

Q1 a)

The above statement emphasizes on religious pluralism and how varied religious traditions lead to many avenues of study of religion, making the philosophy of religion itself diverse.

How the philosophy of religion is diverse:-

- (a) The study of religion requires study of unverifiable, personalistic phenomena, which can have multiple interpretations from poly-theism (like in Hinduism), to religions without God to outright atheism.
- (b) Conception of God varies ~~to~~ leading to concepts of ~~deism~~ deism, pantheism, theism, ~~to~~ mysticism etc.
- (c) The sources of religious knowledge are varied ranging from reason, scriptural texts, personal revelations & faith.

(d) As religion has a direct impact on person & society at large, philosophy of religion also encompasses study of morality and ethics.

(e) Because of multiple expressions of religious thought, the language of religious philosophy also has multiple interpretations.

Thus, one can say that subjectivity & diversity of religious traditions directly impacts the philosophy of religion.

Q L 5)

The above statement emphasizes on the codependence of science (or in general reason) and religion. Science requires religion to provide it a moral ~~purpose~~ purpose while religion requires science & reason to strengthen religious belief.

science without religion is lame.

Science aims at explaining natural phenomena observed by man on a daily basis. Science is a study of natural events and cannot really explain reality as a whole. ~~It~~ Nor can it explain the purpose behind conception of the natural world.

This is similar to ~~the~~ Kant's noumena - phenomena distinction. While science provides knowledge of the phenomenal world, it depends on religion to explain the unexplained, unmodifiable elements of life.

Religion also provides science the moral and ethical backing for continued research.

However, religion if it becomes orthodox & rigid can hamper the progress of science as well. Thus, only religion that supports open morality supports science.

Religion without science is blind

Religion provides moral backing to the unexplained. However, religion requires science to strengthen faith. For ~~ex~~ eg:- scientific knowledge of the harmony in nature, shows how it could be created by a necessary being.

Science is also required to make transitory religious experience permanent, explain scriptures and strengthen revealed experiences.

However, excessive dependence on objectivity of science can also lead to loss of faith and destruction of religion.

Q 1 c) The above statement emphasizes the issue of free-will in taking moral decisions and the problem of will in day to day life. It states that even though man knows what is morally and ethically correct, he tends to become immoral & unethical for selfish reasons and instant gratification.

Basis of Morality

- (a) Religion is often the basis of morality in society, which prescribes a right and wrong course for individuals and society.
- (b) Fear of God is also supposed to impose moral restrictions on man & promote goodness among men & society.
- (c) Even among atheist & non-religious people, moral & ethical traditions guide good behaviour.

Why does man become immoral?

- (a) Free-will of man is an essential theistic concept, where man must choose the right path to approach God or reach a spiritual goal.
- (b) However, men are fallible being & often for personal gratification or to reduce suffering - man follows the worse course of action even when he knows that a better course exists.
- (c) Difficulty and struggle in following the better course pushes man to take the worse course.

Q 1 d) The above statement is the instrumentalist defence given by theist to explain the problem of evil.

Evil is not Good

Many critics of theistic religions have enquired as to why an omnipotent & ~~is~~ essentially good God has created evil. ~~with~~ Evil causes disharmony in nature, chaos, enmity among man, immoral and unethical behaviour and in general pain & unhappiness. It is evil that makes human life difficult.

It is Good that evil is

Theists have argued that evil serves an instrumental value:

(a) Only when there is evil can man through his free-will choose the right and moral path.

- (b) great adversity and destruction
brings man and society together.
- (c) If there was no evil, then man
would not have been compelled
to look for a power beyond himself.
i.e. would not have been driven to
find God.

Critical Estimate:

Though the instrumentalist defence aims
at explaining the purpose of evil it
does not explain how much evil is
required to produce maximum good.

Moreover, would evil need to increase
for increase in goodness among men.

Generally, it is observed that in the face
of great adversity, man becomes self
serving & is often immoral & unethical.

Q 1 e) Morality is an essential virtue of man in both theistic & atheistic traditions.

Religious reasons for man to be moral :-

- (a) God judges man after his death and decides whether he/she led a moral life & assigns heaven or hell.
- (b) Conception of immortality of soul, requires that moral and immoral deeds of present life determine future births or liberation from the birth-death cycle.
- (c) Only a moral man can get an intuitive insight to God through religious experience.
- (d) Religion demand moral living for cohesion of society.

Irrreligious reasons for moral being:-

- (A) To promote unity & harmony in society.
- (B) To prevent chaos and self-serving interests of man.

Morality of man is an essential characteristic of human race which distinguishes it from other living beings.

Q 2a) Kant has essentially argues against the ontological proof for God on the basis that existence is not a predicate.

Ontological Proof

- (a) It is a purely rationalistic proof given by Descartes, Anselm & many others.
- (b) Essentially, it states that I have an idea of a perfect being. Such a perfect being has all ~~per~~ perfect attributes.
- (c) Existence is an essential attribute for perfection. Thus, a perfect being must exist.
- (d) Thus, existence is taken as an attribute for a perfect being & thus, treats existence as ~~an~~ predicate.

Kant's arguments

- (a) Existence cannot be treated as a predicate because existence is not a quality or attribute.
- (b) 'God is' implies 'God exists', however this statement is incomplete & shows that existence is a copula & not a predicate.
- (c) If existence of God is analysed as an analytical statement then existence becomes synonymous or essential to God. Such a 'predicate' is only verbal & thus inconsequential.
- (d) Moreover, if treated like a predicate in a synthetic proposition, then existence itself becomes contingent. Thus, existence as a predicate fails to establish God's existence.

In conclusion, Kant argues that treating existence as a predicate is the essential reason why the ontological proof for God is inconsistent. Thus, this proof is unacceptable.

Q 25)

All Indian Philosophical theories except Charvāka & Buddhism are essentially based on immortality of soul.

The main aim of these philosophies is basically liberation achieved by coming out of the circle of life & death i.e. rebirth.

The theory of karma essentially states that man's actions determine the future of man's soul. An immortal soul collects adṛṣṭa or karma which determines ~~rebirth~~ ~~or liberation~~. Removal of karma causes liberation.

Karma carries forward to the next life and determines its quality.

Different philosophical traditions have slight variations of immortality & karma:—

- (a) In Jainism, bondage of soul occurs by association of soul with karmic particles of karma sūtra. The soul is immortal & removal of these karmic particles leads to liberation.
- (b) In Nyāya adṛṣṭa is distributed by God based on actions.
- (c) The Bhagvat-Gītā is the major scripture describing the role of karma determining future birth or liberation.

Critical Estimate—

Though immortality of soul is essential connected to karma as karma decides the future of an immortal soul.

However, immortality is not essential

for the theory of karma.

In Buddhism it is causal dependency that establishes future existence. Thus, past karmic impressions determine rebirth.

Thus, theory of Karma is essential to Indian philosophical thought but not a pre-requisite ~~essential~~ for immortality of soul.

Q 2 c) Liberation in Indian religions implies coming out of the ^{vicious} circle of life and death. Liberation has been characterized as pure bliss in Vedic & Jain traditions and as *apavoga* or cessation of life in Sāṅkhya-Yoga & Nyāya-Vaiśeṣika traditions. In Buddhism, Buddha himself does not explain the quality of Nirvāṇa but states that it is the end of suffering.

Liberation in Advait Vedānta

Advaitvāda is essentially a theory of abstract monism that only accepts reality of an unqualified-undifferentiated Brahman.

This Brahman is characterized as *Sacchidananda* i.e. true, pure consciousness which is ultimately

blissful.

Liberation in Advaitavāda happens when one realizes his oneness with Brahman and that the empirical world & self is illusory.

Self in Advaitavāda is explained through

(a) Theory of limitation - When self is identified as a limited form of Brahman like how walls divide a united space.

Thus, liberation implies understanding that self like space is unlimited.

(b) Theory of reflection - Pratikumbhāda is when self is like a mirror reflecting the Brahman. Liberation implies removal of this illusion.

Liberation thus has been explained in Advaitavāda through phrases like 'Aham Brahmasmi' or I am

Brahman or 'Tat tvam Asi', Brahman is me & the true reality.

Liberation as oneness with Brahman is also thus sacchidanandan & thus entirely blissful.

Liberation in Islam & Christianity

In both these Judaic religions after death souls wait for a judgment day. On this day all actions of self are evaluated and then the soul is either sent to heaven or hell.

thus, liberation would imply blissful place in heaven while other would be condemned to eternal damnation.

thus, though both religions accept ultimate reality of God, they do not accept oneness of self & God & liberation & damnation are eternal.

Q 3 a)

Religious knowledge is primarily gained through reason, revelation & faith.

Religious knowledge is usually personal, unverifiable, ~~secret~~ and has cognitive, emotive & conative attributes which makes it different from scientific knowledge.

Religious Knowledge through Revelation

Revelation brings to light what is hidden.

It is usually obtained through scriptures, messengers, angels, mystic & religious experience.

Knowledge through revelation is usually transitory and ~~is~~ ineffable and requires description to establish it as knowledge proper.

Religious knowledge through ~~faith~~ Reason

~~faith~~ Reason is essential to support & establish religious knowledge. It ~~does~~ ^{is} not provide the primary source of knowledge but strengthens the claims of revelation.

It is important to make religious experience permanent & descriptive. It aids in understanding of revealed texts & scriptures.

Religious Knowledge through Faith

Faith is the foundation to all religious knowledge. Faith is essential for acceptance of revelation as a source of knowledge which could otherwise be dismissed as fantasy or illusion. Only reason strengthened by faith can provide religious knowledge.

Thus, reason, revelation & faith are all essential to establish religious knowledge.

Religious knowledge is different from sciences

Science explain empirical phenomena through objective reasoning which ~~is~~ religious knowledge is basically unverifiable.

~~Religious~~ ^{scientific} knowledge does not require faith but only objective fact.

However, science can strengthen religious belief if backed by faith but not vice-versa

Q3 b) The above statement implies that morality observed only because of fear of God is slave morality as it is dogmatic & defeatist and slave to superstition & tradition rather than accepted by reason.

Meaning of God morality

- (a) Moral act performed due to fear of God after death on judgement day.
- (b) Moral acts performed to ensure a good life after death when there is belief in immortality of soul.
- (c) Orthodox and literal interpretation of religious morals without taking into consideration status of society, progress of science etc.
- (d) It is a form of closed morality, which leaves ~~not~~ no room for development

God morality as slave morality

- (a) slave morality implies blind faith in religious teachings without use of rational insight.
- (b) slave morality takes away freedom of will and man ~~is~~ makes no personal judgements.
- (c) slave morality prevents development and progress of society.

Conclusion:-

God morality as slave morality has resulted in intolerance & fundamentalism. It can also result in denial of basic human rights & backwardness in society. It makes man a slave to religious traditions & thus prevents progress of mankind.

Q 3 c) Religion is described as that which binds society by a belief in some higher principle. This higher principle is usually God. But an ^{ultimate} spiritual goal can also be the basis of religion.

Religion without God is possible because:-

- (a) Spiritual Goal - Attainment of *Kwalya* in Jainism & *Nirvana* in Buddhism
- (b) Moral & Ethical Code - A set of beliefs & rules that guide conduct of followers. The *Panchavrat* of Jainism & the *Astangika Marg* of Buddhism guide ethical living.
- (c) Metaphysical Basis - Even though religion may deny existence of God, it could be based on acceptance of a metaphysical reality like *Pratityasamutpada* of Buddhism & *Syādvāda* of Jainism.

- (d) Body of Religious literature & scriptures that guide religious tradition & explain the tenets of the religion.
eg - Tripitaka of Buddhism.
- (e) Religious ritualism & tradition as use of meditation to reach samadhi
- (f) Place of worship - Even though the religion might not worship God, there can be worship of teachers like Tirthankaras of Jainism & Buddha in Mahāyana Buddhism.

Thus, a spiritual goal instead of a necessary being in the form of God can be the basis of religion.

Q3d) Religious pluralism implies coexistence of multiple ~~so~~ religious traditions & traditions and philosophies. These religious traditions are diverse and based on different principles. Each religion accepts its ~~own~~ own principle to be the absolute truth & this makes unity & universality of religion difficult.

Problem of Absolute Truth

Absolute Truth implies a set of religious thought which is undeniable and universally acceptable.

As there are multiple religions ~~pro~~ based on varied truths acceptance of an Absolute truth becomes debatable.

Also, rejection of other religious beliefs as wrong & assertion of own religion as absolute truth also results in intolerance & fundamentalism.

Is unity & universality of religion possible?

John Hick's hypothesized that God revealed himself to multiple individuals in multiple geographic locations in history. This led to development of different religious belief based on culture & society of the place.

Due to the removal of geographical isolation, religious pluralism came into ~~existence~~ existence. However, he argues that all religions are just different paths to the same ultimate reality.

If looked at from this point of view & through development of tolerance, religious universality & unity is possible.

Q4a) Transcendental reality is generally ineffable and cannot be expressed through ordinary language because ordinary language is essentially limiting & cannot explain the infinite & unlimited transcendental reality without leading into paradoxes & inconsistencies.

To solve this problem of religious language Thomas Aquinas proposed the theory of analogous entis or analogical conception of ordinary language.

It basically implies that the limiting conditions of ordinary language need to be avoided and use of language to describe religious thoughts or God should be analogous to the infinite & unlimited reality of God. eg - Goodness as a quality & Goodness as a quality of God are related analogously. Goodness as described for

man cannot be directly used but should be imagined as infinite & unobscured goodness of God.

However, analogous language leads to negative use like Spinoza's 'every determination is a negation' or Sankarite 'Neti, Neti'. Thus, analogous language also ultimately results in indescribability and does not ultimately solve the issues of religious language.

Q 4 b)

Religious language as meaningless is the main objection to acceptance of religious thought by logical positivists.

Logical positivism is based on two main tenets i.e.

- (a) Analytical - Synthetic distinction
- (b) Verifiability principle.

They argue that religious language is basically verbal & hence essentially analytical. Even if this language was synthetic, if it cannot be corresponded to reality or verified by experience.

According to logical positivists such language thus is meaningless.

A. J. Ayer, however proposed that religious language though meaningless is essentially emotive. It guides the emotive aspects

of human life thus cannot be dismissed.

The role of religious language as a basis of morality & ethics also ~~good~~ establish its emotive quality.

Thus, though religious language is meaningless it serves an essential purpose by being emotive.

Q4 c) Plato established the immortality through his theory of reminiscence.

Plato gave a dualistic - rationalistic - realistic theory which established existence of a transcendental world of ideas. He proposed that it is this world of ideas that provide true knowledge.

Knowledge of this world of ideas was only ~~possible~~ possible through rational insight. Every individual has in him a complete set of all ideas. This can be known through reminiscence.

Reminiscence of ideas through rational insight is only possible if there is immortality & rebirth.

Thus, Platonic love or keen desire for knowledge through reminiscence is essentially based on immortality of soul.

Q 4 d) The fundamental purpose of religion is to bind mankind ~~that~~ through a quest for an ultimate religious purpose / goal / aim. This aim may be to approach God or to achieve a spiritual goal.

Religion with its focus on binding man is therefore not only personal but essential societal. Thus, necessity of social interaction makes morality essential to religion.

Religion thus provides a code of ethics & morals to not just reach God but also be to ensure harmony among men.

Immorality can only lead to chaos & disharmony by being essentially self serving. Thus, Religion & morality are closely intertwined.

Q 5 a) Symbolic language as proposed by Paul Tillich is based on the idea that a symbol participates in the idea that it is conveying.

The main issue of ordinary language to express religious ideas is that it is basically limiting. Limiting language cannot explain the unlimited characteristics of ultimate reality. Language if used analogically ultimately results in indescribability.

How symbolic language expresses ultimate:-

(a) Religion & religious ideas are essentially grounded in faith.

Thus, it is basically the emotive qualities of religion that guide behaviour & establish devotion.

- (b) The conative aspect of religion requires participation of man to fully express ~~to~~ and accept the ineffability of religious thought
- (c) As a symbol participates in the essential idea that it conveys it transcends the symbol & becomes something higher.
- eg - The cross not only expresses Jesus Christ but also his love, sacrifice, morals etc.

Thus - symbolic language essentially conveys religious ideas -

Q 5 b)

Proofs of God aim at providing a rationalistic basis for acceptance of ultimate reality. However, it is unable to fully explain the infinite & ultimate reality but serves the essential purpose of strengthening faith.

God is essentially the ultimate concern of man. However, conceived as an omnipotent, omniscient and good being, he is unverifiable.

Man is essentially a rational being.

Though man recognizes his limited abilities & limited knowledge the rational character of man ~~is~~ requires some reasoning to accept God & prove his existence. Only if existence of God is established to some extent can man establish ultimate devotion towards him.

Proofs for existence of God also provide man a reason to accept the ethical & moral codes laid out by religion. If man cannot accept God, then following moral rules to please God becomes difficult.

Also, man often faces situations beyond his control. Belief in God allows him to tide over bad times.

Thus, proofs of God do not really establish his existence, but are more pleas to strengthen man's faith in an ultimate reality.

Q 5 c)

The cosmological argument for God derives basically from the conception of God as the creator of this universe.

It is composed of two principles:-

(a) Causal Argument

Everything observed is related by causality. If everything is essentially causal then it requires a first cause or the prime mover of ~~the~~ creation of this universe. Thus, God is the first cause.

Arguments against causal argument

It is ~~not~~ essentially based on the fact that events are causal.

Causality of events does not imply causality of the ultimate reality.

Thus, ~~the~~ explanation of the universe as caused by God is unnecessary as the universe could also be uncaused.

(b) Contingency Argument

All events observed are essentially contingent. As we know that the universe has existed for a very long time, due to contingency the world at present should not have existed without a necessary being. Thus, contingency essentially implies a necessary being or God.

Arguments against Contingency

- (i) Contingency only implies contingency & not necessity.
- (ii) Just because the world exists at present does not mean it would exist in the future.

Q 5 d) Immanence & transcendence are essentially two conceptions of God by different philosophers.

Immanence

It implies that God is present in nature and all objects of nature. It is associated with pantheism, panentheism & mysticism.

It has been proposed by Spinoza, Advaita Vedānta & Sufism.

The major issues are:-

- (a) God becomes unworshipable.
- (b) The world becomes deterministic & dogmatic & there is no room for free-will.
- (c) God inherits the mistakes & disharmony of nature.

~~(d) God becomes limited.~~

Transcendence.

Transcendence implies the of separate identity of God beyond nature, and the empirical world.

It allows for a worshippable God & is proposed in Deism, Theism and Panentheism.

Major issues :-

- (a) God becomes the efficient cause only & not the material cause & is thus limited
- (b) God being transcendental is unknowable & unapproachable.