything in this area)

purification of chitta

be more clear in the last part

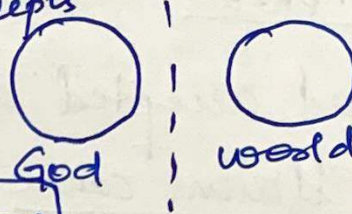
5½



1(d) Does Deism limit the scope of devotion ?

(10 Marks)

Deism is a philosophical school that believes God created our world and then stepped away from it. Deism accepts deism.



(Don't write anything in this area)

Deism limits scope of devotion

- ① It denies religious experiences, revelation etc as source of knowledge — gives primary to reason.
— this denial can be seen as blasphemy
- ② God is like an 'absentee landlord' — with no interest in ~~the~~ his creation
therefore no scope for divine providence
- ③ ~~No special~~
③ No point in worshipping a god who is absent
- ④ No scope for free will — because everything is predetermined by God at creation itself.
- ⑤ It does not accept Jesus Christ as son of God — rather as a moral teacher. Thus rejects miracles, miracle healing etc



Scope for devotion exists

- ① They accept omnipotent, omniscient, benevolent God.
- ② God accepted as first cause and also efficient cause.
- ③ According to deists, God can be known through reason.

Deism does not reject the existence of God like atheism, neither ~~that~~ believes God cannot be established through proofs like ~~of~~ agnostics. Therefore, has scope for devotion. But ~~theists~~ provide primary to faith and do not require reason to accept God.

5

(Don't write anything in this area)



1(e) Is the concept of God inevitable for the survival of a religion?

(10 Marks)

God is considered as omnipotent, omniscient, benevolent entity in most religions like Hinduism, Christianity, Islam etc, while Buddhism, Jainism rejects this concept of God.

(Don't write anything in this area)

Concept of God Inevitable

- ① God provides better incentives for humans
eg: Kingdom of heaven - Christianity
Sanyogya - Vaishnavism
- ② Morality and law of karma associated with God becomes highly objective
eg: Ten commandments
- ③ Freud says accepting a family figure creates social unity in worshipping that God.
- ④ Better institutional framework - associated with God-centric religions
eg: congregations
- ⑤ Existence of festivals, religious rituals which can perpetuate the religion.
- ⑥ Mystical stories that inspire followers
eg: Lord Krishna showing Arjuna



ENLITE IAS

Enlightening minds. Lightening journeys

Vishwawoopa, resurrection of Jesus.

Concept of God - not inevitable

- ① Buddhism - rejects God - still has millions of followers survived through the times.
- ② These religions offer flexibility of worship and act as an avenue for people who prefer individual effort over a transcendental entity.
- ③ It offers more room for reason & rationality over blind faith
- ④ These religions also have festivals, rituals associated with it
eg: Akshaya Tritiya (Jama festival)
Poshadha (ritual of fasting on a full moon day)
- ⑤ Also promotes a moral way of life
eg: ashtanga marga in Buddhism

Although, religions without god often lack organized framework due to their flexibility which can affect their survivability to some extent. On the other hand, Greek paganism disappeared despite presence of concept of God.

(Don't write anything in this area)

Mail : enliteias@gmail.com

Call : 7994058393



ENLITE IAS

Enlightening minds. Lightening journeys

2(a) Is it possible to reconcile the concept of "benevolent God" with the idea of "divine retribution"? (10 Marks)

In religions, God is considered to be omnipotent, omniscient, benevolent. Divine retribution is God punishing human beings for their evil acts.

(Don't write anything in this area)

Not possible to reconcile

① why can't an infinitely benevolent God ~~punish~~ forgive humans for their evil acts? ~~why~~

② If God created man in his own image and on final day of creation (Christianity) then he must be perfect - he should not be corrupted by evil - but man associated with moral evils like theft, violence murder etc

③ It can also make God partial - which limits his infinite nature
eg: In hinduism, Gods ~~are~~ fulfill wishes of ~~the~~ devotees who prove their devotion.

④ Existence of natural evils - earthquake, flood etc also seen as punishment for



ENLITE IAS

Enlightening minds. Lightening journeys

man's evil actions (~~freewillist~~ argument)
↳ but such disasters often affect
millions of innocent lives.

Possible to reconcile

Thodid

(Don't
write
anything
in this
area)

- ① He is a moral governor and gave freewill
to human beings, who can ~~act according~~
perform evil
- ② Instrumentalist view - divine retribution
~~a power~~ exists in order to help us appreciate
higher good, develop character etc
- ③ Nyaya argument - God cannot create
a perfect world, he has to account for
the good and evils committed by people
to enforce law of karma.
- ④ Incentivization for morality
Good acts → Kingdom of heaven,
Sargolga
Evil acts → hell

Thus, a theist does not find any difficulty
to accept divine retribution but logically
it contradicts the concept of God.



ENLITE IAS

Enlightening minds. Lightening journeys

2(b) Discuss how far does the idea of free will of human beings and omniscience of God go together (10 Marks)

Free will is the ability of humans to take actions independently. God is omniscient - he has complete knowledge of all events.

(Don't write anything in this area)

Free will & omniscience - irreconcilable

- ① If God knows everything - then everything becomes predetermined.
- ② No scope for human beings to change his actions from what God already knows.
- ③ Life and death of human beings are predestined - thus no control over their own lives.

S-RTZ
~~S-RTZ~~

Arguments of theists to establish free will & omniscience

- ① St Augustine claims that foresight has no influence on actions.
eg: we know ~~how~~ how our close ones will act in a particular situation but this does not limit their action.



ENLITE IAS

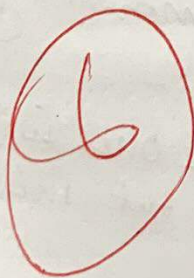
Enlightening minds. Lightening journeys

② Anselm - God exists beyond the temporal framework of humans which is past → present → future. God observes everything all at once

③ Ramanuja - even though God is antaeyamin - he believes that God bestows free will on human beings.

④ Existence of free will is necessary for properly judging the actions of human beings based on religious morality.

The arguments for and against free will are antinomies - both sides can be argued with equal vigour.



(Don't write anything in this area)



ENLITE IAS

Enlightening minds. Lightening journeys

2(c) Are there any sound logical grounds for accepting an immortal soul? (10 Marks)

An immortal soul means eternal existence of a non-physical entity. It is accepted by religions like Hinduism, Christianity, Jainism and rejected by Buddhism.

Grounds for acceptance

(can make arguments)

(Don't write anything in this area)

He must clear

- ① To establish doctrine of rebirth - where soul is reborn according to its past lives' actions. (Hinduism)
- ② To establish law of karma or reward or punish humans - the souls ~~see~~ bear the fruit
eg: judgement day, rapture (Christianity)
- ③ Metaphysical argument by Plato - soul exists in world of ideas and is simple.
- ④ Moral argument of Kant - even though soul is noumena (unknowable) - it is accepted as basis for moral actions, knowledge etc.
- ⑤ epistemological argument of Plato -



ENLITE IAS

Enlightening minds. Lightening journeys

Soul is the knowers of ideas (eternal concepts)
∴ soul is eternal.

Grounds for rejection

- ① Law of Karma explained without eternal soul by Buddhists.
- ② An eternal soul ~~should~~ be unchangeable but we can see actions being performed & regulation of our body — ∴ no eternal soul (Narratmyavada)
- ③ David Hume - "I cannot find a single impression that points to existence of soul" — soul is only a bundle of ideas.
- ④ Logical positivists - 'soul exists' and 'soul does not exist' are born equally meaningless; cannot be verified through theory of verification.

Soul cannot be established logically but must accept existence of soul purely based on faith.

Soul is real-ised

(Don't write anything in this area)



2(d) Is not the idea of impersonal God atheism in disguise?

(10 Marks)

An Impersonal God is an abstract concept where God ~~lacks~~ does not have any attributes like omniscience, omnipotence etc. Atheism is the rejection of existence of God.

(Don't write anything in this area)

Impersonal God is atheism

① Spinoza condemned as hideous atheist
— for his concept of substance.

② No scope for devotion — difficult to worship an impersonal entity.

Impersonal concepts often pantheistic
eg. Brahman in Advaita → no separation between worshipper and God.

③ No scope for free will — purely deterministic
eg: substance is infinite, eternal, self-caused — everything is substance —
∴ no free will

④ Does not have much scope for revelations, mystical or charismatic experiences — as

How?
"every determination is negated"

Religious
Morals



these are primarily associated with a personal God.

Impersonal God is not atheism

① Does not outrightly reject the concept of God.

② God accepted^{as} cause of everything and identical to world.

③ Sankara accepts personal God from a (Asvata) lower level - bhakti to isvara can lead us to ultimate impersonal brahman.

④ Impersonal God - more compatible with scientific temper - (singularity & God similar) - can inspire faith in rationalists eg. Einstein believed in an impersonal God.

In a strictly theistic perspective, impersonal God ~~cannot~~ be attributed to atheism (William James) but if an abstract definition of God is accepted, impersonal God is not equivalent to atheism.

(Don't write anything in this area)

For this

4/7

THIS PART CAN BE BETTER



ENLITE IAS

Enlightening minds. Lightening journeys

2(e) Can there be any epistemological justification for the "knowledge through revelation"?

(10 Marks)

Religious knowledge is obtained through revelation. This knowledge deals with transcendental entities like God, soul, heaven, hell etc.

scripture

(Don't write anything in this area)

Justification for knowledge through revelation

① John Hick believes that this knowledge can be verified through post-modern experience.

② It is valid in the context of religion.
↳ Language Games, Ludwig Wittgenstein
↳ heaven, God, hell - etc understandable for theist

③ Blik theory by RM Hare - where such knowledge is accepted as an attitude and non-cognitive in nature.

④ Richard Swinburne's - toys in cupboard analogy - even though knowledge through revelation is non-verifiable ^{not} or falsifiable - it still holds meaning.

Mail : enliteias@gmail.com

Call : 7994058393



ENLITE IAS

Enlightening minds. Lightening journeys

No justification

① AJ Ayer - knowledge through revelation neither empirical nor verifiable. Therefore cannot be accepted.

② Antony Flew - knowledge can be accepted only if there is a possibility to falsify it. Theists allows no falsifiability of revelations.

③ Carnap - gives 3 types of meaningful statements - tautology, contradiction, contingent. Knowledge of revelation does not belong to any category. Therefore not meaningful.

Although a theist does not require any justification to accept knowledge through revelation. As Brahmachari points out believers do not need Jesus's death certificate to ascertain him.

Such questions can be written even in para form

(Don't write anything in this area)



ENLITE IAS

Enlightening minds. Lightening journeys

3(a) Critically examine the concept of bondage and liberation in the Samkhya philosophy

(20 Marks)

Bondage is the chain of births and deaths undergone by a soul as a consequence of its action. Liberation is the freeing of one soul from this cycle of birth and death.

(Don't write anything in this area)

Concept of bondage in Samkhya

Samkhya accepts a dualistic framework of reality - prakriti and purusha

Prakriti - Active material everchanging

Purusha - passive purely conscious beyond space & time

Prakriti undergoes evolution when in contact with purusha (daashanaamam) - evolves into all the material things of the world.

Purusha mistakenly believes itself as an evolute of prakriti - which leads to bondage.

cc self is neither bound nor does it liberate, but

Mail : enliteias@gmail.com

Call : 7994058393

does it transform?



ENLITE IAS

Enlightening minds. Lightening journeys

Concept of liberation

The Purusa attains liberation with the help of Prakriti (Karavyaamam).

Liberation is negatively defined in Samkhya - as cessation of all sufferings.

Analogy to explain liberation - Just like a blind man and lame man help each other to navigate out of a forest, prakriti helps purusa.

Liberation is ~~associated~~ attained with the help of discriminatory knowledge (Vivekanyana) - when purusa realizes it is not part of prakriti and is pure consciousness.

Both jivanmukthi and videhamukthi are accepted in Samkhya.

Liberation is also possible through Karma marga in Samkhya.

(Don't write anything in this area)

Make it crisp

Why negatively defined?

Mail : enliteias@gmail.com

Call : 7994058393



Criticism of bondage and liberation

- ① Purusa by its definition is beyond empirical world - it has no reason to fall into bondage.
- ② If purusa falls into bondage, it cannot get liberated because of its inert nature.
- ③ Samkhya's negative definition of liberation disincentivizes an aspirant pursuing liberation.
- ④ Jivanmukhti is rejected by philosophers like Ramanujacharya, as in an embodied state one will be subjected to bodily & mental change.
- ⑤ Prakriti and purusa have different ends. If prakriti needs purusa to enjoy its creation, it will never help purusa attain liberation.

(Don't write anything in this area)



ENLITE IAS

Enlightening minds. Lightening journeys

⑥ The analogy of blind man~~s~~ and lame man is flawed. As both blind man and lame man are two entities with both material and consciousness properties. But prakrit is purely material and purusha is purely conscious. (In western philosophy Descartes also struggles with uncompromising dualism)

⑦ Samkhya does not accept God. But in philosophies like Vishishtadvaita, dvaita grace of god & bhakti marga is essential for liberation, merely knowledge cannot help.

Samkhya tries to explain bondage and liberation ~~in~~ in its dualistic framework but struggles with philosophical consistency. ~~Advaita~~ Advaita of Sankaracharya adopts monism in order to rectify this.

THIS
can
be



ENLITE IAS

Enlightening minds. Lightening journeys

3(b) To what extent constitutional morality is compatible with religious morality? (15 Marks)

Constitutional morality is the adherence to the values enshrined in the constitution. Religious morality emanates from the omnipotent, omniscient, benevolent God.

Compatibility of constitutional & religious morality

① ultimate goal of both - human welfare

eg: Constitution ensures equality, liberty, economic welfare

religion - charity, helping my neighbours (Christianity) - overall welfare

② Immanuel Kant says that secular moral values (constitutional) must be followed like commands of God

③ violation of values both constitutional and religious can have repercussions
Constitution → law violation → punishment by system

Mail : enliteias@gmail.com

Call : 7994058393



ENLITE IAS

Enlightening minds. Lightening journeys

religious values violation → divine retribution

Incompatibility of constitutional & religious morality

① Religious morality → rigid in structure
→ objective with respect to God
↓
enforced through fear of God.

Constitutional morality → can undergo evolution
↓
enforced through laws

② Gender justice

Constitution
↳ promotes equality
↳ eg: Sabarimala case

religious
↳ regressive
↳ opposition to sabarimala verdict
↳ hijab issue in Iran
based on religious morality

④ Perpetuates inequalities

③ Religious morality perpetuates inequalities
eg: caste inequalities

(Don't write anything in this area)



- ④ Religious morality lacks scientific temper and is other worldly
eg: kingdom of heaven to incentivize morality
but constitutional morality is based on reason.

(Don't write anything in this area)

- ⑤ Individual freedom
- religious morality restricts it often
eg: dietary restrictions like kosher in judaism
 - constitutional morality tries to ensure maximum liberty for individuals.
eg: right to speech, right to equality

- ⑥ Questionability
- religious morality cannot be questioned
eg: blasphemy laws are strict
 - constitutional can be questioned & criticised, even expanded.
eg: right to privacy added to expand rights.

In a democracy, constitutional morality must take precedence over religious morality. A careful balancing is required to ensure societal welfare



ENLITE IAS

Enlightening minds. Lightening journeys

3(c) Is it more practical and better to restrict the roles of reason and faith to their respective realms? (15 Marks)

Reason is the methodology to reach objective truths which are often empirically verified. Faith is an attitude or belief that does not require any justification.

(Don't write anything in this area)

Restricting reason & faith in respective realms

① Faith does not require reason - it often relies on mystical stories, revelations etc.

Brahmocari pointed out believers do not require death certificate of Jesus to ascertain his existence.

② Reason cannot ~~be~~ ^{used} be established to establish noumena like God, soul etc.
- Immanuel Kant

"I had to kill reason to make room for faith"

③ Logical positivists use reason ~~to~~ in theory of verification - God, soul etc cannot be verified.

Mail : enliteias@gmail.com

Call : 7994058393



④ Carver says only 3 types of statements are meaningful and based on reason - ~~reason~~ tautology, contradiction, contingent. Faith's questions cannot come under these.

(Don't write anything in this area)

⑤ AJ Ayer - reasonable statements must be analytical or formal (based on facts). Statements like 'God exists' and 'God does not exist' are equally meaningless.

⑥ 'Reason is a slave of faith' - where faith is given precedence over reason.

Reconciling reason and faith

① Reason can be used to interpret religious scriptures - like Gita, Bible etc

② Reasoned belief helps to avoid blind faith.

③ Aquinas says God gave us reason therefore reason can be used to know and establish God.



ENLITE IAS

Enlightening minds. Lightening journeys

④ Reason helps believers accept pluralistic
hypotheses of John Hick - thus
promoting tolerance and avoiding
religious conflicts.

⑤ Kant makes use of practical reason
to accept God. Scientists like
Albert Einstein also accept God based
on practical reason.

⑥ ~~Reason~~ Reason can aid faith - when
religious knowledge is backed by reason
it becomes more durable

Faith in isolation can have negative
effects, reason helps to mitigate these.
Therefore they should not be isolated
from each other.

(82)

(Don't
write
anything
in this
area)



4(a) Make a critical study of the "Five ways" for establishing the existence of God
(20 Marks)

Aquinas establishes 'five ways' in order to establish existence of God. Aquinas rejected ontological proof as it establishes God through his essence. But essence of God can only truly be known by God himself.

(Don't write anything in this area)

I Argument from motion

We can observe things in motion and their dynamism around us. This motion is caused by a mover. There must be a first mover otherwise movement wouldn't have started.

∴ Therefore God is unmoved mover.
Similar to Ayokanot argument in Nyaya.
Criticism

- ① unmoved mover itself is self contradictory as it goes against normal experience
- ② Sankhya explains motion without prime mover by accepting prakriti.
- ③ modern scientific theories accept dark energy to accept motion in universe



without accepting God.

II Causal argument

● According to causal theory, everything has a cause. Therefore there must be an uncaused cause to begin everything.

Therefore God is the first cause and creator of the world.

This argument is similar to kaarya in Nyaya.

Criticism

- ① Hume argues necessary relation between cause & effect cannot be established.
- ② Russell says God need not be accepted just to get rid of infinite regress. Infinite chains exist in mathematics.
- ③ Causality is applicable only in phenomena not noumena - Immanuel Kant.
- ④ Self contradictory - If everything has a cause God must also have a cause.



III Argument from contingency

In our world, all things (perishable) are contingent upon multiple no. of factors.

The series of ~~events~~ in contingent things will go up to infinity - therefore there must be something that exists which is not contingent upon anything else.

This necessary being is God.

Similar to dharmadeh argument in Nyaya.

Criticism

- ① Russell's rejection of causal argument is applicable here also.
- ② The concept of 'necessary being' is self contradictory (existence cannot be predicate)

IV Teleological argument

The world is based on a grand design which works in perfect harmony.
This requires an intelligent designer

(Don't write anything in this area)



and a creator. Thus this divine intelligence is from God.

criticism

- ① Kant says that only an architect god can be established from this argument not a creator god.
- ② Scientific theory like quantum mechanics & chaos theory contest claims of harmony.
- ③ In Indian philosophy, Caevaka also rejects teleological evolution & support mechanical evolution (Svabhavarada & Yaddreharada)

V

Grades of perfection

If there are grades of perfection, there must be a supremely perfect being. This implies existence of God as perfect being.

Criticism

- ① This argument is essentially ontological - existence is presumed in the beginning itself - results in circular fallacy.

(Don't write anything in this area)

12



4(b) Analyse how Christian theology attempts to answer the problem of evil

(15 Marks)

The problem of evil is described as a bitter pill a thirst cannot swallow. David Hume explains problem of evil as

if God is omnipotent - why can't he destroy evil

if God lets evil exist - he is malevolent

if God cannot destroy evil - why call him God?

(Don't write anything in this area)

Instrumentalist View

This view is put forward by Hick, Somerset Maugham, Gracians, Leibniz to reconcile evil with theology.

- ① Evil exists in order to make human being realise importance of good.
Light cannot be known without darkness, beauty without ugliness.
- ② Evil exists to build character and develop empathy towards others
- ③ Natural evils like earthquake, flood etc help people to come together forgetting differences.



ENLITE IAS

Enlightening minds. Lightening journeys

- ④ Leibniz - believes that original sin is a felix culpa (happy sin) - which resulted in incarnation of Jesus (son of God)

criticisms

- ① It is not necessarily people will develop positive values like empathy when facing adversities. It can often lead to depression, suicide or even aversion towards society.
- ② During natural disasters, we can observe escalation of crimes against women, corruption etc
- ③ If God wanted human beings to realize importance of goodness, can't he devise any other way.

Free willist argument

St Augustine and Plato believe that natural evils (disasters) and moral evils (theft, violence, murder) both are result of free will of man and his actions.

(Don't write anything in this area)



Criticism

- ① Scientific theories show natural evils occur due to other reasons and not humans
- ② Why do millions of innocents suffer during natural calamities?
- ③ Christian theology believes sinners are doomed to hell — which is a limitation of God's benevolence.

Evil as privation of Good

St Augustine believed that evil is simply an absence of good.

eg: eye is an entity capable of proper functioning — blindness is not an entity but absence of proper functioning of eye

Criticism

- ① It is logically incorrect to treat evil as absence of good or as an illusion — as evils are really suffered by people.
- ② If God is perfect, his creations should be perfect — it cannot be degraded into 'lesser good'

(Don't write anything in this area)



ENLITE IAS

Enlightening minds. Lightening journeys

4(c) Does the concept of devotion presume the presence of symbols and analogies in the religion? (15 Marks)

Devotion towards a transcendental entity like God can be explained with the help of symbols and analogies.

Analogies

Aquinas denies univocal and equivocal language to talk about God and devotion towards it.

Univocal - eg: good ~~cannot~~ means the same in normal human ^{con}text and religious context.

Equivocal - words mean different things in different contexts

eg: crane - can be a bird or a machine.

So Aquinas uses Analogy of Attribution to find a middle way of talking meaningfully about God.

Analogy of ~~attrib~~ bull - A bull's health can be determined through urine but its health is completely contained in the bull itself.



s. qualities like goodness, wisdom exist perfectly in God and exists in humane analogically.

(Don't write anything in this area)

Analogy of proper proportion

We possess qualities like God but in lesser proportion.

eg: dog is faithful to man
man or woman can be faithful

The proportion of faithfulness is different

Symbols in religious language

Paul Tillich believed symbols can help us talk about religious language.

eg: Linga of Shiva, cross of Jesus

characteristics of symbols

- ① Symbols participate in that to which they point eg: flag - symbolises nation
- ② Symbols can open up new levels of reality in our soul.
- ③ Symbols ~~participate~~ point to something beyond themselves.



ENLITE IAS

Enlightening minds. Lightening journeys

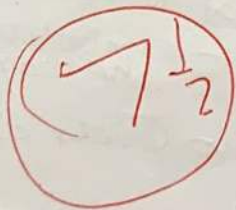
④ They also open ~~as~~ up ~~the~~ levels of reality that ~~omniscience~~ are closed to us.

Symbols can trigger religious experiences and help form a closer connection to God.

Symbols and analogies are quasi-cognitive

Although Cognitivists like John Hick believe that religious language can directly provide factual information and symbols and analogies are not necessary.

can write it
a bit more
broader way



(Don't write anything in this area)



5(c) Examine RM Hare's concept of "blik" in the context of discussions regarding the nature of religious language (15 Marks)

(Don't write anything in this area)

RM Hare is a non-cognitivist. He believes that religious statements are merely prescriptive in nature. They also express specific kind of attitude towards life and God. This attitude is called Blik.

Nature of blik

- ① Blik is not based on any factual truths
- ② Religious language deals with ~~transcendental~~ entities like God, soul, heaven, hell etc. Blik denotes the attitude towards these entities.
- ③ Blik is not based on any reason cannot be verified or falsified.
- ④ Religious beliefs are blikis because of the impact they have on people in how they look at the world & their lives.



Parable of lunatic

Introduced by Hare to explain blik.

A lunatic believes that all dons want to murder him. Therefore his friends take him to meet the mildest of all dons.

After meeting them, the lunatic still believes they want to murder him even if they were ~~not~~ cordial to him.

This shows that the lunatic has the wrong blik while his friends have the right blik about dons.

Therefore people have the right or wrong blik.

(Don't write anything in this area)

compare

with
others

Criticism of blik theory

① It is purely based on faith and not on reason.

② A J Ayer - neither analytical nor factual - cannot be verified.

③ It does not provide any knowledge



ENLITE IAS

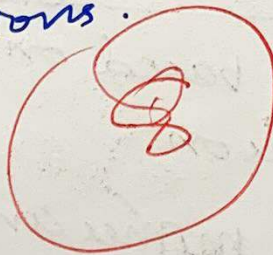
Enlightening minds. Lightening journeys

merely talks about an attitude.

④ Wittgenstein ~~contests~~ ~~the~~ contests this non-cognitive view by saying that religious statements can be meaningful and factual in ~~the~~ the religious context (language games)

⑤ John Hick also supports cognitive view - validity of religious statements can be established through post-modern experience.

In non-cognitive view faith is given primacy. ~~Immanuel Kant also accepts~~ ~~Therists~~ do not require any justification for their faith - they rely on mystical stories, revelations.



(Don't write anything in this area)