



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	PARAS MISTRY
Subject	
Module	

Rollno	
Date	

Checked



FEEDBACK

Overall OK. Some answers are deviated, focus on the demand of the question. Plan the answer before you write. Can be improved.

Do not write anything on the margin

1(a)

Kant is critic of pure reason has rejected various arguments given to prove God.

Ontological

- Descartes argues existence is very ontos of idea of God
- It follows from God just like two ^{right} angles = 3 angles of triangle follow from definition of triangle
- Therefore, necessary being exists

Cosmological

- Limited things are dependent on cause and contingent
- Only an uncaused cause can be 'necessary ground' of contingent things.
- The idea of perfect being can be caused only by a perfect being because only like can cause alike.

• Therefore necessary being exists

Critique by Kant

- 1) Idea remains an idea and does not produce real object. Ex: Non-existent mango has all qualities of mango.
 - 2) Existence is not a predicate. Necessary being does not add to anything. Existence is a pr-requisite.
 - 3) If existence is quality, we need to posit another existence and leads to ad infinitum.
 - 4) If God means necessary being then God exists becomes 'tautology'.
 - 5) As cosmological idea rests on argument of 'necessary being' it stands refuted.
- Kant accepted God as a 'postulate of morality' based on practical reason.

Can bring more clarity
How it's based on ontological?

(b) The problem of evil contrasts with claims of omnipotent and benevolent God.

Epicurus questions

Is God willing to but not able to or is he able to but not willing to eliminate evil?

Answer

Free willist defence

- God has given free will to make choices between pious and sinful deeds.
- God wants to make man co-creator of values and establishment of kingdom of God.

Soul-making theodicy

- God wants us to develop good character and do good deeds.
- We should choose right and stop evil deeds.

Paradox of omniscience and free will

If God knew then why he gave free will? Omniscience makes free will determined.

Answers

Augustine: Omniscience just means God knows a person's actions in advance. God hasn't predestined the act.

Process Theodicy: God did not create evil. It arose independently. God is not omnipotent.

Law of Karma: God allows free will and people reap fruits according to their actions. He has to balance justice with benevolence.

The paradox of omnipotence, omniscience ^{of God} and free will

can't be solved and as

'Kant said' - lead to transcendental illusions

Criticisms

4.5

(C) Immortality in theology is when the soul - a spiritual substance survives after death of the body, with self-consciousness and memory.

Necessity of immortality in theology

- 1) For concept of salvation
eg: Afterlife in heaven according to Christianity
- 2) For maintaining concept of rebirth: Indian religions believe soul undergoes transmigration cycle
- 3) For concept of liberation: Soteriology requires permanent soul that can be liberated
eg: samkhya - kaivalya
pravratishu

4) For giving meaning to morality : Morality is seen as a means to 'end' - heaven or moksha

(Kant - soul is a postulate of morality)

5) For strengthening belief in God and prayers ; Immortal soul gives hope and redresses despair

6) To enable performance of 'duty for duty's sake' without fear - javan ~~??~~ ; Svadharma of Arjuna
However, immortality of soul need not be necessary

• Buddhism : no permanent soul yet believes in bondage, rebirth, liberation.

More points

While this type of immortality is unscientific, but it provides value, purpose and strength to life.

(d) Sankhya believes in metaphysical dualism: purush as inactive, intelligent, pure consciousness and prakriti as dynamic, material and active.

Bondage

This is due to semblance of contact (sanyogbhasa) when Purush mistakes its reflection in prakriti and undergoes pain

→ Adidainika
→ Adibhauhika
→ Adhyatmika

Sankhya soteriology

- Bondage is due to lack of discrimination between self and not-self
- Liberation is achieved through knowledge of self and not self (vivek-jnana)

Keywords like darshanartham,
kaivalyartham

- When purush realizes itself to be pure consciousness and non-agent, it gets liberated (Sapadhik purush is destroyed as it is phenomenal)
- Liberation is cessation of suffering and not positive bliss as bliss is quality of sattva
- There is 'jivanmukti' - embodied liberation
- After death of body, purush attains kaivalya (soteriological dualism)

[Critique] : Purush being inactive and beyond Prakriti, Prakriti being unconscious cannot come together to start bondage.

- Bliss is not mere happiness which is quality of sattva. Bliss is nature of self.

Real purush is never bound
5.5 note liberated according to
Ishwar Krishna Only the
phenomenal bondage and
liberation occurs.

(e) Religious language is language used in scriptures, sermons, etc. Its ~~nature~~ has been debated upon.

Wittgenstein's approach

Tractatus

Philosophical investigation

- Only ~~that~~ proposition is true, which corresponds to fact
- Language is descriptive of facts
- Religious statements do not ~~picture~~ any corresponding fact. They are 'non-sense'

Language has many functions and ~~not~~ only of picturing world

Language is multifunctional

Religious statements are ~~contextual~~. They have meaning within religious context

• They are pseudo
statements.
We cannot say
anything about
things they
talk about
(god, soul)

The meaning
of religious
statements is
'use' based
and depends
on speaker's
linguistic
community's
usage.

Wittgenstein is correct
in philosophical investigations.
The theories of Abihitanvayvad
and Mimamsaka have different
rules for interpretation
of religious language. If
merely correspondence test
is applied, it leads to
philosophical problems.

Link with Religious language

2 (a)

God in Nyaya is efficient
creator, sustainer, destroyer.

Role of God in Nyaya

- 1) Karyat : Efficient designer
of the universe. He arranges
atoms (material cause)
to start creation (arambha
vada)
- 2) Ayojnat : He is motion
giver to atoms that begin
to combine (like Actus
Purus)
- 3) Dhryatadex : He is sustainer
of universe
- 4) Pratyayatah : He is the
author of vedas which are
infallible.
- 5) Padat : He gives power to
words to convey meaning

- 6) Vakyat : He is the merced
governer and gives fruits
of deeds (Karma-phala-
data)
- 7) Adrstata : The unseen
power of stock of merits &
demerits is guided by
God to start creation

Grihique

- 1) He remains mere supervisor
and limited by infinite
atoms (eternal) and souls
 - 2) Circular reasoning fallacy
as he is proved author of
vedas and vedas bear his
testimony.
 - 3) Mimamsakas argue that
vedas are eternal and
authorless.
 - 4) Charvaka argues that
world is accidental and
mechanical due to intrinsic
laws of elements (svabhavada)
- God is nonmena and logical
proofs are insufficient. God
can be accepted as a matter
of belief.

(b) "Religious language ~~can~~ be expressed ~~only~~ in symbolic way" — Paul Tillich

Signs and symbols

- 1) Sign points towards something
eg: Red light ⇒ halt
- 2) Symbols represents something beyond
Example
- 3) Sign is arbitrary convention while symbol grows out of 'collective unconscious'
- 4) Sign is an external connection while symbol participates in that which it represents eg: flag participates in power and glory of nation.
- 5) Sign is material and powerless whereas symbol is

spiritual and powerful

Eg: ॐ , + creates a
powerful connection.

6) Sign is merely cognitive
while symbols have
'kairos and logos' (revealing
and cognitive aspects)

7) Symbols have a profound
impact on our lives like
music and art but signs
don't.

Critique

- For logical positivists,
religious language including
symbols are non-sensical
and pseudo-statements.
- They cannot be analytically
or empirically verified.
- They lack meaning.

Wittgenstein has accepted
multi-functional role of
language and symbolic language
is meaningful in religious context

(c)

Religious experiences are mystical, where ~~non~~ rational part of experience is in play - Rudolf Otto.

Religious experiences are subjective

Focus on subjective aesthetic experience

- ① Caird : It is special creation of self.
- ② William James : They have following elements.
 - a) Passivity : some superior will dominate the believer
 - b) Noetic quality : Insights into deeper truths unplumbed by discursive intellect. There is mental illumination and revelation.
 - c) Ineffability : It is numinous non-rational. It cannot be

put into words. Wittgenstein
 ⇒ we should remain silent

d) Transiency : It is short-lived and fleeting.

3) Bergson : It gives rise to boundless action. It provides mental efficiency, and happiness

4) Kierkegaard : It is a subjective truth needing ~~to~~^{no} objective verification.

Critique

Blend with the demand of the question

1) Freud : It is merely a psycho-neurotic state.

(God viewed as father figure)

2) They can be illusions and hallucinations

Bring-out how much it's related to aesthetic experiences

3) There is no unanimity, (dualism, monism, etc)

Yet, mystic experiences are valuable when they cause happiness and transformation of one's entire personality for better.

(d) God is a power beyond man higher than which nothing can be conceived.

Kant has accepted God as a psychological booster of morality after rejecting all proofs for existence of God.

Merits

- 1) 'Duty as divine commands'
- categorical imperative to be followed without fear or favour (Nishkama Karma)
- 2) Morality as 'end in itself'
and not means to heaven in afterlife.
- 3) A secular attitude develops.

Shorten

Demerits

- 1) God is an existing fact for theist.

- 2) His conviction is based on real existence of god.
- 3) God is the ultimate concern of man beyond bare necessities. Morality remains a 'means' to reach God.
- 4) Adherence to morality becomes difficult for theist if God isn't a concrete reality

Therefore a theist ~~can not~~ just assume God as a postulate of morality. For him 'God' is the 'end' while for Kant morality is the 'end'. For theist God's proof is subjective while Kant needs objective proof.

(e) Blasphemy laws punish criticism of religion, prophet or God.

Blasphemy laws

Merits

- ① Prevents potential disharmony that would arise
- ② Prevents violence and riots acting as deterrence
- ③ Protects sacredness of religion and culture.

Not required

Demerits

- ① Punishes for criticising dogmatic views
- ② Undermines scientific temper and critical thinking
- ③ Prevents establishment of democratic values and secular morality

Blasphemy laws are not analogous with ^{those of} modern states.

Modern democratic states allow freedom of speech and expression and constructive criticism of blind faith, dogmas and ~~the~~ religious evils. eg: black magic, caste system, etc.

Focus here, bring out the similarities and differences

Blasphemy laws put a blanket ban on criticism of religious evils eg: Saudi Arabia

Democratic states balance freedom of expression with reasonable constraints.

36)

The problem of existence of evil (moral and physical) contrasts with claim of omnipotent and benevolent God.

Epicurus' objection: If God is willing to but not able to eliminate evil, then he is impotent. If he is not willing to but not able to, then he is malevolent.

Naturalism: Scientific explanation of nature states natural evil is based on mechanism.

Answer by theists

Theodicies

1) Free willists: God provided free will to men to enable selection of the plans in afterlife. Moral evils are due

due to misuse of free will
(John Hick)

Critique : Contrasts with God's
omnipotence and omniscience.

~~Flow~~ A.J. Flew : God could
have ~~created~~ beings that
always do right or else
God could have not given
free will if he had foreknowledge.

2) Soul-making theodicy

Suffering and pain helps us
develop good character. When
we see people suffering, we
become sympathetic.

Critique : J.S. Mill : Suffering
leads to more suffering. People
turn criminals because of
poverty.

3) Process theodicy : Hartshorne
believes God is not omnipotent
but has not created evil. Evil

arose independently and God works with humans to remove evil.

4) Best possible world theodicy :
Leibniz argues God created world that is 'compossible' and allows evil so that he can show his glory and is necessary for achieving higher ends.

Critique : Mantoux [J. Malick]
argues God uses evil means and subordinates himself to an evil principle.

5) Evil as illusion : Spinoza
argues that our partial viewpoint makes us see evil. Evil is not real and hence illusory.

Critique : McTaggart : Moral scepticism and refusal to see evil defeats all moral actions

6) Karma theory: God has created a neutral world and souls reap fruits according to their actions (Niyaya). God is merely moral governor.

Critique: Buddhists argue 'Karma' is impersonal law and no need of God.

Thus presence of evil does not justify existence of omnipotent and benevolent God but 'Karma theory' is more logical to reconcile both.

Address the 2nd side

- (b) Moral absolutism believes that morality is objective. Theists believe God to be a 'moral law giver' (10 divine commandments)

Morality and religion are inseparable

- 1) God is source of morality
- 2) voice of conscience is voice of God in us (continuum)
- 3) Morality is following God's commands.
eg: Quran in Islam
- 4) Morality independent of religion is subjective and hence invalid.
- 5) A sinner can be forgiven by God if he is a believer but a non-believer won't.
eg: eternal damnation

Opponents treat morality as independent of God and religion

- 1) Buddhism: Moral code based on values of ahimsa, satya, etc. (Panchashila)
- 2) Jainism: Panchamaharratas and values of compassion, equality, celibacy.
- 3) Freud: Morality based on religion disappears in white light of science. It should be independent.
- 4) Kant: Morality should be an end (Categorical imperative) and not means to some heaven in afterlife.
- 6) 'Humanistic morality' rejects religious morality that regards 'god' as end. Here human is end in himself.

7) secular morality is based on modern values and are relative. Religious morality like allowing slavery, polygamy, treating disbelievers as inferior is against secular ethics.

Constitutional morality

Therefore religious morality is valid within religion but not applicable in 21st century where morality is constitutional and humanistic. It is 'duty for duty's sake'.

7.5

(c)

Theists consider God as omnipotent, omniscient, omnipresent creator which contrasts with absolute of philosophy

Creator God - the absolute

- For Theists God is absolute and creates world to show his love for creation (Abrahamic view)
- Creation is out of nothing (ex-nihilo)
- Purpose is to make man co-creator of values and establishment of kingdom of good
- He is eternal, all merciful being.

Absolute of philosophy

- Hegel: He is a concrete whole and world is manifestation of absolute idea

◦ Spinoza : God is substance - 'causa sui' and all things necessarily follow. He alone is real and is indeterminate, purposeless.

◦ Sankara : Brahman (pure being) is absolute reality and everything is ultimately false (mithya). God is eternal, unchanging, without desires.

Here the creator - god cannot be treated as absolute because

- ① Deism (Augustine, Descartes) states god and world are different.
- ② God becomes another reality with world. (dualism)
- ③ Nothing can arise from nothing - creation is impossible
- ④ God has to depend on

external material

- ⑤ Absolute cannot have a purpose \Rightarrow purpose means incompleteness
- ⑥ 'Problem of evil' contrasts with omnipotent, benevolent god.
- ⑦ Process philosophers believe God changes but absolute doesn't change.
- ⑧ Creator god is efficient cause but absolute is the material too (immanent and transcendent)

This creator God cannot be absolute. However, belief in creator God is for fulfilling religious and emotional urges and as postulate of morality (Kant)

4(a)

Religious pluralism teaches that there is one God and many paths to the divine.

Truth is basis of all religion

1) John Hick's pluralism

- The 'Real' is ultimately transcendental (AT)
- All religions are culturally conditioned responses to same reality.
- No one particular religion has direct access to absolute.
- He uses Kant's distinction of 'noumena' and 'phenomena'.
- God being 'noumena', people view him through 'conditioned minds'.

eg: The blind men and elephant story.

- All descriptions of God are partially valid (like Syadvada)

2) Essentialist view

- The same essence is all should be found and promoted. Accidental ones to be discarded. - [Bhagvan Das]
- S. Radhakrishnan believes religion of 'supreme spirit' to be the essence (Paramathm). All religions are preliminary stages (vyavahara).

- ## 3) Bhagavad Gita too says in whatever form one worships, it reaches Lord Krishna

Same goal of love, realization,
renunciation

- 1) Islam teaches love for
God and non-attachment
to world.
- 2) Buddhism though atheistic
teaches Ashtangmarg for
ethical conduct, renouncing
pleasures and realization
of non-self (liberation).
- 3) Vedanta teaches control
of senses, dharma and
contemplation on self to
get rid of suffering.

Critique

- 1) Absolutists like 'Plankinga'
argue that there is only
one true religion.
- 2) Pluralism dilutes essence
of true religion.

3) Essentialist view is utopian.
There is no common essence
in all religions. & Even
in same religion, there are
different views

Eg: Advaita and vishishta
advaita

4) Goals are different for all:

- Abrahamic → heaven
- Advaita → self realisation
- Buddhism → dissolution of
personality
- Jainism → kaivalya (dualism)

Although all religions do not
have ^{many} similarities, they aim
at elimination of sufferings
and well-being of humans.

Therefore humanistic ideals
should be abided by

(b)

Plato believed soul to be a spiritual substance opposed to body as material substance.

Arguments

Metaphysical (Opinion)

- Soul is by definition simple
- Whatever is simple cannot disintegrate
- Body is made up of parts and liable to disintegration
- Soul is ^{of} the very nature of life opposed to body which is dead (similar to 'Sankhya's' view)
- Soul is self moved and whatever is self moved cannot come to rest (like Jaina's view of self)

Epistemological

- Soul is the knower
- knowledge is of universals and they cannot reside in body.
- Universals are eternal and have locus in eternal soul
- Soul gets knowledge through reminiscence

Critical

Create more points like
Soteriology (liberation)

- 1) by definition, soul is simple, self moved, the statement becomes analytic, devoid of existence.
- 2) Does not explain why soul is considered simple.
- 3) Hume: No impression through which idea of soul can be obtained. Soul is bundle of fleeting perceptions.

- 4) Plato does not tell how two opposing things (body-soul) exist together
- 5) We never experience soul apart from body but always as spiritualized body (Dehatmanas of Charvaka)
- 6) 'Reminiscence theory' is a myth for Aristotle.
- 7) Real knowledge includes knowledge of concrete substances through perception and conception

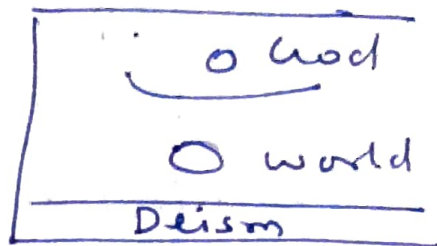
Plato couldn't satisfactorily prove existence of soul.

[Kant] therefore termed knowledge of soul as transcendental illusions and accepted it as a 'belief' (postulate)

(c)

Deism believes that God is efficient creator and is transcendental.

Deism and God-world relationship



- 1) God is efficient creator and not material cause (like Karyak of Nyaya)
- 2) Augustine: God created the world and retired to heavens
- 3) He has created world as 'perfect machine' (William Paley's - God watchmaker)
- 4) He is transcendental (Paul Tillich - God as ultimately transcendental)

- 5) He has made humans 'rational' and gave 'free will' to choose between right and wrong.
- 6) He is 'timeless' and 'immutable'.

Critique

- 1) God becomes an 'absentee landlord' unconcerned about devotees.
- 2) Worship becomes impossible because worship can't reach transcendent God.
- 3) No scope for miracles as world is perfect machine (PEH of Leibniz)
- 4) God becomes unknowable and we can rely only on revelation.
- 5) God ceases to be absolute and all-penetrating \Rightarrow limited by world's existence.

- 6) Problem of evil cannot be reconciled with claims of God's omnipotence and benevolence.
- 7) If God were timeless, creation was impossible. Creation needs 'time'.

However merit of deism lies in acceptance of 'rationality' as a gift of God. This helps develop scientific temper and undertake 'moral responsibility'.

5(a)

Science deals with observed phenomena while religion deals with unobservable phenomena based on reason and faith respectively.

Science antithetical
to faith

- ① Does not accept dogmatic beliefs
- ② Rejects absolute claims of religion (God, soul)
- ③ Believes in naturalism (world - self - regulating system)

Reconciliation of reason with
faith

1) Logical interpretation of scriptures

Rg: Shankara asserted that Shruti should be accepted in light of reason (sutarka)

- 2) Scientific methods to be applied to test religious beliefs about world.
- 3) Reason to be used for warding off religious superstition eg: Ram Mohan Roy's efforts

Incomplete

POST PAGE
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Don't waste
anything this
page
(or use it
for a card)

(b)

Advaita believes in Soteriological non-dualism where individual self realizes identity with Brahmen. Vishisht-advaita believes in qualified non-dualism i.e. soul is a mode of God

Bondage

- In advaita, bondage is due to beginningless avidya where self is assumed to be non-self (body mind complex). The bondage is ontologically unreal
- In V. advaita, bondage is due to ignorance and karma. Bondage is ontologically real.
- Soul suffers from birth-death-suffering cycle

Liberation

Advaita

V. Advaita

- | | |
|---|--|
| <ul style="list-style-type: none"> ◦ <u>Knowledge alone</u> grants liberation. <u>Karma and Upasana</u> aid in purification. (<u>Krama Mukti</u>) ◦ Realisation of self as '<u>pure consciousness</u>' and identical with <u>Absolute Brahman</u> is liberation. (<u>Aham Brahma-smi</u>) ◦ Jiva becomes identical to <u>God</u>. ◦ Liberation is state of <u>sat-chit-ananda</u> (existence - consciousness - bliss) | <ul style="list-style-type: none"> ◦ <u>Harmonious combination</u> of <u>knowledge - Karma</u> and <u>Grace of God</u> ◦ Realisation of self as a <u>part or mode of God</u> (<u>ansa-ansi</u>) is liberation. ◦ Jiva becomes <u>similar</u> to God (<u>pralaya</u>) ◦ <u>Infinite knowledge</u> and <u>bliss</u> but soul remains <u>atomic</u> and <u>finite</u> (body of God) |
|---|--|

◦ Liberation while embodied
(Jivan mukta)

Only after death of body
(Mudhamukhi)

◦ Maya disappears for liberated soul. Only Brahman exists

Maya is real power of God. It continues to exist.

Bhagwat Gita includes both types of liberation. When God is seen as the universe, we all are part of his body. This is Krama mukhi in advaita and called mukhi in v. advaita. But ultimately from absolute point, as is asserts that jiva is in essence identical to Brahma but different from Ishvara (personal god).

Can be better conveyed

7.5

(c) Religion is a belief system based on God / ideal towards which believer has intense commitment.

Western religion includes God as necessary and sufficient condition of religion but eastern religions differ.

Buddhism can be considered a religion because of following elements

- 1) Ideal : Buddha, bodhisattva-hood and nirvana are ideals towards which people are devoted.
- 2) Worship places : monasteries (Charityas) exist as churches and mosques.

3) Scriptures : The tripitaka are holy books like bible, vedas.

4) Moral code of conduct exists : Ashtangmarg and Vinaypitaka

5) Goal : spiritual goal of nirvana parallel to salvation or moksha.

6) Concern for public welfare : reducing suffering is Buddhism's primary goal.
(dukkha nirrodha)

However, many consider it as ethical system because.

① God is essential to religion

② God fulfills emotional urges and is ultimate concern

(Paul Tillich)

3) God acts as moral authority!

4) Kant accepted God as psychological booster of morality and duty

But narrow definition based on God undermines religion

① A religious person is one who pursues ideal with utmost commitment

② Various people consider humanism, communism, scientificism as religions for their commitment towards a goal.

③ Paul Tillich: Religion is that towards which man is ultimately concerned and decides his destiny.

Therefore, based on wider definitions, Indian religions have been atheistic like Buddhism

Can shorten