



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			

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Subject PHILOSOPHY OF RELIGION
Module PHILOSOPHY TEST SERIES 2025

Rollno
Date 30/6/2025

Checked



FEEDBACK

- Generally, it's OK
- Brain storm the tests in the drive for more dimensions
- Predictable areas can be planned better

Do not write anything on the margin



- (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)

Ontological proof is the a priori proof based on the existence of 'Greatest Conceivable Being' and idea of perfect and infinite God.

Cosmological proof is a posteriori proof, inferring existence of necessary being from motion, cause, contingency [St. Aquinas in Summa Theologica].

Kant's statement \Rightarrow

Cosmological proof presupposes ontological proof as

(i) Existence is premost. Only after accepting it through ontological proof, can the inference as cause of motion, contingency etc. can be derived.

(ii) Cosmological proof is based on idea of 'necessary being'. This is derived from ontological proof.

(Don't write anything in this area)



(iii) St. Anselm → God is 'greatest conceivable being' & it proves existence as being greatest would require existence in both physical and mental realm.

(Don't write anything in this area)

(iv) Cosmologists idea of 'perfect and infinite God shows God as cause of this idea. It is cosmological proof as only such an idea can prove a 'necessary being' behind the cause of contingent objects. to prevent infinite regress.

FOCUS
COSMOLOGICAL

(v) Aquinas tried to correct anomalies in ontological proof by his cosmological argument. (Eg) Existence being a predicate. in Anselm's proof - Kant's criticism.

Thus largely, cosmological proof can be derived from ontological proof.

can be derived



(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)

This is the central argument behind criticism of 'Free Will' based argument in responding to the Problem of Evil.

- God → foreknowledge as God is omniscient being.
- God gives free will to human beings
- Sin done by beings
- Moral and Natural evil result
- Beings punished.

This disproves God's benevolency or omniscience.

Theists

- (i) They take help of argument of Felix Culpa - happy sin, as said by Karl Barth.
- (ii) It leads to incarnation of God



and gives human beings chance to come close to God. Hence God is benevolent.

(iii) Sankara - Nyāyahārik sat leads to evil which is essentially māyā but is instrumental to come close to Nirguna Brahman.

(iv) Spinoza - evil is 'mode' of God and thus not against his substance. If tackled, leads to intellectual love of God.

Atheists

(i) Buddha - 1st Noble Truth - [Dukkha]. By accepting it first, can come out of bondage via Astāng marga.

(ii) Sartre - Man is ultimately responsible for his actions. Thus no role of God's foreknowledge.

(iii) Marx - Religion is the 'opium' of masses - used to blind people.

Thus theists and atheists both vary in their stand against above statement.

(Don't write anything in this area)

THEODICIES

Text

Plot & More



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

(10 Marks)

Immortality is the continued existence of spiritual substance - Soul. It is accepted by most schools of Indian philosophy and religions like Christianity, Islam

(Don't write anything in this area)

Theological context

Necessity for the concept of immortality as

(i) Without it, Law of Karma can't be explained, as it presupposes an immortal soul to reap fruits of past deeds.
eg Adṛṣṭa in Nyāya.

(ii) It is necessary to explain Rebirth as without immortality, soul can't take rebirth.

(iii) It is necessary for devotion, as through Bhakti, you realize immortality of soul and can



feel nearness to God.

(eg) - Ramanuja - Brahmaprakāśa concept.

(iv) Kant accepts it as one of 3 postulates of morality in 'critique of practical reason' as without it, holy will of God can't help reconcile God will with happiness.

Criticism

(i) Buddha doesn't accept it as necessary in Anityavāda of soul. Analogy of flame proves that soul can take rebirth without being immortal via Bhāu, Jāti, Saṃskāra.

(ii) Immortality goes against rebirth as to 'take birth' and 'to die' are contradictory.

Immortality although helps in leading a moral life as accepted by Kant.

(Don't write anything in this area)

Criticism

can add next



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

(10 Marks)

(Don't write anything in this area)

Samkhya is a realist, pluralist and teleological school which accepts Prakriti and Purusa as two realities.

Mond'u

Liberation

- Purusa is the conscious, inactive, Hraigunya reality while Prakriti

is unconscious, Tada, but active and composed of 3 gunas

- Purusa falls in bondage by wrongly identifying itself with evolves of Prakriti → Citta

- This is aviveka jñana

- Analogy of moon and waves

Just as moon seems to be moving in waves, Purusa seems to fall in bondage.

- It leads to 3-fold pain Adhibhautik
Adhyatmik
Adhidaivik

make comment



- Liberation is cessation of these 3-fold pain
- It is through Viveka Jñāna - non-discriminative knowledge.
- It can't be attained by karma as it leads to further bondage.
- Purusa upon realizing true nature, gets Kāivalya or liberation.
- In this state, Purusa is essentially conscious, bereft of 3 gunas, thus bereft of either pain or pleasure.
- Jivan-mukti and Videh-mukti both accepted.

However it is criticized as if Purusa is all along liberated, why falls in bondage. It can't be accepted by theists as Purusa is without happiness. Kant's view rests on good will's synthesis with happiness.

Completed ✓



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

Wittgenstein approach varies in Tractatus and Philosophical Investigations as he developed the latter as a response to his own critique.

(Don't write anything in this area)

Nature of religious language :-

Tractatus

- ① Early Wittgenstein's view.
- ② Picture Theory of language
- ③ Language represents reality by mirroring facts

Philosophical Investigations

Later Wittgenstein's view.

Use Theory of language.

Religious language is meaningful in its own context as its use is seen in prayers, emotions etc.



④ Religion expresses what can be shown but not said.

It's a form of life.

⑤ Religious language is meaningless

meaningful for religious persons

(Don't write anything in this area)

E.W.'s position is close to L.P.'s as it shows meaninglessness while L.W.'s position is important for religious people. and close to non-cognitive but meaningful stand of religious language.

⑤

can't compare with
mystic's
similarly
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books



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

(10 Marks)

Nyaya is a pluralist, realist school which is theistic and accepts God as a special soul.

(Don't write anything in this area)

Role of God

Udayana's Nyaya Kusumanjali gives arguments for God's role:

- (i) Karyat - God as the efficient cause of this world. God is the creator ~~and~~ of this world.
- (ii) Ayojanat - God is the first cause of motion behind changing world.
- (iii) Dharmyadeh - God is the sustainer of the moral world.
- (iv) Padat - God gives meaning to words.
- (v) Pratyayatah - God is the author of infallible Vedas as no empirical being can be the author.



(vi) Śruteh - Vedas bear testimony to God's existence.

(vii) Vākyaṭ - God is the promulgator of moral laws.

(viii) Sāṅkhya viśeṣat - eternal atoms to be composed into dyads, triads - can only happen by God.

(ix) Adarṣṭa - the stock of merit and demerit depends on God to give fruits of deeds.

- God is accepted as Prāyojaka-karta of this world and is considered as a special soul along with human souls, eternal atoms etc.

This was accepted by Vaiśeṣika and cosmological argument of Aquinas accept some proofs of Nyaya as well.

(Don't write anything in this area)



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)

(Don't write anything in this area)

Paul Tillich in his Quasi-Cognitive view gives the symbolic language argument, highlighting that symbols help in gaining the knowledge of God.

Sign v/s Symbol

(i) A sign is something which signifies something

eg Street lights - red, orange, green

While a symbol not only signifies but also participates in which it signifies

eg - Flag - participating in idea of patriotism.

(ii) Tillich gives 4 characteristics of symbols like - pointing something beyond itself,



- participating in it
- eliciting emotions in us.
- purifying factors.

While signs do not have such factors.

(iii) Symbols help to connect finite to infinite (eg) Om symbol (ॐ) + etc.

While signs do not.

(iv) Symbols help in purification of soul while signs do not.

(v) Symbols are ways of expressing religious faith, accepted belief while signs are for signifying empirical knowledge.

(vi) Symbols are related with transcendental entities like Idea, god while not signs.

Thus symbols are a way to connect to the higher reality.

(Don't write anything in this area)



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)

Religious experiences are like subjective aesthetic experiences as only a person with religious sense can have religious experience just as aesthetic sense is required for its experience.

(Don't write anything in this area)

Applying reason

- (i) Reason is contrary to religious experience as reason functions on objective grounds while religious experience is subjective.
- (ii) Faith is primary for religious experience and not reason.
- (iii) Faith is accepted belief while reason is justified belief.
- (iv) Applying reason leads to scepticism as said by Kant



in 'Critique of pure reason'. It leads to transcendental illusion. And hence boundary of reason has to be crossed 'to make room for faith'.

However, reason may also help in religious experience as :-

(i) It may help make sense of religious experience.

(ii) Can help in propagation of religious experience via language (eg) scriptures.

(iii) Faith functions at primary level and relis reason at secondary level and are complementary.

Thus there are two sides to look at reason in religious experience.

Comparison



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's postulation as a 'psychological booster' to do good deeds is accepted by Kant in his 3 postulates of morality along with free-will and immortality.

(Don't write anything in this area)

Involving in religious activities

(i) by accepting concretely existing entity

↳ Theists accept this as only a concrete independently existing personal entity can help in devotion.

↳ without it, meaningfulness of religious activities can't be explained. eg God-distributor of fruits of karma



(Don't write anything in this area)

↳ Ramanuja and other theists accept concrete god unlike Saukara as only such god can elicit Bhakti in devotees.

↳ Concrete entity is endowed with powers of divinity like omnipotence, benevolence etc.

(i) As psychological booster

↳ Kant says that 'noumena' is beyond space and time and thus god can't be known.

↳ God although acts as a 'psychological booster' by synthesizing good will with happiness

↳ This is the truly will of God.

↳ God is the entity which may help in performing good tasks.

Thus Kant in his "Critique of practical reason" accepts god as such.

The context should be also as



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 are strict laws which prescribe certain code of conduct with respect to a religion and prescribes punishment to those breaking them.

Analogous with laws of modern states :->

(i) Laws such as Sedition under previous IPC curtail freedom of speech and expression (Fose) it is analogous in the sense that it prescribed strict punishment like blasphemy law

(ii) Criticism is not tolerated in both.

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(iii) FOSE is restricted in both and it imposes outside restrictions and curtails freedom of will

(iv) Both these views show 'us vs they' thinking where only one way of conduct is approved.

However, it can't be exactly analogous as blasphemy laws are restricted to religion based governments - theocracies while modern states are democratic.

Area of laws of modern states is also broader vs-a-vis blasphemy laws.

Blasphemy laws also prescribe Capital Punishment while punishment under moral laws are not that extreme.

(Don't write anything in this area)

3

5/2/2024



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)

Evil is that which 'counts against the highest value of good' according to D.M. Edwards.

Problem of Evil denying logical possibility of God and teleology

- It can be understood by a paradox, first given by Epicurus and modified later.

(A) God is omnipotent, benevolent and omniscient
(B) God is the creator of universe
(C) There is EVIL in this world.

logically → all these statements can't be true simultaneously

- Evil goes against qualities



of God such as omnipotence and benevolence.

- Hume remarks, "Is God willing but not able or able but not willing or both able and willing, then why is there evil" → It logically disproves God as being benevolent or omnipotent.
- If there is teleology in this world and the world has a divine purpose behind its creation, then evil's presence disproves this.
- As Aristotelian teleology shows, world is moving towards actual purpose, however evil's quantity is much more in this world and it shows movement

(Don't write anything in this area)



towards growth of more evil.

- William Paley's Analogy of watch shows teleology but as evil is present in this world, God is responsible for its creation.

(Don't write anything in this area)

- Martineau's statement of perceived 'selection, combination and gradation' resulting in a systematized world is countered by saying that this world is only one of the many possibilities.

Everything is governed by scientific and impersonal mechanisms :->

- Scientific theories like Big Bang show instant creation of world without any end.
- Chaos theory or Quantum



Mechanics show that perceived order of things is illusory.

- Teleological explanation goes against reason and experience

- There is no God behind evolution

eg) Darwin's mechanical evolution and Darwin's 'God Delusion' prove it and show evil is due to natural causes

However

eg) - disasters.

However theories like Dei Aurobindo and Kant's theory show the importance of God

and teleology behind this world.

Kant also made use of 'God' to establish faith.

(Don't write anything in this area)

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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)

Theism and morality in one way seem complementary while in other way, contradictory.

A staunch theist will be considered moral as theism accepts morality resulting from religion.

Staunch theist - as moral individual

- Religion helps in promoting good deeds and discouraging bad deeds

- Law of karma in theism as accepted by Indian theists and western thinkers as causality prove it, as good deeds help reap good

(Don't write anything in this area)

Analysis of religions of moral life



fruits. Thus acting as a morale booster.

- (eg) Nyāya - vākyaṭ → God is the promulgator of moral laws. Hence a staunch theist is necessarily moral.
- Kant accepts God as 'psychological booster' of morality.
- Intellectual love of God in Spinoza, prāptasya prāptih in Sankara are possible only when moral deeds are performed.
- A staunch theist will thus be tolerant, loving and accepting in nature.

Other perspective

- A staunch theist may not be moral as they may have

(Don't write anything in this area)



Fundamentalist view. (eg) - ISIS → terrorism as immoral acts.

- They may have is vs them thinking leading to immoral actions like commutation

(eg) Israel - Palestine war

- Staunch theists may have parochial views, obscuring morality in true sense.

(eg) - Sati practice.

- Promoted by blind faith and not rationality.

Thus ~~theists~~ ~~morality~~ can have 2 sides but morality is necessarily good in itself and ultimate moral values are universal in both theistic and non-theistic views.

(Don't write anything in this area)

Morality is universal

Conscience

5-17



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

(15 Marks)

'The Absolute' concept has been accepted by thinkers like Spinoza, Sankara who consider it as the ultimate substance, bereft of any description.

Creator God as Absolute

(A) It can't be accepted as :-

(i) Creation will imply desire to create and it implies imperfection as the creator lacks something.

(ii) The Absolute is indeterminate in nature and such an entity can't be the creator of determinate world.

eg) Sankara - Nirguna Brahman



is not creator god.

(eg) Spinoza's absolute is a dynamic entity and not a creator.

(ii) It goes against Causality as there must be similarity between cause and effect.

But an imperfect, finite world and Absolute have no similarities. Thus it can't be accepted - Hume's view

(iv) Creation requires personality

(eg) Potter to produce a wheel. But Absolute is impersonal in nature.

(B) It can be accepted as →

(i) The absolute does not necessarily create the world

(Don't write anything in this area)



but only an illusion
(eg) - Maya of Brahman.
Nirguna Brahman is the
absolute and world is vivarta

(Don't
write
anything
in this
area)

(ii) The ~~personality~~ of God can't
be understood in the same
manner as that of a finite
being like Potter. God doesn't
need such personality behind
creation — Nyaya's view

Thus, the definition of Absolute
varies from thinkers to
thinkers and as St. Aquinas
said in Summa Theologia
that God is the absolute
cause behind this world,
in his Cosmological argument.

Can
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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)

All religions are essentially same in their essences and only vary in the extrinsic criteria.

Truth is the basis of all religions →

- All religions are based on the central tenet of truth
- Truth is the ultimate substance behind accepting a religion

eg. Allah in Islam, God in Christianity, Brahman in Hinduism.

- Different religions are just different ways of expressing this truth → John Hick is

Concise for answer



his plural hypothesis proves this.

- John Hick talks about 'personal' and 'impersonal' and it can be seen that truth is the guiding force behind all religions.

Each religion teaches the same goal

- All religions in its intrinsic or core essence are same.
- As all prescribe ideas of love, renunciation, beauty etc.
- Thus by proving one, you can prove all religions.
- The only differences are because of extrinsic criteria like mode of prayer, idea

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or path of liberation etc.

- Essentially all religions teach universal brotherhood, morality, etc.

(Don't write anything in this area)

This view is reflected in

- (i) Sankara's view on Vyavaharik sat → different religions are seemingly different from empirical level.

Paramarthik level of Sat →

all religions become one in their essence and culminate in Nirguna.

- (ii) Sarvadharm-sambhāvanā idea in Indian Constitution teaches the equal importance of religions as all are essentially same



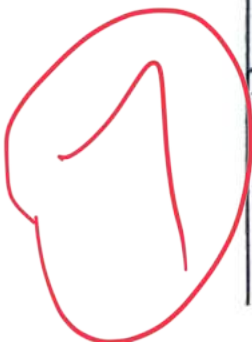
(iii) Jaina's Jyādvāda and Parable of 6 men and elephant tell us how all religions are same in their truth.

(iv) Gandhi's view accepts it too that all religions teach the same goal that is 'kinship with fellow beings' and 'love'

Thus ideas such as Multi-culturalism have arisen from such reflections. and is important to counter issues of communalism, fundamentalism.

Counter

(Don't write anything in this area)





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

(15 Marks)

Plato talks about the world of ideas as universals and souls residing in this world

(Don't write anything in this area)

Immortality of Soul

- Soul is the knower in Plato's philosophy and ideas are knowable.
- Ideas are universal, objective, permanent in character and thus the knower is similar and hence immortal.
- Plato gives arguments such as Indivisibility of soul to prove immortality. As soul is simple, thus indivisible, thus permanent.



and Immortal in character.

- Soul is different from empirical realities which are finite and impermanent and thus can't be the knowers of universals.
- Soul resides in transcendental world and descends into empirical world.
- Its knowledge becomes obscure in empirical world. But through recollection, it gets the true knowledge of its being. → Anamnesis proves immortality as only such soul can know of its past via intuitive knowledge through recollection.

(Don't write anything in this area)



Soul is Being and the world is becoming. He rests on the Parmenides' idea of soul which is permanent.

(Don't write anything in this area)

Criticism

(i) There is no a priori reason to accept soul as simple and hence immortal.

(ii) Hume → we don't get any idea of such soul or impression of it. Soul is nothing but bundle of perceptions passing in a flux like changing flame.

(iii) Ec Mysticism appears in Plato's theory of soul as evident in recollection theory, allegory of the cave etc.

Plato's view was shared by Kant as noumena beyond space and time.



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

(15 Marks)

Deism is one of the streams of Monothism along with pantheism and panentheism.

(Don't write anything in this area)

Tenets of Deism and God-World relation :

(i) Deism accepts efficient cause of world as god.

(eg) Descartes' view

(ii) God is transcendental while world is empirical.



god is accepted as outside empirical world.

(iii) God is beyond space and time. while world is in space and time.



(iv) Personal nature of God as creator God is accepted behind creation of world.

(v) William Paley's Watchmaker Analogy shows an efficient cause behind world just as an efficient watchmaker makes a watch.

(vi) It accepts independence of God while dependence of world on God.

(vii) It is optimistic with respect to relation of worldly entities and God.

This view is fraught with certain difficulties such as :-

(i) God if outside, can not

(Don't write anything in this area)



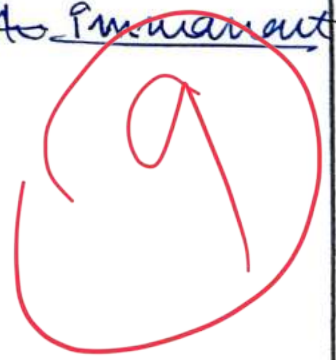
be omnipresent. and hence not the greatest conceivable being.

(ii) God creates this world out of what? It shows dependence of God on material cause

(iii) God creates this world in time or with time? If in time, then God is not supreme and with time becomes logically inconsistent

Thus Pantheism arose as a response to reconcile difficulties of Deism, (such as Spinoza's God which is both immanent with this world).

Read more Spinoza sent



(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)

Science can be antithetical to faith as it is based on reason which is objective while faith is subjective. However religion is not against reason as reason plays important role in making religion valid.

Reconciling reason and faith:

- Reason is "justified belief" while faith is "accepted belief". It shows opposite idea of reason and faith. Reason is a priori while faith is neither not.
- However reason can help establish faith as it helps



in making faith permanent by making sense of religious experience.

- Reason functions on secondary level while faith functions on primary level.
- Reason helps in communicating faith based ideas with help of language - eg) Scriptures like Vedas.
- Reason helps tackle blind belief, thus establishing faith.
- Faith is belief-in while reason is belief-that. The former is unquestionable. But it is made so by way of rationalizing certain experiences such as revelations.

(Don't write anything in this area)



(Don't write anything in this area)

Their reconciliation helps in the best use of religion and science as

- reason helps establish faith
- faith as in religion

- certain laws of science are accepted as necessarily true. It shows work of faith in science as well.

eg - Causality.

- Thus reconciling faith and reason helps in both as shown by Kant in "Critique of ~~pure~~ practical reason."

Kant accepted faith in practical reason to save religion and



ENLITE IAS

Enlightening minds. Lightening journeys

gave 3 postulates of morality.
He said, 'I had to make
room for faith by denying
knowledge' - This is the
reconciliation between faith
and reason.

(Don't
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area)

Mail : enliteias@gmail.com

Call : 7994058393



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 is Sankara's philosophy of non-dualism while Visista-advaita is Ramanuja's philosophy of conditioned-dualism.

Liberation

(i) Advaita accepts Nirguna Brahman and Saguna Brahman and treats Saguna Brahman as means to reach Nirguna and thus liberation.

However Visistadvaita accepts Saguna Brahman as liberator of human beings.

(ii) Advaita prescribes Jnana Marg by way of Sadhana.



Catustaya and Bravana-marana-
nidhidhyāsana to attain
liberation.

However Vistadvaita prescribes
Bhakti mārg for liberation;
as only prapatti can lead
to highest bhakti and help
in attaining liberation.

(iii) In liberation, Sāyujya is

accepted by Advaita, i.e.,
dissolving into Brahman

while Vistadvaita accepts

Sārupya, attaining a form
similar to Brahman. →

Brahmaprakāra

(iv) In Advaita, you get knowledge
of oneness with Brahman i.e.



[Aham-Brahmāsmi] while in
A Vistadvaita you get knowledge
of soul as mode of Brahman.

(Don't
write
anything
in this
area)

(V) Advaita accepts knowledge,
Brahman and liberation all
the same while not in
vistadvaita.

Gita's concept is close to

Gita's concept of God is
personal and its path of
liberation is karma-marga
and Bhakti-marga and Jñāna
marg all.

However its closer to Ramanuja's
concept of liberation as
Gita's shloka like 'yada
yada hi dharmasya glānir-
bhavati bhārata show cosmic revelation



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)

Buddhism is a heterodox, atheistic school in sense of traditional definition of religion.

Buddhism as religion :-

(A) It can't be accepted as :-

Buddhism doesn't accept God, immortality of soul, concepts which are central to God-centric religions like Nyaya-Vaisesika, Vedanta etc.

- Religion means 'religare' i.e., to connect finite with the infinite. However Buddhism doesn't accept any transcendental infinite realities.

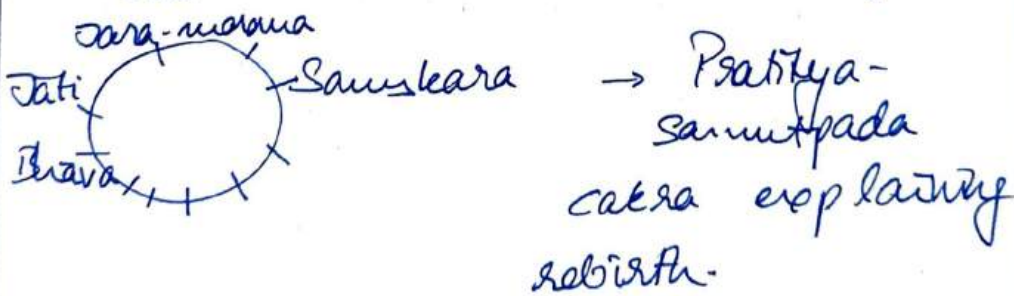


- Thus in this sense it can't be accepted as religion.

(B) However it can be accepted as religion as :-

- Religion ~~is~~ also means 'to connect' one person with others, person with world.

- Buddhism accepts concepts like rebirth, morality on the basis of Dvādaśānukāra and these concepts are also central to religion.



- Religion's core tenets teach love, humanity, kinship

(Don't write anything in this area)



- which Buddhism also prescribes
- Buddhism accepts concrete criteria of religion like worship place - Stupa, scriptures like Tri-pitaka etc.
 - It prescribes path to liberation via Ashtang-marga to attain Nirvana. It shows that it is a religion.
 - One can become god by attaining true knowledge.

Thus Buddhism may be accepted as religion in a broad sense despite rejection of core-themes of god-based religions.

(Don't write anything in this area)