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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	Sunny
Subject	FOR
Module	

Rollno	
Date	29/06/2024

FEEDBACK

Most of the questions have been addressed sufficiently. Work on the question specific comments.

Try to include thinkers and examples wherever possible.

Space management needs to be improved. Avoid elaborate explanations where they are not necessary. This will help you address all the parts of the question.

Practice writing in Q&A format

Do not
write
anything
on the
margin



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

(Don't write anything in this area)

Cosmological proofs are a posteriori arguments which are based on empirical facts while ontological proofs are a priori where existence of God is derived from its idea or very concept of God.

Briefly state the cosmological proofs

Kant criticises cosmological proofs as "apriori in disguise" in following sense:

① Cosmological proofs presuppose the existence of God and then try to relate it with their experience.

② In cosmological proofs, it is not said that "there is a God" but like Ontology



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they are also saying that
"there has to be a good"

Ex!- Everything has a cause.
Every cause itself has a
cause. This cannot go to
infinity. Hence, there has
to be an uncaused cause
which is God.

③ These arguments are more
of "pleas" than "proofs" for
existence of God.

④ They are merely accepting
a most perfect being to
account for the cause and
harmony in the world.

Hence, Kant restricts reason
to phenomena only and
accepts existence of God as
postulate of morality.

(Don't
write
anything
in this
area)



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

(Don't write anything in this area)

It is a great challenge for theists to reconcile the moral evils of human beings with an omniscience, omnipotent and benevolent God.

It was first raised by Epicurus and later highlighted by David Hume. Theists give certain theodicies to reconcile evils with most perfect nature of God.

① Instrumentalist view Thinkers?

→ God has allowed evils to exist for some higher purpose.

→ Only when we suffer, we can empathise with others. Character building and spiritual growth happens through introspection.

Ex-1 - Reformation through guilt

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→ Evil is necessary to understand the meaning & nature of good.
(E) Light has meaning only when there is darkness.

(Don't write anything in this area)

Criticisms

- ① If evil is just a means, then its quantity should be minimal.
- ② God being all-powerful, could have devised some better way.
- ③ faced with trouble, one can develop negative thoughts & can even lead to suicide.

(B) Free Willist Argument

→ God has given free-will to human beings. Evil arises due to the misuse of free will.

→ Alvin Plantinga said that if human beings were infallible, they would be like robots.

Criticisms

- ① God would have created human beings so perfect so that they won't involve in immoral acts.

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Thus, from logical point of view, problem of evil cannot be solved. It can be solved from point of faith.



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

(10 Marks)

In theological context, generally the concept of immortality of soul is accepted. It means eternally existing.

(Don't write anything in this area)

Necessity of concept of immortality

① Law of Karma

→ It requires that individuals reap the fruits of their actions. But this is not possible in one life.

→ Hence, soul takes rebirth unless fruits of all the actions are reaped.

→ It motivates individuals to live a moral life.

② Epistemological Argument

→ Acc to Plato, ideas are eternal & universal. Only an



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Eternal and conscious element
can be the ground of such
ideas. It is Immortal soul.

(Don't
write
anything
in this
area)

③ Metaphysical Argument

→ Soul is simple & indivisible.
Hence it is not subject to
production & destruction.

→ Soul is Immortal.

④ Kant accepts Immortality of
Soul as postulate of morality.

Achieving Highest Good is
the ultimate moral duty. It
cannot be achieved in one life.

Hence immortality is needed
where virtues are combined
with happiness in future life.

⑤ In Christianity, it is believed
that on the judgment day,
the immortal soul resurrects through
a new body and they are

sent to heaven or hell.

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

(10 Marks)

Samkhya believes in dualism of Prakriti and Purusa.

(Don't write anything in this area)

→ Prakriti is unconscious, active, ever-changing. Purusa is conscious, inert and permanent.

→ But they co-operate for the DARSHANARTHAM of Prakriti and KAIVALYARTHAM of Purusa.

Concept of Liberation

Samkhya believes that Purusa is inherently conscious, enlightened and beyond three gunas (Nishkaryunya). It is beyond bondage and suffering. However, Purusa mistakenly associates itself with ego or mind which is an evolute of Prakriti. Thus, Purusa



apparently falls in bondage.
Here, the bondage is not
real but apparent

(Don't write anything in this area)

Liberation can be attained only ~~not~~ by acquiring the highest discriminatory knowledge called Vivek-jnana.
Samkhya rejects Karmamarga.
Liberation is defined negatively as absence of sufferings but not the presence of bliss as bliss is an evolute of Prakriti. They also accept divanmukhi and vidvanmukhi.

Criticisms

- ① ^{How can} Purusa who is inherently conscious fall in bondage
- ② Prakriti has no incentive in assisting the Purusa.
- ③ Defining liberation negatively disincentivises the individuals



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

Religious language describes about the nature and attributes of Absolute.

Approach of Wittgenstein

① In Tractatus

→ In this, Wittgenstein supports the picture theory of reality.

→ It means language depicts the picture of reality. It is the mirror of the world.

→ There is a one-to-one relation between linguistic proposition and atomic fact in the world. Saying and showing

→ In this sense, Wittgenstein terms religious statements as non-sensical. These statements are neither

(Don't write anything in this area)



tautological nor contradictory
nor depict the picture of reality

② In Philosophical Investigation

- Here, Wittgenstein supports the use theory of meaning.
- The meaning of a word lies in its use determined by the context.
- In this sense, religious statements are sensical in the context of religion.
- Examining such statements in the context of physical world is meaningless.
- Religious statements are beyond verification & falsification principle.

(Don't write anything in this area)



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

(10 Marks)

Nyaya is a theistic system that accepts God as the creator, maintainer and destroyer of Universe.

(Don't write anything in this area)

Role of God in Nyaya philosophy

- ① God is the efficient cause of the world (Karyat).
- ② God provides motion to the inactive atoms for forming different combinations (Ayojanat).
- ③ World is sustained at God's will & destroyed at God's will (Dhutyayaduh).
- ④ God provides power to the words to signify things (Padat).
- ⑤ God is the author of infallible Vedas (Brahmayatah).



(Don't write anything in this area)

⑥ God is the creator and promulgator of moral laws
(Vakya)

⑦ God is the regulator of Adrsta which is the stock of merit & demerit and dispenses joys and sufferings accordingly (Adrsta)

⑧ God is the ultimate liberator of human beings.

⑨ It is upon divine consciousness that the numerical perception of unconscious atoms and souls at the time of creation depend (Samanya Visheshat)

Thus, many of these Nyaya's ideal conception of God have close resemblance in cosmological argument extended by St. Aquinas.

Shruteh

5.5



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

(Don't write anything in this area)

Since God is completely different from human beings and God resides in noumena, Paul Tillich believed that symbols play a vital role in understanding the God, and statements about him.

Acc to Paul Tillich
Religious language is Symbolic
way of pointing towards the
ultimate. He makes a
distinction between sign and
symbolism.

Sign

- ① Points to something beyond themselves.
- ② It signifies that to which it points.

Symbol

- ① Points to something beyond themselves.
- ② It participates in that to which it points.



Sign

Ex!- Traffic light

③ It uses arbitrary convention

④ It is completely external connection

⑤ It does not open level of reality.

Symbol

Ex National Flag

③ It grows out of individual or collective consciousness

④ It has an inner relation with reality.

⑤ It opens up level of reality but are otherwise closed to us.

(Don't write anything in this area)

Like music, unlocks dimensions of the soul

Paul Tillich believes that symbol also opens up the level and dimensions of soul corresponding to those level of reality.



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

(Don't write anything in this area)

Religious experiences are subjective experiences about the transcendental entities like God by ordinary human beings.

Atheists are skeptical about religious experiences and give following arguments:-

- ① Such experiences are totally private and subjective.
- ② They are beyond the "verification" and "falsification" principle.
- ③ It is just an emotional state with overwhelming feeling.
- ④ Religious experiences are not objective and universal.



They vary from one tradition to another.

(Don't write anything in this area)

⑤ Freud argues that such experiences can be explained in neurological & psychological terms.

⑥ Knowledge from religious experiences are not knowledge in the same. They are not justified true belief (A.J. Ayer)

Religious Experiences are for exploring

① Believer feels that he or she is not distinct from deity. Ex!- Ramkrishna Paramahansa.

② Some feel like they are born-again → permanent attitude change
Ex!- Ramana Maharshi

③ Great life of such saints prove that such experiences



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

(Don't write anything in this area)

Immanuel Kant accepts God (10 Marks) as "Postulate of morality". Kant who believes in deontological ethics of "Doing Duty for the sake of duty" realises that doing one's duty is not an easy task.

Hence, God should be accepted as the psychological booster who incentivises our good acts. But such idea of God limits the scope of religious activities in following sense!:-

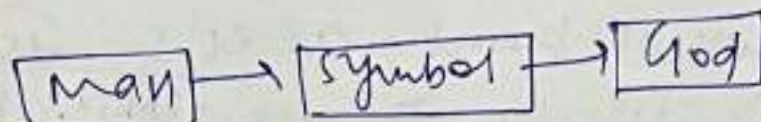
- ① No scope for miracles, revelations etc. They limit the omnipotent nature of God.
- ② God as a concretely existing entity eases the



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devotees task to connect with
It.



③ God with all positive attributes inspire the finite human beings to devote to Him.

④ Postulation limits the scope of unquestionable faith.

God as postulated psychological booster $\Rightarrow$ religious activities

① Such God is the mon governor.

② Postulated God harmonises virtues with happiness & vices with suffering in future life.

③ Even some Bhakti saints such as Kabir accept Nirguna Brahman.

Thus, Kant's arguments prevent transcendent illusion

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providing scope for devotion

(Don't write anything in this area)



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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)

(Don't write anything in this area)

Blasphemy laws aim to punish actions or speeches deemed to insult or show contempt for religious beliefs or deities or something considered sacred in religion.

~~Blasphemy~~

Blasphemy Laws And Modern Laws curtailing freedom of speech

① Similarity

① Both is against the agency of individual and gives primary to group interest.

② Both prevent innovation and creativity.

③ Both represent a seal of authority.



④ They are against what some said that it is for individuals to decide their essence

⑤ Such laws promote majoritarian forces → against the spirit of multiculturalism

Dissimilarity

① Modern laws are the result of internal debate & discussion.

② Modern laws are many-a time based on reason

→ Blasphemy law are based on faith

③ Modern laws apply to all citizens equally

→ Blasphemy laws discriminate between people on the basis of religion.

(Don't write anything in this area)

Give examples



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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)

The presence of evils and sufferings in this world is a great challenge for theists who believe in an omniscient, omnipotent and benevolent God.

This problem was popularised by David Hume who presented it in the following way - "Is God willing but not able? Then He is impotent. Is He able but not willing? Then he is malevolent. Is He both able and willing? Is he neither able ~~and~~ nor willing? Then why calls him God?"

Theists present certain argument called Theodicies to reconcile the imperfect world with the



most perfect name of God is

① Instrumentalist View Thinkers?

→ God has allowed sufferings & evils to exist for some higher purpose.

→ Only when we suffer, we can empathise with others.

→ During natural disasters, people transcend their selfish interests and develop a sense of fraternity.

→ Ibsen's theory believes that "this is the best possible world".

Criticisms

① If evil is just a means, then its quantity should be minimal or nominal. But during world wars & natural calamities, we can see the

(Don't write anything in this area)



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quantity of evil outweigh quantity of good.

(Don't write anything in this area)

② It is not necessary that people will develop good virtues facing trouble in life. It may lead to negative thoughts and even suicides.

③ If God were infinitely powerful & kind, He could have devised some better way.

② Free-willist Argument

→ Augustine believes that God has given free will to human beings.

→ Evil arises due to misuse of free will. Nature evil is also the result of misuse of free will.

→ Alvin Plantinga also supports this view.

Criticisms

① There is a scientific mechanism



(Don't write anything in this area)

behind natural disasters. Given they can ~~be~~ be controlled.

② God could have at least made Human beings so perfect so that they won't involve in sinful acts.

③ It limits god's benevolence.

③ Evil as Absence of Good

→ Augustine treats "evil as absence of good". Word of Human beings are "good" and evil is not ultimately real, it is the absence of what is in God.

Criticisms

① Seeing the quantity of evil, it cannot be said that it is merely illusion.

② If something is good, how can it get degraded into lesser good.

However, in the above process,

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When natural events are explained on the basis of moral evils



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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)

(Don't write anything in this area)

A staunch theist has unquestionable faith in religious doctrines and teachings. He/she follows these teachings in a very literal sense. So, he can never be immoral in the context of that particular religion.

But from other perspectives, a staunch theist can be immoral in the following sense:-

① Involving in gender-based discrimination in the name of religion.

[Ex] → Taliban banning women education.

② Caste-based discrimination → a/c to Dr. Ambedkar, source of such discriminations are



Religious scriptures → guide theists

③ Involving in violence on the name of religion.

Ex!- Burning of Buro.

④ They may be against scientific spirit, rationality.

Ex!- Taliban banning chess.

⑤ Theists rejecting other's way of life → exclusivism



against multiculturalism

⑥ fails to evolve with time
↳ moral absolutism.

Ex!- Rejecting LGBT+ rights

But a staunch theists can be moral from other perspective as well

① They believe in peace and Non-violence.

(Don't write anything in this area)



Ex!- Jainism, Buddhism.

② They promote Co-existence

Ex!- Swami Vivekananda's belief in pluralism.

(Don't write anything in this area)

③ Vedas → Prakriti Rakshita Rakshita

↳ following such teachings in line with env. ethics

④ Ideas of Langa, Annadana ↳ show compassion & empathy.

⑤ Arta → Nishkam Karma ↳ this is what Kant believes in his deontological ethics.

⑥ Buddhist Astanga Marg ↳ promote a disciplined way of life

⑦ Life of great saints and sages show that a staunch theist can be a moral person



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

(15 Marks)

In Abrahamic traditions as well in Orthodox schools such as Nyaya-Vaisesika, The Absolute is accepted as the creator God.

(Don't write anything in this area)

But some philosophers believe that concept of Absolute is not compatible with the creator God for following reasons:

- ① Cocreation means God is having some purpose. Purpose arises only when one lacks something. Lacking means finiteness and imperfection. But this is not compatible with Absolute which is most perfect being.



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② A/c to Spinoza, If God created world out of something, then the entity will be co-existing with God. It limits the Independence of God.

(Don't write anything in this area)

③ Creator means God is having attributes like will, intellect love etc. But a/c to Spinoza, Absolute is and Sankara, essentially impersonalistic as every determination is negation.

④ Creation means there was a time when there was no universe. But a/c to monists like Spinoza, the Absolute is eternally existing.

Argument for Absolute as
Creator God

① Karyat by Nyaya



(Don't write anything in this area)

→ Since world is an effect, there must be an efficient Cause and that efficient Cause is God.

② Nyaya believes that God has created this world out of his compassion for creatures. But God could not create a perfectly happy world as He has to take into account the stock of merit & demerit.

③ Teleological Argument by Aquinas
→ world is a grand design exhibiting exception order and harmony. It cannot be the work of some non-intelligence being. Hence it is creator God which is Absolute.

④ William Paley's Analogy of watch also accepts a designer.

Listen to discussion for more points - Ramanuja, Madhava, Aurobindo, absurdism



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

(Don't write anything in this area)

Swami Vivekananda was an ardent believer in religious pluralism and inclusivism. He considered ~~various~~ religions as two different rivers flowing towards the same ocean.

This is same as what John Hick put forward in his Pluralistic

Hypothesis :-

- ① The one divine reality, The Real is the ultimate source of all religious experiences.
- ② No religion has direct perception of Real.
- ③ Each religion represents an authentic way to Real.

Not necessary



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④ Real is beyond all descriptions
→ positives as well as negatives

(Don't write anything in this area)

All religions teach the same goal

① Astanga-Marga of Buddhism
is same as Panchamaharath
in Jainism.

② Nishkam karma in Gita.
Selfless service in Gikhism

③ "Vasudhaiva kutumbakam" in
Hinduism.

Christianity → "Love thy neighbour"

④ Annadan, Langar

⑤ All religions aim for better-
ing human beings from
sufferings.

⑥ All religions promote a
disciplined way of life.

Liberation,
scriptures,
revelation

Explain this
part more



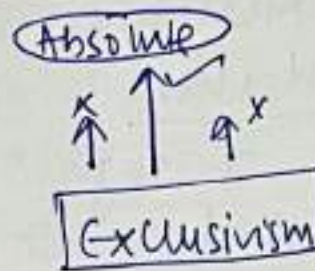
However, religions fundamentalism and exclusivism falls to recognise this fundamental oneness of all religions. It leads to religious conflicts and violence.

Ex!- [Shia-Sunni conflict]

Religious fundamentalists believe in literal meaning of religious doctrines thus highlighting the differences while ignoring the commonalities between religions.

Religious exclusivists believe that there is only one way to God. It is the path advocated by their religion. Even if there is more than one way, there must be a way superior to others.

(Don't write anything in this area)



(Don't write anything in this area)

Religious pluralism and exclusivism recognises the oneness of all religions even though they may differ in their external interpretations. It is in the spirit of Jainas Akantarada that advocates for the plural nature of reality.

11

Even Vedas say that Ekam Sad Vipra Bahuda Madanti (God is one but to the intellect it appears as many).



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

Immortal soul refers to an eternally existing non-physical essence of the individual.

(Don't write anything in this area)

Plato's Arguments for Immortality of soul

① Epistemological Argument

- A/c to Plato, soul is the knower of ideas.
- Ideas which are eternal and universal are our objects of knowledge.
- Only an eternal and conscious element can be the ground of such ideas. And it is soul.
- Soul exists with ideas in the transcendental world before birth.



→ But in the embodied state, this knowledge gets faint

→ As per Recollection theory, only by recollecting those ideas through reason and intuition, soul can get liberated.

② Metaphysical Argument

→ For Plato, soul is simple and indivisible. It is not formed of parts. Hence it is not subject to creation and destruction.

→ Rather soul is eternally existing. It is the source of life and death belongs to the body which is constituted of parts.

→ Even in Upanishads, it is

(Don't write anything in this area)



believed that whatever is simple and indivisible is eternal.

Criticisms

① Logical Positivists

→ Both soul is mortal or soul is immortal are equally meaningless. It is beyond the verification & falsification principle.

→ Such statements are neither analytical nor can be empirically verified.

② Carrasaka → Since soul is not perceptible, it is not real. Soul is identical with body (DEHATMA VADA).

③ Buddhists → In the light of Prajñāpāramitā, they refute the existence of an eternal soul.

This is the reason Kant accepts immortality of soul as postulate of morality, rather than

(Don't write anything in this area)

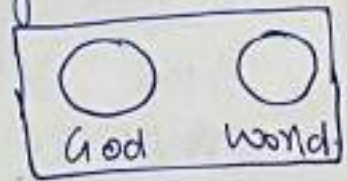


4(c) Elucidate the major tenets of Deism in the context of philosophical discussions regarding God-World relationship. (15 Marks)

Deism as a philosophical belief emerged during the scientific spirit of enlightenment era.

Major tenets of Deism

① God is completely transcendent to the world.



② Reason takes precedence over faith and revelation.

③ They completely reject miracles.

④ They explain all phenomena on the basis of natural laws.

⑤ They accept creator God on the basis of "light of reason"

Keywords -
constructive
aspect, critical
aspect

(Don't
write
anything
in this
area)



⑥ God is the first cause of the world.

⑦ God after creating this world, stopped intervening into its affairs.

⑧ They reject divine providence where God takes a hand into human affairs.

⑨ They lack consensus on soul & life after death.

⑩ God is the efficient cause not the material cause.

Shortcomings in Deism

① Such thoughts are not conducive for religious activities.

② Rejection of miracles and prophecies limit the omnipotent nature of God.

(Don't write anything in this area)

Thinkers?



(3) They end up treating God as absentee Landlord who is least interested in the affairs of his own creation.

(4) Such God won't respond to the prayers of devotee. Devotees cannot have any 'bond' with such God. In this sense, it is closer to atheism.

(5) Human freedom gets governed by natural law ending up in a kind of determinism.

(6) They end up treating world as a giant machine.

But, Deism as a movement aims to reconcile spiritualism with science.

(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 and faith are like two wheels of the society, both are equally important for the progress of society.

Science antithetical to faith

- ① Science is based on reason rather than faith.
- ② Science aims to question everything which is not the case with faith.
- ③ Science evolves with time while faith is more rigid.
- ④ Science is based on experiment and observation, but faith is a kind of attitude.
- ⑤ Unquestioned faith may lead to superstitions.



Religion is not necessarily against reason

(Don't write anything in this area)

① Reason is required to explain the religious scriptures.

② Many of the religious ideas are valid on touchstone of rationality.

Ex! - Christianity → "Love thy neighbour"
Vedat → Prakriti Rakshit Rakshak

③ Reason is needed to counter atheists argument.

④ Religious faith backed by reason makes it more durable.

⑤ Reason helps in making religious experiences permanent.

⑥ Religion with reason promotes pluralism & inclusivism.



Ways to reconcile reason and faith

Instead write how both help in progress of humanity

(Don't write anything in this area)

- ① Immanuel Kant → "I was obligated to destroy the reason to make room for faith".
- It means we should realise the limits of reason.
 - Pure reason is applicable to phenomena only.
 - Faith is needed for noumena.
 - Kant accepts faith in transcendental entities as "postulate of morality".
 - Acc to Kant, doing one's duty is not easy. Hence, one should have faith that incentivises for moral life.

② Kierkegaard

- Objective facts based on reason will lead to total



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depths in life. Hence, one should take a leap of faith for an authentic living.

(Don't write anything in this area)

③ State protection to religious faith at same time promoting rationality

Ex:- Article 25-28 → Religious freedom

Article 51A → scientific temper

④ State intervention in religion
↳ promotes rationality.

Ex:- Banning Triple talac.

⑤ Greater Inter-faith dialogue

Ex:- Akbar's Ibadat khana.

⑥ Reinterpretation of religious scriptures.

Ex:- Quran by Syed Ahman Khan in the light of rationality

Thus, the lives of great scientists such as Dr. Kalam, Albert

show that reason & faith go hand in hand.



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

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Vedantins accept liberation as the ultimate end of life. Liberation means cessation of sufferings and free from the cycle of birth and death.

Concept of Liberation

① Advaita

→ Bondage is due to Avidya → where self associates itself with body (both gross & subtle)

→ Soul forgets that it is pure consciousness which is

Brahman.

→ Liberation occurs when the knowledge of "Aham Brahmasmi" dawns upon soul.

→ Liberation is possible through Jnana. Advaita



keeps Bhakti at a lower level
for inner purification of Chitta.

→ It accepts both divanmukti
and Mokshamukti

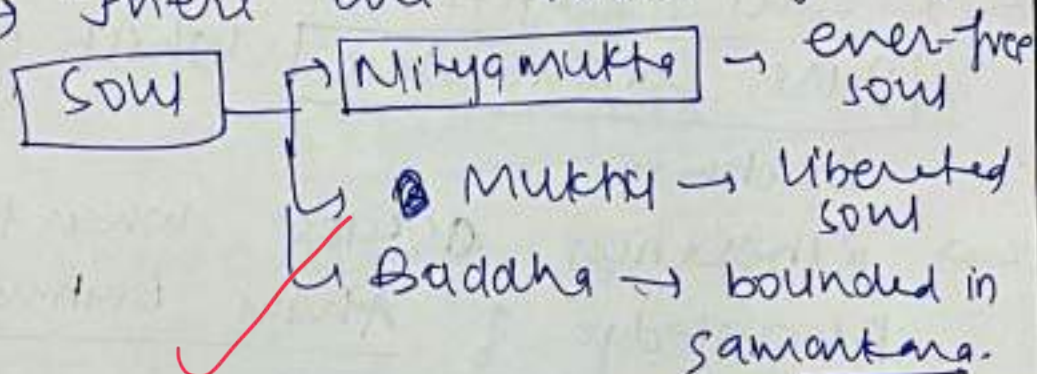
→ Upon liberation, soul realises
that it is Brahman only

② Vishishtadvaita

→ Brahman is accepted as
personalistic God → Lord Vishnu.

→ Bondage is due to ignorance
& karma of soul.

→ There are three types of



→ Ramanuja accepts Bhaktimarga
and Divine Grace as the
path to liberation.

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→ He identifies real knowledge with Highest Bhakti.

→ There is no Jivanmukti → as long as soul associates with body, it remains in karmic cycle & cannot attain inner purification.

→ They accept Videhmukti
→ In post-liberated ~~state~~ state, soul is similar to God but not identical.

In Bhagavad Gita, Arjuna asks ^{Lord} Krishna, which one is better - Jnanamaya or Bhaktimaya. Krishna replies that one can realise Him merely through

Jnanamaya but Bhakti eases the task of believer.

Ramanujacharya comes closer to the spirit of Bhagavad Gita.

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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 western theists argue that Buddhism is an ethical system not a religion as it does not accept God.

But still Buddhism can be accepted as a religion for the following ~~valid~~ reasons:

- ① It accepts Nirvana as an spiritual end of life.
- ② It provides for 8-fold path to attain liberation.
- ③ In Mahayana Buddhism, Bodhisattva is worshipped as God.
- ④ Buddhism has various scriptures ex:- Tripitakas.
- ⑤ It is also focussed on human

(Don't write anything in this area)



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Welfare and relieving them
from sufferings. Ex!- 4 Noble Truths

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area)

- ⑥ It has places of worship,
festivals and traditions.
- ⑦ It is also committed to a
spiritual way of life. $\Rightarrow$ disciplined
life.
- ⑧ Buddhism also has various
metaphysical discussions $\rightarrow$ rebirth
Law of karma soul

But as William
James put it, anything more
than theism is not possible
and anything less than theism
is not religion at all. In this
sense, Buddhism faces following
challenges:

- ① AIC to Kant, God is
necessary as postulate of



morality. without God as
moral governor, there is no
incentive to live a moral life.

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② In Christianity, it is only
through the Divine Grace that
human beings can be free
from original sin.

③ As said by Freud, faith
in God relieves human
beings from sufferings and
anxieties.

④ Ramanujacharya → Only through
Divine grace, ordinary Bhakti
gets elevated to Highest Bhakti
pathway for liberation.

⑤ Pascal's wager → It is
a prudent wager to accept
the existence of God.

This is the reason why Buddha
is treated as an ethical teacher
than a God. He wanted to

focus on removing the sufferings.