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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

ANUSKEE SATHYAN

Roll no

Subject

Date

Module

Checked



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

(10 Marks)

In ontological theory of proving God, linguistic philosophers treat God as a necessary existent being.
→ St Anselm in 'Proslogion' claims God as that supreme being beyond which nothing can be thought of.

(Don't write anything in this area)

Necessary existence as self-contradictory

- ① According to logical positivists, ~~necessary~~ necessary and existent are self-contradictory.
- ② According to AJ Ayer, necessary propositions have only factual content present in it; whereas in the existential statements, there is no factual content.
- ③ Propositions regarding the transcendental



entities such as God etc. doesn't have empirical evidence for supporting as well as they are not analytical, thus, they cannot be proved.

(Don't write anything in this area)

④ Kant - existence is not a predicate, it is always a subject; treating it as predicate leads to fallacy.

⑤ According to Carnap this never comes under any meaningful statement.

Necessary existence as non-contradictory

→ St Anselm - God is a perfect entity, and to be perfect, it should exist somewhere, thus God exist.

→ Descartes - Necessity God should exist as the cause of infinite ideas.

→ Patanyali - there should be some entity at the higher grades of knowledge.

→ Hegel - Necessary being exist - then it should be proven only when there is coherence. It is an important postulate of religion.



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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)

Absolute truth in religion means ~~our~~ the supreme reality beyond which nothing can be thought of.

Tolerance compatible with absolute truth.

① According to Kantian view, the transcendental reality is always unknown. Thus it eliminates the scope of descriptions and ascertaining superiority.

② According to Hick's pluralistic hypothesis, the real is beyond any descriptions yet we can identify it through various Gods and Goddesses.

③ According to Jaina theory of Anekantavada, reality has multiple dimensions and we cannot never

All of them represent the same idea



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interpret it fully. This gives hope for religious tolerance.

- ④ According to Wittgenstein's language games and Duck-Rabbit hypothesis tolerance and harmony is enabled.

Absolute truth incompatible with idea of tolerance.

- ① Differential interpretations - leads to ~~are~~ conflicts. (eg) Sunni Shia conflicts
- ② Exclusivism - ascertaining superiority to one's religion and highlighting differences also leads to conflicts.
- ③ Major Abrahamic traditions treat claims such as absolute truth as unknown as blasphemy.

Thus in some way absolute truth as unknown solves this problem.

(Don't write anything in this area)





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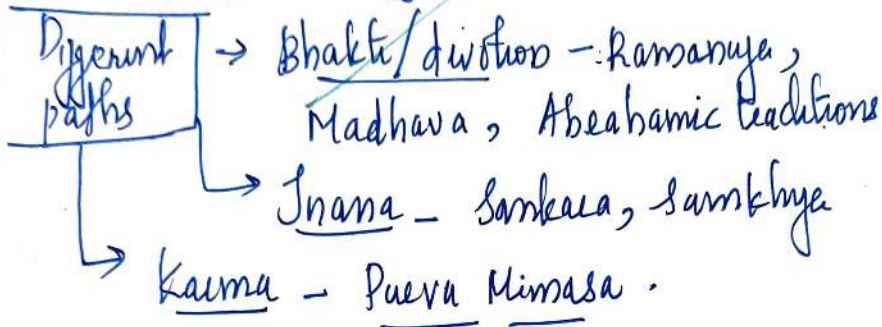
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1(c) Is the grace of God inevitable for liberation?

(10 Marks)

Liberation is defined as the ultimate goal of life in many religions where it proposes different paths to attain it.

(Don't write anything in this area)



Grace of God as inevitable for liberation

- ① Ramanuja - prapatti and grace of God is necessary for turning ordinary Bhakti into highest Bhakti in attaining liberation.
- ② Madhava - Vishnu Kadaksha alone aids in attaining sayujya or oneness with the divine.
- ③ Christianity - Grace of God is the essential criteria for removing



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original sin and attaining liberation.

- ② Islam - Grace of God ~~is~~ aids liberation and the simple purpose of creation of human being is for worshipping God.

(Don't write anything in this area)

Grace of God is not necessary

- ① In Buddhism and Jainism - by following highest paths and secular traditions liberation is attained. ⑧ Eight fold path

- ② Samkhya - Discriminatory knowledge or vivekgyana aids in liberation.

- ③ Yoga and miransa - intense culturing of mind and body as well as karma/performing rituals aids in liberation.

- ④ Sankara - ignorance as the cause of bondage is removed by Jnana alone

Bhagavat Gita - Though Jnana superior, for ordinary beings Bhakti is needed for liberation.

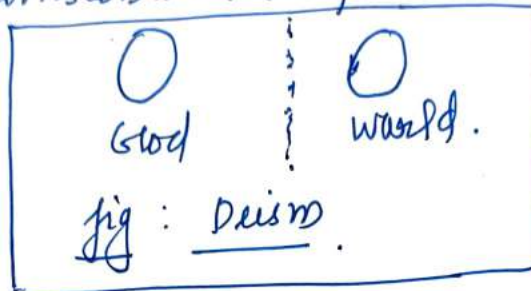




1(d) Does Deism limit the scope of devotion?

(10 Marks)

Deism holds God as the first cause of the world who after creation has left the world to the transcendental sphere.



(Don't write anything in this area)

Deism limiting scope of devotion.

- ① Absentee landlord notion limits the God's role as the object of devotion in order to answer prayers.
- ② Since God loses its omnipresence, there is no scope for mystical experiences such as faith healing.
- ③ Since doesn't have infinite attributes such as omniscience, omnipotence, superiority of God is also gets



questioned.

- ① Law of Karma goes in vain as God cannot reward goodness with fruits like attainment of heaven.
- ② Thomas Paine - concepts like 'origin of the world' etc cannot be explained.

Deism - giving possibility of doubt.

- ① Acceptance of God as the first cause of the world and the author of laws governing events.
 - ② Mathew Tindal - God sends moral teachers such as Jesus Christ for upholding and teaching morality.
 - ③ Reinhold to moral acts - as humans have free will and is responsible for doing right and wrong.
 - ④ It also shows incompatibility of attributes in problem of evil.
- would renowned scientists accept Deism.

(Don't write anything in this area)





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1(e) Is the concept of God inevitable for the survival of a religion? (10 Marks)

Western theistic notion treats God as a necessary postulate of religion, whereas many Indian traditions accept religious beliefs without the acceptance of God.

(Don't write anything in this area)

God as necessary for Religion to survive

- ① According to western theologians such as Galloway - religion is the man's faith in a power beyond himself for his emotional needs.
- ② For existence and reinforcement of morality - (eg) God as moral Governor authorising laws - Nyaya
- ③ For giving sense of stability at the phase of insecurity and helplessness.
(eg) Father - as fatherly figure
- ④ Helps in attaining liberation -



Ramanuja - Grace of God necessary for liberation.

⑤ Removing deviant focus and upholding moral order:

④ Gods act of Judgement and sending and heaven and hell

God is not necessary for religions.

① Buddhism, Jainism - accepts religious cannons without accepting God.

② Nirguna Bhakti traditions often treat certain ideals such as Shimsa etc as the supreme virtue instead of God.

③ Indian concept of Dharma - where moral duty or dharma is treated as the postulate of religion and not the existence of God.

④ Advaitik tradition doesn't treat paramatmic Isvara.
However God gives hope to religious stability

(Don't write anything in this area)



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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)

In religion, the personalistic God is accepted as an omniscient, omnipotent and benevolent being.

Benevolent God as contradiction to Divine 'retribution'.

- ① God with overflowing mercy and kindness will never punish humans for their evil acts.
- ② A benevolent God will be knowing about the possible misuse of freedom of will thus may take steps to prevent it.
- ③ MacKie - God as the perfect being and benevolent father could never make humans as imperfect.

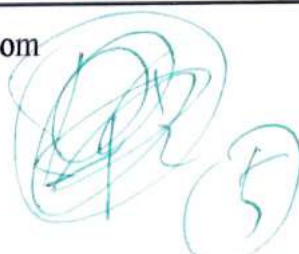


being capable of doing evil acts
Thus nature punishes them also.

(Don't
write
anything
in this
area)

Reconciliation of benevolence and
retribution.

- ① St Augustine - even if divine
free knowledge and benevolence
exist, ~~to~~ man will be doing evil.
Thus it act as reformatory peacture
only.
- ② God as a benevolent father would
give less ~~pains~~ and meagre
punishments only.
- ③ Gods overflowing meery would
make human being enlightened
one through these retributary
peacture.
Thus they can be reconciled.



(can add
more points
from problem of
evil)



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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)

(Don't write anything in this area)

God of religion is accepted as an omniscient being with divine foreknowledge; whereas free will entails complete freedom for the individual to perform what they wish to.

Omniscience as against free will.

- ①. Divine foreknowledge → predestination → choice becomes illusory. Thus breakdown occurs in individual freedom.
- ②. If omniscience is there, then why God is not preventing possible misuse of individual freedom?



③. ^{Why} If ~~God~~ ^{omniscience} God with quality of omnipotence, cannot separate his qualities from human being?

④. Since God is aware about the sufferings of the innocent people, why permitting evil in the world again?

However these notions are reconciled by Medieval saints such as Saint Augustine - as 'that we will, what we will' even if divine foreknowledge exist.

According to Ramanuja, foreknowledge never limits individual's freedom.



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

Many philosophical traditions treat soul as an eternal entity which is the substratum of consciousness and ascertains its immortality.

(Don't write anything in this area)

Logical grounds for accepting immortality.

- ① Plato's theory of reincarnation - where soul is treated as the simple and indestructible substance which is the postulate of getting divine knowledge.
- ② Jainism - 'Jiva' is treated as the knower, doer and enjoyer and the substratum of quality of consciousness.



③ For explaining law of karma -
incapable to bear the fruits of
their karma.

④ Kant - existence of soul as the
postulate of morality.

Limitations to the concept of
immortal soul

- ① Buddhism - an immortal soul
cannot explain the problems
of change.
- ② Soul being eternal cannot undergo
bondage and liberation.
- ③ Soul if it is immortal
and eternal cannot undergo rebirth
thus it creates some logical
contradictions.



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

(10 Marks)

(Don't write anything in this area)

The idea of impersonal God is accepted by many religious traditions such as Advaita vedanta, Spinoza etc.

Impersonal God as atheism in disguise

- ①. Since God is without any attributes, and kind of pure existence, there is no scope for devotion.
- ②. Also God without attributes of omniscience, omnipotence etc cannot be accepted as a supreme being.
- ③. Impersonalistic God cannot respond to our prayers and thus all religious activities goes in vain.



④ God without omnipotence cannot prevent moral and natural evil in the world.

⑤ Also since the God is devoid of desire, will, intellect, it cannot be treated as the creator. Thus it is similar to atheism.

However, impersonal God is also provides scope for theism—

① Sankara - attributes limits Brahman, thus superiority is questioned. However Brahma at vyavaharic level is accepted.

② Spinoza - Every determination is negation.

③ It reinforces morality, solves problem of evil etc.

Thus it is more close to theism.

(Don't write anything in this area)

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

(10 Marks)

(Don't write anything in this area)

Revelation is treated as a source of knowledge in the religious sphere due to communication with some transcendental entities.

Epistemological Justification

- ① - In Bhagavat Gita - Krishna shows viswacopa to Arjuna. Thus through religious scriptures it could be justified.
- ② Through regenerative changes - shown by those who experienced it also provides proof.
②⑨ Sant Vatsiriki
- ③ - On the basis of reason - since certain revelatory experiences



Such as dreams are mentioned by those also gives evidences in support.

(Don't write anything in this area)

Revelation as non-justified.

- ①. Since it is completely subjective and private, cannot be demonstrated on a public sphere.
 - ②. Since they have transient occurrence and non-recurring, justification becomes impossible.
 - ③. Since they are inexplicable to the other person on the basis of reason, they are not justified. E
- hence it regards greater scope for being ethical.



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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 is a metaphysic of dualistic realism accepting two ultimate realities, the unconscious Prakriti and conscious Purusa.

Purusa - inactive
→ conscious
↳ Beyond Gunas

Prakriti - active.
→ Material
↳ Have gunas -
Sattva, Rajas, Tamas.

Concept of Bondage and liberation

- ① Purusa or the conscious entity is inactive and beyond the senses and intellect.
- ② Owing to avidya, purusa mistakes itself as an evolute of prakriti and apparently falls in bondage.



Purusa ~~is the vicinity of prakriti~~

- ③ Here bondage occurs due to non-discrimination of self from non-self.
- ④ Purusa being inactive mistakes itself as the subject matter of pain and pleasure, whereas it is the mind or antahkaranam which is subject of suffering.
- ⑤ Liberation is attained through Inanamarga - that is through
 - ① Shravana → listening to teacher's instructions.
 - ② Manana → Reasoning based on these interpretations.
 - ③ Nididhyasana → constant contemplation

(Don't write anything in this area)



(Don't
write
anything
in this
area)

- ⑥ Through this discriminatory knowledge or vivekagnana dawn where puruṣa realises itself as separate from the volutes of Prakṛti thus attains liberation.
- ⑦ ~~Criticism~~ Here liberation is defined in the negative sense as the stoppage of suffering and notes the attainment of bliss.
- ⑧ Both Jīvanmukta and Videha mukta are accepted.

Criticism

- ① How can an entity beyond senses and intellect with intrinsic knowledge and bliss undergo bondage.



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② How could inactive prajna reaches at the proximity of prakriti.

③ If it is treated mind as that which falls in bondage, it becomes contradictory as only a conscious entity undergoes to bondage.

④ How could prajna beyond senses associates with body and mind?

⑤ According to Ramanuja, Jivamukta is never attained to the state of bondage.

These inconsistencies are the result of uncompromising dualism

(Don't write anything in this area)



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

(15 Marks)

(Don't write anything in this area)

Constitutional morality determines rights and wrongs on the basis of secular principles such as Justice, equality etc whereas ^{religious} ~~secular~~ morality is determined by religious principles.

Constitutional morality and ~~or~~ religious morality as mutually compatible.

① Welfare - both religion as well as constitutional claims aims at human welfare in general.

② Idea of equality

link with religion

② Cooperation and coordination - constitutional morality ensures minimum cooperation and coordination within the society whereas religious morality also provides organized structure.



③ Incentive to be moral - religion provides quite incentives to be moral such as 'attainment of heaven', constitutional morality & ensures higher goals such as peaceful society and Justice for all.

④ Eliminating deviating elements and tendencies - Religion provides concepts of law of karma, judgement day etc whereas constitutional principles prescribes punishments for wrong acts.

Religious morality as incompatible with constitutional morality.

① Rigid practice - in religion sometimes restrict individual freedoms.
(eg) Varna system

(Don't write anything in this area)



(Don't write anything in this area)

② Digressed interpretations - often leads to religious conflicts which is against harmony

eg Religious wars.

③ Superstitious practices - goes against scientific temper and reason.

eg Black magic.

④ Discriminatory institutions and practices also affects equality, justice etc.

eg Gender rights.

⑤ Religious exclusivism - go ascertaining superior paths and highlighting difference also affects secular moral principles

eg Saturnism.

Thus religious morality -
Thus they at times contradict with each other



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

(15 Marks)

∴ Reason as well as faith plays significant role in getting religious knowledge in the religious sphere.

→ Faith is more subjective and whereas reason is based by logic and objective criteria.

(Don't write anything in this area)

Reason and faith as mutually ~~complementary~~ contradictory

① Some rational claims leads to negation of faith.

eg Incompatibility of virgin birth

② Extreme rational principles giving death blow to religious canons.

eg Absence of logic in explaining God as necessary existent being



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- ③ Extreme faith leads to making religious morality contradictory to secular morality.

(eg) Gender rights

- ④ Faith turning into blind faith leads to religious conflicts and discriminations

(eg) Sunni - Shia conflicts.

- ⑤ Faith often negates scientific temper and social progress through rationality claims.

(eg) Prosecution of scientists.

- ⑥ According to Kant, we should limit reason to give room for faith.

Faith and reason as mutually aiding and balancing principles.

- ⑦ Reason and faith aids each other in religious sphere.

(Don't write anything in this area)



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- ① Reason could make religious beliefs permanent.
- ② Reason enables the reinterpretation of religious faith according to changing human society.

eg secular laws

- ③ Faith aids in recognizing rational principles. According to Aquinas - God has given reason to human beings.

- ④ World renowned scientists such as Leibnitz, Newton etc believed that reason and faith goes hand in hand.

- ⑤ According to Freud, rationality as a part of religious beliefs reinforces faith.

According to Hume, faith without rationality cannot be entertained, whereas faith enabling reason could be appreciated.

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Vertical
view

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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)

Aquinas in his book Summa Theologia gives 'five ways' (cosmological arguments/proofs) to establish the existence of God.

Aquinas' five ways of knowing God and their criticisms.

① Argument from motion — Since all entities in this world are in motion, there should be an unmoved mover or a prime mover behind this and that is God.

Criticism → Unmoved mover can be anyone and not necessarily God and there can be more than one mover.

→ Buddhist — all things in this world are momentary; thus there is no need



for a prime mover.

→ Science - energy is inherent in matter thus requires no external force.

→ logically only moving entities could initiate motion and not an unmoved mover.

② Argument from contingent existence -

based on Leibniz notion of sufficient reason, there must be a self-existent and independent reality behind behind this relative, conditional world as the ground of contingent existence.

Kant Criticism → Only contingent thing can be the cause of contingent existence.

→ Kant - this will create the fallacy of composition.

(Don't write anything in this area)



③ Argument from causation — Every effect have a cause; thus this world as an effect should have an uncaused first cause and that is God.

eg. Descartes — God as the cause of his idea.

Criticism → Kant — Causality as a category is applicable only in the empirical level, where God is transcendental.

→ Hume — Causality is only a psychological necessity and not logical necessity.

→ Russell — Causal argument not applicable to God's concept.

④ Moral argument → Existence of moral consciousness in human indicates God as the cause.

eg. Kant — existence of God as the one of the three postulates of morality.

(Don't write anything in this area)



Criticism → There are religions without the concept of God making moral claims. (1) Buddhism, Jainism
→ ~~God~~: Morality depends upon God leads to moral relativism and creates conflicts.

(2) Teleological argument → The design, harmony and order in this world indicates the existence of a grand designer and that is God.

Criticism → Kant — this indicates an architect God and not creator. and architect can be anyone not necessarily God.
→ Teleological argument rests upon ~~cosm~~ ontological argument thus have logical inconsistencies.

Though these proofs have some limitations, they help in giving a deeper insight into the nature of God for devotees.



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

(15 Marks)

Philosophers such as Hume, Epicurus raised the problem of evil before the theists, by sighting various moral and natural evils such as crimes, disaster etc despite there is an omniscient and omnipotent God.

(Don't write anything in this area)

Problem of evil → If God is omnipotent why permitting evil?

→ If God is benevolent, why humans suffer?

→ If God is omniscient, why unaware of human sufferings?

Christian theological answers to evil - problems of evil.

① Instrumentalist view → Proposed by Anselm, Aquinas, etc. Leibniz.

→ The presence of evil is for the realisation of ~~the~~ higher good and greater freedom.



→ Evil leads to actualisation of good and its evolution.

(eg) War, calamity → people develops cooperation.

Adam's fall - led to incarnation of Jesus christ.

Criticism → why God being benevolent to devise a better method to realise @him?
→ Calamities at times leads to more sufferings, crimes etc.

(2) Free willist argument → Proposed by St Augustine, Plantinga etc.

→ God has given free will to humans and moral laws for guidance, thus both natural and moral evil are the result of misuse of this freedom, for which God cannot be blamed.

Criticism → If it is punishment, then



only evil does get affected, but innocent people are also seen at the suffering end.

→ Natural evils can be explained on scientific basis and can be minimized through scientific methods.

③ Evil as an illusion → Some theologians regard evil as an illusion due to our limited human intellect and knowledge.

→ Evil illusion makes all our activities in vain.

④ Non-functionalist → Some theologians compromise the infinite attributes to solve the problem.

→ God has created a best possible world and because of his omnipotence, he cannot prevent evil.

However, problem of evil is a bitter pill that the theist can't swallow.

(Don't write anything in this area)



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

Religious beliefs entails the concept of devotion as a means to attain liberation as well as for removing various miseries.

(Don't write anything in this area)

Devotion presumes symbols and analogies

- ① According to Aquinas, we could know about the nature of God through analogies. Here faith in God as the ultimate source of qualities is taken to consideration before examining and proving it.
- ② William Paley believes God as the creator of the world, thus proposes the analogy of watchmaker to explain his role as the designer.
- ③ Ramanuja treats bhakti and self-surrender to God as the ultimate path.



to liberation, thus conceptualises Brahman in the form of Vishnu.

(Don't write anything in this area)

④ According to Paul Tillich - religion is the ultimate concern of human toward the vision of God. Thus religious symbols provides a greater insight into God's nature.

⑤ In Christianity, the symbol cruc indicates the sacrifice made by Jesus Christ for the world.

⑥ According to Durkheim, religious symbols are the result of collective consciousness of the society and there is nothing transcendental in it.

⑦ Traditions such as Naguna Bhakti proposed by Saint Kabir etc., there is no scope for such religious symbols.



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7

Nirguna Bhakti

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

Mystical experiences are a kind of religious experiences arising from the religious content as a result of faith.

Types → telepathy
→ tongue speaking
→ Faith healing
→ clairvoyance.
→ Regenerative experiences.

Nature of mystical experiences - across different traditions

- ① In Abrahamic traditions God reveals his commands through angels, or through revelatory dreams.
- ② In Vaishnavite traditions, mystical experiences occur due to self-surrender and highest Bhakti shown by religious persons.

(Don't write anything in this area)



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- (eg) Krishna showing Vishwacupa to Arjuna.
- ③ In heterodox traditions such as Buddhism and Jainism, there is some charismatic experiences occurs as a result of following secular paths such as eight fold path, practicing Pancamahavetas etc.
- ④ In Madhavacharya's philosophy, mystical experience is treated as Sayujya where the devotee seeks oneness with the ultimate reality.
- ⑤ In Islam, Quranic verses and its rigorous chanting leads to experiences such as tongue speaking,

(Don't write anything in this area)



faith healing etc.

(Don't
write
anything
in this
area)

⑥ Some traditions believe these as the result of rigorous mental and physical culturing.

⑦ According to William James, such experiences have a mystic element - that it leads to deeper insight into the reality that human intellect can't apprehend.

⑧ World within God is Bhagavadgita

⑨ Transiency and non-recurring - some experiences in the religious sphere are transient and happens for certain moments and non-repeating hence can't be demonstrated in public platforms.



⑨ certain mystical experiences leads to regenerative changes such as permanent turning into ethical paths.

eg Valmiki's transformation.

⑩ According to Rudolf Otto - is 'Idea of Holy' - the Holy or supreme being communicate with the subjects through such mystical experiences.

⑪ However certain traditions believe such experiences are hindrance in the path to attain liberation and its possible misuse.

eg Patanjali Yoga.

Though these cannot be explained on the basis of reason, - they helps in reinforcing religious claims.

(Don't write anything in this area)

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

Most of the philosophical systems accept the concept of liberation as the ultimate goal of human life.

(Don't write anything in this area)

① It is defined as the cessation of sufferings and the stoppage of cycle of death and birth.

② In Advaita Vedanta, after attaining liberation — culminating in negation of life and world

① In Advaita Vedanta, after attainment of Brahmagnana as the highest knowledge, the devotee goes beyond the evil and good this life and realises its oneness with the divine



reality.

② In Madhava philosophy also, liberation is a state where the devotee reaches Vaikunda, to meet God and then reside by attaining four fold bliss — satskya, samipya, saukya and sayugya.

③ In Christianity and Islam, liberation frees one from their original sin, and at the end time event a rapture, the devotee will rise to see the God.

Criticism

① Liberation as a case of negation of life is happening only after death. That is vidhamukta vim.

(Don't write anything in this area)



However in religions such as Buddhism, ^{Samkhya} Jainism etc, through the discriminatory knowledge, they end sufferings and attain liberation in this world (videhamukti).

(Don't write anything in this area)

② In secular traditions such as in Buddhism and Jainism, liberated souls leads compassionate life where the world is never despised.

Arhantkas and Bodhisattvas helps others to attaining liberation.

③ Thus there are religious traditions where liberation is not the end of life and rejection of world.

5

can have more clarity



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

RM Hare is a non-cognitivist.

① According to him religious language is neither analytic nor empirically verified, since it lacks any factual content.

② Thus he treats religious expressions as a kind of specific attitude or blik of a religious person.

③ These bliks are prescriptive in nature, since they provide a particular kind of view regarding one's life as well as that regarding the nature of God.

④ He gives the parable of a lunatic?

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to explain this notion.

- Certain lunatic has developed an attitude in which he has negative feeling towards all dons.
 - He believes all dons are planning to murder him.
 - ~~Despite~~ Despite his friends has introduced some benevolent dons to him, his attitude never changes.
- ⑤ Here the lunatic have a wrong blitz whereas his friends have a right blitz toward the dons.
- ⑥ Through this he tries to explain that according to the way of life prescribed by religious language,



religious propositions becomes meaningful.

⑦. This view is supported by functionalists such as Beathwaite, where religious language provides some ethical function - to live in an ethically upright way, thus it requires no proofs such as Death certificate of Jesus Christ.

⑧. In language games, Wittgenstein proposes similar ~~an~~ argument, that is, religious propositions are meaningful for those who are in that particular language game. - that is for the religious persons.

C.S. Lewis's view?

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