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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)		2(d)		5(a)			
1(b)		2(e)		5(b)			
1(c)		3(a)		5(c)			
1(d)		3(b)					
1(e)		3(c)					
2(a)		4(a)					
2(b)		4(b)					
2(c)		4(c)					
Signature				TOTAL			

Name

NINIYA THOMAS

Subject

Module

Roll no

Date

27/07/2024

checked



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

(10 Marks)

The concept of necessary existence is put forward in 'apriori proof' for God where God's 'Idea of most perfect being' necessarily demands its existence.

(Don't write anything in this area)

Is necessary existence self contradictory?

According to ontological proof of St Anselm 'idea of most perfect being' points to necessary existence of God as it is contradictory to accept a most perfect being without necessary existence.

Why contradictory?

→ According to logical positivists, if an entity is said to have necessary existence then it will lack factuality. eg Mathematical proof

→ If an entity is said to be existent, then it can be verified

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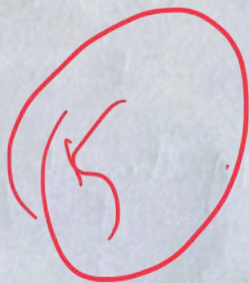
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through sense experience as it comes under empirical realm.

→ An entity cannot be both 'necessary' & 'existent' as both are mutually exclusive characteristics

→ Accepting God's ^{existence} as necessary existence will deny factuality & is not subject to empirical realm at the same time. This view is self contradictory

However, Anselm defends this position by saying that laws of empirical logic & reason cannot be applied to God.



can mention
want and
other thinkers

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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)

Religious tolerance is the view that respects the tenets of other religions in the same way one's religion is respected.

Philosophy of tolerance made compatible with absolute truth

→ Absolute truth is the ultimate reality who goes by different names & forms in different religions
eg Jesus, Krishna, Allah

→ Accd. to 'Pluralistic Hypothesis' of John Hick, varied religious perceptions comes through due to difference in religious experiences.

Since nonverbal cannot be known through 'pure reason' Absolute takes different forms which is explained through 'Duck- Rabbit' concept of Wittgenstein.

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→ 'Vishwascope of Lord Krishna
mystical revelations in christianity
etc. lead to different forms of
religion though they actually
culminate in the same absolute
truth

"In whatever way you approach
I'm gracious, It all leads to
me" — Bhagavatgita

→ This inculcates tolerance & make
one respect the tenets of other
religion eg Ibadat khane
of Akbar

However

Religious exclusivists say that there
is always a superior form & way
to absolute truth. They substantiate
it through denial of human sacrifice
methods of Mayan culture

But we can say that every religion
can lead to same path as.

"Truth is one but sages call it by diff names"

(Don't
write
anything
in this
area)

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

(10 Marks)

Indian philosophical systems accept diff. forms of liberation of which grace of God plays a major role.

(Don't write anything in this area)

Is grace of God inevitable?

YES

① Grace of God is required to remove the obstacles in the ~~path~~ of liberation

eg. Apavarga of Nyaya

② Total surrender / prapatti of Ramana leads to grace of God i.e. Bhakti-marga which speeds up the process.

③ In Christianity, grace of God is required for 'removal of original sin' at the time of birth.

④ According to 'Kaal Beeth' — God's words can be known only through

individual effort



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Grace of God.

No

(Don't write anything in this area)

① Samkya Charay or Advaita vedanta give primary to Jnana marga for liberation.

② Minor schools also give importance to Karma marga for attainment of liberation.

③ Non theistic traditions like Buddhism propose Ashtangamarga for liberation which is based on Karma.

④ Samkhya also give imp. to Vivekanjanas to obtain the same.

However, 'Bhakti marga' is the best form as it eases up the process of liberation.

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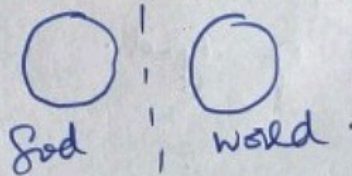
1(d) Does Deism limit the scope of devotion ?

(10 Marks)

Deism is a form of religious system where God is accepted as the creator, based on reason and observation.

(Don't write anything in this area)

Does Deism limit scope of devotion



→ In Deism, God is accepted as the creator. It gives primary to reason over religious experiences.

→ Philosophers like Matthew Tindall accepts Jesus only as a preacher and not the son of God. ~~Therefore~~

→ Also, they believe that God left the world after creation leading to 'Absentee land lordism'.

→ For devotion to take place there should be a God who listens.

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(Don't write anything in this area)

and intervenes in the world.

→ But since the God left the world post creation, there is no scope for devotion.

→ Also, rejection of miracles & religious experiences limit the omnipotence of God.

However

→ Later Deists accept 'divine intervention' & occasionalism to address the needs of people.

→ Also, unlike Atheism where God is not accepted, they accept the presence of God.

Since it culminated in 'absentee landlordism' super faith devotion is less.

(or faith enriched)

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

(10 Marks)

The Indian religious system accepts religion as a form of life with / without God. This draws criticism from Western philosophers.

(Don't write anything in this area)

God inevitable in religion

① Creation of world — God is accepted as the efficient cause of the world.
eg Nyaya accepts Karyat is God as cause of world

② God is necessary as the promulgator of law of karma

eg Nyaya's 'Vakyat' where God frames moral laws.

③ For attaining liberation God's grace is required. This can be seen in Ramanuja's philosophy 'prepetti' is total surrender.

④ According to Machinam, God is required to satisfy emotional needs of man during sufferings

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However there are religions that accept God Religion without God & the same is explained:

(Don't write anything in this area)

- ① Law of Karma as the moral promulgator — Buddhists accept law of Karma to reward for fruits good & bad.
- ② Rebirth & liberation are explained through law of Karma. The path for ^{liberation} rebirth is obtained through Ashteangamarga & Pancamehavarata.
- ③ Religious scriptures & doctrines like Tipithakas to ensure morality.
- ④ Religious harmony can also seen through festivals like Buddhapurnima.

However as 'JE Smith' says
"Everyone has God not everyone acknowledges it"



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

(Don't write anything in this area)

Benevolent God aspect of God is accepted as one of the traits of Personalistic God who loves the world unconditionally. However, concept of punishment/retribution poses a limitation to the same.

Is it possible to reconcile the concept of benevolent God & "divine retribution"?

- According to philosophical systems like Ramanujas Vedanta, God has granted free will to humans. However, the free will is misused by people which leads to evil. (Free will not argument)
- In order to curb the misuse of free will, God punishes mankind in the form of natural evil, sufferings etc.
- In Christianity, this is considered as a 'Father child' relation where

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a child is God punishes people for sin just like a father punishes child.

→ The concept of rebirth & law of karma in Hindu traditions are also designed or similar line to promote morality.

→ Kant's moral argument also supports the same where God punishes people for immoral acts. This is the 'heaven & hell' Concept.

However it cannot be reconciled

① Mackie - God being omnipotent should not have granted free will.

② In reality we see that both innocent people suffer more than wicked people.

③ Similarly, the 'punishments in hell' does not suit the father figure of God due to its severity.

Hence the concept of punishment & retribution is a bitter pill for theists.

(Don't write anything in this area)

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

Omniscience of God is the power of God to know everything beforehand. This acts as a limitation to the free will of human beings. However, it is reconciled in the following way:

(Don't write anything in this area)

Free will & omniscience going together

① Augustine — we are aware of the future acts of our close associates but do not prevent them. Like him, God works the same way.
"What we will that we will"

② In Romanian philosophy, God has granted one with free will. Though he is the 'omniscient' & aware of everything free will is granted.

③ In Christianity, free will is present. God has given 10 commandments to



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Act morally

⑤ And. to Aquinas, the temporal order of God is diff. He ~~sees~~ 'all at once'. He knows our acts but does not prevent them.

Free will is however less compatible with omniscience because

① In Spinoza's philosophy, we find that substance leads to determinism.

② Likewise Moralology of Leibniz Culminate in determinism.

Hence theology & free will are not compatible

(Don't write anything in this area)

How?

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

Many philosophical systems accept immortal soul for explaining the tenets of the religion.

(Don't write anything in this area)

Logical grounds for accepting immortal soul

① Plato's arguments for the immortal soul.

① Metaphysical ground — soul is accepted as immortal as it is indivisible & thereby eternal

② Moral argument of Kant — for reaping benefits of actions an immortal soul has to exist.
i.e. 'Highest Good' concept

③ Indian philosophical systems accept immortal soul to accept 'Law of Karma'. Jainism accepts law of karma for explaining the same

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④ In order to account for liberation
bondage on immortal soul is necessary
→ samkhyas pramusa

(Don't write anything in this area)

⑤ For attaining liberation & explaining
post liberation concept
as seen in Madhwas sanyasa
samipya concept soul (immortal)
is required.

⑥ Christianity requires same for
resurrection.

However religious systems like
Buddhism accept immortal soul
that is changeable to accept
the above concepts.

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

(10 Marks)

Impersonal God is the attributeless substance/God whereas Atheism denies the need for God.

(Don't write anything in this area)

Impersonal God - Atheism in disguise?

- Impersonal God, devoid of attributes, do not satisfy the need of devotees.
- It does not account for emotional needs of people as seen in Christianity where God is treated as father.
- Since 'all is God & God is all' there is no distinction between worshipper & worshipped as seen in Spinoza's philosophy. In it
- It also ~~reg~~ disregards the creatorship of God. In this regard it can be treated as atheism.

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However, it is not similar to Atheism because :-

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① In atheism, people create their own existence as seen in existentialism. However, as seen in Spinoza's philosophy everything is predetermined.

② In Sankara's philosophy, there is an element of spirituality which is not present in atheism.

③ Concept of liberation where everything joins with Brahman is not present in Atheism.

④ Moral duties are performed for attaining liberation whereas in atheism every action is the end.

Hence both systems differ.

explain properly

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need more do's



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2(e) Can there be any epistemological justification for the "knowledge through revelation"? (10 Marks)

(Don't write anything in this area)

Revelation is referred to as the unfolding of hitherto unknown reality through doctrines, mystical experiences etc.

Can there be epistemological justification through revelation?

YES

① According to R.B. Braithwaite, the religious revelations & experiences lead to 'functional' change where people transform to new individuals.
eg Transformation of C.S. Lewis.

② Revelations through doctrines like Bhagavadgita, vedanta etc leads to empirical changes & hence epistemologically justified.
eg Constant contemplation of

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God in Ramana jī → liberation

③ Revelations through prophecies that happen in the future can be epistemologically verified.

④ Faith healing through revelations also substantiate the same.

⑤ And. to Freud, religion & revelations lead to moral transformation of humans. eg Valmiki's transformation

No

① And. to logical positivists, they are not empirically verified & hence not meaningful.

② Revelations are highly subjective & hence lacks factualities

③ Faith healing & other aspects are scientifically explained through neuroscience.

Revelations are hence subjective & fails to stand the test of science

(Don't write anything in this area)

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

(20 Marks)

(Don't write anything in this area)

~~Samkhya philosophy accepts bondage as that which arises due to ignorance & liberation as stoppage of rebirth & death cycle~~

Bondage & liberation of samkhya

Samkhya accepts dualism of Prakriti & Purusa to explain its philosophy.

→ Bondage occurs due to association of conscious Purusa with Prakriti where it assumes itself to be evolute of Prakriti i.e. ego.

→ Hence it becomes subject-matter of pain & pleasure. It fails to discriminate between self & non self.

→ Both Prakriti & Purusa are

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(Don't write anything in this area)

mutually dependent on each other.

(i) Prakriti needs Purush for
Daisamaetham

(ii) Purush needs Prakriti for
Karvayatham i.e. discriminatory
liberation through discriminatory
knowledge.

→ One sankhya obtains 'vivekanjana'
it discriminates between self &
non self and it risis above
pain & pleasure & returns back
to its original form of consciousness.

→ It accepts both Jivammukti &
Videhamukti.

→ It also denies karmamarga to
obtain liberation.



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→ Unlike other philosophical systems like Ramanujas Vedanta, it denies the need for God to attain liberation.

(Don't write anything in this area)

Contradiction

- ① How can 2 mutually conflicting Prakriti & Purusa come in contact with each other?
- ② How can ^{Purusa} Prakriti which is above pain & pleasure come in contact with 3 gunas?
- ③ Later philosophers like Ramanuja deny 'Pravramukti' as empirical existence leads to bondage again

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④ Greed of God is necessary to obtain liberation.

⑤ If Prouse falls in bondage it won't obtain liberation because of its inert nature.

Hence some philosophy commits
commits 'blindness after blindness'
to cover 'initial blindness'

(Don't write anything in this area)

⑥ Can work more
on such
predictable
questions

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

(15 Marks)

Constitutional morality draws its authority from law of the land whereas religious morality is based on doctrines/god's words.

(Don't write anything in this area)

Constitutional morality compatible
with religious morality

① Both plays a major role in making one moral. In constitution ideas such as 'Fraternity' are mentioned. This is reflected in form of good acts like 'Zakat' in Muslim communities.

② Both acts as a deterrence to the people:

eg Constitutional — legal punishments for violence.

→ Religion — concepts like 'heaven & hell'



in Christianity.

- ③ Promotes ideas like to learn,
peace & harmony

eg Constitution provides
religious freedom

Religion — Concept like Tibet
Khomeini in Akbar's period

- ④ Constitutional morality addresses
socialistic principles to address
poverty.

Religious morality extends
the same by providing 'Langar'
services to the poor.

- ⑤ 'Sarva Dharma samabhava'
upheld in Indian Constitutional
morality can be seen in
Religious morality

eg Ashoka's Dharma
principles.

(Don't
write
anything
in this
area)



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However, there are instances where Constitutional morality is incompatible with religious morality

(Don't write anything in this area)

① Constitutional Morality treats every individual equally whereas in religious morality we can see human rights violation.

eg Caste.

② Gender equality is not upheld in religious sati.

③ Constitutional morality evolves over time whereas religious morality does not eg Caste based attacks.

④ Constitution treats every religion equally but religion a particular religion gives primacy to their beliefs.

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

Reason is set of understanding things based on empirical evidences whereas faith is based on belief in god/dockines without seeking evidence

(Don't write anything in this area)

Reason & Role faith restricted to their realms?

Reason and faith — combination:—

→ In religion, faith is required to sustain the religion.

Faith in dockines like Bhagavadgita is necessary. However for proper understanding of dockines reason is necessary.

→ For believing in religions experiences faith is necessary.



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(Don't write anything in this area)

But for understanding & proper explanation of the same to make it permanent, reason is necessary.

eg 'Vishvasoga' to Ajina was made permanent through reason.

→ sometimes blind faith can lead to superstitions & taboos like 'sati'. However reason can help in removing the same.

→ Augustine, treats religion as reason as a 'slave of faith'. Reason is necessary to defend religion.
eg 'Problem of evil' is defended through Reason.

Why they should be restricted to their realm?

→ Faith is based on 'beliefs' that are not scientifically ^{validated}.

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Application of reason can dilute faith.

→ According to R.B. Braithwaite a theist do ~~not~~ seek for the '115 card' of Jesus which means that faith is not mixed with reason.

→ Kant says that he gave room for faith by destroying reason as it acted as a 'psychological booster'. (eg) emotional satisfaction through prayer.

→ Wittgenstein says that faith in religious language can be understood only ~~there~~ by itself and hence reason should take a backseat.

Therefore reason should aid faith in reinforcing good faith & removing bad faith

(Don't write anything in this area)

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Can be better



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

(20 Marks)

(Don't write anything in this area)

St. Thomas Aquinas introduces Aposteriori proofs for God which are summarised in 'Summa Theologiae'

Five ways

The 1st 3 proofs are given under the 'cosmological argument'

I. Arguments for motion

- Every entity in the world is moving and there has to be a 'prime mover' ie the unmoved mover ie. 'God'.
- similar to, Nyaya's 'Ajatanet' & 'Actus Purus' of Aristotle.

Criticism

- ① Modern science says that only a 'dynamic entity' can cause motion
- ② Non theists like 'Samkhya' accepts 'Purusha' & not God as the prime mover



II. Arguments of causation - every ~~cause~~ ^{event} has a cause. Every cause has a cause. In order to prevent infinite regress, God is accepted as uncaused cause on lines of 'Karyat' of Nyaya

(Don't write anything in this area)

Criticism: ① Hume - causality is not a logical necessity but a psychological.
② Russell - Maths accepts infinity & bringing God to address infinity is redundant.

III. Arguments of ^{Contingency} contingency
Everything is conditioned upon something i.e. God.
→ Leibnitz's 'principle of sufficient reason' accepts God as the primary entity on which everything is dependent.

Criticism

- ① There is no need for bringing God to address contingency
- ② Kant - 'Free reason' cannot be



used to explain someone

IV. Grades of perfection

Every We witness a gradation in perfection which points to a higher being i.e. God.

V. Teleological argument

God is accepted as the grand designer of this World as any complex creation requires an intelligent creator. This is explained through 'Paley's' Analogy of Watch.

Criticism

① Kant — Creation only points to a creator and a creator need not be God.

② If God is accepted as creator then it involves will & purpose.

(Don't write anything in this area)



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(Don't write anything in this area)

③ In Maths & Science, there is Chaos & indeterminateness contrary to 'harmony' & determinateness as proposed in teleological argument.

④ According to Richard Dawkins, evolution theory depicts Hel-gradation occurs without need for God.

Kant denies the a posteriori proofs as they are dependent on a priori proofs which fails the test of time.

Compare with Nyayon in between

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

(15 Marks)

(Don't write anything in this area)

Problem of evil is put forward by philosophers like 'Epicurus' & 'Hume' to challenge the omnipotence, benevolence of God

→ "Is God able but not willing to remove evil?" → Malevolent

→ "Is he willing but not able" — then not omnipotent.

Both ~~not~~ willing & not able" — then why evil".

Christian theology attempt to answer
[problem of evil]

I. Instrumentalist view — evil as a means to Good? —

→ Evil is accepted as a means to Good. This is supported by st. Augustine

→ During suffering & pain one tries to empathise with others.

→ During natural calamities people

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share values like 'paternity' & 'Compassion'

eg During Covid 19 → humanitarian assistance inculcated love, compassion etc.

Criticism → ① Evil ~~can~~ does not always lead to good eg suicides.

② It can make man immoral eg Theft during calamities.

⊗ II. Free willist Argument

→ God provided man with free will & guidelines like 10 commandments

→ Wise Misuse of free will leads to evil.

eg Greed leading theft & murder.

→ As a punishment → natural evils arise eg Natural calamities,

are seen as 'wrath of God'

Criticism

① Maekie — God being omniscient

(Don't write anything in this area)



should not have given free will.
② Even innocent people suffer during calamities

III. Evil as absence of Good

→ Sankara says that evil is the 'absence of good' and just an 'illusion'

Gautama : ① If evil is 'illusion' its quantity should be less.
Real life shows that people suffer a lot.

IV. Non traditional argument

Evil is present & God is not able to remove evil.

According to 'Anthony Flew', this is do not write anything against God as thereby says that normal logic is not cannot explain God.

(Don't write anything in this area)



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

(Don't write anything in this area)

Religious language acts as symbols and analogies to explain the concept of devotion. This is extended through 'ques' - Cognitivist view

Devotion presumes symbols & analogies

I. Analogies

→ According to Thomas Aquinas univocal & equivocal language cannot be used to explain the devotional elements in a religion.
eg God is 'good'

→ If God is not univocal then it degrades God to phenomena.

→ Not equivocal as it then, God will not be understood.

→ Hence analogies i.e. comparison of 2 entities of which one belongs to frame of reference is introduced.

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→ Analogies help in our understanding of the true nature of God.

For ~~eg~~ since we are creations of God and possess qualities like wisdom, God possesses the same in an infinite way. just like Bull's health is known through its urine

(Don't write anything in this area)

→ Similarly, through 'analogy of proper proportion' Hick says that Gods are just like the 'faith' of humans and God does are different, the 'goodness' of God & humans are different.

→ Ian Ramsay in 'analogy of improper proportion' says that God's Goodness (models) of God should be qualified with qualifier infinitely

II. Presence of symbols

① Symbols are relevant for devotional aspect as it opens up something that is beyond what it points.

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Tillrich



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For eg: symbols like 'ॐ', '+', ☺
evokes devotion in people

② It participates in certain aspects
that it points

eg. Daktins of Bhagavatgita -
opens realises of liberation, divinity
of God etc

③ Even in non-theistic religions
symbols like Buddha 'Bhramasparsha
mudra' in Buddhism evokes
the divine power of Buddhists.

Hence we can say that symbols &
analogies are required to
presume devotion.

(Don't
write
anything
in this
area)

Nirgun
Bhakti
cognitive

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5(a) Analyse how the nature of mystical experiences varies across different traditions (20 Marks)

Mystical experiences are the ones that opens up realms of new realities & knowledge of absolute. It is subjective & personalistic & varies from religion to religion.

(Don't write anything in this area)

Variation of nature of mystical experiences

→ Miracles & revelation — Lord Krishna ~~revealed~~ revealed his 'Vishwasopa' to Arjuna making him feel like a toy in the hands of God.

→ In Christianity, we can see the interventions of Angels like 'Gabriel in Joseph's dream' to pass the message of God.

→ Paramanuel experiences like Clairvoyance has also been

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advocated through religious experiences.

→ Role of prophets as agents of God is visible in religions like Islam

(eg) Mohammed Nabi as prophet preaching Words of God

→ Charismatic experiences like 'faith healing', soothsaying of different religions are also forms of mystical experiences.

(eg) Lord Krishna's intervention during lives of Draupadi clearly depicts this

→ Parapsychological activities like Regression experience where speaking about past life, near future etc are forms of such experiences

(Don't write anything in this area)



→ Regenerative experiences where people feel like they are born again rejuvenated promotes mystical experiences.

eg Life of Ramana Maharshi.

(Don't write anything in this area)

Criticisms against religious experiences

- ① Logical positivists, like AJ Ayer, denies religious experiences as they are not empirically verifiable.
- ② 'Zehner' says that mystical experiences can be tested naturally.
- ③ Freudian studies deny personal activities can be s as religious experiences as they can be explained through modern neurological studies.



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write
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area)

④ Yoga philosophy also denies experiences like clairvoyance & telepathy as they are seen as an obstacle to the path of liberation.

From scientific point of view, these experiences might appear insignificant. But from a religious point of view it gains significance.

more ~~comparative~~ different
between
traditions

9

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5(b) "Idea of liberation will culminate in negation of life and world" Critically examine (15 Marks)

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Liberation in various philosophical systems is accepted as the stoppage of cycle of birth & death, which is the negation of life & world.

Idea of liberation culminates in negation of life & world

→ According to Sankaracharya, one transcends ~~over~~ over life & world after attaining Videhamukti.
On attaining liberation one moves from duality to non duality i.e. culmination in Brahman (Atman Brahman).

→ In the post liberation phase soul rests in heaven in the abode of God. This is

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~~What others try~~ clearly depicted in the Christianity where one transcends this world & life.

→ In Madhwaracharya's philosophy soul lives in sargya & samopye of Heaven where life & world cease its existence.

→ Similarly, Islam believes propagate the view that soul life begins post death in the abode of Heaven.

→ Liberation on similar lines can be seen in Jainism, Samkhya philosophies.

However

→ In Advaita Vedanta &



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Samkhya philosophy both Trivam-
mukta is also accepted which
does not cease this world life.

(Don't
write
anything
in this
area)

→ Also Buddhism in
Buddhism stay back post li-
beration to support the liberation
of other followers.

Hence we can say that liberation
as a negation of World &
life varies depending upon
interpretations of religions.

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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' who holds that religious language is meaningless. He introduces the concept of 'blik' to explain his argument.

RM Hare's concept of Blik

→ Religious statements like 'God exists', 'God is benevolent' etc are not mere statements. Rather they exhibit an 'attitude' that a religious person has to the religion. This attitude is referred to as a Blik.

For ~~eg~~ The belief of a theist that every evil will be removed by God is a 'blik'.



→ Acd. to Hare, this ~~stik~~ being an attitude cannot be empirically verified ~~na~~ falsified. Only those statements that ~~can~~ can be verified & falsified ~~can~~ ^{are} be said to be meaningful.

(Don't write anything in this area)

eg 'God exists' cannot be falsified or verified.

Hence such statements are meaningless. This is explained through

'Parable of lunatic'

→ A lunatic, who is convinced that every don wants to kill him, ~~is~~ will treat every don ~~skeptically~~ even if his friends try to convince him otherwise.

→ Similarly, religious language exhibits unwavering faith of theists in religion no matter



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What others try to convince.

→ Anthony Flew says that theists will never hold anything that contests their beliefs like problem of evil.

→ Logical positivists like AS Ayer Caenor also support the given argument.

However, Leila Waligsten says that religious language can be understood only from the context of religion and hence to non cognitivists cannot properly explain the validity of religious language.

more
hindu

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