

Pages 250

# NOTE BOOK

NAME KARAN

SUBJECT PHILOSOPHY OF RELIGION

PHONE NO. \_\_\_\_\_

INSTITUTE \_\_\_\_\_



2nd September 2017

HARE KRISHNA

PHILOSOPHY OF  
RELIGION

10 Topics  
2,3 already done

flavour of P.O.R is rooted in  
(I+K) philo.  
↳ explicit + organise

- do notes along with the class
- 4 exclusive days (for revision)

198/300

essay: logical development, originality, horizon of ideas  
catch the approach / flavour  
sports - 40%.

-X-X

almost like paper - I  
(technical)  
only at some places we  
have liberty

↳ logical sequencing

60-70% - reproduce  
| (printed notes)

Done ✓

8 times Revision

- essence, common thread
- then you do the restructuring
- do the same for  
Papers 1, 2, 3, 4  
↳

try to identify the  
Common link

100  
PYDP, syllabus

human  
nature



# HARE KRISHNA

# PHILOSOPHY OF RELIGION

## Religion

\* Religion, Theology

\* Philo. of religion

↑  
2009-X  
\* C exp  
\*

\* Religious Knowledge

- how its diff. from R.

Belief

\* Sources of Religious Knowledge

• Revelation (shruti)

• Religious experience

\* Miracles - socio-economic imp  
- against natural law

- pol
  - cult
  - psych
  - philo
  - env
- other places

- Jesus Lord  
- 1995 Ganesha

era of television revolution in India.

pros: unity, moral

cons: superstition, dogmas

## God

\* Notions  
 - personality - stric  
 - imp.  
 - Vy. Par., arulinds  
 shankar

\* Attributes (∞) - issues

Omnipotent - issues

\* Rel<sup>n</sup> of God - Man - P. imp.  
 - World, Theories

\* Proofs for the existence of God. (Ind/Western) (50) marks  
 : 3 parts  
 → criticism: Kant

\* Problem of evil (sufferings)

## Soul

10 topic  
 14 gm  
 ⇒ every topic has something  
 Kant:  
 Faith

- tata city  
 - ORN - idol  
 - discredited | entrepreneur  
 - catalyst to economy



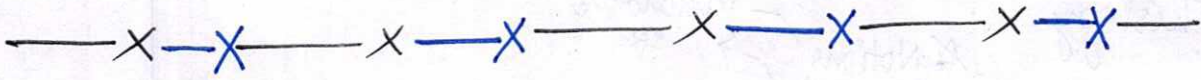
\* Religion w/o God - Jainism, Buddhism

\* Religious pluralism & probe. of absolute truth

\* Religion and morality - panchmahavata  
astangika marg

- massacre, riots

= article Np  
social ✓  
issue  
essay ✓



Soul!

\* immortality of soul - Plato

↳ why soul is immortal?

↳ why need to believe in immortality of soul.

there is something in me which survives even after my death.

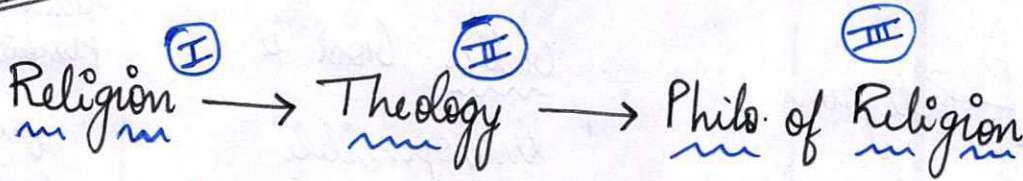
- Re-birth
- previous birth-stories

- Near-death experience
- out of body experiences
- dya Vu



4th Sept 2017

HARE KRISHNA:



Ⓘ method: Man } Relationship  
 Universe }

system of morals / values

Faith

way of living

power beyond man

- transc. Reality → God / substance / Bodhi ...

⇒ "we can have religion w/o god"

Buddhism  
Jainism

Necessary features:

- 1) Faith
- 2) system of beliefs
- 3) Total commitment

4) holistic response of personality (Mind, Body, Action...)

5) dynamic aspects

system / clarified / elucidated

rituals / worship / prayers

enhancing / propagating  
 survival / continuity

Theology

- myths  
- mythological stories etc



.) power beyond man / transcendental reality

.) emotional aspect .) Theoretical aspect

Buddhism }  
Jainism } Religions

critics: God is  
un  
indispensible

Man/wild animal  
↓  
unpredictable  
cravings  
passions  
↓  
fixed  
nature

- Buddha - ethical teacher
- Mahavir - hence they are God incarnated.

But they are not (traditional concept) God.  
↑  
(GDS)

So Buddhism and Jainism are religions but w/o God. and w.r.t Religare.

"Religare" - which binds our impulse, craving  
"to bind" - " " " soul - to entity  
- " " " each other

=> Religion binds at multiple levels  
collectively, transcendently, individually  
ie seeks unity in diversity.

Conquer ourselves - Jin (Jainism)  
Jihad (Islam)



- No one single definition ∴ its based upon

faith → Very personal?

[ Many definitions and dimensions ]

Theology: systematisation, classification

Systematic study of God, Religious beliefs etc.

Religion → source ⇒ Revelation (1<sup>st</sup> order, <sup>by</sup> God)  
— interpretation (2<sup>nd</sup> order)

Theologian: interpreter of (Bible, B.G., Quran etc)

→ Based upon 'FAITH'.

→ talk about 'God' with reverence, piety, respect.

why to interpret?

- enhancing / propagating
- survival / continuity

'uqwa' (عقيدة) Religious fundamentalism

General theology? → No

Philosophy of Religion: → 'Philosophical reflection on religious ideas'

critically, rationally, unbiased examination of

2<sup>nd</sup> order.

Hence this statement becomes 3<sup>rd</sup> order.

FLARE:  
Critical analysis



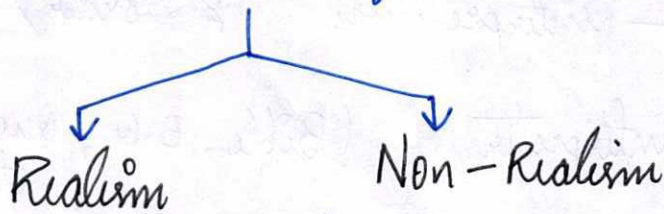
- Based upon 'Reason'

- They will talk about good, disinterested, unbiased, unattached.

- Can we have general philosophy of Religion?

Yes

2 types of philosophers of Religion



- Reality has an independent existence

ex: equator-line  
obj. existence

- no objective existence, they are only human conceptions.

ex: equator  
imaginary line

unfavourable to religion

- insecurity  
psychological feelings

- virus / genes

favourable to religion

- later Wittgenstein

cultural mems eg: soul immortal



# RELIGIOUS KNOWLEDGE

Chp. 1  
2 Readings

Knowledge related to transcendental intuition is about God, soul, cosmology etc.

↳ Knowledge: clear and distinct  
universal and new  
indubitably  
Verifiability

Religious beliefs

Religious person P.O.V: Religious knowledge

- tools to utilize in questions.

There is an element inside me that makes me inclined:

Doctrine of a-priori religion

Must

'heavenwards'

Belief

Belief-in:

attitude

FAITH

Belief-that:

Propositions,

Requires to be defended.  
needs evidence, etc to make you believe.

$B_T \rightarrow B_i \Rightarrow FAITH$

- from within
- personality



# Source of Religious Knowledge:

## 1) Revelation:

coming into light

which was earlier hidden

partially

wholly

uncovering / disclosure

Divine

↳ Bible: God is hidden

Upanishad: Br. is unknown and unknowable

"chosen"

- privileged people

The chosen one becomes privileged

Only by 'him'

transc. realities

↳ neither P, I, C

- Ye Ytha Man...

God alone can reveal himself and these are the ways → present in both Ip + Wp.

Western

Indian

- scriptures

- scriptures

- dream

- Incarnation

- vision

- messengers

- prophet

- Nature

- general, private, spatial



Revelation: → By God

Faith: is the receptivity of man to  
acquire knowledge

FKR

correlative

→ love / life-breath

Necess. / sufficient condition

"Faith has subjective certainty sufficient for  
action but insufficient for objective knowledge"

-Kierkegaard.

! Faith

"I have to destroy reason to make room  
for faith"

Synopsis:

Religious knowledge: knowledge concerned with  
trans. <sup>supernatural</sup> realities

But such definition doesn't satisfy the criteria  
of knowledge hence, from rational P.O.V it  
is more appropriate to call them as religious  
beliefs.

However for religious person it is knowledge only.

To explain the foundation of religious belief.



Thinkers have given doctrine of religion a-person  
ie there is something in human structure  
itself which prompts him 'heavenwards'.

This divinity or spirituality gives rise to religious  
beliefs.

Religious beliefs are of two types

- 1) Beliefs in: ie an attribute of a person. It is  
unshakable.
- 2) Believe that: ie a proposition for which some  
reasons can be demanded and presented.

There are different sources of religious beliefs.

D Revelation: It refers to uncovering by divine  
something that was previously hidden or unknown  
partially or wholly.

Simply it means bringing into light what  
was earlier hidden by some divinity



Bible says God is hidden entity, Upanishdas says Br. is unknown and unknowable, all these transc. things remain super-sensuous, can't be known by perception, inference or any other means.

Hence can be known only by revelation.

Man has strong urge to know all these, such knowledge is revealed or directly communicated to the chosen ones by God himself.

features of revelation:

- 1) They are sudden and unexpected illuminations that transform the human spirit.
- 2) in primitive religions, revelation is associated with magical techniques.
- 3) In prophetic religions it is understood as 'Word of God'.

God reveals himself through various means such as scriptures, angels, dreams, vision, spiritual messengers, Holy Spirit.



creation etc.

5) Indian tradition also supports it: Br or God is revealed through nature, scriptures, incarnations, Br shakshatkar and through doctrine of grace.

6) it is one of the important source of religious knowledge and hence has great epistemological significance.

7) Rev. could be public i.e. received on behalf of the whole community or it could be private i.e. for the guidance of the recipient himself.

8) It could be general or special revelation.

9) in most religions non-verbal communication plays an imp. part in the transmission of revelation  
eg: Through idols, statues, music, drama etc.

10) if revelation is the work of God then faith is the receptivity of man to acknowledge this revelation - Hence, revelation and faith are Co-relatives. In fact faith is the very core, heart of religion.



It is necessary and sufficient cond<sup>n</sup> of Religion.

Kant says: 'Faith has subjective certainty sufficient for action but insufficient for objective knowledge'.

Np

However, there are certain phil. problems associated with Rel.

1) it has no meaning for those who don't have faith.

2) God itself is a debatable issue.

3) Its unverifiable

4) And finally there is great variation & even contradictions amongst various scriptures.



5<sup>th</sup> sept 2017

HARE KRISHNA

Recap:

— x — x — x — x — x — x —

Sources of religious knowledge:

1) Revelation

2) Religious experience

Religious experience:

exp: sacred  
divinity

↓  
prayer / worship / chanting

1) universality

2) Diversity

3) Importance

Types:

① Regeneration:

"born again"

- Moral transformation

my personality, morals etc get  
regenerated

② Charismatic:

imbued with special powers  
ex: healing powers

— neither aware  
nor he is interested



AR Asamprajnata samashti

Ex Shundi

Buddhism: Monks

Islam: Shikhs, saints

Hinduism: Sadhu, Guru

3) Mystical experience: Mysticism - transcendental consciousness.

Direct and intimate contact with divinity. ↓

You feel that 'divinity is with me' indescribable mystery

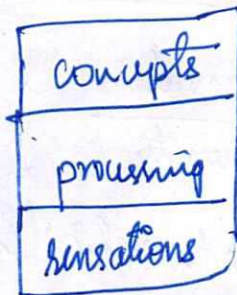
→ entirely different from ordinary exp.

↳ full of emotions, feelings, thoughts.

absolutely devoid of all ordinary things.

- such exp. is beyond description.

-x-  
Ordinary exp. is like a 3 story building:



To concse.



Intensely personal

'Flight of alone to the alone'

highly subjective

St. Thomas Aquinas:

"Cognitio de imperimentali"  
(experimental knowledge of God)



AR

in has certain characteristics such as

1)

2) Naitic reality

Cognition — information

3) characterised by transiency.

— x — x —

Ram Krishna param hansa : Case study for

Religion. ( touched by of Narendranath  
and he later became ( Vivekananda )

AR

Mysticism distinctive features of Indian. AR

Undisputed form of mysticism.

Mysticism

west

East

acharya vachli

Upanishad

Bhaktism

complete Merging

(union with that)





Rooked in Advaitism  
and  
Upanishid.

Hare  
Krishna

→ Kabirism

→ Mirabai - Krishna

Atma - Paramatma

AR

West: Platonous.

Islam: Jesus: — Communism  
mortal ≠ transcendental.

Spinoza infused mysticism in mathematics  
(phil - mathematical mysticism.

—x —x —  
Sufism → fusion (Indo-Islamic)  
m m (oneness —

Types of mysticism.

1) introvert: initial stage

introvert. is introvert realization of  
all realities.



3) Theist

4) Non-theist

- imp of any reality other than God.

## II<sup>nd</sup> Classification

① Incomplete: A person is out of mysticism

② Complete mysticism. : after such section there is less

plea of mitigate the sufferings

R.K.P : serve to mankind the source of God.. we try to appease the God.

These mystics are for the society.

eg: ~~sun chand~~ ~~and~~ ~~in~~ ~~the~~ ~~world~~  
even they lick the world.

RVDALD aff: Noumenon. experience

Mystical, Transcendental



fascination, force, ~~and~~ &

→) imp. of non-theist also.

→) Numerous exp. is a response

ethical dyma

supernormal

ways means to have mysticism: -

Yogic practices, self-conservation,

Practical <sup>by</sup> ~~with~~ <sup>day</sup> who may called as the

future but you are

Are these mystics neurotics:

mental integration absent  
social adjustment

irratic abnormal behavior.

while in mystics these 2 things are highly there.



Religious experience : It refers to any experience of the sacred within religious content.

It is intensely personal & often occurs in the (middle of) during prayer, meditation, worship, chanting etc.

- It is characterized by universality, great diversity & is specific to the people of specific Relig.

It could be classified as

1) Regenerative: i.e. experience gives a

A person is filled with new meaning, love, joy & hope

Sometimes referred as 'born again'  
also associated with moral transformation.

2) Charismatic: Associated with the

— gifts, blessings, healing power etc.



In different religions there is diff ref of

like Sadhus, Gurus, Shukra, Monks etc

3) Mystical exp.

MYSTICISM : Religious exp. in the  
prop in the office, acute, intention  
highly direct and no intimate exp of  
divine present.

It is absolutely diff from ord exp re  
completely devoid of thoughts, emotions  
desires etc.

Such experience are indescribable which makes  
it mystical

Ordinary cons. is like 3 story build  
ie sensor, intel & volitional



How such thing is abt in myst or iconoc - -

There is great element of subjectivity.

Thomas Aquinas defined it as 'cognitio di experientialis'  
i.e. experiential knowledge of God.

One then knows the      Flight of alone to the  
alone.

There have been long mystics in both east  
and west. it is the feature of IR also  
and found in more rate for its - -

In upnishads, advaita, Bhaktism, Kashmiri

SRM,

ISP

- There is no distinction b/w knower & known.
- One who knows Br becomes Br.
- If I am to know God directly I must become completely he. & he I. so that this he & this I become and are one.



→x

In west most celebrated name is Plotinus.

- in Christianity Jesus, Islam, they don't identify with God so they were to understand more, i.e. no mortal hell, can do to identify himself with the transcendence.

→x

even atheist can have mystical exp, ex. nature myst, shunt exp etc.

- Mysticism is characterized by

- 1) Ineffability <sup>is</sup> indescribable
- 2) Noetic quality i.e. cognition i.e. illumination & illumination.

3) Transience. i.e. can't be sustained for long by reason or habit.

4) Passivity i.e. mystic loses freedom of will

→x

in one classification it could be

1) introvert i.e. initial stage for real mysticism



Introductory transcendental comm., it is  
real mystic - all problems vanish & everything  
is flooded with light.

→ Theist experience is god.

Non-theist re empowers other that god.

In another classification it could be.

- 1) incomplete re myst. Remains in dual & static
- 2) complete: Here such exp gives rise to boundless  
action creator to law. There is plea to mitigate  
human sufferings.

Rudolph Otto. defines Numinous experience as  
~~the~~ a type of a.

- 1) mysterium tremendum At fascinans.
- re overpowering mysterious fearful attraction  
and fascination.
- 2) different ways to mean has been suggested  
to attain mystic. Logic predictors, but  
not common.



M, could be religious as well as non-religious. However, it is considered more as religious being it is reported by people who are not aware.

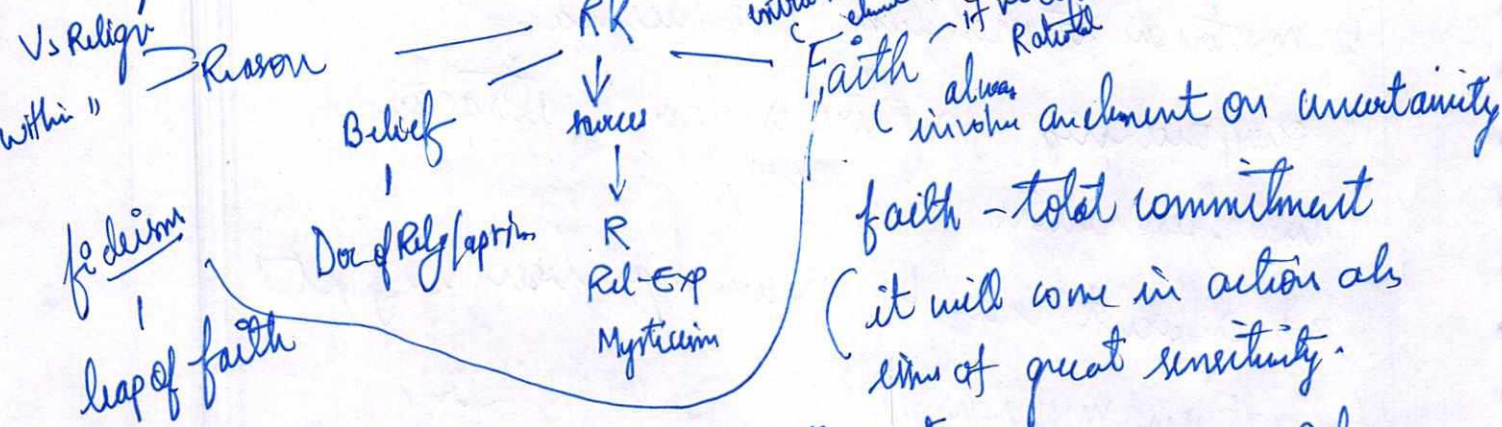
in such exp. there is a lack of dignity it has great epistemic significance, it is bolts (fully) to work [of knowledge]

It has ethical aspects also because the view is

Sometimes mystics are out of neurologic however its far from true 2 extremes MB & SA which are completely lacking in neurology are found in supreme abundance in mystics. rather we find great humanistic thought in this strands.

Ex RKP says: source to man is & to god.

Critical analysis: - psychological wish fulfillment hypothesis  
 and interpreted through of psychological and more explain such exp through WFF.  
 - CE, neuroscientific work results up may be to result of purely psychological and thus are ultimately arbitrary. ex: epilepsy, fits, frontal lobe etc. Mullah.  
 m/p/cos RKP → vision to man & god. Cause religious experience.



Faith - Role of reason to clarify education etc

solvent. Reason can interpret → faith

exam  
 of Reason in Religion



6<sup>th</sup> sept 2017

HARE KRISHNA !!

Religious language

\* Tool: <sup>lang.</sup> communication

\* Debate:

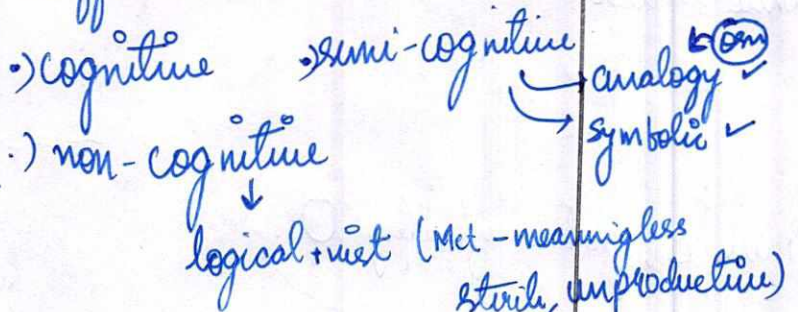
propagate: ideas  
                  theories

"what can be said about God? (meaningfully)"

1) Religious language

\* Different theories

? ↓ universal - No



Trans empirical

→ x → x → x

COGNITIVE:

for a religious person, religious lang. is knowledgable, factual.

- it will be verifiable at the <sup>coming</sup> ~~end~~ time. (future)

[Ex: soldier, civil war, helping]

Theory of Eschatology:

weak verification principle in reverse.

semi-cognitive

ANALOGY : <sup>AR</sup> way of knowing unknown with the help of known. (But relation should be there)

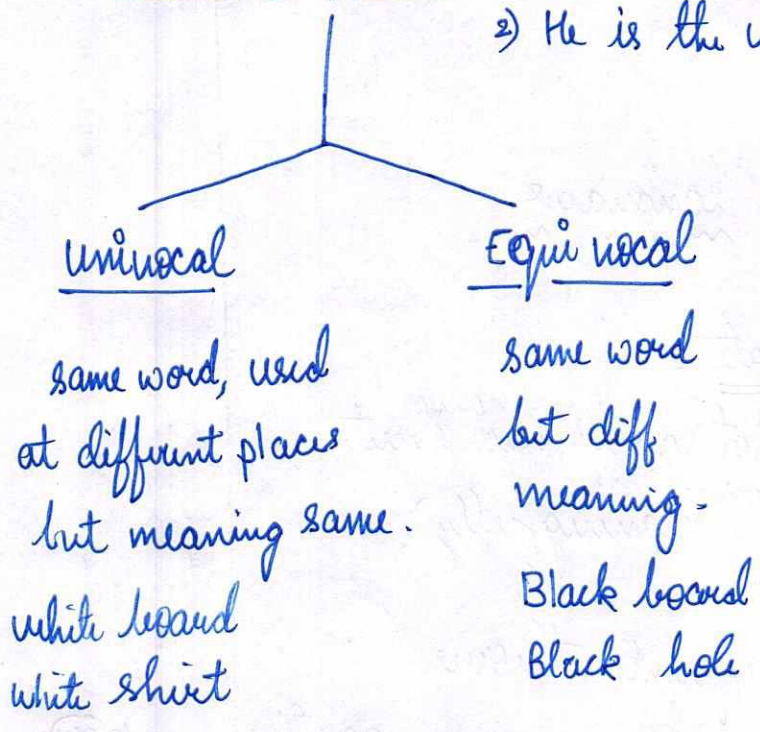
- Paley's: Watch
  - accidental occurrence x
  - there must be a purpose



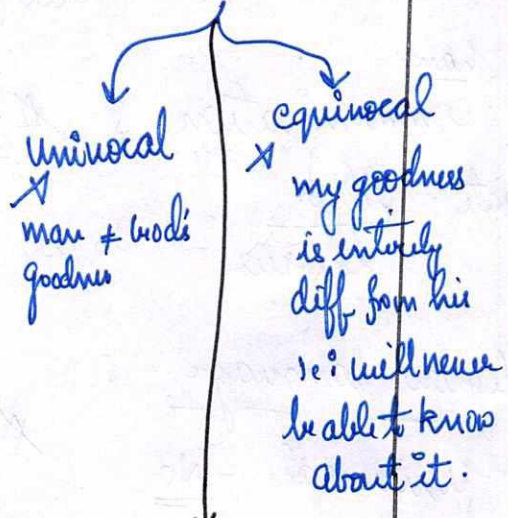
→ source of everything

\* Thomas Aquinas:

- 1) God exists
- 2) He is the ultimate creator



"God is good"



doctrine of analogy

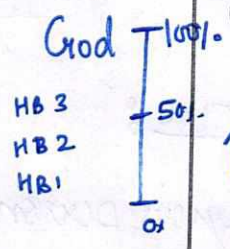
I am 0, god is infinitely 0.

all these attributes are used analogically not univocal, equivocal.

then to HB acc to <sup>these</sup> imitation.

all qualities first ascribe to God.

Doctrine of attribution / attribute



↑ imitation

Ex Bull <sup>health</sup> — wine sample  
God — us

↪ God — human — do + faithfulness.



## SYNOPSIS:

Language is the chief tool for effective communication. It also plays a crucial role in the propagation of ideas.

It is debatable that can we have a universal or specific lang. of religion. In fact, it is not possible because religion is based upon trans empirical experience.

The basic question behind religious language debate is "what can be said about God".

It is not concerned whether God exist or not, problem of evil, attributes of God etc. This debate is solely concerned with whether religious language means anything or not.

There are different theories related to religious language such as

1) Cognitive: according to it religious statements are factually significant.

They are informative & have epistemological significance.



Religious knowledge is based on fact & fact is factual and cognitive.

Faithful person directly apprehend God in his immediate environment. He sees presence of divine hand in nature as well as his life.

As far as verifiability is concerned, thinkers have given Th of Eschatology i.e. at the end of time all the parts of religious belief will be made clear by God i.e. using weak verification principle in reverse.

② Doctrine of analogy: analogy is an attempt to understand something unknown in the light of a comparison with knowable thing.

One of the earliest analogy is that of Plato's analogy of the watch.



However chief advocate has been Thomas Aquinas, he starts with confirmed religious belief i.e. God exist and God created the universe i.e. God is the source of all things.

Before giving his doctrine he first rejects univocal and equivocal language. For ex: 'God is good'

if good is used in univocal sense then God's goodness and human goodness would become same but that's not possible as God is perfect.

if it is used in equivocal then God's goodness would be entirely different from human goodness & also God's goodness can never be known.

Hence Aquinas says that there is a middle way of talking meaningfully about God i.e. doctrine of analogy, it is expressed in 3 forms

Analogy of attribution, analogy of proper proportion and analogy of improper proportion



- 1) God is the source of all things and he is universally perfect. all things in a way imitate.
- 2) we are wise only to the extent to which we imitate God infinite wisdom.
- 3) but God is not called stone because in stone there is some determinate mode of being which distinguishes it from God.
- 4) since God is the source of all qualities, God possesses these qualities first and most perfectly and then it applies to other things secondarily and analogically.
- 5) Man and woman are faithful but dog is also faithful but there is difference b'n their faithfulness.
- 6) Basic idea is that, we possess qualities like those of God such as goodness wisdom faithfulness etc. but we are created in his image & likeness and we are inferior to God. hence we possess these qualities in lesser proportion to God.



SYMBOLIC : Paul Tillich :

psychological  
stunting.

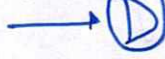
-x-

+    ✘

symbol



Replaced



sign

-x-

AR    Symbols

organic relationship

Inexpressible

- moving system
- profound impact on my personality

· through this you express the inexpressible

here in religion only symbolic language works.

Religious language is only symbolic language.

- idols



3) Non-cognitive: <sup>no knowledge</sup> <sup>no epistemological</sup> <sup>significance.</sup>

technical  
(can't be sensed)

1) logical +ists: non-cognitive, <sup>senseless</sup> meaningless also  
(sterile, non-productive) ( $\therefore$  its <sup>↑</sup> unverifiable)

AJ Ayer

2) Religious language are basically moral

assertions: RB Bruthuitt

- They are not giving us knowledge but they are giving meaning to my life, i am living them & Verifiable.

(Non-cogn  $\oplus$  meaningful)

3) Blik Theory: R.M Hare  
kinda attitude which develops.

Blik

student, professors will kill me.

'right, wrong, sane, insane, foolish'

Similarly we develop a religious Blik it may be

h: i car, toyota  
its good - Blik  
w/o even knowing about it:

AR  
chk  
ng-mfull



7th Sept 2017

HARE KRISHNA!!

AR Recap:

Religious language:

- debate
- cognitive
- Doc. of analogy
- symbolic language

- logical + iusts : non-cognitive  
 meaningless  
 criteria of meaning

AJ Ayer : 'Verification  
 principle'

- moral assertion
- Blik theory

Antony : 'Falsification' ??  
 ↓  
 another side  
 of verification

Later W. : language game  
 ↓  
 form of life not  
 fixed stri  
 meaning - in context  
 Based.



- It is given by Paul Tillich.

- He says that is possible to speak meaningfully about metaphysical concepts through symbolic language.

- He makes distinction between signs and symbols.

Both are pointing something beyond them.

However signs don't participate in their description. Signs could be replaced by another sign.

However symbols perform certain functions

1) They participate in what they symbolize

2) They enjoy organic relation with their description.

Hence can't be replaced.

3) They have profound effect on personality.

4) They open up different levels of reality which were closed to us.

5) Insulting or hurting symbols



6) symbols are associated with whole system, tradition, beliefs, myths, stories etc.

7) eg: Just looking at the cross in christianity it immediately reminds the sacrifice by Jesus, his message for humanity, his plan for salvation, his crucifixion, re-surrection etc.

- it means symbols communicate much more powerfully with us.

Religious language as moral assertion

It is given by R.B Braithwaite

He was concerned not with what religious statements are but how they are used.

He says '~~the~~ religious statements are moral in content and intention' resulting in behaviour of an individual hence verifiable.

Religious statements are non-cognitive but not meaningless.

Rs are a declaration of commitment to a way of life.



logical positivists

According to them metaphysical / religious statements are non cognitive as well as meaningless because there is no way to verify them.

AT Iyer denies the possibility of God's existence all together because there is no way of empirically verifying his existence.

Metaphysical and religious statements are related to god or philosophically problematic due to lack of verification. But verification was considered as a tool to distinguish between meaningful statements of science & meaningless claims of pseudoscience & mysticism.

However verification principle implies a very strict way view of language with dire consequences for religious statements i.e. how is it possible to verify the claims like 'God is infinite'.



Hence we have another view i.e. theory of falsification.  
and Antony also explains it with an example of  
an invisible gardener.

In this example there seems to be no way of testing  
the existence of the gardener at all. The claims  
seem to be empty of content and therefore meaning-  
less. i.e. a statement to be meaningful it  
must at least be open to falsification. in  
other words there must be some way of  
showing it to be false.

Not T nor  
F  $\Rightarrow$  m less

Religious statements are so immune to falsification  
that they are in fact empty. Hence meaningless.

### Blik Theory

given by RM Hare

A blik is a particular view about the  
world that may be not be based  
upon reason or fact & which can't  
be verified or falsified.



These beliefs could be right or wrong.

Same or insane.

Similarly people develop a certain kind of religious beliefs, they may have reason or may not have, it could be justifiable or completely wicked.

However such religious beliefs have profound impact on the people and the choices they make, it is because of such beliefs only that people with different religious communities living in same place and environment have different opinion regarding social system, political system, food dress, family planning etc.

Religious language is non cognitive but not meaningless.

Later Witt. & Relig. lang.

In his later phase Witt. says that language is not a fixed structure it doesn't offer a



picture of reality. Rather it is a set of activities which he described as language game.

Language is part of an activity or form of life. The meaning of a word depends upon its usage. Language games of religion reflect the practices and forms of life of the various religion followers. Hence religious claims should not be taken as providing literal pictures of reality which somehow lies beyond these activities.

Conclusi.

Kant

hat is

here





# RELIGION AND MORALITY

- open ended

Both are social institutions with some rules and regulations

Religion: fear of God

Morality: conscience

← pressure / urge

- moral weakness

## I. Religion and morality: interdependent

R → M

M → R

Both are refining, purifying and enriching each other.

"ought to be" shaping values → regeneration, moral transformation

Myth, history, contemp.

→ inculcating values  
life time process

Anguliman  
Valmiki

Chandragupta Ashoka

Dharma Ashoka

secular code of conduct

our state policy

policy of peace, cooperation, love

Bherighosh → Dhamaghosha  
policy of War.

Ashoka }  
Akbar }

'secular code of conduct'

M.K. Gandhi

- Religious person → <sup>became</sup> social reformers

- Aarbindo

- Astangika marg, panch mahavrat, Ten commandments

- 'chitta-shudhi', 'religare' - to bind



→ Role Model: — Buddha  
— Jesus

→ service, volunteer, altruistic, philanthropic activities.

II. Morality: autonomous (independent of religion)

Communist (China + USSR)

can live with highest level of integrity, honesty even w/o religion.

morals: — universal / innate

- large scale massacre, killings in the name of Religion. → many ill-practices: sati etc  
↳ making differentiation in society  
dus-dasi system → temple prostitution

w/o naming existentialist write their phib.

- action, freedom, choice, sense of responsibility

Science → Myths

R | M  
← 'make it separate

} — self styled godman



God  $\xrightarrow{\text{can't create}}$  values  $\rightarrow$  matter of realisation  
 $\hookrightarrow$  ideals  $\rightarrow$  "striving for"  
"ought to be"

Values are like star: i can raise my hand more and more closer to it but can't catch it

Continuously evolving and striving for

good  $\rightarrow$  inherently good, not good because of god made it.

— x — x —

M  $\rightarrow$  R

Remove dogmatism, superstition

Refine and purify religion

- animal sacrifice

'Buddha - Mahavi'

6 c BC

mahajan - pada

instability

$\downarrow$   
stability

— x — x —

III Religion: autonomous

they don't invoke morals

- primitive Religion - magical techniques.

- Carvaka

- Tantricism (5M's)

(attaining immediate supernatural powers)

- Parmarthik level, doctrine of grace



conclusion: RK, actualism, Kabisism

!  
sivica

ultimately society needs values

↳ values can be incubated

'take it from whomever you want' ✓

AR

use of terminologies:







## Relation of God and the World:

Explaining rel<sup>n</sup> b/w God and world has been a debatable issue right from beginning.

with this regard many theories have been given, such as

1) Deism: According to it God has created the universe and permitted it to function on itself through natural laws and remains apart from the world.

This theory rejects the supernatural aspects of religion as God is perfect he has created this world as a perfect machine hence it functions smoothly w/o any divine intervention.

prayer and miracles were deemed unnecessary because of God's superior engineering.

God has endowed man with the natural light of reason by which he can determine his moral duties.

God is transcendent and hence has no logical relation with the organs of the world.

Being transcendent God fits as absentee landlord.



However the theory is subject to certain criticisms such as he doesn't explain why and how he creates the world; he doesn't explain the problem of evil. God remains a concept only and God being transcendent and absent religious activities become meaningless as he doesn't satisfy the religious demands.

### PANTHEISM:

God is all and all is God, it is the belief that reality is identical with God i.e. all encompassing and eminent God.

One of the chief advocates of such philosophy was Spinoza.

Just as transcendence is the key concept in deism similarly in pantheism eminence is the key concept.

eminence doesn't mean omnipresence, rather it means in dwellingness or in dwelling power of the world, all pervasiveness. It refers to

vital, sustaining and moulding power of world.



Eminence also mean that God is pre-mordial  
stuff out of which everything that comes out  
of which everything is the modification.

In Pantheism there is concept of intellectual love  
which is totally selfless. A love which doesn't  
require to be reciprocated & compensated. It is like  
Buddhist compassion for the whole world.

Such theory incorporates open morality <sup>all (stars, moons etc)</sup>  
<sub>closed (human)</sub>

However some objections have been raised against  
pantheism such as if God is all then this world  
becomes illusory. Secondly, there is no place for  
prayer worship etc.

Hence it is not able to sustain religious devotion &  
experience.

Further it doesn't take into account freedom of will.



3) PANENTHEISM: it means all in God & God interpenetrates every part of the universe yet it is beyond it.

It presumes that God is the first & the material cause of this universe.

It states that 'world exists in God but is not identical with God'.

Just as poet creates many poems out of his consciousness yet not exhausted in the same way God created the world out of himself yet didn't exhaust the creativity of God & not identical with the creation.

This theory offers an alternative to both traditional theism & pantheism, further it tries to explain the immanence & the transcendent aspects of the God.

Kepler's theory is an example of panentheism.

However this theory is also criticised as dogmatic, it doesn't satisfy man's moral conscience & has also religious difficulties.



1st Reup  
ivity  
faith  
then  
Revelation

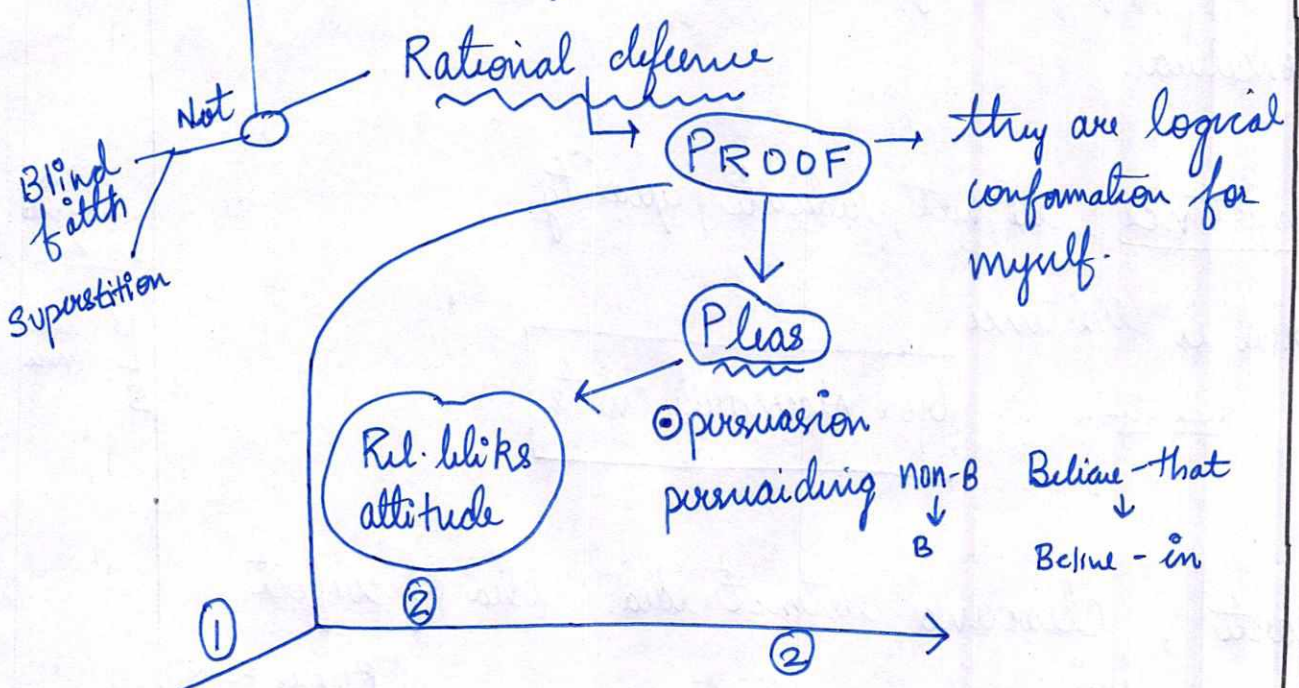
→  
Conclusion: Samkar  
= 2 levels.

PROOFS FOR THE EXISTENCE OF 'GOD'

\* Debatable: Unequal struggle

Beliefs → logical confirmation. [ ego defensive ]

i want to safeguard my decision.



Deductive proof <sup>idea</sup>  
 axiom/Definition <sup>idea</sup>  
 ↓ ΔIBo  
 purely a-priori  
 implicit: - explicit (nothing new)  
 a-priori (empirical feature)  
 God  
 (i want empirical God)

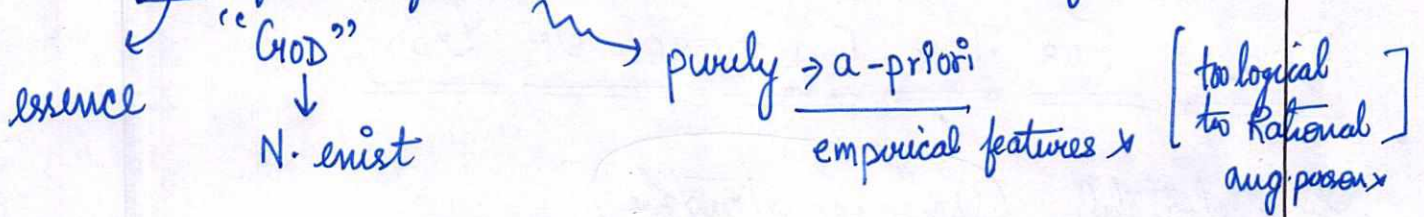
Inductive proof  
 → ⊕ empirical features  
 observable?  
 God: observable being  
 ↓  
 Idol: skT



# PROOFS

M. Imp. Philo. P.O.V. - others are filling up.

① Ontological argument: Descartes [hint given by Plato]



St. Anselm

1) God is an object of worship, to be worship full:  
 Greatest / highest, greater than whom nothing can be conceived.

2) Existence: highest predicate / quality

3) God is existence

①, 2, 3

deduction ∴ God necessarily exists

Δ + 180°  
 God + exist.  
St. Anselm  
 D int  
 L nec  
 S

- Descartes, clear and distinct idea: idea of perfect being

Existence  
 |

(Rose is Red & its colours - self contr.)

existence > conceive

horse exist > horse idea



⊕ ← empirical features

deficiency of ontological argument removed by cosmological arg.

## 2) Cosmological argument

empirical features

### Causal argument

- uncaused and cause of all causal series  $\infty$  regressions

hence God necessarily exists.

dynamism, movement

- unmoved mover (Aristotle)

(logical confirmation)

God necessarily exists

(ppk, pp etc.)

### contingent argument

all things in this world contingent.

- void

(all things are contingent yet well maintained)

=> there is some necessary ground of these contingent world.

God

Hence, God necessarily exists

still common man faces problem to understand it

## 3) Teleological argument

purpose

capable of rational attitudes

(Takes empirical features to the highest & widest possible) minimalist

(extension of cosm. arg.)

harmony, order, design

day, night, season, ozone layer

self-regulatory system

Hence God necessarily exists

Mech. watch purpose



11th Sept 2017

HARE KRISHNA

Recap

- 1) Deductive
- 2) Inductive

why? → logical confirmation, Rational defence of faith.

Plas to invoke and evoke religious Beliefs.

3 Arguments

- 1) ontological argument → highly a priori  
God necessary Exist ✓ highest quality

→ Very name, M. imp.

→ Kant: its rejection  
→ rejection of all other arguments.

st. Anselm

D  
L  
S

H → AI, pure reason, highest thought → God

- 2) cosmological argument: ↑ Removing diff. of empirical.
- 3) Teleological ↑



## PROOFS for the existence of God.

Existence of God has been most debatable issue, right from beginning. Some philo prove while equal no. of philo. disprove.

God is infinite transcendent and extra sensory, but man wants to have a sensory proof of his existence, this is unequal struggle but man refuses to give up.

Actually it is the basic nature of human to have logical confirmation of his beliefs.

In the absence of rational defence. His belief might become blind faith or superstition.

God exist only for the believers and to become that, transformation is needed.



All these proofs don't directly establish the factuality of God, but they do so indirectly. They persuade the non-believers.

Hence so called proofs are in reality pleas for invoking and evoking religious beliefs and attitudes.

1) Deductive: it concludes something which is already in the premises. i.e. from the mere analysis of the word God, they prove its existence.

But it is purely a-priori and doesn't refer to factuality and God remains a word only.

2) Inductive proof: it starts from something observable and finally apply to observables i.e. God is proved as an observable entity. i.e. an entity which is under SAT.



But such observable entity becomes an idol but God has to be transcendent.

## Arguments

1) Ontological: It is the m. imp and source of all other arguments because other arguments simply support and supplement the conclusion of ontological argument i.e. other arguments progressively fill up the empty content of ontological argument.

Acc- to this argument, existence is the very essence i.e. 'entia' of the idea of God.

The root of this argument can be found in

Plato's system. However it was systematically

propounded by St Anselm.

later on it was stated by Descartes, L,  
S H etc.



St. Anselm says 'God to be worshipped must be the greatest, greater than whom nothing can be conceived'.

- existence is the highest perfection or attribute
- God is necessary existent.

Therefore God necessarily exists.

- According to them existence is a type of quality.

Descartes says that from the very idea of all perfect being, God's existence can be necessarily deduced.

In Spinoza philosophy also we can see that God necessarily exists.

Leibniz says that each possible thing aspires to existence in proportion to the amount of perfection it has, since God is all perfect therefore he necessarily exists.

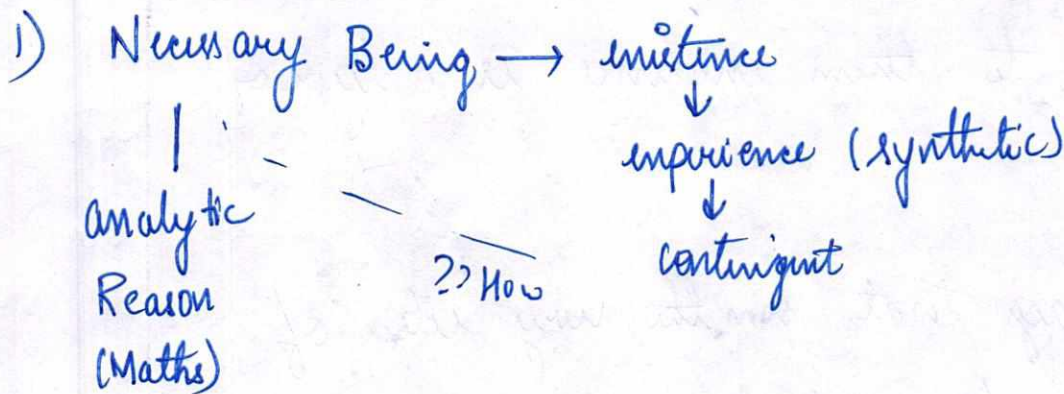


It will be self contradictory to say  
that God is all perfect but don't exist.

it is like saying that rose is red but not  
colourful

—X —X —X —X —X —

CRITICISM:



(None)  
laugh  
en  $\rightarrow$  non  
en.

This phrase is a contradictory phrase

2)  $\Delta = 180^\circ \rightarrow$  contradiction  
 All cranes are Black  $\rightarrow$  not  
 Contradict

You say and exist - syn  $\rightarrow$  " )

You say necc + exp.

no contra, when i say God doesn't exist  
 same as no contra when i say all cranes



3) Existence is a Quality?

- a) God is
- b) God is just
- c) God exist

Just → adding something new to the notion of God.

hence existence is not a quality / predicate.

4) How mental idea → factual

then all huggare would be King.

(PM) pseudo knowledge.

—x —x

However it is subject to certain criticisms by

Kant such as

1) God is called as necessary being. However

Kant says that necessary being is self contradictory, it is transgression of linguistic

usage

if existence is a predicate of God, in an hypothetical sense then we can very easily deny w/o coming into contradiction.



Existence is not a real predicate

By mere thought we can't bring anything into existence

### COSMOLOGICAL ARG.

Ontological argument was purely a-priori and hence there is no account of empirical features.

In this regard cosmological arg. is to remove the deficiency of factuality.

It is expressed into 2 forms, causal argument and contingency argument. Causal argument moves with the presumption that every event has a cause & there is nothing uncaused.

But something cause of cause leads to

fallacy of infinite regression. Hence world of causal series requires God to explain it



However causality is not used in modern scientific sense, rather it is used in Aristotelian sense of efficient causality with some end in view.

Hence there has to be first uncaused cause and unmoved mover therefore God necessarily exist. Contingency argument is based on the assumption that essence and existence are identical i.e. God's essence is same as its existence.

All the things and events in this world are contingent because there is nothing in the nature of the thing itself to guarantee its perpetual existence i.e. it doesn't have necessary ground of its own existence. It logically implies that contingent events require a necessary being as the ground of contingent happenings. This necessary being is called God.



if all things are contingent, then one by one each of them would have passed away and by this time there would have been a void.

However there is something re it must be having some necessary ground hence God necessarily exist.

However this argument is subject to criticisms by Kant

- 1) God is necessary being but this is self contradictory.
- 2) it is emphasizing on only one feature of the world. its arguments soul concern is to conclude the existence of a necessary being.
- 3) The principle of causality couldn't be applied to the super sensible things.

- from the contingency. we can infer only contingency and not its opp re necessary being.



### 3) Teleological argument:

This argument proves God's existence on the basis of purpose design harmony and orderliness. All these things points to a design of infinite intelligence.

Its roots can be found in Plato's phil.

In one sense this argument is just an intensification of cosmological argument because it takes empirical features in more extensive way and it consider order and design in the nature as contingent.

According to this argument there is teleology, purpose, design orderliness.

Just by seeing watch we can think of mechanic its design and purpose of working. In the same way by seeing design order in the nature we can conclude about the divine designer.



This world is full of order: seasons, movement of planets, self regulatory mech. of beings etc. further ozone layer is seen as well thought creation.

All these can't be accidental occurrence, it's the result of divine intention.

All the 3 characteristics of intention<sup>d</sup> purpose selection, combination and gradation are present in the nature, all these things point to none other than God.

However this argument is subject to certain criticism by Kant, such as

- 1) This proof is based on analogy of mechanic in rel<sup>m</sup> to its machine, but in mechanism there is no rule for free will, moral worth & spirituality.



it fails to explain the problem of evil.

This argument at the most shows God as an author or an architect but that divine architect becomes limited by the premise of pre-existing matter.

It can be argued that world has come out of various permutation and combination, world could be explained by the th. of evolution, survival of the fittest etc. There is no need of any supernatural entity.

Conclusion:

'FAITH'



# Problem of Evil

(P.O.R.)  
The

Theist  
1) God is omnipotent

Satyam  
Shucham

2) God is all good

A. di

3) evil exist

suffering / calamities / miseries

Natural evil

Moral evil

beyond human control

2-types of defence (Theodise)

instrumentalist  
View

free-will

No gain  
w/o pain.

evil used as an instrument for a higher purpose

Leibniz 1) Best possible world.

matter of evolution  $\stackrel{c}{=}$  why not perfect?

2) evil is prophylactic  
↳ preventive warning

3) evil: realisation of good

4) productive of good: <sup>du.</sup> moral excellence  
in trying time we know Realism of honesty, persv. etc.

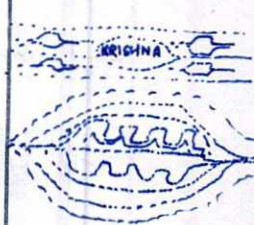


'EVIL IS PRIVATION'

Evil ↓ while ↑ng Good.

Adam  
- happy sin

sp "Both saint and wicked see the purpose of God but wicked in seeing divine purpose vanishes".



5) Punishment:  
↓  
sin-disobeyed God's order.

Freed. (S)  
abs of  
control  
self-control

6) in totality: no evil  
- illusion

—x —x —x —x —

## PROBLEM OF EVIL

In religion evil refers to sufferings or sorrows, its cause may be natural or moral.

A theist accepts atleast 3 propositions i.e. God is omnipotent. God is only good and evil exists.

in that case, any 2 would be impossible

impo incompatible with the 3<sup>rd</sup> proposition

such as if God is willing to prevent evil



but not able then he is not omnipotent

2) he is able but not willing then not good

3) if both then why there is evil.

It is presented as a problem of evil and

now theist attempts to justify it by

giving logical arguments or using reason

to defend their faith.

Broadly there are 2 justifications.

1) instrumentalist view i.e. evil is used as an instrument or means to realise - w/o an higher objective.

~~2)~~ it is justified such as

i) world is evolutionary towards best possible world.

ii) evil is prophylactic i.e. preventive, warning or sometimes punitive.



- Evil is productive of moral excellences.
- evil is necessary for the realisation of good.
- evil is due to human beings since they are disobeying God's order.

- Reality in its totality is only good, there is no evil at all.

However such theistic defense is open to criticisms such as

1) it is said that evil is productive of good but it seems to be vicious i.e. for more good evil has to be increased in the same proportion.

But such view is countered by Theists, they say that evil is not something +ve its is infact prevention of good i.e.

"saint and wicked both serve the purpose of God but wicked in fulfilling the divine purpose perishes in the act!"



This defense is also criticized that this world is not full of order and harmony because suffering and happiness are not proportionally distributed.

Vertues are not rewarded. Suffering & happiness seems to be dependent on accident ~~off~~ <sup>at</sup> one birth.

God is dependant ~~on~~ <sup>to</sup> realize his purpose then he is not omnipotent.

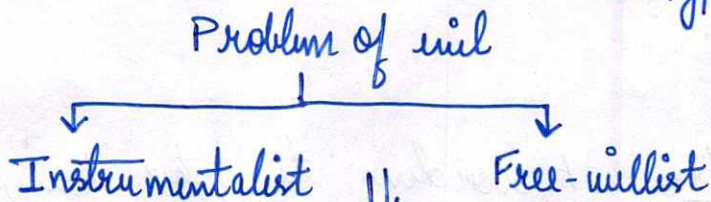


12th sept 2017

HARE KRISHNA!!

9m  
evil is  
prophylactic  
prevention (w)

Recap:



- typical Western problem

IP: unbiased Karma - phala data

FAITH → 'extra rational attitude of man which is beyond reason, not against it'

Free-willistic:

created → worthy of my fellowship

→ fallen into this world — good

Bad (attractive) (strong temptation)

→ overcome temptation ⇒ higher value achieved.

→ give up to " → suffer

Man <sup>misuses</sup> free-will  
⇓  
suffer

forgiveness → free-will  
→ evil/Bad

Values: matter of realisation

God →  
scent: logically possible

'for knowledge': contradiction of

Kierkegaard: leap of faith



John Hick : 1<sup>st</sup> stage : 2<sup>nd</sup> stage  
'spiritualization' - BGM  
Process of 'soul-making'



### SYNOPSIS:

Free-Willist View: According to this view, God has created man on his image and has given a unique gift i.e. free will,

out of abundance of love, God has made creatures so that they can become worthy of his fellowship.

since man has free will they need to overcome the temptation of choosing wrong and in that way, they evolve as a moral agent.

However sometimes wrong choice is made & hence suffering, → therefore man alone is responsible for moral evil bcz



he alone creates them by wrong choice.

Higher virtues like forgiveness pre-suppose will & free will.

It is argued that God could have ordered the world in which there is only good or could have made man to choose only right further his omniscience goodness and omnipotency could have prevented the exercise of wrong choice.

However it is countered by Thist, they say that God can do only logical things further fore knowledge of free act is self contradictory even though God is omniscient.

Further Thist argue that if God does everything then what is the role of man i.e. holy will can't be created because it is a matter of realisation & it could be realised only by



# Overcoming the temptation of choosing wrong.

## CONCL

Every justification has this problem of that such problem can't be solved by reason i.e. problem of evil can be resolved only in the realm of faith.



## Proof:

'Reason to defend faith'

## AR:

- Fluidity of topics
- proper understanding
- Review
- see the inter-connectivity



# IMMORTALITY OF SOUL

- (FAITH)

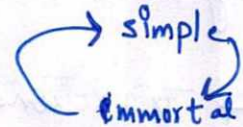
AR  
→ Philo  
→ Religion  
→ Why?

did you feel the soul to be immortal?

1) Plato: (i) Reminiscence Theory  
pre-eterni glorious existence

(ii) soul is simple (NOT divisible further)  
hence, immortal.

(c): circular fallacy, pre-supposition



2) Kant: phenomenal self, noumenal self

Highest Objective: "Highest Good" (परम शुभ)

[Based on Faith]

For this we need timeless existence i.e. immortal.

moral proof of God:

Virtues are to be rewarded by God.

AR

3) Upanishads: Brahm - Atmasvarupa etc

AR

4) adharma: stock of merit and demerit  
differences in life only because of it.

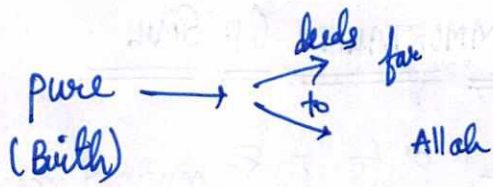
Relig-Arg  
5) Nature of God: his goodness makes soul immortal

6) Bhagvat gita:

7) Christianity:



8) Islam: <sup>AR</sup>



Bodily presentation  
you have to give.

~~Biological~~ Biological, personal

(1-8) → traditional notion of immortality.

Hume  
against  
IMS

→ x → x

Why? ) 1<sup>st</sup> death → fear, despair → society proximity

immortal soul → consolation → Re-interest in life.

) wishes are never ending

) ultimate happiness

Reasons for the  
emergence of idea  
of imm. of soul

qu'came

Religion → meaningless in absence of  
immortality of soul.

Ip  
Wp:  
Kant  
Moral etc)

→ x → x → x →

NDE, OBEs, deja Vu, previous birth stories, Re-birth

eye-specialist

Descartes: dualism

AR © :



# Liberation:

Qms lies on you.

- 1) freedom from cycle of birth and death
- 2) freedom from suffering
- 3) Bliss
- 4) supreme aim of human life
- 5) basic cause: Ign → Right Knowledge
- 6) Karma / adrosta
- 7) Types  $\begin{cases} JM \\ VM \end{cases}$ 
  - ⊕ sayogi Ayogi
  - ⊙ saupadisesa Anupadisesa

→ shankar / Ramanuja came

→ adrosta → Jivanmukti / Videhmukti

→ Prapatti → Bhakti



BG

Man:

Thinks  
↓  
intellect  
↓  
jnana  
marga

feels  
↓  
action  
↓  
Karma  
marga

Wills  
↓  
emotions  
↓  
Bhakti  
marga

AR

Bhagvat Gita:

Synthetic View point  
Yoga: Union

jnana yoga, Karma Yoga, Bhakti Yoga

AR



yogi:

sthith prajna

Karmay.



NK

suadharmas

action is the  
~~base~~ rule of  
universe

Renunciation in action ✓  
" of action ✗

- 3 modes of mat.  
nature



13th Sept 2017

HARE KRISHNA

Religious pluralism  
and

Problem of absolute truth

- AR - Brahman - idea  
- Isvara  
- Pr and Purasa

-x-

- \* Diversity in practices etc. - sects  
- panth (Kabir panth)
- \* Globalisation
- \* Religion: claims - ways and means to reach that absolute truth
  - identical
  - different - my relation with it.
  - incompatible
  - contradictory ← is the main issue
    - ⇓ leads to
    - “conflict”
      - Wars
      - Crusades
      - Verbal assaults

how to resolve these conflicts in the mid of diversity

‘Dalai lama’: inter-religious harmony

AR: Religious fundamentalism etc



AB

# Revelation :

cost-benefit analysis

## \* Soteriological goal : Salvation

- 1) Hinduism : Moksha  
(K G B)
- 2) Buddhism : Nirvana
- 3) Jainism : Kaivalya.
- 4) Judaism : blessedness with God, Torah
- 5) Christianity : spiritualisation  
eternal association with God  
in the Kingdom of heaven
- 6) Islam : blessedness in  
paradise  
'submission to Allah'

—x —x —x —x —x —

How to resolve!!

- 1) Atheism
- 2) Agnosticism T<sub>x</sub> F<sub>x</sub>
- 3) Religious Relativism : For followers all the beliefs ✓
- 4) Religious inclusivist : Some truth is to be found  
in all established Religions  
salvation ← , but ultimately its my  
religion which is ultimately true.



5) Religious exclusivism: all other religions are fallacious, only my religion is true.

- Ekantvada : anekantvada: catholic and tolerant

4) } → .) one religion is true

5) } } .) truth claim is one

AR  
↓  
) myth of neutrality:

- objective criteria X

Response But no rational insp & fideism

) Justice objection:

salvation denied to unaware people.

how can you deny to other saintly people.

6) Religious pluralism: There is only one objective reality



- all established religion are true

- everyone is expressing some partial char.

(i) pluralistic Hypothesis:

Noumena (Unknown & unknowable)

⇒ Diff. interpretations

John Hick  
influenced by  
Kantian.

Analogy: elephant and Blind



→ Duck Rabbit picture:

'Kind of environment in which i am born and brought up'

2) Aspectual hypothesis:

ultimate reality → knowable

But we can ~~on~~ know only its some of the aspects.

All Religion → some aspects ⇒ all are true.

$\Sigma$  aspects = sinceritism - ck  
losing my identity



Interreligious harmony:  
↓

Philip Quinn: → acknowledging undeniable reality of Religious diversity  
↓

↓ weaken my belief: superiority  
harmony

-ve  
more vigorous asserting

CA

AIR

FE

INSG

ART

PIB

→ world religion

scope of adding your own unity:  
spinoza  
samkar



## Religious pluralism and the problem of abs. truth

There is a great diversity of religion in the contemporary world. Globalisation has further on one hand created awareness, on the other hand diversity.

Each religion makes certain claim, claim about reality, ways & means to reach it and our place in it.

These claims are sometimes similar, identical incompatible or even contradictory. These are the contradictory things which results into conflict.

In this regard Dalai lama has recently suggested that interreligious harmony can be achieved by developing understanding of other traditions & appreciating the values inherent within each of them.

Different claims of Religion have led to different soteriological goal such as in Hinduism it's moksha, in Buddhism it's Nirvana, in Jainism it's Kaivalya in Judaism soteriological goal is blessedness with God, Christianity talks about



spiritual transformation and spending eternity with God in the Kingdom of heaven. in islam its Blessedness in paradise through the submission to the laws of Allah & by his mercy.

There are different to study.

religious diversity such as

- 1) Atheism i.e. all religion are false
- 2) Agnosticism i.e. there is no way to determine which of them is true.
- 3) R. relativism i.e. each religion is true for its followers
- 4) R. inclusivism i.e. all religion reveal some of the truth but finally only one religion is fully correct also salvation is possible through other religion also.
- 5) R. exclusivism i.e. only one religion is correct & all other are fallacious.



→ There are certain similarities between  
exclusivist & inclusivist such as. There is  
only 1 obj Reality, 1 Religion is more true than  
others, different R. have incompatible claims.

→ However there are certain objections against them  
such as

- myth of neutrality i.e. there is no obj. criteria to  
know which is true or false.
- Justice objection i.e. salvation would be denied  
to huge no. of people who are not even aware  
of that one correct religion. but this is  
unjust. because certainly there are good no.  
of people who deserve salvation.

→  
Religious pluralism i.e. all world religions  
are correct each offering a different path  
& partial perspective of one ultimate reality.  
This view is expressed as



## 1) Pluralistic hypothesis:

— developed by John Hick, one of the impressive approach.

— His view is based upon Kantian distinction of phenomena & noumena.

— He says that there is plurality of paths to salvation offered by different Religions.

— The real is ineffable.

— Our experience & description depends on the interpretive concepts through which we see structures & understand them.

— This view is best expressed by 2 analogies.

- 1) elephants & blinds
- 2) L. Witt. ex of duck Rabbit picture.

2) Aspectual pluralism: for them there is an objective ultimate reality which is knowable to us.



each of the different religion is reflecting some aspects of the real.

∴ Real has some observable properties & also unobservable essence, but such view might lead to syncretism.

3) Religious Relativism: Acc. to it one remain committed to the truth of one's religious teachings while at the same time agreeing with some of the central concerns raised by pluralism.

→ <sup>Mod - over</sup> →

In recent times no. of phds have turned their attention to The Relationship b/w R. div. &

R tolerance. in this regard one of the argument has been advanced by Philip Quine.

such as

1) serious reflection on the undeniable reality of religious diversity will necessarily weaken an individuals justification of the superiority of their religion.



2) such weakened justification will lead to Religious tolerance & will lead to more accepting, less confrontational attitude towards others.

Religion of humanity

