



ENLITE IAS

Enlightening minds. Lightening journeys

MAINS TEST SERIES 2025

TEST-3

PHILOSOPHY OF RELIGION

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.

QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	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	CHITWAN JAIN
Subject	PHILOSOPHY
Module	MTS 2025

Rollno	
Date	June 27, 2025



FEEDBACK

**You need to revise the static portions
a little more - prob of evil, proofs etc.
to deliver max. content**

**Brainstorm the questions in drive to
practice addressing the question
properly.**

Do not
write
anything
on the
margin



- 1(a) "The cosmological proof presupposes the ontological, and therefore contains no more than what the latter contains, only under another name" Evaluate this position of Immanuel Kant. (10 Marks)

(Don't write anything in this area)

Cosmological and ontological proofs of god uses arguments from causality, motion, contingency etc. to prove god opposed by Kant on logical grounds.

Ontological Argument

- 1-) By St. Anselm claims god as being greater than which nothing can be conceived \Rightarrow existence is must.
- 2-) By Descartes - claims idea of infinite must be put by someone infinite in my mind \rightarrow that is god.

Cosmological Argument

- 1-) Causality - need of god as uncaused cause to break infinite chain
- 2-) Motion - everything is in motion needing an unmoved mover

Show how these are based on onto proofs



Position of Immanuel Kant

- 1) Kant criticised ontological ground and said idea of \$100 in my pocket does not entail existence.
- 2) Causal necessity for Kant is not logical but only psychological necessity
- 3) Kant accepted moral argument for existence of god on spiritual and practical use.
- 4) Kant denied cosmological proof as they presupposes existence as quality as in ontological argument.
- 5) Kant said "I had to destroy reason to create room for faith" while accepting god to justify morals and ethics.

Though Kant was criticized to go against his own deontological approach but he accepted only moral reason for god.

(Don't write anything in this area)



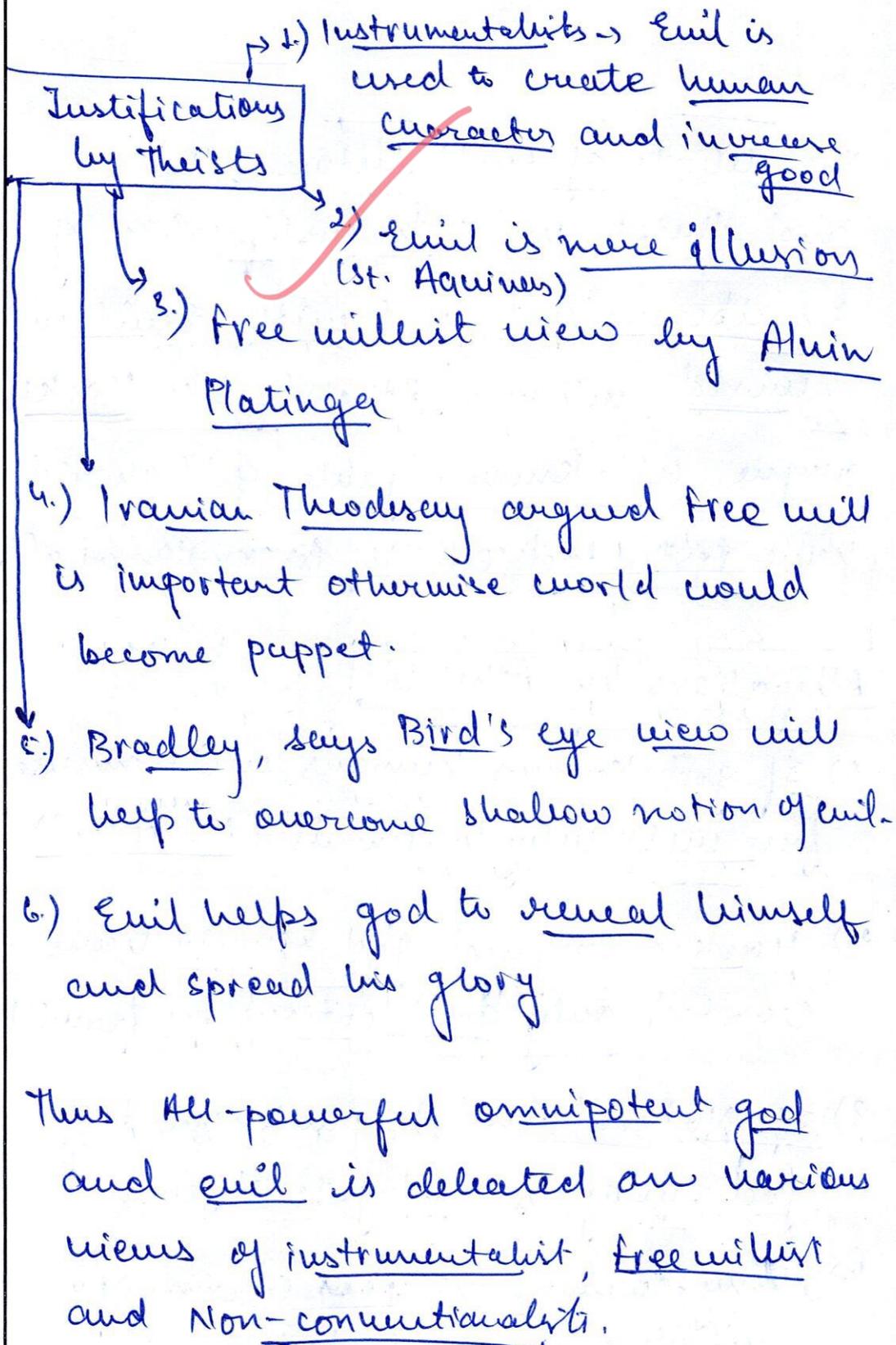
- 1(b) "If God had the foreknowledge of all human actions, then why the all-powerful and the benevolent one is not preventing humans from involving in immoral deeds?" Analyse this question in context of debate between a theist and an atheist. (10 Marks)

(Don't write anything in this area)

The debate of 'Evil' between theist and theist work to justification of omnibenevolent god with evil in world wherein Atheists like Mackie argue all-knowable god should have restricted evil if he exists at all.

Allegations by Atheists

- 1.) If god knows humans will misuse free will why to give it (A J Ayer)
- 2.) Mackie argued god should have created only good options for free will
- 3.) If Natural evil is punishment of god, why to mitigate them.
- 4.) why do innocent people die if evil destroys only bad.



(Don't write anything in this area)



1(c) Discuss the necessity for the concept of immortality in the theological context.

(10 Marks)

Theology accepts god as ultimate, eternal, creator of world wherein immortality of various supernatural entities like god, soul, world is presumed to establish its philosophies.

Necessity for immortality

1.) Plato gave his theory of innate ideas making immortality of soul necessary for knowledge through Recollection theory.

2.) Theologicians like St. Aquinas advocated for immortality as on judgement day god will reward or punish the soul to be in Heaven or hell permanently.

(Don't write anything in this area)



3.) Descartes in his ontological proof accepted infinite and immortal god as source of ideas in 'Cogito- ergo- sum'

4.) Indian philosophies like Jainism, Sankhya accepts immortality of soul.

Rejection and criticism of immortality

1.) Carvaka accepted soul as accidental quality in Yadvachanada (Dehatmaneva)

2.) Hume in Bundle theory rejects immortality just like Buddhism.

3.) Immortal god was rejected by Kant as it is Noumenon (Pure reason)

4.) Linguistic philosophers like Wittgenstein gave picture theory → Nonsense statement

Thus immortality is important for establishment of rational philosophies.

(Don't write anything in this area)



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1(d) Analyse how the concept of liberation is understood in Samkhya philosophy.

(10 Marks)

(Don't write anything in this area)

Samkhya philosophy explains world through concept of Purusha and Prakriti who are independent but when Purusha comes in contact with Prakriti world is created.

Bondage and liberation of Samkhya draws close resemblance with Yoga wherein liberation can be achieved only when one knows true nature of Saंपadrik Purush and destroys Avidya (ignorance)

Bondage starts when Saंपadrik purush mistakes itself as all powerful Purusha due to Avineka



and indulges in desires of world.
All the individuals and things are made of 3 Gunas (Sattva, Rajas, Tamas) that causes pain and pleasure.

Good Karmas cannot cause liberation as they are worldly but only Right knowledge of difference can, through Ashtangik Yoga as path.

Liberation → ① Jeevan Mukti - ^{Vivekajnana} wherein past karmas (prarabdha) remains
② Nidhana Mukti - One achieves pure liberated state - No bliss, No joy.

Criticism → ① No Bliss liberation is useless (Ramanya)
② unclear relation of purush and prakriti
③ why purusha come in contact of prakriti

Thus Sankhya liberation emphasized on Right knowledge above rituals.

(Don't write anything in this area)



1(e) Make a comparative study of Wittgenstein's approach towards the nature of religious language in *Tractatus* and *Philosophical Investigations*. (10 Marks)

Wittgenstein's approach took sharp U-turn from denying religious language as non-sensical in Tractatus to accepting it on context wise basis in philosophical Investigations.

Approach in Tractatus

- 1) Wittgenstein gave Picture Theory wherein he only accepted those proposition that mirrors world.
- 2) He said logical atoms and logical mirrors must correspond each other.
- 3) As Religious language do not mirror he called it Non Sensical and more Mystical.

(Don't write anything in this area)



Approach in philosophical investigation

- 1) Accepted religious language as emotion of religious people.
- 2) gave language games to describe use of religious language in context specific scenarios.
- 3) Analogy of Duck and Rabbit and argued meaning arise from its use and not fixed.

Thus from stand that "where one cannot speak he must pass in silence"

he redefined religious language as social practice

He was criticised to change his view for personal gain and misusing linguistic semanticity but he brought out revolution in religious languages and its acceptance.

(Don't write anything in this area)



2(a) Discuss about the role of God in Nyaya philosophy.

(10 Marks)

Nyaya philosophy accepts god as creator, sustainer and destroyer of the world.

God in Nyaya

- 1) One, eternal and infinite
- 2) Supreme soul different from individual souls.
- 3) Holder of 6 perfections called 'sadcaishwarya'
- 4) Controller of atoms which constitute whole world
- 5) creates, sustains, destroys world on his own will but not against nature.
- 6) Karmaphaldata and moral governor

(Don't write anything in this area)



7) Can be known only through inference.

8) Author and revealer of Vedas

Criticism of God

1) Purusha - Prakriti duality in Samkhya rules out need of Isvara

2) Violation of Ockham's Razor.

3) Buddhist Anatta denies non-changing god (Isvara)

4) Mimamsa argues Vedas are eternal and do not need god.

5) Carvaka denies Anumana (inference) as it causes circular fallacy

6) Problem of evil cannot be explained by Nyaya's God

In spite of these Nyaya gave most systematic argument for god

(Don't write anything in this area)

3.5



2(b) In the context of discussions regarding nature of religious language, distinguish between *sign* and *symbol* from the perspective of Paul Tillich. (10 Marks)

'Paul Tillich' said religious language is symbolic which helps to connect individual with higher being only through symbols.

For Paul Tillich symbols are the ultimate and only way to connect with god of religion and has emotional importance whereas signs are mere information.

Signs = Red sign to stop

Symbol = Holy cross of Christians

Signs	Symbols
1.) Informative 2.) mere transfer of knowledge	1.) Emotional 2.) Deeper connect with supreme

(Don't write anything in this area)



Paul Tillich like other semi-cognitivists like John Hick, St Aquinas supported Analogies and Symbols to communicate to god.

(Don't write anything in this area)

1.) Analogy of proper proposition - both dog and man are faithful but differ in qualities as dog is less than humans

2.) Analogy of improper proposition - we are finitely good, god is infinitely good

3.) Analogy of attribution - use of Bull's urine → understand health similarly
Humans wise → god wisest

4

Criticism → ① Non-verifiable (Verification Theory)
↳ ② Falsification by A Flew
↳ ③ Not everything can be symbolic
↳ ④ Different interpretation of symbols
↳ Not symbol serve as means for spiritual process



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2(c) "Religious experiences are just like the subjective aesthetic experiences; one need not be too sceptic about them by applying reason, just explore them".
Comment. (10 Marks)

(Don't write anything in this area)

Religious experience refers to personal subjective, non-verifiable experiences by individuals which gives them information of super sensible subjects like God, world, soul etc.

Religious experiences are subjective aesthetic experiences as they are different for all and no one can have similar experience twice.

It is beyond space and time like the intuitive knowledge of Locke that explains soul.

It is known directly by intuition without sense object contact and is sudden and accidental.



Need not to be Reasoned

- 1) Use of reason → leads to doubt but religious experiences are beyond doubt and verification.
- 2) Doubt may lead to Scepticism and denial of revealed truth
- 3) Exploring religious knowledge without reason strengthens faith

Criticism of religious Experiences

- 1) Not verifiable and vague for science
- 2) Sigmund Freud called them neurological disorder
- 3) leads to circular fallacy
- 4) Prone to misuse into Hallucination using induced substances



Thus religious experience must be explored for self enduring faith.

(Don't write anything in this area)



2(d) Can one completely involve in religious activities by accepting God as a postulated psychological booster than as a concretely existing entity?

(10 Marks)

God as a postulated psychological booster means to accept god as source of moral belief, emotional and existential meaning and not as concrete existing creator entity

One can completely involve in religious activities

1.) Kant used god on moral grounds to explain moral order in world wherein one performs right deeds for happiness and gets punished for vices.

2.) William James accepted god as psychological entity giving hope courage to perform rigid religious activities.

(eg) Tough trek to worship god.

(Don't write anything in this area)

The qn. is not about necessity of God but necessity of proof of god



3) Buddhism and Jainism provide full fledged religious life without concrete god

(eg) Dasabsham, Anukramamada of Jainism for religious life

Arguments against booster god

- 1) Absence of concrete god may result in weakening of faith
- 2) Doubt in concrete god may lead to skepticism and Agnosticism
- 3) Reduces god to mere object of utility
- 4) Leaves unaddressed questions for god, soul, world

Thus Paul Tillich in his symbols said god is what one perceives it to be.

(Don't write anything in this area)

2.5



2(e) How far the blasphemy laws in religions are analogous with the laws created by modern states, that too democratic ones, which curtail the freedom of speech and expression of individuals? (10 Marks)

(Don't write anything in this area)

Blasphemy laws refers to those laws that tend to punish crimes against religion.

(eg.) Death sentence for insulting god in middle-eastern countries

Blasphemy laws in religion

- 1.) Religions like Islam have concept of Jihad and fatwas to punish who disobeys Quran.
- 2.) Dark age of west saw prosecution of those who were against church
- 3.) Blasphemy laws tend to restrict speech and expressions that goes against 'Divine Command'

In modern democracies, though



The concept of secularism has evolved yet there remain analogous laws

- 1.) Judicial in IPC and CrPC have provisions to punish hate speech against any religion.
- 2.) France had laws against defaming of church till recent times.
- 3.) Modern Blasphemy laws are also analogous as they allow limited expressions to conserve sentiment
- 4.) Countries like Saudi, Qatar have strict laws in line with Shariya to avoid Blasphemy.

3

Though Blasphemy like laws still persists but modern democracies have allowed dissemination as fundamental to humans and protects speech unlike ancient times.

(Don't write anything in this area)



3(a) Does the presence of various kinds of evils deny out the logical possibility of God and teleology in this world and establish that everything is governed by scientific and impersonal mechanisms? (20 Marks)

(Don't write anything in this area)

Problem of evil is an eternal debate between Theists and ~~Atheist~~ wherein Theist give various arguments from world to prove existence of god as opposed by science

Evil refers to any mental or physical pain that troubles humans, evil is further divided into -

- 1.) Moral Evil caused by misuse of human free will (eg) Murder, Theft etc.
- 2.) Natural Evil Beyond human control (eg) volcano, cyclone etc.

while Atheist argue that evil in world contradicts omnipotent, omniscient and omnibenevolent god, Theist give various arguments to deny it -



Instrumentalist view

- 1.) Supported by theists like Leibnitz wherein evil is seen as maximiser of good in world.
- 2.) Instrumentalist argue that god use evil to build moral character of human.
- 3.) Evil increases the value of good.

Free willist view

- 1.) Supported by St. Augustine wherein evil is not caused by god but due to misuse of free will.
- 2.) Iranian theodicy also supported free willist by pointing god has created best possible world.
Free will \rightarrow world would be puppet if absent

(Don't write anything in this area)



Evil as mere illusion

- 1) St. Aquinas explains out evil by denying its reality, he said evil is nothing but absence of good, just like blindness is absence of vision.
- 2) Bradley said that evil do not exist from bird's eye view but only from our limited perspective.

Non conventional God

- 1) philosophies like Sankhya reduced god as mere efficient cause making room for evil.

Criticism of views

- 1) Mackie argued that if god knew human's misuse, why didn't he make only good options.

(Don't write anything in this area)



2.) AJ Ayer, Hew etc criticised free will if god already knew humans will misuse it (omniscience)

3.) If evil is good that why to mitigate it (instrumentalist critics)

4.) If evil is punishment, why do innocent people die in disaster.

5.) Certain events cannot be explained by Bird eye view (eg. child's death)

Thus Teleology or orgenic working of purposeful world is preserved through various views of Theists still keeping the flame of god's faith intact against scientific impersonal humanism.

(Don't write anything in this area)

More points
revise notes



3(b) A staunch theist will be always considered as a moral individual in the religious context; but need not necessarily so from other perspectives. Analyse this statement. (15 Marks)

(Don't write anything in this area)

Staunch Theist according to St. Aquinas is one who follows the Divine Command in form of 10 Commandments and does actions to follow the same.

The view of theist supports that Religion is mother of morality and there is no moral deeds that religion opposes.

Morality dependent on Religion

1.) considers religion as the source of morality

(eg.) Divine Command Theory.

2.) Gandhiji supported this view as he said in absence of religion, morality may become weak.

Could structure the answer better by aligning with the demand of the question

Answer format:

Define religious morality

Why individual has no choice but follow it

Why it cannot be moral



3.) St. Aquinas also witnessed for morality stemming from sayings of holy scriptures like Bible.

4.) This stand ~~assumes~~ full faith in religion and religious commands as infallible →

Staunch Theists = Always Moral

Other perspectives: Rationality independent of Religion

1.) Indian philosophical schools like Jainism, Buddhism offer Atheistic morality.

2.) Staunch theists may fall into religious exclusion slaying out tolerance and Plurality

(Don't write anything in this area)



3.) Modern thinkers like Karl Marx called religion as opium of masses to deceive common people from revolting.

4.) Religious Subjectivism also shows that not all religions are moral.

(eg.) Animism, Spiritism promote immoral practices.

5.) Societies like Spartans consider killing as religion and moral but it is not so otherwise.

Thus Staunch Theism may lead to moral life of individual but may also fall to superstitions like Sati pratha which may be moral for religious context but not for other perspectives.

(Don't write anything in this area)



3(c) Critically examine whether the creator God can be treated as THE *Absolute*.

(15 Marks)

Creator God refers to an eternal,
infinite being who creates, preserves,
sustains the world on his freewill

(eg.) Ishwara of Nyaya.

whereas The Absolute of philosophy
is indescribable, all encompassing
ultimate reality which is beyond
human reason and understanding

(eg.) Substance of Spinoza.

Creator God as The Absolute

1.) Ramanujacharya explains his
Brahman as creator as well as
Absolute as world resides inside
mouth of Krishna.

(Don't
write
anything
in this
area)



- 2.) Descartes in his ontological argument accepts Absolute as the creator and one who puts ideas in his mind.
- 3.) St. Aquinas and other christian philosophers accepts creator of world as Absolute and his appearance on judgment day.

(Don't write anything in this area)

Creator God \neq The Absolute

This part first

- 1.) Spinoza argues that there can only be intellectual love of god and no attributes or worship.
- 2.) Absolute is indescribable and every determination becomes negation. Thus creator cannot be absolute as he has qualities.
- 3.) Shankaracharya said the difference lies only at Vyavharik level and there is only one Absolute at Paramarthik.



4.) Making creator god as Absolute will limit him bound soul as he will and Absolute is beyond it.

(Don't write anything in this area)

Criticism

creator God	The Absolute
1.) <u>limited</u> and <u>bound</u> within the world	1.) <u>No</u> scope for <u>worship</u> and <u>rituals</u>
2.) Just <u>architect</u> and not absolute	2.) leads to <u>Divine Determinism</u> and <u>no</u> <u>free will</u>
3.) No liberation possible without god's grace	3.) <u>worshipper</u> and <u>god</u> are <u>same</u>

Thus creator god can be accepted as Absolute for Philosophers like Ramanya but Spinoza, Shanker opposes such claim.



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4(a) "Truth is the basis of all religions. The proof of one religion is the proof of all, for each in its essence teaches the same goal – selflessness, love, renunciation, realization" Examine this view of Swami Vivekananda. (20 Marks)

(Don't write anything in this area)

Swami Vivekananda in his Neo-Vedanta influenced by Advait held that -
"Religion is not based in dogmas and doctrines nor in intellectual arguments but in being and becoming its realisation"

Above statement of Swami Vivekananda judges Religious Pluralism as also supported by Pluralistic Hypothesis of John Hick wherein both argue that there is no one truth which is absolute and exclusive but ultimately all religion lead us to the same goal and they are equally True.



The conventional view of Religious Exclusionism denied existence of any other truth other than their own causing problems like Blasphemy and intolerance in Society.

(Don't write anything in this area)

To suspend to such exclusive notion of religion, Swami Vivekananda revived Advait with Universal essence, stressing upon unity of soul (Atma) with Divine (parmatma)

Proof of religion

For Swami Vivekananda there holds no importance to use metaphysical



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arguments like cosmology or teleology but only the spiritual and ethical proof as supported by William James. [spiritual love = Pantheism]

Mystical Experiences, like symbols, religious revelations, signs etc. as valid knowledge and that satisfies ethical thirst of individual.

Proof and essence of god for Neo-Vedantins lies in Pluralistic values wherein they necessarily accepted that all religions are based on same truth and are leading us to same goal of Unity.

'Selflessness, love, renunciation, realization' are basic tenants of all religions in the world, for

(Don't write anything in this area)



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example christians believe in loving all equally, Jainism believe in renunciation (Mahavratas), Sikhism supports selfless service Judism, Greek philosophy emphasizes on realisation of purpose of life thus the views of Swami Vivekananda lays foundation of Religious Pluralism amid rising exclusionism and promote values of love and harmony among all religions.

(Don't write anything in this area)



4(b) Critically examine Plato's arguments for establishing the immortality of soul.

(15 Marks)

Plato was pioneer of rationalist philosophy who advocated for the immortality of soul to justify his theory of innate ideas.

According to Platonic Epistemology soul is immortal and seat of all knowledge, we know everything since birth but ignorance dims our knowledge.

It is through stimulus of this world of appearances that we recollect our innate knowledge and know thing called as his "Recollection Theory"

Plato argued in 'Theory of forms'

(Don't write anything in this area)



for eternal 'world of ideas' and
changable 'world of appearances' thereby
creating trichotomy of two worlds.

Plato uses 'Allegory of Cave' to
explain immortality of human soul
wherein bondage due to fetters shows
ignorance and one individual is
free he realises 'idea of good'
(sun) and recollects all knowledge

Criticisms

- 1) Aristotle criticised Plato of using
metaphors instead of proper proofs.
- 2) Empiricists like John Locke gave
'Tabula Rasa' arguing mind is
clean slate and there is no
innate knowledge.

(Don't
write
anything
in this
area)



3.) Locke also argued that if soul is immortal and innate why do different people have different knowledge.

4.) Plato also failed to explain where immortal soul resides as world of ideas is away from world of appearance.

5.) Plato failed to explain relation between two worlds by his

- 1.) Copy Theory
- 2.) Participation Theory
- 3.) Impression Theory

6.) Aristotle criticized that universals lie within individuals and not away in different world.

7.) Innate knowledge was further criticized by Kant who gave categories of understandings.

Thus Plato's immortal soul serve as foundation for later rationalists.

(Don't write anything in this area)

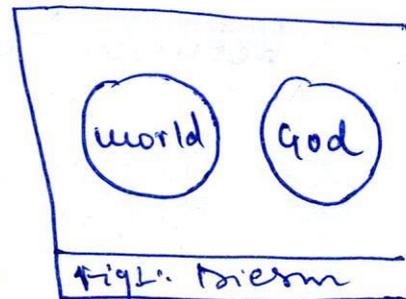


4(c) Elucidate the major tenets of Deism in the context of philosophical discussions regarding God-World relationship. (15 Marks)

(Don't write anything in this area)

Deism takes a philosophical stand to explain god-world relation wherein they argue that - God creates the world and leaves it to the free will and do not interfere in its working.

Deism advocates for no contact between world and god once the creation is done.



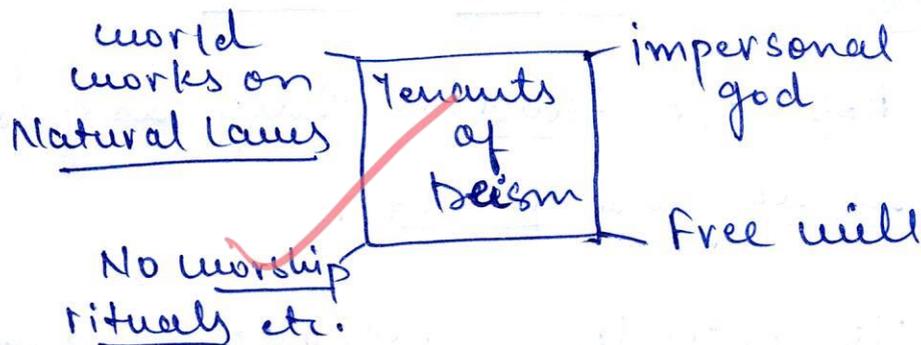
For Deism world is independent and God is impersonal in nature (like Spinoza's substance).

God of Deism do not answers to prayers and worship and is not subject of religion. It rejects miracle, revelations etc.



God is like a Divine matchmaker who makes world (match) and lets it function according to natural law of nature.

(Don't write anything in this area)



Free will

Deism provide for unlimited Free will against pantheistic Divine Determination of Spinoza explaining out problem of evil as god do not interfere unless gross mismanagement occurs.

Natural laws

Advocate for rational working of world denying possibility of questions like Can omnipotent god make $2+2=5$



Criticism of Deism

- 1.) It will lead to problem of ethical compass as there would be no absolute morals.
- 2.) Absentee landlordship as god is beyond world.
- 3.) No controller of moral order and karmaphaldata.
- 4.) Ignores religious language, pluralism and Revelations

8

thus Deism provided an alternate dimension to god-world relation praised by philosophers like Kant on moral grounds

(Don't write anything in this area)



5(a) Science can be antithetical to the notion of faith, but religion is not necessarily against reason, yet both of them can be the means for the progress of humanity. In this context, analyse how reason and faith needs to be reconciled to make the best out of religion and science. (20 Marks)

(Don't write anything in this area)

Faith refers to an unending and enduring belief on something for which there is no proof of perception while on the other hand science is strictly based on observable facts derived through experimentation.

'Voluntarist Theory' of faith supported by Kant, Pascal etc. hold that faith is voluntary and based on individual will which may go against evidence of science.

eg. Science denies Karma Theory and creator god but faith makes room for Karmaphal data as 'Law of Karma' (Nyaya's god)

Brief intro



Religion not necessarily against reason

Reason is mental ability of individual which help us in making inferences, arguments, doubting etc.

- 1) Reason plays role in forming religious knowledge
- 2) Reason helps to propagate religion
(eg) Debates, discussions of Shankaracharya
- 3) Reason helps to understand religion and religious knowledge
- 4) Reason helps to remove blind faith and superstitions.

Reason contradicts religious faith

- 1) Reason increases doubts and questions → diluting faith
- 2) Shankaracharya denied reason on

(Don't write anything in this area)



paramarthik level as knower and known are same.

Need to reconcile reason and faith

- 1.) Reason can strengthen faith
- 2.) Faith will help to navigate through problems of life.
- 3.) Reason will help to direct scientific researches for purposeful use only
(ex.) No use of weapons of mass destruct
- 4.) Faith will help in promoting tolerance and harmony.
- 5.) Hegel in his evolutionary philosophy used reason to reach thesis - antithesis and ultimately synthesis for human progress.

(Don't write anything in this area)

Could improve the structure of the answer by addressing each of the three parts -

1. Why science incompatible with faith
2. How religion and reason are compatible
3. How religion and reason help in progress of humanity



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Thus it is important to understand importance of religion and reason as two sides of same coin whereby both have evolutionary role in progress of humanity towards supreme idea as argued by Leitnitz and Aristotle in their hierarchical theory.

The reconciliation between faith and reason will help to define locus of science within religious morality of servicing humankind as propounded by Aurobindo in his scientific-religious philosophy.

(Don't write anything in this area)



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5(b) Make a comparative study of the concept of liberation in *Advaita* and *Visistadvaita*. Which one is closer to the spirit of *Bhagavad Gita*? (15 Marks)

(Don't write anything in this area)

Advaita vedanta by Shankaracharya accepts that Brahman is one, eternal and all encompassing and liberation is when individual gets submerged within Brahman destroying Mithya. as "Brahman satya - Jagat Mithya"

Visistadvaita of Ramanuja on the other hand says individual and Brahman are different yet similar meaning we are part and manifestation of ultimate Brahman and liberation means to serve lord Vasudev in Vrindavan and reside with lord in same city beyond this world.



Liberation in Advait

- 1) Liberation can be achieved through Jnana Marga.
- 2) Bhakti marga and Karma Yoga are steps towards Paramarthaic satya known only through Jnana.
- 3) Rituals, worship etc. to praise lord are on ~~parvathic~~ ^{vyavaharik} level as worshipper and god becomes same at paramarthaic level.
- 4) One, when knows Maya and destroys ignorance through intuitive knowledge → gets liberated

Liberation in Visistadvait

- 1) Only through god's grace and Bhakti marga

(Don't write anything in this area)

More points:

Interpretation of mahavakyas, nature of Brahman, jivanmukti and videhamukti



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- 2) No one can become Brahma himself but only serve lord in Heaven
- 3) Humans should devote themselves fully to lord Vasudha for attaining liberation.

Closer to Bhagavad Gita

Though both schools get resemblance from Gita but liberation of vishvadev is closer as in Gita humans are mere devotees of lord Krishna's command and only those who follow and devotee themselves get liberated.

eg. Bhisma devoted himself to get liberated in Bhagavad Gita

while Vishvarupa of lord in Bhagavad Gita resembles Advaita Brahman that is all pervading in nature.

(Don't write anything in this area)

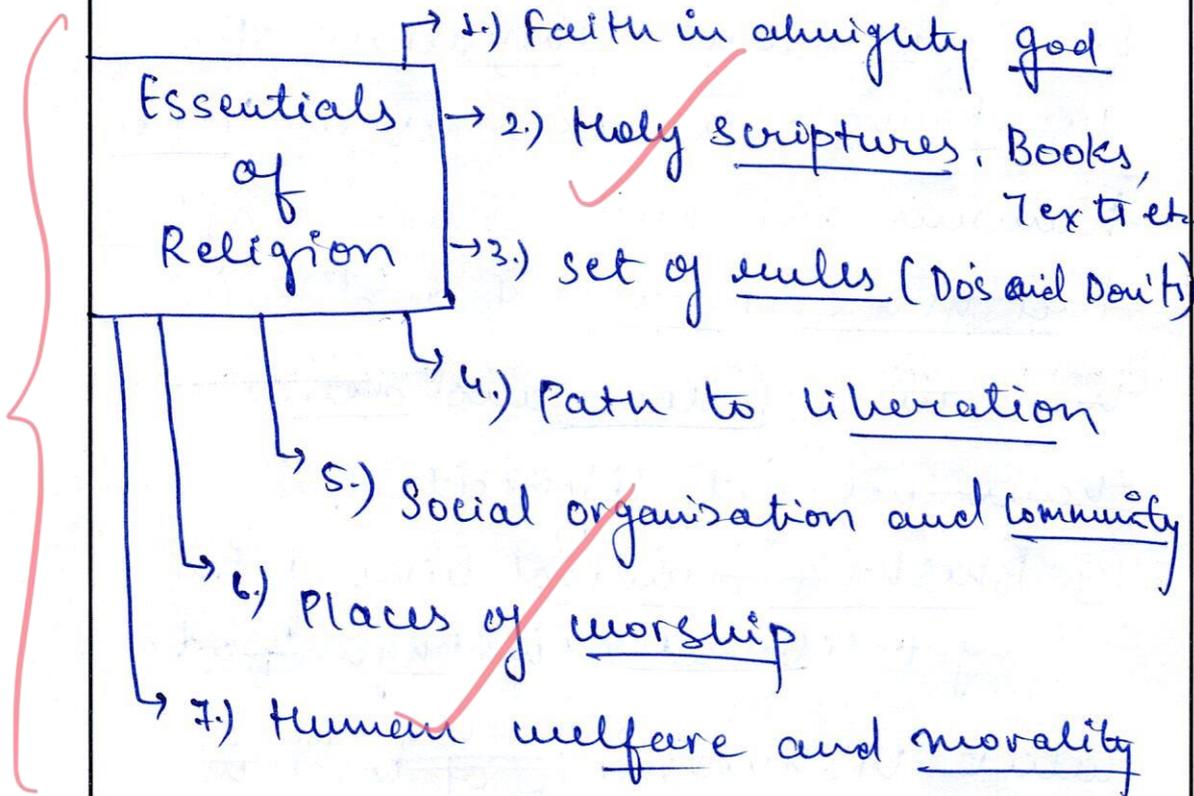


5(c) How far can we treat Buddhism as a religion, given the fact that it is not in consonance with the definition of God centric religions? (15 Marks)

(Don't write anything in this area)

Conventional and Traditional definition of religion argues for creator, preserver and destroyer god.

(eg) western religions like Christianity
Indian religions like Hinduism



Traditional thinkers like Martineau said "Religion is belief in ever living God"



According to ~~god-centric~~ religions, there can be no religion without god and immortal entities like soul.

(Don't write anything in this area)

Stand of Buddhism

- 1.) Buddha himself gave 14 Anyaktams involving god, world, soul as topics beyond discussion.
- 2.) Buddhism believes in (Anatta) meaning no soul or impermanence of soul (like Hume's Bundle theory)

Buddhism as a religion

- 1.) Buddha in pratitya samutpada gave dependent origination theory explaining birth and death
- 2.) Buddha told removal of desires as path to liberation.



- 3.) Scriptures like Tripitaka serves as holy books.
 - 4.) Rules of Sangha given in Vinaya Pitaka.
 - 5.) Buddha gave Ashtangik Marga as path to removal of suffering.
 - 6.) Later Buddhist schools of Mahayana worshipped Buddha as god.
- Thus Buddhism may lack traditional essentials but holds "Religiosity" at its core to achieve liberation and treat all humans with dignity making it fit to be called Religion in redefined definitions like Paul Tillich's "Religion is ultimate concern of man that determines his ultimate destiny"

(Don't write anything in this area)

Address the other side as well -
Buddhism cannot be treated as religion:

No creator god, no theodicies, nothing like judgement day, no immortality

7.5