



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	PRATEEK
Subject	philosophy of religion.
Module	

Rollno	
Date	28-06-2025
	4:04 - 7:03 pm



FEEDBACK

Prepare the static portions like proofs, prob of evil etc. well with rich content.

Listen to discussions and practice drive questions. It can help you to address the questions better.

1(a)



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)

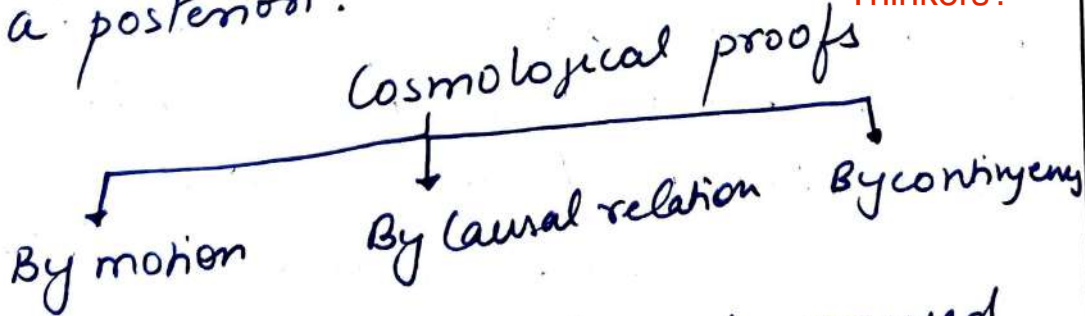
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Kant criticises cosmological argument as being a priori - flowing from ontological argument itself + not a posteriori.

Cosmological proof as ontological

⊙ In cosmological proof, arguments or "pleas" for proof of god are followed by some generation contention of experience like world existence, motion existence, causality hence are dubbed as a posteriori.

Thinkers?



1) By motion - calling God uncaused cause to remove fallacy of infinite regression are



based on "prior existence" of God which is a priori

2) By causation - Causality according to Kant is prior condition of experience hence cannot be a posteriori therefore is also a priori

3) By contingency :- Contingency in the world & requirement of "perfect being" that supports the world like "Dharmyadeh" of world is itself based on prior presumption of perfect being.

Ontological argument of existence as essence of perfect being is taken as an approved & unsubstantiated postulate from where conclusion in cosmological proof are drawn.

Kant therefore dismisses these arguments but at the same time make room for faith so that belief in God may help as psychological booster for morality.

1(b) "If G
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deeds"

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4
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A
1)

2)
3)

M

4



(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 problem highlighted is a complex blend of "Problem of evil" & hints also towards "determinism" & absence of freewill, the two pills any theist find hard to swallow.

Atheist Argument

- 1) If God is omnipotent, he should be able to stop evil, if can't, then omnipotence is questionable
- 2) If he is unwilling but cannot, then he is malevolent
- 3) If he is willing & able but still does not why to call him God?

Such arguments are hinted by Epicurus & given form by Hume. To prevent, position of theists a few theodicies are advanced

Brief intro



Theist Argument

1) Instrumentalist like Anselm + Augustine keep evil as means for spiritual development as adversity builds character, similar view is held by John Hick.

2) Spinoza says that both wicked + virtue serve purpose of God + in serving wicked perishes

3) ~~the~~ Free willist argument is regarding free will is given to human + immorality is result of wrong use.

— Theist reply that omnipotent God could have used less evil, or why evil is used? Need of evil reduces omnipotence. Secondly being omnipotent could stop or made a perfect being.

Theist replies are escapism also it becomes hard to reconcile problem of evil in the face of its magnitude.

Law of Karma in the form of stock of merit + demerit can come to rescue in such argument.

More points
and
criticisms

3.5



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

(Don't write anything in this area)

Immortality of soul is considered one of the three postulates for existence of morality by Kant. In theological context immortality of soul serve various purpose:-

1) Law of Karma - Moral law of Karma in theological context requires an immortal soul to reap + ~~to~~ create Karma & avoid Kartnasa & Akrtbhagyam

2) Moral perfection → Moral perfection as highest virtue is not possible within our lifetime, hence with immortality of soul + rebirth moral perfection can be attained.

3) For Semitic theology + concept like resurrection of soul on judgement day require an immortal soul.



- 4) Semitic Conception of ~~the~~ immortal soul is also necessary for heaven & hell concept
→ Eternal association with Jesus is heaven, such eternal association require eternal soul.
- 5) Soterological explanation - Entire ~~eschatology~~ eschatology & soterology lies on life after death when ~~perishable~~ physical body annihilates, soul remains.
- 6) Underlying continuing nature of identity i.e. immortal soul is also ~~necessary~~ an epistemological necessity as "knower".

Immortality of soul plays a cardinal role in both western & Indian theological system. Even in schools like buddhism which deny any underlying permanent entity, find it difficult to defend Karmic theories.



(d) Analyse how the concept of liberation is understood in Samkhya philosophy. (10 Marks)

(Don't write anything in this area)

Samkhya's philosophy consider discriminative knowledge or vivek jnana as liberation where by Puruṣa is able to differentiate itself from its reflection or saupadik puruṣa.

CONCEPT OF BONDAGE :- Nature of realities

Due to Accidental association of Prakriti & Puruṣa, due to darshanatham & Kairalyartham as teleological purpose. Puruṣa mistake itself as "reflection in 'Mahat'" i.e. saupadik puruṣa. i.e. phenomenal ego.

Due to non-discrimination with reflection it starts associating itself with evil of the world that are adhyatmik, adhibhautik & adidaivik.

Apparent bondage





Concept of liberation - Since bondage is due to Avivek or ignorance or wrongful association it is through discriminative knowledge vivekijnana that liberation is possible.

Shostromiy's - Not having a clear path for such vivekijnana.

How to overcome - Yoga its sister philosophy laid down a clear path of Ashtanga Yoga in liberation.

Role of God - Though Sankhya's are ~~atheistic~~, non theological school, we find in Yoga that there is reliance on practical value of God in initial patanjali thought & in later it also sets devotional value.

Differentiation of Saupadik & Nirupadik purusha is liberation in Sankhya philosophy whereby purusha becomes Naistorgia-suna - i.e beyond three gunas & beyond space & time.



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

Wittgenstein shifts from correspondence theory of language to coherence theory of truth in Tractatus & philosophical Investigations respectively.

Nature of Religious Language in Tractatus

Being a student of Russell both of them believed in "correspondence theory" whereby for ~~the~~ any language to be meaningful must "correspond to reality".

Effect on religious language: - Since religious language is about "transcendental reality", something not empirically verifiable & subjective. It rendered religious language meaningless.

(Don't write anything in this area)



HEADING - later
Wittgenstein

But a game of football changed his outlook where different games had different rules + hence different meanings so he came with "Language Games".

"Language Games" :- Coherence of truth is necessary that is contextual meaning or the function that is played by language matters

Effect on religious language :- It did not render religious language meaningless that is in the field of religion, it need not necessarily point towards object rather simply perform the function as per their "rules" of "religious game"

Later Wittgenstein view played a major role in synthesis of various schools like cognitivist, Quasi cognitivist & non-cognitivist.

Could mention
Blik theory
and
Braithwaite



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

(10 Marks)

God in Nyaya philosophy is considered moral governor who is not above moral law, but look after adrista, he maintains balance of virtue + happiness + with his grace helps in liberation.

(Don't write anything in this area)

Role of God

- 1) God is considered as efficient cause i.e. (Karyat) - leads to creation
- 2) God is considered unmoved mover of atoms which are devoid of motion (Ayojnat) without him no motion
- 3) In this contingent world, a permanent entity to support is required for both destruction + creation, that support is God (Dhrtiyadeh)
- 4) Divine injunctions + prohibitions are necessary for moral law, these precepts are provided by God (Vakyat).



- 5) Words have power to represent object such power is granted by God (Padat)
- 6) We see grade of Perfection or law of continuity hence like number to provide with most perfect being God is necessary in Nyaya
- 7) As a moral governor to look after the stock of merit & demerit God is required in Nyaya philosophy (Adrstat)

Criticisms?

4.5

In Nyaya Philosophy God plays a major role, hence Nyaya advances 9 proofs for God. in which 6 represent the pragmatic role of God, the other 3 being ~~at~~ shrouthen, Pratyayat & samkhyavisew are intellectual proofs.



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 holds that religious language is symbolic in nature having great utility for humans.

(Don't write anything in this area)

Sign 1) It is purely external relation.

2) It represents something without participating in it. Give example

3) It is usually arbitrarily instituted.

4) Though it has abstractive nature but still represents "mechanically" **whereas**.

Symbol 1) Symbol represents something beyond itself + it is both internal + external relation

2) Symbol participates in what it represents. eg Flag is a national symbol participating



in emotive aspect of freedom
struggle + cognitive aspect of
rationale of movement.

- 3) It is not arbitrarily manifested
but is a result of individual
or collective consciousness.
- 4) It is an abstract which includes
within it all cognitive, affective
& conative elements.

Importance In religion

- 1) In Buddhism - Bodhi tree symbolises
enlightenment +
diamond throne + dhammachakra
represent complex philosophy.
- 2) Shiva linga - Shows cosmic union
of female + male
energy hinting towards cosmic
evaluation.

Symbolism as Quasi
Cognitivist view provide religious
language with many, symbolically
complex philosophy in an abstract
manner.



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 subjective experiences which can occur in both theistic & atheistic religions.

Mention types

Skepticism of Religious Experience

- 1) Religious experience is unverifiable hence beyond grasp of logical positivists, it is also neither tautology, nor contingency & is also not contradiction it is simple experience.
- 2) Subjectivity of experience from one person to other also make it ~~result~~ prone to skepticism.
- 3) It is not reasonable to reason it, because it is beyond reason, as Kant puts it Reason is not helpful for noumena, reason hence shall only be used to

(Don't write anything in this area)

Instead write heading as similarity between religious exp. and aesthetic exp.



regulate knowledge, not to experience ecstasy.

Experience it → 1) Mysticism hold that it is communion or identity with supreme entity. We see similar arguments in Sufi tradition & Meerabai - transcendental love for God.

2) Ramakrishna Paramhansa + apocryphal of Shri Narayana (Swami Vivekananda later) is also exemplary of religious experience beyond ~~two~~ reason.

3) Even Charismatic experience & near death experience can be brought in strict corridors of science using Freudian thoughts or showing it as psychological or physiological phenomenon of temporal lobe, but rationality experience is a category mistake.

Religious experience are subjective experience regarding subjective truth.

Address the other side also - diff. b/w aesthetic and religious exp. :

Sacred and profane, Otto's concept of holy, religious exp. deals with transcendental entities while aesthetic exp. deals with music, literature etc.

5



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)

Man is a creature of 3 components that is emotion, intellect & will. Kantian destruction of reason to make room for faith so that there is psychological booster of morality can have different effect on different individuals.

(Don't write anything in this area)

Can One Involve

1) A person with strong intellect will be able to comprehend Kantian notion of "God". As seen in Gita a person more suited for jnan yoga could involve in religious activity.

2) A person able to "use" God in a pragmatic manner with hope of unifying the virtue & happiness leading to complete good will be able to involve in religious activity.

Pure reason and practical reason

Braithwaite - death certificate of Jesus



Unable to involve

- 1) Religious activity presupposes distinction between worshipper + to be worshipped. Such distinction is possible with personalistic notion of Saguna god.
- 2) Emotive factors of human + emotions are needed to prepare for grounds for religious devotion.
- 3) Pragmatism counters concept of selfless love hence merely accepting god for postulate of morality is against selfless principle of religious activity.

Kantian attempt at giving way for God as psychological booster is of great practical value to maintain "Duty for Duty sake" along with guarantee of "happiness" but such conception is pragmatically correct + emotionally selfish.

- Thomistic traditions

- may culminate in
absurdism



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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)

Blasphemy laws in religion arise from problem of absolute truth & what is good or moral religiously whereas modern law flows from constitutional & legal moralities.

Analogous

- 1) Right to freedom of speech & expression in Article 19 are highlighted in discourse which were common in Indian philosophical system eff vada kuhir → where philosophers debate.
- 2) Constitutional value of scientific temper is analogous to heretic sects like Cārvāka who was agnostic & skeptic, & gave theory of Bhuchaitanyavada

(Don't write anything in this area)

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against established orthodox order.

3) Social fabric or order as an exception to Article 19 was also present.

cf Socrates was made to drink hemlock for corrupting youth & hence such restriction were there

Unanalogous

1) Copernicus was put ⁱⁿ jail for his heliocentric theory as opposed to christian understanding. but now scientific temper is constitutional value

2) witch hunting was also prominent in christian era but such laws have been decriminalised.

Blasphemy law of religions have been very much rationalised after Renaissance & emergence of Deism & Humanism, but certain social coercion in form of fatwas exist.

Listen to discussion

5



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)

Epicurus + later Hume provided for strong argument for problem of evil, which shakes the foundation of organised religions.

Problem of Evil → Denying possibility of God

Problem of Evil is explained by Hume. Is God willing to stop evil but unable? then he is not omnipotent. Is God unwilling but unable? then he is malevolent. If God both unwilling + unable? Then Is he God at all?

This bitter pill is given to theist to swallow which come up with different arguments called theodicies to defend position.

(Don't write anything in this area)

Concise



Denial of Teleology

- 1) Order & Harmony of universe is postulate of morality but evil points out towards either Amoral God - threatening morality or impotent God - unable to bring order or teleology.
- 2) Teleology in world apart from creation relates to Kantian - combination of virtue & happiness i.e. teleological movement from "Highest good" to "Complete Good".
Problem of evil poses problem to this virtue.

Defence

- 1) Instrumentalist argue that no logically possibility of God is



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denied as it means used by God for spiritual upliftments (rick) also Leibniz points towards sufficient reason for which evil comes into existence.

2) Free Willist Argue that it helps individual to exercise free will + even disaster + other problems are due to immoral use of free will.

3) Certain Non-traditional Argument make God devoid of negative attribute + filled with infinite true attribute like Ramanujacharya.

4) Evil is also seen as privation of good - as apocryphal of Einstein does where he replies to his professor that like darkness is absence of

More points on instrumentalist argument

(Don't write anything in this area)

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light, evil is simply non-entity & absence of good.

But they fell short of providing solid argument. hence Impersonalistic + scientific mechanism ~~are replaced~~ replaced moral explanation.

Deism - During 18th century

we find likes of Newton who maintain belief in God but deny any role of miracle believing that world follows simple law of natural sciences & can be explained by it is direct result of such strong opposition to religion & theological God.

Even though Science & mechanistic law have taken hold, religious belief despite such problems remain unshaken in large population, signifying emotive aspect of religion over cognitive.

More points

6



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)

Morality & religion are hot topics in philosophy of religion having varying relation of association, disassociation & combination.

Relations of Moral & Religion

- 1) Morality dependendent on Religion
- 2) Morality independent of Religion
- 3) Inseparable relation of Morality & Religion

4) Religion independent of Morality.

Now consider individuality of morality from different perspectives.

Theistic Perspective

Individuality of morality is defined by tenets of religion that is morality of individual is dependent on religion.

(Don't write anything in this area)



" What good will become good ".
 Anything which is not prescribed
 by religion becomes immoral ..
 Here God is seen as
 definer of morality .

But same is not

1) true from other perspectives

2) from Kantian perspective

From Kantian perspective
 an act is moral or immoral by
 its nature ~~hinging~~ towards deontological
ethics, Kant deny role of God or
 religion in concerning morality.

" God wills good , because it is good "

3) 3rd perspective

From this perspective
 morality of individual is
 both combination of religion
 & morality.

Not
addressing
properly

Demand of
the qn. is :

Define
religious
morality, why
people follow
it, why it is not
always moral





i.e Religion provides for morality in immoral situations & morality acts as purifier of religion.

Atkinson in his book called religion morality as great purifier of religion.

(Don't write anything in this area)

Listen to discussion for proper structuring of the answer

4) Religion Independent of Morality

Aztec Religions believed in blood rituals ^{donating} ~~sacrifices~~ hearts so that Sun rises the next day.

If we follow categorical imperative of Kant & define morality as Universal law, then such religion & other totem religion of cannibalism fall out of morality & hence such perspective will judge morality of individual from their own beliefs.

morality but maintain
It is hard to define
also necessary to
order in society.



3(c) Critically examine whether the creator God can be treated as THE Absolute. (15 Marks)

Various logical inconsistencies arise when creator God is considered the absolute, let's critically examine the issue:

Absolute

↳ Absolute of religion can be considered both personalistic + impersonalistic but creator God is typical feature of personalistic notion of God.

Creator God + Absolute

1) Creator God will require some substance to create world which make such substance co-eternal with 'God', hence making him not absolute.



2) Creation requires will & intellect, any will on part of God will lead to imperfection in God.

3) As Jainas Argues against Nyaya that creation requires physical body to create as we see in potter + pot. Physical body to God leads to problem of anthropomorphising God

4) Creation presupposes temporality with respect to God but God is beyond space + time.

5) Kant argues that if creation is equated to God it is erroneous because it can only prove there is "architect" not necessarily "creator".

(Don't write anything in this area)

Every determination is a negation



6) Kant also argue that Creation can be ~~not~~ work of multiple Creator hence serious blow to absolute.

Reconciliation

1) Śāntarācharya can reconcile problem of absolute & Creator God by showing creation as emanationism through Mayavada.

2) Islamic theology too try to reconcile it by saying creation was for purpose of worship of God but such argument does not hold good.

Creator God in personalistic notion pose serious problem to notion of Absolute, which can be reconciled with impersonalistic notion, but then Creation sublimates to Illusion.

More points:

Ramanuja interpretation of neti neti, Madhava, Aurobindo, abstract god is nihilism, morality

7.5

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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)

Religions though differ in their soteriology, eschatology & epistemology have an underlying essence of selflessness, love, renunciation & relativistic realisation.

Truth as basis of all Religion

- 1) Semitic religion ^{like} Islam values the principle of truthfulness & provides for strict punishment of lie in Shariat.
- 2) Indian ~~theology~~ "truthfulness" is based on moral virtue rather as an epistemological tool to ascertain the status of scriptures.
- 3) Religion of Unorthodox nature like Buddhism & Jainism

(Don't write anything in this area)

Enlightenment
Contain Cardinal virtue of Satya
in Ashtanga Marg + Panchmahar-
vrata.

Goal of Religion

1) Selflessness → Religions through
parables + teachings
in Shruti or revelation has
provided for selflessness.

eg) Dadhichi, a moral teacher,
a Guru gave away his bones for
creation of bow to kill Ashuras.

Selflessness is seen also in
Christianity where he being
crucified to take sins of
humanity on himself.

Selfless as a virtue is also
seen in lives of Buddha + Jaina
who left their luxurious life
& even after enlightenment
selflessly worked for teaching



paths to liberation.

2) love → This is also common to all religion. It also provides for divine grace of "God" to attain liberation in philosophical system like Nyaya vaishika + vishitadvaita.

In Bhakti tradition also we find love, mystical & eustasical. Sufi traditions also have divine love for humans in God's heart & vice versa.

It was Jesus's love for humanity that he took all sins of humans.

3) Renunciation → It is often said that Jesus's 12 years of adolescent to adulthood are undocumented & as apocryphal goes. In that time he prepared himself for path to God.

(Don't write anything in this area)

You have explained a single point - values promoted by religion.

Bring in more points like scriptures, revelation, liberation



Even Shankaracharya had to renounce his family life leaving his parents. Buddhism & Jainism are key examples. but apart from that renunciation as a virtue is required for liberation & also in Semitic tradition renunciation of material pleasures & following commandments is necessary.

4) Realization - of God, ~~is~~ is last step of every religion it is Moksha, Apranga, Kaivalaya in eastern religions whereas concept like eternal association with God or eternal damnation are seen in Christianity.

Vivekananda has provided for strong commonalities of various religion of world having shared & sharing congruous fundamentals.

Briefly address the other side also - exclusivism, conflicts, against humanism

10



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

Plato is one of the distinguished philosopher who talks about soul, bondage & liberation in western philosophy.

(Don't write anything in this area)

PLATO'S Argument

A. Metaphysical Argument :-

1) According to Plato soul is analyzable & simple not made of composite structure hence is beyond destruction.

2) Soul is the imperishable object which alone can be seat of conscious activity.

B. Epistemological Argument

1) Plato distinguish between knower, knowledge & object of presuppos. Hence knower Immortal soul.



2) Theory of Reminiscence of Plato provide for soul's existence along with ideas in transcendental world, and defines knowledge as what was experienced by soul in transcendental world - this recollection presupposes immortal soul.

Soteriological Arguments

1) For bondage + liberation an immortal soul is necessary which was bonded due to ignorance & will get liberated by intuitive reasoning of "idea of Good"

2) For such meditative reasoning more than one lifetime might be required which is possible only by belief in immortal soul.

Moral argument -
three types of
personality traits
its ground is
immortal soul



Critical Appraisal

- 1) Plato's Argument for soul are not verifiable hence do not constitute knowledge
 - 2) Plato's Argument of soul are reasoning about transcendental entities, whereas by reason we can only know phenomenal entities.
 - 3) Falsifiability of Plato's claim is not possible hence according to few these argument are meaningless.
 - 4) Such Arguments for soul lack any objectivity & are mere "blat" or religious attitude of Plato.
- Plato's argument of immortal soul held high practical utility in sophist Greek, where standards of morals & objectivity both were under threat...

(Don't write anything in this area)

Could conclude with Kant

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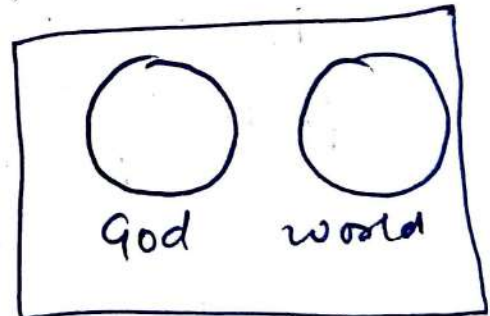


4(c) Elucidate the major tenets of Deism in the context of philosophical discussions regarding God-World relationship. (15 Marks)

Deism holds that knowledge of God is accessible by empirical observation of world. It is religious development entwined with scientific developments of 17th + 18th century.

DEISM

Deism hold that God created the world but then left it to function



according to natural laws of science

- 1) Constructive aspect - It uses reason as sole method of knowing truth of God + world
- 2) Critical aspect - It rejects any form of miracle



Major Tenets (God-World)

1) Scientific deists → Newton, Kepler.
hold that only natural laws are able to define & explain scientific process & world process but God creator

2) Ethical tenets - Deists like Mathew Tyndal don't believe in supernatural or transcendental entity & consider them more human. e.g. Jesus was considered ethical teacher.

3) Occasionalist view - God created the world & very occasionally interferes. Initially Deist completely denied theory of "Divine Providence".

(Don't write anything in this area)



Critical Appraisal

1) Absentee land lordism - In such relation of God + World there is problem of absentee land lordism.

2) No space for devotion :- Devotion becomes impossible when God does not participate in world.

3) Mechanistic - Mechanistic interpretation makes philosophy devoid of emotions

4) No teleology - If God is not interest in World such philosophy reduces purpose.

Deism in later stages took shape of Occasionalism to objection of complete dissociation.

grace of god,
liberation

9



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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 which yields verifiable + empirical knowledge sometimes prove antithetical to faith but religion provides some morality to amorality of science which is much needed for advancement of humanity.

~~Reconciliation of Reason +~~
Science Antithetical to Faith

1) Scientific discoveries + inductive nature of scientific methodology can lead to obsolescence of religion.
eg Big splat theory of science contradicts cutting of moon into two pieces.

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Listen to discussion for more points

2) Scientific theories following Causality do not believe in circular cycle of creation & destruction, rather mechanical combination of antecedent & subsequent relations.

⇒ Samudra manthan of or Prabhī Puruṣa association can be disproved.

3) Scientific method of empiricism are also not in line with proving transcendental entities or supernatural entities like angels.

But at the same time we have to see religion is not against reason.

Religion - Reason

- Religion is based on faith



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are

faith can be defined as unjustified belief or belief without evidence. it is not anti-reason, otherwise it becomes superstition.

(Don't write anything in this area)

Reason has been part + parcel of religion :-

- 1) To establish permanence of religious experience
- 2) To profess religion + in case of Senuhiz it is useful tool for proselytisation.
eg Dawah in Islam & Evangelism of christianity.
- 3) Reason is used to counter allegations
- 4) Reason strengthens faith.
- 5) Reason is useful to make sense of scriptures.

Necessary Reconciliation

Science is amoral

Instead write how both help in progress of humanity



It is often said that science is work of genius + 'Genius often in pursuit of excellence loose objectivity'

- 1) Recent developments like proliferation of Nuclear weapon needs Religious ethics to prevent unwarranted harm to humanity.
- 2) Biotechnology can lead to creation of artificial babies with artificial genes, such scientific advancements are against religious dictum of oneness of humanity + equality hence religion can be guiding light
- 3) Scientific development of AI, which lacks emotions of empathy, compassion, selflessness, love, renunciation + lacking soteriological goal of realization is detrimental unless such amoral invention is not supplanted with morality of religion.

Religion + ^{science} ~~humanity~~ together alone can help in realisation of complete virtue for humanity.



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Enlightening minds Lightening journeys

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)

Śankaracharya born & brought up in logical atmosphere believes in jnanamarga whereas Ramanuja shows hints of Bhakti due to emotive atmosphere & advocate Bhakti marga.

Concept of liberation

(A) Advaita → 1) In Advaita cause of bondage is ignorance & ignorance can be removed only by knowledge i.e. jñānāmārga

2) Bhakti or devotion can be used to purify one's Chitta but no amount of bhakti can lead to liberation.

(Don't write anything in this area)

More points:
Interpretation of mahavakyas, nature of Brahman

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3) Sankaracharya distinguish between Jivan Mukti + Videh Mukti.

B. Vishista Advaita

1) Liberation though produced by ignorance can be attained only through devotional love for God.

2) Grace of God is necessary for liberation without which liberation not possible. Hence advocate Bhakti-Marga.

Videhamukti

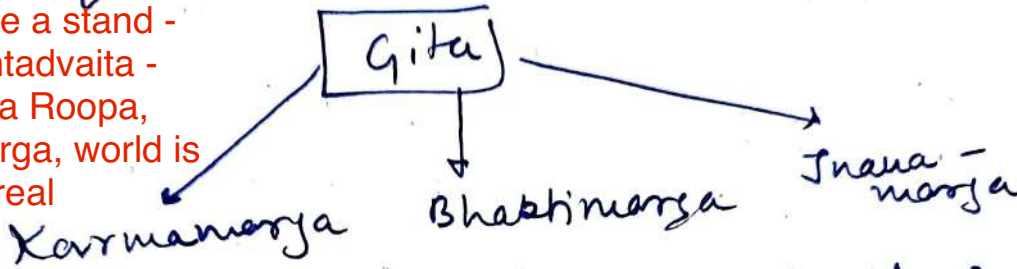
3) Believes only in Jivan Mukti because otherwise after liberation body will have to bear pain + suffering.

(Don't write anything in this area)



Closer to Gita

Both are Equidistant from Gita's liberation.



Can take a stand -
vishishtadvaita -
Vishwa Roopa,
bhaktimarga, world is
real

A man with strong affective or emotive component shall use Bhakti Marga whereas a man with strong cognitive component shall use Jnana marga.

In Gita ^{Lord Krishna} says + There are different paths but all lead to me like different rivers lead to ocean.

Both concept are right accordiy to Gita which gives message of 'Ekam sat Bahuda vadanti'

(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)

The problem of defining religion leads to such inconsistencies. If we go by western theistic interpretation then there is problem, but by looking at features of religion such issue can be resolved.

Western Approach

- 1) William James believe that in religion anything beyond theism is not acceptable & anything below theism is not religion at all.
- 2) There is also religion defined as belief in "power beyond man"

If we follow such distinction Buddhism as a religion not possible, but using Indian definition it is possible.



Dharma vs Path

Religion is defined as "Dharma" that is cosmic, moral duty or way of life than it is possible to define Buddhism as religion. Because in Buddhism we see concept of cosmic, religious + moral duty.

General features

Buddhism can be considered as religion due to presence of general features.

- 1) Scripture - Buddhism has Vinaya Pitaka, Abhidham Pitaka + Sutta Pitaka
- 2) Place of worship - Stupas
- 3) Path to liberation - Ashtangamary, i.e. Soteriological goal.



4) Prophets - Though in form of teachers like Buddha + other Bodhisattvas

5) Spiritual goal :- Not merely concerned with this world but presence of metaphysical "Nirvana"

6) Distinction b/w Sacred + Profane
Sangha of Buddha had strict code of conduct.

It can be argued that Communism + Humanism also be counted as religion but there is clear absence of sacred + profane + also spiritual goal which has metaphysical essence.

Hence from western perspective Buddhism can be considered religion system but it has all general features of religions hence should be considered an organised religion.

(Don't write anything in this area)