UNIT : 1 PHILOSOPHY OF RELIGION: ITS NATURE AND SCOPE

UNIT STRUCTURE

1.1 Learning objectives

1.2 Introduction

1.3 Nature of philosophy of religion

1.4 Different philosophical approaches

1.5 Distinguish philosophy of religion and science of religion

1.6 Philosophy of religion and psychology of religion

1.7 Scope of philosophy of religion

1.8 Let us sum up

1.9 Further Reading

1.10 Answers to check your progress

1.11 Model questions

1.1 LEARNING OBJECTIVES

After going through this unit you will be able to :

- discuss the relation between Philosophy and Religion
- analyze the methods of Philosophy of religion
- describe the nature of science of religion
- explain the scope of Philosophy of religion
- discuss the problems related to Philosophy of religion

1.2 INTRODUCTION

The word Philosophy derivatively means 'love of wisdom' while the word 'religion', on the other hand, derivatively means 'a principle of unification and harmonization' (i.e. to bind). Philosophy, when seriously taken into consideration influences life through wisdom and a whole human personality. Philosophy studies the reality from rational standpoint. It studies man and his relation towards this universe. Moreover, it investigates the nature of matter, soul, human life and God. Philosophy also investigates the inter-

relationship between matter and life, life and God etc. Religion has developed a faith in a super-human power or powers, usually called God or by many other names like Ishwar, Allah etc., etc. It is a popular belief that this superhuman power controls and guide human life and destiny. Consequently, the sentiments of devotion, dependency, love, reverence, self-surrender have developed in human behavior. We can see that all the living religions of the world are the expressions of human effort to understand the relation between man and God.

Philosophy and Religion have common purpose in relation to man and his society. But Philosophy and Religion are not identical. Religion is a matter of emotion that touches human soul and therefore practical in nature while philosophy is a matter of intellectual understanding and therefore theoretical in nature.

Cecero described philosophy as, “the director of our lives, friend of virtue and enemy to vice”. On the other hand, W. T. Stace defines religion “as the hunger of the soul for the impossible”. Inspite of the difference between philosophy and religion, both are complementary to each other. Both philosophy and religion have one nobler perspective i.e. to elevate both man and society for a better understanding in the art of living both within ourselves and also with others living in a society. Both philosophy and religion help man to lead a life of peace and happiness by following the path of morality. Again, religion takes the help of human imaginations and therefore different images and symbols of God’s existence have been developed by different religions of the world. Philosophy, on the other hand, is fundamentally speculative in nature and makes a critical analysis of religious experiences. Therefore, to the most fundamental issue, we should all agree that the philosophical study of all religions constitute the nature, scope and subject-matter of the philosophy of religion.

1.3 NATURE OF PHILOSOPHY OF RELIGION

When we contemplate on the nature of philosophy of religion, we can highlight that its study is devoted ‘to seek unity through diversity of

different religions'. Again, the term 'philosophy of religion' is popularly associated with the understanding of religion from an intellectual and rational stand-point. Religion when studied from the perspective of philosophy of religion, is not accepted as a dogmatic, irrational, superstitious belief in God. Religion in this rational study is considered the intellectual and logical argument of our religious beliefs and practices. Philosophy of religion studies religion as a process of being and becoming. Moreover philosophy of religion as an intellectual analysis of religious experiences understands religion as a process of realization. Here Religion becomes possible only in the super-sensuous plane. You should always remember that philosophical thought is always rational and therefore, logical. So when such rational analysis is related with our religious experiences like, prayer, faith, worship, God, immortality of the soul, heaven and hell, every concept is explained not from the sectarian or institutional perspective but from the standpoint of essential reality. Philosophy of religion therefore, concludes that 'All religion is one'.

It will become clear to you when you study the observation made by Hegel. He says that the 'truth of religion' and 'the object of philosophical inquiry' are same.

The philosophy of religion therefore, studies the religious teachings from the philosophical standpoint. It is not true that only theologians and philosophers study philosophy of religion. Even the atheist and the agnostic thinkers study philosophy of religion. You will be interested to study philosophy of religion as a branch of philosophy and not as a branch of theology. Theologians study religious experiences only from a specific religious standpoint. The word theology stands for a system of beliefs about the world. It also explains uncritically problems like the creation of the world and its relation with God. In theology the center of religion is 'cult'. Any cult is explained in reference to the myths associated with that particular religion.

Theology is tied down to some external authority such as the Bible, the Church, or dogmas. A theologian never limits the validity of the subject matter of philosophy of religion rather broadens its out-come and enters into the domain of the subject-matter of philosophy of religion.

Kant has critically examined the interdisciplinary nature of philosophy of religion and states that 'thoughts without content are empty, perceptions without concentrations are blind'. it can therefore be stated that 'a philosophy of religion without history is empty, a history of religion without philosophy is blind'.



LET US KNOW

Being : Everything real and nothing unreal belongs to the domain of being. This concept has a central place in philosophy from Parmenides to Heidegger**.**

Becoming : This concept deals with change or unreal things. As for instance, Heraclitus is the chief advocate of the concept of becoming**.**



ACTIVITY: 1.1

- What does philosophy of religion try to explain? Discuss

Ans. ……

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- Is philosophy of religion a branch of theology? Discuss

Ans. ……

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1.4 DIFFERENT APPROACHES OF PHILOSOPHY OF RELIGION

An analysis of the philosophical approach to religion shows that it has four distinguishable but interrelated aspects. They are namely,

1. Phenomenological aspect
2. Epistemological aspect
3. Metaphysical or Ontological aspect
4. Axiological aspect

Phenomenological aspect*:* In this aspect philosophy of religion spreads out a number of sciences that deal with specific aspects of religion. In other words, in its phenomenological aspect philosophy of religion is connected with religious phenomena. It studies the origin, growth, development and forms of religious experiences ideas and beliefs. It is an empirical study of religion.

Epistemological aspect*:* In this aspect philosophy of religion is connected with nature, source and validity of religious knowledge or experience and faith.

Metaphysical aspect: Religious experience claims to bring the finite individual into communion with a super-sensible reality that is also the world of spirituality. This Metaphysical aspect of philosophy of religion is also known as *the speculative theory of religion*. It is concerned with the ultimate reality and with the ultimate truth and justification of religion. It has to examine the different conceptions of reality, the destiny of man and the problems of evils and freedom.

Axiological aspect*:* Philosophy of religion has an evaluative aspect. It is not merely a matter of empirical proof. It also seeks to evaluate religion in the light of its ultimate ground. Philosophy of religion is not merely a factual study of religion but is also an attempt at appraising the meaning and significance of religion in the whole framework of experience.



CHECK YOUR PROGRESS

Q 1: What does religion means?

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Q 2: What are the interrelated aspects of philosophy of religion?

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Q 3: What is science of religion?

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Q 4: Mention two names who has contributed to the psychology of religion.

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Q 5: Who describes philosophy as “the director of our lives, friend of virtue and enemy to vice.”

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Q 6: What is theology? (Answer in about 30 words)

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Q 7: State whether the following statements are True or False

a) W.T. Stace defines religion "as the hunger of the souls for the impossible" (True/False)

b) A philosophy of religion without history is empty, a history of religion without philosophy is blind. (True/False)

Q 8: What is the epistemological aspect of philosophy of religion? (Answer in about 20 words)

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1.5 DISTINCTION BETWEEN PHILOSOPHY OF RELIGION AND SCIENCE OF RELIGION

The philosophical approach to religion is distinguished from science of religion. A science of religion is a systematic, empirical study of religious phenomena. It is a positive study of religion as a fact of experience with reference to a particular aspect of religion. As there are different aspects and standpoints, we do not have a single science but sciences of religion. All the sciences dealing with religion are collectively called *phenomenology of religion*.

Do you know what Phenomenology of religion studies? It includes the Historical-Anthropological study of religion, sociology of religion, psychology of religion and the comparative study of religion. There are special sciences dealing with religion. They have the same subject matter viz.—religion as an experience of fact and they follow similar methods. But they emphasize different aspect of the same subject matter.

Thus what we call Phenomenology or science of religion has certain important characteristics. **First**, it is factual or empirical or positive in character. **Secondly**, as it is positive it has nothing to do with the axiological aspect of religion. It is concerned with religion as it is and not with the significance of religion in the context of experience as a whole. **Thirdly**, it raises no epistemological questions concerning the validity of religious knowledge. **Fourthly,** it asks no ontological question concerning the relation of religious experience to ultimate reality. Hence Philosophy of religion is to be distinguished from science of religion.

The distinction between the two becomes clear when we deal at some length with the different branches of science of religion.

One of the main tasks of Philosophy of religion is to explain the nature and formation of religion. It has to show what religion is and what purpose it fulfills in the life of the individual and of the society? But the nature and formation of religion can be explained only when a careful investigation is made into its historical and psychological origin and development. If we can learn from the anthropologists, the historian, the psychologists how and why man became religious as well as how and why religion developed from its crude beginning to its highest form, we can hope to arrive at a solution of the problems concerning the nature and purpose of religion. The Historical- Anthropological study of religion is concerned with the historical or rather pre-historical origin of religion. It seeks to answer such questions as the following:

1) How and when did religion first appear in space and time?
2) What was the most rudimentary form of religion?
3) How did the religious nature of man first express itself?

While the Historical-Anthropological investigation of religion supplies data to philosophy of religion the two approaches are different. In the first place the historian is not concerned with the truths of religious statements while the philosophers have a genuine interest in the truth of such statements. What religion has said is a historical issue but the truth of what has been said is a philosophical problem. Thus, there is an

epistemological difference between Philosophy of religion and the Historical-Anthropological of religion. Secondly, Philosophy of religion seeks to discover the meaning of religion in human experience. It is concerned with the evaluation of what Hocking calls 'the meaning of God in human experience'. Historians never judge the reports of their own investigations regarding religious statements. But the value of religious claims is a philosopher's problem.

Sociology of religion is another science which deals with religion. It is not philosophy of religion. The sociologists like the historians and the anthropologists are indifferent to religious claims to truth.

1.6 PHILOSOPHY OF RELIGION AND PSYCHOLOGY OF RELIGION

Another branch of phenomenology of religion is psychology of religion. The most important early work in this field is **William James**' 'Varieties of Religious Experience'. James wants to show that religious experience can be studied in the same fashion as other types of experience. Another psychologist who has made an important contribution to the psychology of religion is **Freud**.

You will be interested to know that Psychology of religion seeks to answer the question of origin of religion. Again, Psychology of religion seeks to discover the psyche or the inner conditions. Psychology of religion is concerned with several questions like: What are the factors of man's inner life which account for his being religious? What is there in his mental constitution that induces him to seek satisfaction in religion? What are the psychical factors that account for the development of religion from its crude beginning to its highest religious account?

Like every other Philosophy, Philosophy, of religion collects its materials from among the facts of experience. But the facts of religion are different from facts in the sphere of mechanics or of biology. Facts of religion are expressions of conscious mind but those in the sphere of biology or mechanics not so. You should always remember that Religious Phenomena

are reactions of the mind to the experienced world. Interpretation of religious phenomena is important without the help of psychology. Any attempt to read the meaning of religious phenomena must involve some knowledge of different psychic elements. A general conception of the nature and meaning of religion through its development leads us to regard that development as a conscious expression of the human mind seeking satisfaction for its needs. At every stage of its development, religion bears the mark of the human mind. The unifying principle which underlies the multiplicity of religious phenomena is the psychical nature of man. Thus, Philosophy of religion cannot do without psychology of religion.

Psychology of religion is important because we must know the facts of religious experience and how they work before we understand their meaning. In studying religious facts we cannot ignore the part played by the mind. Rites and acts of worship are religious facts only because they express man's feelings, beliefs, desires and purposes. The psychologists study religion from an inner perspective. Such a study is of great importance because religious facts are influenced by man's inner or psychical life. To construct a philosophy of religion apart from psychology is to try to explain without knowing the thing we are explaining.

You can conclude from the above discussion that philosophy of religion has intimate connection with psychology of religion. Psychology of religion is an empirical and inductive science. It starts with careful observation of facts and shows they illustrate laws and general principles of psychic life. It tries to show religion as a product of the mind and reveals the working of the mind. The purely empirical and inductive character of psychology of religion, distinguishes it from philosophy of religion which as empirical-speculative character. Secondly, like the historians the psychologists differ from the philosophers at the epistemological point .As a science, psychology of religion is not concerned with truth of religious claim but philosophy of religion seeks to determine the ultimate value and significance of religion.

1.7 SCOPE OF PHILOSOPHY OF RELIGION

The scope of philosophy of religion is very wide. Its wideness depends on the intellectual and logical interpretation of religious experience. Philosophy includes philosophy of religion insofar as philosophical thinking of religion is concerned. You should remember that philosophy is highly intellectual and argumentative and logical; we find that both the deductive and inductive methods are applied for the study of philosophy of religion. The conclusions of the philosophy of religion are analytical and are free from human personal sentiments. The philosophers who study the religious practices and scriptures often take the help of figures, symbols and analogies so that the conclusions are universally accepted. While taking the help of the method of synthesis philosophers always provide the methods for the study of different religions. This is the reason perhaps why philosophical conclusions are more cognitive in nature. Understanding and reason help philosophers to analyze religious instinct, blind-faith, religious impulses, superstitions more appropriately and accurately.

Philosophy of religion includes within its subject-matter the study of different living religions of the world. It also includes the study of different primitive religions of the ancestors. Thus religion is understood from a philosophical foundation and henceforth religion here becomes a way of life and living experience.

Philosophy of religion is more dependent on the philosophy of Idealism. Idealistic philosophers of both East and West have devoted themselves to making religion free from the clutches of mere theological dogmatism. Now you should understand the meaning of 'theology'. The word theology is 'used to denote a system of beliefs about the world and its creation, man and God accepted uncritically as the ultimate and unquestionable truth'. Therefore, you will find that theological approach to religion is dogmatic in nature. It is interesting to know that in theology we find cult as the centre of religious understanding. Cults are explained in reference to legends and myths of different religions. Theology always develops from the study of the development of different historic religions.

Thus, philosophy of religion understands religion from the speculative standpoint. This is the essence of philosophy of religion.



ACTIVITY : 1.2

- Is philosophy of religion and theology identical? Discuss

Ans .....

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CHECK YOUR PROCESS

Q 9 : Fill in the blanks

a) The term 'philosophy of religion' is associated with the ..... study of ……..

b) The ..... approach to religion is distinguished from ..... of religion.

c) Philosophy of religion is more dependent on the philosophy of.....

d) Philosophy of religion understands religion from the .....standpoint.

Q 10 : State whether the following statements are True or False

a) Philosophy of religion cannot do without psychology of religion. (True/False)

b) The psychologists study religion from inner perspectives. (True/ False)

c) Psychology of religion is not an empirical and inductive science. (True/False)

d) Philosophy of religion never seeks to determine the ultimate value and significance of religion. (True/False)

e) Cults are explained in reference to legends and myths of different religions. (True/False)

f) The wideness of philosophy of religion depends on the intellectual and logical interpretation of religious experience. (True/False)

g) Theology is not tied down to some external authority such as the Bible, the Church, or dogma. (True/False)

h) Philosophy of religion never concludes that 'All religion is one'. (True/False)

Q 11 : State two important characteristics of science of religion or phenomenology.

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Q 12 : State one branch of phenomenology of religion.

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Q 13 : Does psychology of religion differ from philosophy of religion? (Answer in about 70 words)

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1.8 LET US SUM UP

The main points discussed in this unit are:

- Philosophy of religion is the branch of philosophy that tries to understand and evaluate the beliefs and practices of religions.
- The term philosophy of religion refers to the scientific study of religion
- Philosophy of religion becomes a branch of philosophy in so far as it studies religion from the perspective of philosophical thinking.
- Philosophy of religion is the rational analysis of different religious experiences.
- Subject-matter of philosophy of religion includes the nature of religion and belief, religious faith as a form of belief and nature of religious experience, the existence of God, life after death and law of karma as conceived by various religious traditions.
- Theology has come from the Greek word 'theos' which means 'God' and 'logos' which means 'the study of'.
- Theology refers to the ordered systematic study and interpretation of God's existence, nature and attributes, the revelations, doctrines and beliefs about God. It also studies the relation between God and man and God and the universe.
- Philosophy of religion is not dependent on religious teachings. Therefore, it is not a part of religion.
- Philosophy of religion is always guided by reason and intellect. Rationalism is its fundamental nature.
- Philosophy of religion takes the help of the doctrine of idealism and explains spiritualism as the essence of all religions.
- Philosophy of religion explains the unity of all religions in-spite of its differences.
- Philosophy of religion is depended on the foundation of philosophical argumentations and principles.

- Philosophy of religion studies the values of man. Humanism often becomes the universal trait of every living religions of the world.



1.9 FURTHER READING

1) Edward. D. Miall. 1929. *The Philosophy Of Religion*. New York George H. Doran Company

2) Mohapatra. A.R.1990. *Philosophy of Religion*: *An Approach to World Religions* Sterling Publishers Pvt. Ltd.

3) Quinn, Patrick. 2005. *Philosophy of Religion A-Z*. Edinburgh University Press

4) Bali. D.R. 1989. *Introduction to Philosophy*. Sterling Publishers Pvt. Ltd



1.10 ANSWERS TO CHECK YOUR PROGRESS

CHECK YOUR PROGRESS: 1

Ans to Q No 1 : Religion means a principle of unification and harmonization

Ans to Q No 2 : The four interrelated aspects are:

i) Phenomenological aspect

ii) Epistemological aspect

iii) Metaphysical aspect

iv) Axiological aspect

Ans to Q No 3 : A science of religion is a systematic, empirical study of religious phenomena.

Ans to Q No 4 : William James and Freud

Ans to Q No 5 : Cecero

Ans to Q No 6 : Theology stands for a system of beliefs about the world. It also explains uncritically problems like creation of the world and its relation with God.

Ans to Q No 7 : a)True b)True

Ans to Q No 8 : Philosophy of religion is connected with nature, source and validity of religious knowledge or experience and faith.

Ans to Q No 9 : a) Scientific b) Philosophical, Science c) Idealism d) Speculative

Ans to Q No 10 : a) True b) True c) True d) True e) True e) True f) False g) True

Ans to Q No 11 : First, it is factual or empirical or positive in character. **Secondly**, as it is positive it has nothing to do with the axiological aspect of religion. It is concerned with religion as it is and not with the significance of religion in the context of experience as a whole.

Ans to Q No 12 : Psychology of religion

Ans to Q No 13 : The purely empirical and inductive character of psychology of religion, distinguishes it from philosophy of religion which indicates an empirical-speculative character. Secondly, like historians, psychologists differ from philosophers at the epistemological point. As a science, psychology of religion does not deal with truth of religious claim but philosophy of religion seeks to determine the ultimate value and significance of religion.



1.11 MODEL QUESTIONS

A) Very short questions

Q 1: What do you mean by religion?

Q 2: Who says that religion is 'the hunger of the soul for the impossible?"

Q 3: What is theology?

Q 4: Mention two important characteristics of science of religion.

Q 5: Who are the advocates of Science of religion?

B) Short Questions (Answer in about 150-200 words)

Q 1 : Philosophy and religion are complementary to each other. Explain briefly.

Q 2 : Briefly comment on the nature of philosophy of religion.

Q 3 : What are the different aspects of philosophy of religion?

Q 4 : What are the differences between philosophy of religion and science of religion? Explain briefly.

Q 5 : What are the basic questions of psychology of religion. Explain briefly.

Q 6 : Briefly comment on the scope of philosophy of religion.

C) Long Questions (Answer in about 300-500 words)

Q 1 : Explain the nature of philosophy of religion.

Q 2 : Explain the scope of philosophy of religion.

Q 3 : Can you explain how philosophy of religion differs from theology?

Q 4 : Is philosophy of religion and science of religion identical?

Q 5 : Explain the four interrelated philosophical approach to religion.

Q 6 : Explain the fundamental task of philosophy of religion

Q 7 : How Kant has critically examined the interdisciplinary nature of philosophy of religion?

Q 8 : What are the important characteristics of Phenomenology or science of religion?

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UNIT : 2 NATURE OF RELIGION, DIMENSIONS OF RELIGION

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 Meaning of Religion

2.4 Nature of Religion

2.5 Religion and Morality

2.6 Religion and Art

2.7 Religion and Science

2.8 Religion and Philosophy

2.9 Dimensions of Religion

2.10 Let us Sum Up

2.11 Further Readings

2.12 Model Questions

2.1 LEARNING OBJECTIVES

After going through this unit, you will be able to

- describe the meaning of Religion
- explain the nature of Religion
- explain the relation of Religion with Morality, Art, Science and Philosophy.
- discuss the dimensions of Religion.

2.2 INTRODUCTION

Religion is an intrinsic element of human nature. The study of mankind can never be complete if it does not include the study of religion. Whatever may be one's opinion concerning religion or one's attitude towards religion, one cannot but admit that it is the most important and outstanding feature of human life. From the earliest times and throughout the ages, religion has occupied a central place in human life and history. It is the

most profound form of human activity. In a sense, as philosopher Comte admitted, religion embraces the whole of existence, and the history of religion resumes the entire history of human development. Max Muller also admitted that the true history of man is the history of religion.

2.3 MEANING OF RELIGION

Literally speaking, religion is a principle of social unification and harmonization. The term 'religion' is derived from the Latin word 'religare' which means 'to bind'. So etymologically, religion means a binding of man to something. However, Religion is not supposed to bind people by chains but by laws, rules and injunctions, so that they would not degenerate, and would be able to lead a spiritually significant life. Thus religion in its correct form consists of principles and injunctions. The Sanskrit equivalent of religion is 'Dharma'. The term 'Dharma' is derived from the root 'dhri' meaning 'to support'. Thus dharma is the supporting principle of one's being, and the existence of the universe.

The term 'Religion' in general may be taken to mean man's conscious aspiration for the attainment of some kind of infinity intuitively felt. This statement about religion includes all the three aspects of man's nature, viz. – thinking, feeling and willing as involved in religion. On the other hand, by 'religions' we mean the specific ways which an individual follows for the attainment of religious goal. In fact, all other religions viz., Hinduism, Christianity, Islam, Buddhism, Jainism, etc., may be called religions.

2.4 NATURE OF RELIGION

Three essential elements of religion is concerned with the nature of religion. These three elements are reason (thinking) feeling and willing. As to the nature of religion, the question that arises here is : What essentially is religion? The issue of the essential nature of religion may be approached in two ways. We may ask what religion is in itself, without reference to anything other than itself. And then we may seek to elucidate its inner

nature by defining its relations to other forms of activity. How especially is it to be distinguished from certain forms of life and culture that seems most akin to it, such as morality, art, science, philosophy?

Religion in history has had such diverse and even contradictory meanings that any attempt to express its essential character seems foredoomed to failure. This is especially true in view of the perplexing changes and evolutions through which religion has passed. Yet surely religion, has some characteristics which are universal and unique, otherwise the word "religion" would have no assignable meaning.

It is not easy to define religion in one sentence. The attempts to define religion have been many and varied. Different people draw different definitions of religion. Some definitions restrict religion too much to one aspect of the psychical nature of man. Of these some make religion a matter of intellect. Hegelians, while defining religion, emphasise the element of reason in it. Religion, as Hegel declares, is "the knowledge possessed by the finite mind of its nature as absolute mind", or as he elsewhere puts it, looking at the matter from the divine side, it is "the Divine Spirit's knowledge of itself through the mediation of the finite spirit". It is thus a form of knowledge, the knowledge of the Absolute Idea or absolute knowledge, involving the ultimate unity of the finite and the infinite. According to E.B.Tylor, "Religion is the belief in spiritual beings." Max Muller says "Religion is a mental faculty or disposition which enables man to apprehend the Infinite".

Others define religion in terms of feelings or emotion. The most influential of all such definitions is that of Schleiermacher, "The essence of religion consists in a feeling of absolute dependence on God". According to Schleiermacher pure religion is pure feeling i.e., feeling disconnected from thought on the one hand, and from morality or action on the other? It has nothing to do with knowledge, quite apart from it, its nature can be known. According to Schleiermacher, religion is a warm, intimate, immediate awareness of the Infinite in the finite, the Eternal in the temporal, a sense of dependence on the Whole.

It can be pointed out to Schleiermacher that the feeling element in religion can never be mere feeling. The feeling must have some idea content, and the feeling cannot be so divorced from the idea as to make the former essential and the latter non-essential. Moreover, to speak of the feeling of dependence on God or the Infinite is to give the feeling an idea-content, however vague. So religion cannot be mere or pure feeling.

Some other people have defined religion in terms of the moral will, practically identifying the religious with the moral consciousness. The classical instance of this in philosophy is Kant's definition of religion as "the recognition of all our duties as divine commandments". A popular variation of this, but with the addition of an undefined emotion (which Kant rigorously excluded) is found in Matthew Arnold's dictum "Religion is morality touched with emotion".

In Kant's conception of religion, there is no room left for the mystic experience of fellowship with God, prayer, worship, reverence, which is so characteristic of religious experience. We must bear in mind that religion does not merely occupy a part of man's nature, but is the reaction of his whole being to what he regards as superior beings (or a Superior Being) on whom his destiny depends.

Religion is declared to be a matter of belief and faith, not of reason. As German thinker Auguste Sabatier has said, "Religion is an affair of the heart not of reason and is perpetually born out of the living needs of the human spirit. The soul hampered and oppressed by the limitations of its material environment is driven to seek deliverance by an act of faith and through faith it wins the good it seeks."

Religion involves thought activity as well as beliefs and values. Religion is not simply worship or rituals. R.Flint observes – "Religion is man's belief in a Being or Beings, mightier than himself and inaccessible to his senses, but not indifferent to his sentiment and actions, with the feelings and practices which flow from such belief."

All these definitions given above contain an element of truth, but they are all one-sided. They are oversimplifying religion, which is a complex

phenomenon. Religion includes thought, will and feeling and yet it is more than all these. In the words of Sri Aurobindo, "The inmost essence of religion …… is the search of God and finding of God. Its aspiration is to discover the Infinite, the Absolute, the One Divine who is all these things and yet no abstraction but a Being."

From the above discussion we may sum up our view of the nature of religion in the following manner. Religion involves both a subject and an object. On the subjective side it includes all man's psychical functions, feeling, will and thought; on the objective side it has reference to a trans-subjective divine reality. Religion is not mere belief in a Suprasensible Reality as the seat and source of all values. It is still more the emotional response and volitional reaction to that Reality, the adjustment of one's whole life so as to bring it into unity and harmony with such Reality.



CHECK YOUR PROGRESS

Q 1: Fill in the Blanks

(a) The term religion is derived from the Latin word _____

Q 2 : What according to Hegel is the definition of religion?

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Q 3: What is the essence of religion according to Schleiermacher?

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2.5 RELIGION AND MORALITY

Morality is that aspect of life which is popularly and rightly regarded as nearest to religion. It is rightly demanded that the religious man should be a morally good man. The term 'Morality' may be taken to mean the system of principles by which we judge over actions as good or bad, right or wrong. The term 'Religion' may be taken to mean man's conscious aspiration for the attainment of some kind of infinity intuitively felt. As religion is man's conscious aspiration for the attainment of an ideal, it naturally involves actions. So it is the business of morality to judge these actions as good or bad. Hence, wherever Religion is involved, there morality also is involved. It belongs to the nature of man to be religious as well as moral.

Now the question is what precisely is the relation between Religion and Morality? The relation of Morality and Religion has been widely discussed and many different views have been forwarded. There is a controversy as to the question whether religion precedes morality or whether morality precedes religion. According to one view, morality comes from religion, while according to another view it is religion that comes from morality. Again there are some who hold that morality and religion comes from two different sources. Still another view identifies religion with morality. Regarding the exact relationship between religion and morality, there is no generally accepted view.

According to Descartes, Locke and Paley, religion is the source of morality. Morality arises out of religion. Religion precedes and produces morality. All our moral notions of right and wrong, good and bad conduct, sense of duty and obligation can be traced back to the religious belief in the existence of God as Creator and Moral Governor of the Universe. What God commands is right and what God forbids is wrong. In other words, God creates morality at His Will. Acts are right or wrong, simply because they are commanded or forbidden by Him.

But this view, that morality comes from religion, cannot be accepted owing to certain difficulties. If moral rightness or wrongness depends on

the arbitrary Will of God, then no action can be taken to be intrinsically right or wrong. Moreover, there are many religions which do not believe in the existence of God, yet they believe in morality. So if God is not necessary for religion, it is doubtful whether it is necessary for morality.

The view that religion comes from morality have been upheld by some eminent thinkers like Kant, Martineau, Mathew Arnold etc. They all believe that morality is the source of religion. According to Kant, morality leads to religion. Morality can have value in life when virtue leads to happiness. For, bringing about this, we have to pre-suppose a God who is regarded as postulate of morality. Morality is thus the basis of religion.

According to Martineau, it is obligatory upon us to do what is right. Obligation means obligation to some higher authority. The ultimate source of moral authority is God. We are under moral obligation to God to do what is right and to refrain from doing what is wrong.

It is a fact, that morality and religion are very closely connected. But this does not imply that one is dependent on the other.

There is another view that traces religion and morality to two different sources, but somehow, joined at their later stage. Religion originates in the emotion of fear. That is, fear of some mysterious powers lying concealed behind the mysterious events of Nature. Religion is believed to have arose out of man's attempt to please these powers and win their favour. And morality arose of out man's awareness of social utility. Man appears to have found that certain other actions lead to happiness, while certain other actions lead to disharmony, discord in society. As religious and moral actions were found to be useful to society and the individual, so they came to be combined. This is how morality and religion came to be closely associated in man's life.

The above view however fails to explain the real relation between morality and religion. It ignores the essential nature of both morality and religion. Morality is useful to society no doubt, but it is wrong to maintain that all our moral sense of duty and obligation are the outcome of the sense of social

utility. Similarly, a clear analysis of religion will show that fear cannot explain our idea of God as an Infinite Being.

The view that religion is identical with morality has been upheld by R.B.Braithwaite. He holds that religion and morality are essentially one. The only difference is that, in the case of religion in addition to the intention to subscribe to a moral policy, one entertain stories. So, apart from stories religion is nothing but morality.

But such identification between religion and morality cannot be accepted. Morality or religion is not merely the intention to behave in a certain way. There must be something more than mere intention.

The true view seems to be that neither morality precedes religion nor religion precedes morality. They are not identical nor completely different. If we enquire into the real source of morality and religion, we will find that both arise from a common matrix. They both are concerned with the Absolute Good. But religion is more comprehensive in asmuch as it includes all other values, the Beautiful and the True as well as Good.

In short, we can explain religion and morality from our awareness of Infinity. This also explains the close relationship between morality and religion. A really religious man will be moral, and a really moral man will be religious. Religion is necessary to morality and morality is necessary to religion. Religion without morality is blind superstition. Religion elevates morality and leads it to perfection. Morality culminates in religion, and religion finds its expression in morality. Thus morality and religion are very closely related.

Hence from the above discussion, it follows that religion and morality are partners in the spiritual enterprise of human life. They are very intimately connected and once cannot be perfect without the other.

2.6 RELIGION AND ART

Religion is a holistic response of man to Absolute Reality. Hence, it includes all the three mental processes of cognition, conation and affection.

Art is a superb expression of man's quest for the ideal, chiefly of ideal Beauty. Its function is to embody beauty in sensuous forms, colours, and sounds.

Our main questions are: Can religion be completely independent of art? Or can art be pursued independently of religion?

Religion can never be completely independent of art, for art includes a great many cultural expressions without which no civilized life is possible. Art includes music, poetry, dance, literature, sculpture, architecture and so on. Religion cannot continue without some sort of art. Even a mosque is built with its own beautiful domes, minarets and lattice work.

Our next question: Can art flourish without religion i.e. pursued independently of religion? Art without religion means art bereft of moral and spiritual values. The function of art is to express the beautiful and if the meaning of beauty is essentially spiritual, we may expect to find an intimate relationship between art and religion. Some of the most inspiring pieces of poetry, sculpture, archaeological remains have been sanctified by religion. From the earliest times, religion and art have walked hand in hand.

But religion and art have to be distinguished from one another. Art cannot be restricted to religion. Art cannot remain confined to the singing of praises of gods. In modern times, religion and art have somewhat been estranged from each other. There is a demand of art itself for autonomy, expressed in the cry "Art for art's sake;" the claim that art in its creative effort has to be judged by its own standards alone and not by moral or religious standards.

We may agree with the artistic demand for autonomy provided that it is relative and not absolute autonomy. There can be no ultimate disharmony between the three values, the Good , the Beautiful, and the True. True art is essentially religious, though it cannot take the place of religion. For reality is beautiful as well as good. Religion needs art. Likewise art needs religion, which alone can lead man to the ultimate source of all creative inspiration. Thus art and religion are interdependent to each other.

2.7 RELIGION AND SCIENCE

The term 'Science' in its widest permissible sense includes any systematic knowledge of any intellectual enquiry. But science as commonly understood is a systematic enquiry into some particular department of the world. It is thus a study of a definite section or portion of the universe which includes Nature.

Religion consists in a belief in an ever living God who is the Creator, Sustainer and Moral Governor of the world together with the feelings of awe, reverence, trust, love and the voluntary acts of devotion, dedication and worship. Religion is concerned with personal and social values. It is subjective and normative.

Both Science and religion represent man's quest for Reality. They both have certain attitudes or methods of approach to Reality. The three spiritual values are Truth, Beauty and Goodness. Science is concerned mainly with Truth. But religion is concerned with all the three spiritual values viz., Truth, Beauty and Goodness. Science is objective and impersonal.

The question whether science is opposed to religion can best be answered if we examine carefully the precise relation between science and religion. Let us consider the points of similarity and the points of difference between these two.

Similarity between Religion and Science:

History shows that in the earliest stages of their development religion and science were identical. Even in the glorious days of Greece, science and religious speculation went together. In the middle ages pioneers of science such as Copernicus and Roger Bacon were monks.

Difference between Religion and Science:

It was the Church which took the task of separating religion from science. In the 17th and 18th Century, a sort of tacit compromise between religion and science was reached which allotted the physical world to science. Religious and Spiritual world remained with Religion. It became almost axiomatic that science was in opposition to religion.

Harmonious relation between Religion and Science:

But today with an increase in knowledge of the limitations of both science and religion there is little inclination on the part of either to seek matters of controversy. Science and religion may represent different aspects of man's quest for Reality; but there can no more be a conflict between science and religion. What is taught in the name of science, and equally what is taught in the name of religion may conflict, but between science and religion as such, there cannot be any dispute. Conflict between science and religion is only possible, either when religion abandons its own proper domain and seeks to give a scientific or factual explanation of the world, or when science leaves its own special territory and turns its own limited viewpoint into a materialistic or naturalistic philosophy of reality as a whole. Thus, there is a harmonious relation between science and religion.

We do not for a moment suggest that there can be no interaction between science and religion. Science has made enormous contribution to human life which religion can afford to ignore only at its peril. Religion can and ought to assimilate the new scientific knowledge and modify its theology accordingly where necessary. Experience is ultimately one and indivisible, and knowledge is one organic whole. The interactions of science and religion are therefore bound to be intimate. They cannot be kept apart, as it were, in air-tight compartments. Religion must gratefully recognize that science is making contributions of immense value to our right understanding of the world, and so indirectly to our right understanding of God. Thus science and religion interact on each other.

Limitations of Religion and Science:

But the interaction of science and religion does not make us blind to the fact that there is a vital difference between the two. Science and religion respectively adopt completely different attitudes or methods of approach to reality. The religious attitude is frankly personal or valuation. It goes forth to the world definitely to make demands upon it and to find satisfaction for certain personal desires; it interprets the nature of reality in terms of personal and social values. On the other hand, scientific attitude is completely impersonal. "It sets no emotional value of any kind on the facts of life. The

scientist ignores the values which we call the Good and the Beautiful as irrelevant to his purpose and limits himself to the search for what is objectively true as the only value with which he is concerned."

Science merely appeals to our understanding, religion touches the whole man in all its aspects, it evokes besides intellectual satisfaction, awe, reverence etc.

Science deals with the actual and religion deals with the ideal. Moreover, science deals in any case with a selected aspect of reality rather than reality as a whole. It is concerned with what is, with facts taken apart from value. But religion holds that the world has embodied an ideal of perfection. Religion deals with what is and also what should be the task of science is to explain the universe, that of religion to interpret. A mechanic might be able to explain the construction of a machine, showing the mechanism that made it work and at the same time be totally unable to guess for what purpose it was employed. That is to say, able to explain its working, but not to interpret its meaning. So science explains the Universe, but the interpretation of the Universe, if there is one, is not the matter that science undertakes. On the other hand, religion studies the values of existence and deduces from them what it takes to be the meaning.

Thus we have seen that the fields of science and religion are sufficiently distinct to allow both, full scope without interference with each other. Religion and science cannot simply be merged with one another. Religion must retain its independent standpoint and unique insight.

2.8 RELIGION AND PHILOSOPHY

The term 'Religion' in general may be taken to mean man's conscious aspiration for the attainment of some kind of infinity, intuitively felt.

The term 'Philosophy' may be taken to mean an attempt at a rational explanation of the Universe as a whole. It seeks to gain a true insight into the general structure of the universe and man's relation to it.

As to the precise relation between philosophy and religion, there are two different views. One view maintains that philosophy and religion are identical. While according to the other view, religion and philosophy are distinct attitudes of the mind without anything in common.

Some philosophers are of the opinion that philosophy and religion are completely different attitudes of life and study. The main points of difference between them are as follows:-

Philosophy is intellectualistic; it deals with all that is rational. Philosophy does not give us God; it merely gives us arguments for the existence of God. Religion is more or less a matter of feeling and practical experience.

Religion is a matter of simple faith and enjoyment. In religion we are absorbed in spiritual communion with the object of devotion. In philosophy, we break the harmony of spiritual enjoyment and make it an object of critical reflection.

In religion, theory is subordinate to practice. In philosophy, theoretical element is uppermost.

Finally, it may be said that though philosophers may be religious and religious man be philosophers, the religious temper is obviously different. It is geared by action. Religious mood is highly charged with emotion, and it is impatient with the halting progress of philosophy towards ultimate truth.

Some philosophers, however, uphold the view that philosophy and religion are identical. The chief exponent of this view is Hegel. According to him, philosophy and religion are identical on the ground that the content, the need and the interest of philosophy represent something which it has in common with religion. Again, the object of religion as well as philosophy are the same, viz., eternal truth in its objectivity i.e. God.

But we must say that, though philosophy and religion have much in common, they cannot be treated as identical. Every developed religion must have a sound philosophy upon which the practical attitude of religion is based, but nevertheless the two are not identical.

Philosophy and religion, the two disciplines have something of value to contribute to each other. Philosophy may teach religion to be discriminating with regard to the goodness which it seeks to achieve. Religion, on the other hand, reminds the philosopher that, before and after being a philosopher,, he is a responsible moral human being.

Thus from the above discussion, we come to the conclusion that religion and philosophy are neither completely different nor completely identical. Philosophy is closely allied to religion.

2.9 DIMENSIONS OF RELIGION

By dimension or scope of religion we mean the range of its subject-matter i.e. the particular subject with which religion deals.

Religion consists in man's belief in a Supreme God who is the Creator, Sustainer and Moral Governor of this Universe together with the feelings of awe, reverence, trust, love and the voluntary acts of devotion, dedication and worship. Therefore, religion discusses the nature of man's belief, thought, feeling and will and other related topics like man's conduct, behaviour, religious consciousness etc.

Religion is primarily concerned with the union of the finite i.e. man with the Infinite i.e. God. There is great affinity between God and man. Although there is an intimate relation between God and man, there is something in God which is unique and incommunicable. The idea of God is associated with exaltedness, sublimity, ineffable majesty, holiness etc. So religion discusses about the idea and nature of God, the metaphysical and ethical attributes of God, and His functions.

The idea of God leads to the question of God's existence. Religion deals with the various arguments offered for the existence of God, namely, Ontological, Cosmological, Teleological, Moral and also some others.

God-realisation is generally regarded as man's highest aspiration. Man follows different paths to reach one and the same goal i.e. God. These paths are Bhakti or devotion, Karma or divine service, Jñāna or intellectual knowledge and mystic intuition. The business of religion is to explain these

paths and make it clear that any path that takes a person to his goal is accepted as the authentic way of reaching God.

The religious element present in man is essentially the same but the rituals, dogmas, cults, creeds followed by man are not the same. That is why the ritualistic differences among the great religions of the world like Buddhism, Jainism, Hinduism, Islam, Christianity, Sikhism and others exit. All these great religions fall within the dimension or scope of religion. Thus religion discusses the principle doctrines, creed, dogmas, theories taught by the great religions of the world. Religion has certain fundamental postulates viz., Personality, Reason, Freedom of the Will, and Immortality of the Soul. Religion therefore concerns itself with the discussion of these postulates. The word religion is generally associated with a group of things like a temple, church, mosque, prayers, sermons; rituals etc. and all these concepts come within the scope of religion.

Seers and prophets often have religious experience of God. They are sometimes expressed in languages and symbols. Religion discusses the nature of various religious experiences, religious symbols and religious propositions of seers and prophets.

Liberation is another name for release of the human soul from bondage. It literally means escape from the cycle of endless births and deaths. The ultimate aim of finite beings is to attain liberation or spiritual realization of God. So religion cannot remain indifferent to the discussion of the nature of liberation preached in different religions. Moreover, religion deals with other religious doctrines like incarnation i.e. descend of God into the world, miracle, i.e. event which is incomprehensible, rebirth, migration of the soul etc.

Though religion has a definite range of subject matters for its discussion, yet its primary aim is to attempt a definition of the highest ideal of religion according to which all religions could be evaluated. In this attempt, religion has indirectly to deal with several problems which are psychological, philosophical, sociological and moral in nature. The psychological problems with which religion is concerned are those of the nature of belief, trust and

faith. The philosophical problems are those of the nature of human personality, his relation with the Absolute Reality. The sociological problem in religion is that relating to the relation between individual and society. Moral problems are those relating to human values of life.

Thus it can be said that over and above the different religious concepts and experiences, religion deals with several other problems. So its dimension is very wide.



CHECK YOUR PROGRESS

Q 4 : What is meant by the term 'morality'?

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Q 5 : What does the term 'religion' mean?

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Q 6 : What is the commonly understood meaning of 'science'?

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Q 7 : What is meant by the term 'Philosophy'?

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2.10 LET US SUM UP

- The term 'Religion' is derived from the Latin word 'religare' which means to bind.
- As to the nature of religion some philosophers emphasize the element of reason, some the element of feeling and some the element of will in man's nature. But religion includes all the three aspects of man's nature viz.., thinking, feeling and willing.
- The term 'religion' may be taken to mean man's conscious aspiration for the attainment of some kind of infinity intuitively felt. The term 'morality' may be taken to mean the system of principles by which we judge our actions as good or bad, right or wrong. As to the relation between religion and morality, there is a controversy as to whether religion precedes morality or morality precedes religion. Some again hold that both came from two different sources. According to some both are identical. In fact religion and morality are very closely connected. They are partners in the spiritual enterprise of life.
- 'Art' is a superb expression of man's quest for the ideal, chiefly the ideal Beauty. Though religion and art have to be distinguished from one another, they are independent to each other.
- Science as commonly understood is a systematic enquiry into some particular department of the world. Science and religion represents man's quest for Reality. They both have certain methods or approach to Reality.
- The term 'Philosophy' may be taken to mean an attempt at a rational explanation of the universe as a whole.
- Some philosophers holds that religion and philosophy are different while some others hold that both are identical. Religion and philosophy are neither different or identical but closely allied to each other.
- By dimension or scope of religion, we mean the range of its subject matter- i.e. the particular subject with which religion deals.
- The subject-matter of religion is God, i.e. the nature and idea of God, metaphysical, and ethical attributes of God. The different pathways

that man follows to reach God viz., Bhakti, Karma, Jnana, and mystic intuition are also discussed in religion.

- The great religions of the world like Buddhism, Jainism, Hinduism, Islam, Christianity, Sikhism falls within the dimension of religion.
- Religion includes within its scope certain fundamental postulates viz, personality, reason, freedom of the will and Immortality of the soul.
- Religious experience, religious symbols and religious propositions of seers and prophets come within the dimension of religion.
- Religion has indirectly to deal with several problems which are psychological, philosophical, sociological and moral in nature.



2.11 FUTHER READINGS

1) Edwards, Mitali D.(2010). *The Philosophy of Religion*. Progressive Publishers, Calcutta,

2) Masih,Y. (1991). *Introduction to Religious Philosophy*. Motilal Banarasidass Publishers Pvt. Ltd. Delhi,.

3) Caird, John (1956). *The Philosophy of Religion*, Chuckerverthy; Chatterjee & Co. Ltd.,Calcutta

4) Galloway, G & Clark, T&T (1950). *The Philosophy of Religion*. Edinburgh

5) James, William (1929). *The Varieties of Religious Experience* William, Random House, Inc.



2.12 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1 : Religare

Ans to Q No. 2 : Hegel defines religion as “the knowledge possessed by the finite mind of its nature as absolute mind. ‘’

Ans to Q No. 3 : According to Schleiermacher ‘’the essence of religion consists in a feeling of absolute dependence on God.”

Ans to Q No. 4 : The term ‘Morality’ may be taken to mean the system of principles by which we judge our actions as good or bad, right or wrong.

Ans to Q No 5 : The term 'Religion' may be taken to mean man's conscious aspiration for the attainment of some kind of infinite intuitively felt.

Ans to Q No 6 : Science as commonly understood is a systematic enquiry into some particular department of the world.

Ans to Q No 7 : The term 'Philosophy' may be taken to mean an attempt at a rational explanation of the Universe as a whole.



2.13 MODEL QUESTIONS.

A: Very Short questions

Q 1 : What does the Latin word, religare mean?

Q 2 : What is the Sanskrit equivalent of religion?

Q 3 : What does 'dhri' mean?

Q 4 : Who defines religion as 'morality touched with emotion'?

Q 5 : What is 'Art'?

Q 6 : Who is the Chief exponent of the view that Religion and Philosophy are identical?

Q 7 : Name the philosophers who uphold the view that Religion precedes Morality.

Q 8 : Who uphold the view that Religion and Morality are identical?

Q 9 : What is meant by dimension or scope of religion?

Q 10 : What is generally regarded as man's highest aspiration?

Q 11 : What are the different paths that man follows to reach God?

B. Short Question (Answer in about 150 words)

Q 1 : Write a note on the nature of Religion.

Q 2 : Does Morality precede Religion? Discuss in brief.

Q 3 : Is there any conflict between Science and Religion

Q 4 : Can Art flourish without Religion? Discuss.

C Long Questions (Answer in about 300-500 words)

Q 1 : Bring out the relation between Religion and Morality.

Q 2 : Discuss the relation between Religion and Art.

Q 3 : Explain the relation of Religion to Philosophy.

Q 4 : Discuss the relation of Religion to Science.

UNIT : 3 RELIGIONS, PHILOSOPHY AND SCIENCE

UNIT STRUCTURE

3.1 Learning objectives

3.2 Introduction

3.3 Religion and philosophy

3.4 Philosophy of religion and philosophy

3.5 Religion and science

3.6 Science of religion

3.7 Philosophy of religion and science of religion

3.8 Religion, philosophy and science

3.9 Inter-relation of religion, philosophy and science in India

3.10 Let us sum up

3.11 Further readings

3.12 Answer to check your progress

3.13 Model questions

3.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Describe the relationship between religion and philosophy.
- Explain philosophy of religion.
- Describe the relationship between religion and science.
- Explain science and religion.
- Analyze philosophy of religion and science of religion.
- Explain the inter-relationship between religion, philosophy and science.
- Discuss the relation of religion, philosophy and science in India.

3.2 INTRODUCTION

This unit introduces to you what is Religion, Philosophy and Science and their inter-relationship. In this context the two related concepts namely,

Philosophy of Religion and Science of Religion are also brought under discussion along with the Indian viewpoint regarding Religion, Philosophy and Science.

Religion, philosophy, and science are the three different branches of human knowledge. Every branch of human knowledge has its reason, its merits and its own sphere of work. In this unit we will try to explain religion in the light of its relation to philosophy and science. Therefore, Philosophy of Religion, which is the philosophical discussion of religion, and Science of Religion, which is the scientific analysis of religion, also come within the purview of our discussion.

The Indian concept of religion, philosophy and science is another important area of our discussion. The Indian view of these three concepts is an integrated view as the three are interrelated.

3.3 RELIGION AND PHILOSOPHY



Synthetic: Combining separate ideas, beliefs, styles etc.
Dialectic: pertaining to a method of philosophy discovering a truth of ideas by logical argument and also of considering ideas that are opposed to ideas.

Before we discuss the relationship between religion and philosophy, let us know what we understand by religion and philosophy.

Religion is among the earliest and the most profound forms of human activities. Literally it is the principle of unification. It is based on the ultimate unity of man and God, the finite and infinite.

Philosophy is a comprehensive and rational study of the world as a whole. It is a speculative study.

But we must admit that religion and philosophy are not identical. They differ regarding their aim, problems, attitudes, methods, activities etc. The aim of religion is conservation of values in the world, while the aim of philosophy is the rational interpretation of the world. Religious problems are practical, but philosophical problems are mainly theoretical. The religious experience is generally intuitive experience or supra-rational experience. While philosophical methods are mainly speculative, synthetic, dialectic, deductive, which are all rational?

The above mentioned distinctions between religion and philosophy however, should not lead us to forget their intimate relation. Let us now see how they maintain an intimate relation. Philosophy and religion both are complementary to each other. Though Philosophy is theoretical and religion is practical, both share a close interaction, because theory without practice is an important mental conviction and practice without theory is a mere blind impulse. Both philosophy and religion raise the life of an individual and the community to a higher level. Religion preserves values but it is philosophy which determines what the true or correct value is for human being. Moreover, the ultimate truth can be achieved by a co-operation of philosophy and religion. Max Muller in his book "The Origin and Growth of Religion" says "We should clarify religion if we separated it from philosophy: We should ruin philosophy if we divorced it from religion."

3.4 PHILOSOPHY OF RELIGION AND PHILOSOPHY

Philosophical discussion of religion is called philosophy of religion. It is the application of philosophical principles and methods to religion. Religion, taken in its usual sense, is constituted of purely emotional experiences. In philosophy of religion, such experiences are raised to a speculative level. "Philosophy of Religion", in the words of George Galloway, "is the application of philosophical thought to specific phase or stage of experience in order to determine general meaning and value".

Philosophy is a rational systematization of facts and values and religion is faith in the realization of God. God is considered the supreme of all inclusive values. Hence, the task of philosophy of religion is to explain as best as it can in its own language the truths, the experiences, the laws of religion. It is a rational interpretation and critical analysis of religious experience. The pious duty of philosophy of religion is to discipline religion by eliminating all kinds of dogmatism and irrationalism from it. However, philosophy must not try to dissect the supra-rational element of religion. Moreover, religious experience cannot be explained by intellect without the



Analogy : Parallel resemblance, similarity

use of figures, symbols and analogies. Hence, philosophy must learn to understand the language of religion. Then alone can philosophers serve religion.



CHECK YOUR PROGRESS

Q 1 : What is religion based on?

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Q 2 : What is philosophy of religion?

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Q 3 : State whether the following statements are true or false:

(a) Religion and philosophy differ in aim, problems, attitude, methods and activities.(Truth/ False)

(b) Religion is emotional and philosophy is intellectual. ((Truth/ False)

(c) Religion and philosophy are not intimately connected. (Truth/ False)

(d) Philosophy and religion are complementary to each other. (Truth/ False)

3.5 RELIGION AND SCIENCE

Religion and science are two different modes of human life. The former satisfies man's emotion and faith and the latter satisfies man's reason. Science is generally held to be opposed to religion because of its distinct aim and method. The aim of science is cognitive and its method is empirical. It is based on human experience. Experience in science means

observation, experimentation and verification. Science is a study of physical phenomena in the light of our sense experience of them. Hence, from the standpoint of science, a real cause must be physical, because senses can give us knowledge only of the physical. In the matter of scientific explanation there is no room for the supposition of divine intervention. Religion on the other hand, is largely a matter of personal faith and belief. Its aim is to liberate man from bondage which leads to materialistic life. It makes man free from the materialistic concerns as the only purpose for life.



Causal: relating to or being a cause of something.

Theology: Study of God religious belief.

Science is based on causal concepts while religion is based on teleological concepts. Science is solely interested in the physical causes and conditions of things and events. But religion goes beyond it. It tries to find out a purpose beyond this causal concept. Religion is wholly interested in the moral and spiritual ends which are believed to underlie and guide them. Both religious faith and the moral and spiritual values of things cannot, of course, be proved by science. In the matter of moral or spiritual valuation science is of no use. Similarly in the matter of scientific explanation the religious faith is more than useless. But, if science cannot prove the religious faith, it cannot disprove it either. We cannot brush aside our genuine moral and spiritual experiences simply on the ground that they do not admit of a scientific explanation. Even a scientist can be a religious man provided he has genuine religious or spiritual experiences.

Some people think that though theology is a science, but it is different from natural sciences. Theology may be called mystic science. According to some, science has no right to evaluate religious matter. Scientists like Mach, Oswald, Poincare, and Pearson thought that science should be influenced by religious ideas, because religious mentality has a universal outlook. To them, science is a part of religion.



Poletheism : Belief in and worship of more than one God.

Monotheism : The belief that there is one God

Again, according to some, religion is developed according to the development of science. Development of science influences the mentality of human beings and ultimately it purifies and modifies religion. Religion originated earlier than science. It is an outcome of simple belief. Later on science finds out the drawbacks of such beliefs and modifies it. Some

thought that the progress of belief from polytheism to monotheism is due to the influence of science on religion. Einstein said, “Science without religion is lame, religion without science is blind”.

Even though you may feel that science and religion are totally opposite to each other yet actually there is no scope for conflict between religion and science. The subject matter and province of both are quite distinct. But conflict arises if one enters into the other’s field of study. So, A.N. Whitehead says “The future civilization of mankind depends on the degree to which we can balance the forces of science of religion”.

3.6 SCIENCE OF RELIGION

In the preceding sections you have been acquainted with religion, philosophy and science as three separate disciplines and how the three also have some kind of interrelationship. In this section you will learn about science of religion. Let us begin our discussion with what Max Muller has said about science of religion. According to him, “it is the object of the Science of Religion to find out by what small and timid steps the human mind advanced from what is intelligible to what at first is almost beyond our comprehension.” He compares Science of Religion with Science of Language.

As the aim of science is to establish laws, therefore Science of Religion tries to establish some universal laws regarding religion. Science of Religion discusses questions such as what is Religion? How is religion possible? How does the concept of religion occur and spread among human beings? How is it developed and how has it reached the present status? To answer these questions Science of Religion studies the history of religion. It studies the origin and development of different religions, the place of God in different religions, the causes of disappearance of some religions etc. It is not concerned with the question whether a particular religion is true or false.

The study of Science of Religion is generally psychological. It may also be called psychology of religion, as it studies the religious

consciousness scientifically. The method of Science of Religion is empirical and inductive. As it is based on simple observation, its conclusions are probable. There are three sources through which it is possible to study religion scientifically. They are –

1. To ask different questions regarding religions among people.
2. To examine itself
3. To study the writings of and writings about different religious persons or preceptors.

However, there arises the question whether it is possible for the science of religion to exist as a branch of philosophical enquiry. Most of the thinkers deny its possibility because both religion and science are two different branches of human knowledge. Science is concerned with sensuous experiences and religion is concerned with super sensuous experiences. John Caird supports this view. But he also mentions that science of religion enables us to estimate the measure of truth which the various positive religions contain and also to determine what is the place and value of each religion and its relation to other religions.



John Caird: (1820-1898) A theolologian, born at Greenock(U.K) His famous book is *An Introduction to the Philosophy of Religiion.*

ACTIVITY 3.1

Is there any relationship between Religion and Science?

Ans. .....

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Is Science of Religion possible?

Ans: .....

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CHECK YOUR PROGRESS

Q 4 : Name the scientist according to whom: "Science without religion is lame, Religion without science is blind".

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Q 5 : According to whom science is a part of religion?

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Q 6 : The conclusion of Science of Religion is based on simple Observation. — Is it true?

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3.7 PHILOSOPHY OF RELIGION AND SCIENCE OF RELIGION

After having read about religion and science of religion in previous sections you will find it easier to see the difference between philosophy of religion and science of religion. Let us discuss the topics in greater details. We know that religion is a matter of belief for people living in society and in this sense it is a social phenomenon. The task of Science of Religion is to explain the cause of the emergence of religion in human society. It tries to explain religion and its characteristics, different religions and different religious rituals prevailing in the society.

You may be interested to know that philosophy of religion is a rational and critical analysis of religious experience. It tries to remove dogmatism and irrationalism prevailing in religion. Its duty is to discipline religion.

Sometimes philosophy of religion and science of religion are regarded as synonymous. But it is not correct. Both are different.

- Science of Religion is empirical and inductive like any other science. It determines the general concept of religion by examining different religions prevailing in the world. It is an analytic study. It analyses all the existing religions including the tribal religions. It analytically discusses the different rituals, religious beliefs, religious languages etc. of different religions and it tries to eliminate the irrelevant and accidental factors from them. So, it must study the history of religion for all these analysis.
- On the other hand, philosophy of religion tries to find out what the ideal religion should be. Besides the philosophy of religion also has certain characteristics which we ought to know. It studies how to establish a universal religion by eliminating communalism, rigidness, superstition from it. For this reason philosophy of religion should be critical and evaluative in its study. It is a synthetic study in the sense that it includes all these aspects and brings them together.
- Science of religion studies religion as it is, but philosophy of religion studies religion as an ideal religion. So science of religion is regarded as social studies while philosophy of religion as social philosophy.
- Philosophy of religion is dependent on the evidences given by science of religion. Both are interdependent. Philosophy of religion will synthetically evaluate the analytic examination of science of religion and tries to find out an ideal concept of religion.

3.8 RELIGION, PHILOSOPHY AND SCIENCE

So far we have discussed the three terms - Religion, philosophy and science separately. But it is quite useful to discuss them under one heading in order to find out their similarities and difference.

Religion, philosophy and science are three different modes of human knowledge. Science is generally held to be opposed to religion. The aim of science is to increase our knowledge of the physical nature while religion is largely a matter of personal faith and belief. Philosophy is distinct from both science and religion. It does not entirely rely on observation and analysis like science for the discovery of truth and neither is it personal faith or belief like vision. It aims at developing the right understanding of life and the world by critical reflection. Science and philosophy are in some ways similar since they are both cognitive disciplines. Again, religion and philosophy are similar in concerning themselves with the nature of man and his destiny.

Both science and philosophy are the intellectual pursuit of truth while religion is a mode of life. Science is an intellectual attempt to know the physical phenomena; philosophy is also a similar attempt to know reality and its relation to phenomena. Science rationalizes our sense experiences of the physical world, while philosophy tries to rationalize our super sensuous experiences of reality. Religion is not so much an attempt to rationalize any experiences as to attain certain forms of super sensuous experience. It consists mainly in man's effort to attain and maintain the experiences of a supersensible reality and to live a life in conformity with them. It affects and transforms the whole of our life. It consists in the training of the body and the mind, so as to realize the super sensuous in our life and in the world. While science and philosophy make us think in certain ways, religion makes us think and feel in certain specific ways.

The reason why we have religion is fundamentally the same as the reason why we have philosophy. We have Philosophy because it seeks to know the supersensible reality beyond the phenomena or the visible world. We have a religion through which we want to realize it. While science gives us reliable and useful knowledge of the physical things and events, it fails to do justice to our experiences of supersensible realities, including moral and spiritual values. Both philosophy and religion are centered in the supersensible reality. Here again, there is some difference. The interest of philosophy in them is theoretical, while religion is practical. Philosophy tries

to rationalize them, but religion tries to develop and perfect them. Science cannot prove the reality of the super sensuous or moral and spiritual values, since it is limited, by its very nature. It is concerned only with the sensuous and physical world. It cannot be proved by philosophy either. But even if philosophy cannot finally prove the super sensuous or the moral and religious values, it can justify them by a criticism of science. It shows how the scientific view of the world is inadequate to explain the totality of our life and experience.

The scope of philosophy is wider than that of science and religion. It refers to a way of thinking, an attitude to life, and therefore, hence, no aspect of human experience is without philosophy. Science enquires the phenomenal world on the basis of sensuous experience. Religion consists in man's effort to attain and maintain the experiences of supersensible reality. But philosophy harmonizes and evaluates both the activity of science and religion. Religion, philosophy and science then are all inter-related and complementary to one another. The traditional view of religion is based on ritualism and dogmas and it is opposed to science, but religion in its correct senses perceives the inner unity in apparent diversity. Again, philosophy can be religious when it admits God as the foundation of all activities.

Every branch of human knowledge has its reason, its merit and its own sphere of work and each is helpful in the dialectical progression of knowledge. Philosophy, for example logically arranges the eternal modes of 'sat' or 'existence'. Religion practically and vitally arranges the personal relations of 'sat'. Science arranges the particular forms and modes of 'sat' through observation and analysis. Philosophy is a systematization by critical analysis; religion is faith in union with the Divine and science is the observation and analysis of particular forms. Thus, all these are interrelated. Science serves mainly the needs of our practical life and philosophy satisfies those of the intellectual life. Religion perfects our moral and spiritual life. All of them are necessary and should be given their proper places in any scheme of life.



LET US KNOW

Reality : It denotes the external world, the Past, future, the real existence of some kind of things, some kind of fact or state of affairs. It includes mind as well as matter.

Sense experience : Experience that can be apprehended through any one of the faculties of sight, sense and touch by which the body becomes aware of the external things.

Super sensuous : Beyond the senses or sensuous experience by which the body becomes aware of the external world.

3.9 INTER-RELATION OF RELIGION, PHILOSOPHY AND SCIENCE IN INDIA

In ancient India, science was always connected with common belief. Some thought that the ancient scriptures of India had many latent scientific evidences. For example, it is thought that Sanjay's description of the Mahabharata war in front of Dhitrarastra is similar to the concept of television. Likewise, in the Ramayana, Ravana's flying "Puspak Ratha" is regarded as the concept of aeroplane of modern times. But today in scientific language all these are science fictions. However, the philosophy of Nyaya and Vaisesika has great scientific value. But their philosophy is also mixed up with religious faith.

In India, religious truths are regarded as the basis of philosophical enquiry. Indian philosophy is founded upon the 'Vedas' and the 'Upanisads', which are the works of great sages. The task of philosophy is to explain them. But all philosophical enquiries are not dependent on the so called scriptures. Some philosophical schools exist independently. However, it cannot be denied that in India, religion, philosophy and science all are so intimately connected that it is difficult to explain them individually.



ACTIVITY 3.2

Do you find any meeting point among religion, philosophy and science?

Ans :.....

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Write your opinion on the Indian concept of religion, philosophy and science?

Ans :.....

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CHECK YOUR PROGRESS

Q 7: Philosophy of Religion and Science of Religion are synonymous (True/False)

Q 8 : Philosophy of Religion is dependent on evidences given by Science of Religion (True/ False)

Q 9 : Religion, philosophy and science all are complementary to each other (True/False)

Q 10 : The scope of philosophy is wider than that of science and religion. (True/False)



3.10 LET US SUM UP

- Religion preserves values and philosophy determines the true or correct value for human being. The ultimate truth can be achieved by a co-operation of philosophy and religion.
- Philosophy of Religion is the rational interpretation and critical analysis of religious experience.
- Religion is based on emotion and faith but science is based on reason.
- Science of Religion tries to establish some universal laws regarding religion by analytically discussing different existing religions.
- Science of Religion studies religion as it is but Philosophy of Religion studies religion as an ideal religion.
- Science and philosophy make us especially think in certain ways; religion makes us think and feel in certain specific ways.
- In India religion, philosophy and science are so intimately connected that it is difficult to separate them.



3.11 FURTHER READINGS

1) Edward. D. Miall Edward. 1993. *The Philosophy of Religion*, Progressive Pub.

2) Chatterjee, S. C. 1964. *The problems of Philosophy*, University of Calcutta.

3) Sharma. R. N. 1988. *Philosophy of Religion*, Kedar Nath Ram Nath.



3.12 ANSWERS TO CHECK YOU PROGRESS

Ans to Q No 1 : Ultimate unity of man and God

Ans to Q No 2 : Philosophical discussion of Religion. It is also the application of philosophical principles and methods of religion.

Ans to Q. No. 3 : a) True b) True c) False d) True

Ans to Q. No. 4 : Einstein

Ans to Q. No. 5 : Scientists like Mack, Ostwald, Poincare, Pearson

Ans to Q. No. 6 : Yes, it is true.

Ans to Q. No. 7 : False

Ans to Q. No. 8 : True

Ans to Q. No. 9 : True

Ans to Q. No. 10 : True



3.13 MODEL QUESTIONS

A) Very Short Questions

Q. 1 : What is the literal meaning of religion?

Q. 2 : Point out a distinction between religion and science.

Q. 3 : Who is the author of *the Origin and Growth of religion*?

Q. 4 : What do you mean by Philosophy of religion?

Q. 5 : What is science of religion?

B) Short Questions

Q. 1 : Briefly explain the relation between religion and philosophy.

Q. 2 : What are the differences between philosophy and science?
Explain in brief.

Q. 3 : Write short notes on:

a) Religion and Science

b) Philosophy of Religion

c) Science of religion

C) Long Questions (Answer in about 300-500 words)

Q. 1 : Explain the relationship between religion and philosophy.

Q. 2 : What do you mean by philosophy of religion? Discuss

Q. 3 : Is there any conflict between science and religion? Discuss.

Q. 4 : What do you mean by science of religion? Is it possible? Discuss

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UNIT : 4 RELIGIOUS CONSCIOUSNESSES

UNIT STRUCTURE

4.1 Learning objectives

4.2 Introduction

4.3 General meaning of consciousness

4.3.1 Characteristics of consciousness

4.4 Religious consciousness

4.4.1 Rudolf Otto on religious consciousness

4.5 Difference between religion, consciousness and religious consciousness

4.6 Let us sum up

4.7 Further readings

4.8 Answers to check your progress

4.9 Model questions

4.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- Define Consciousness in philosophy
- Describe what is religious consciousness
- Identify the fundamentals of religious consciousness
- Identify the difference between religion, consciousness and religious consciousness.

4.2 INTRODUCTION

This unit will introduce to you the general concept of consciousness with special reference to religious consciousness. Religious awareness arises due to the consciousness of religion. There is something which makes everyone feel that one is not absolute and there must be someone who is absolute, omnipotent and omniscient etc. The incompleteness of one person implies that there should be something which is above all these and this feeling of completeness would be realized. The nature of this 'beyond' has

been chosen in religious and philosophical circles in different ways. Some philosophers have concluded that it can never become an actual fact and we cannot experience it. When we say, “Something is beyond me,” we have already accepted that it is not possible for us to experience or perceive it. Philosophers of religion have tried their best to explain this peculiar situation which is mysterious. However, at the same time it is necessary also. There are various arguments, which are called the arguments for the existence of God. People have not found a suitable word to describe the nature of this Being. It must be existing as a complete answer to the incomplete quest of the human individual. Completeness is a reality, because it exists. But the real or practical fact is that it is very difficult to prove God’s existence and in the same time it is very difficult to prove that God doesn’t exist. Without ‘God’ it is very difficult to discuss something about religion and when we talk about God certainly religious consciousness is coming to us. It is very clear that religious consciousness is a very important concept in religion without which it will not exist or we may say that the growth of religion will stop without religious consciousness. It is also important to discuss here the general concept of consciousness, and to find out the difference between religion, consciousness and religious consciousness. We will try here to find out some of the fundamentals of religious consciousness.

4.3 GENERAL MEANING OF CONSCIOUSNESS

Consciousness is a subjective experience or awareness about something. The word ‘consciousness’ is originally derived from the Latin ‘con’ (with) and ‘scire’ (to know). Consciousness is the most central issue in current philosophy of mind and is also importantly related to major traditional topics in metaphysics such as religious consciousness etc. Meaning of something will come only when we will be conscious about that particular thing or matter.

We can say that consciousness means not only the awareness of something; but the actual meaning of consciousness will be very clear when we define it, “consciousness is being aware of something and to respond

about something". If someone is aware of something we must know about his consciousness but here one question arises. How do we come to know about someone's awareness? How are we to understand this? The answer to them is very clear. If someone responds then only would we come to know that he is aware or he is conscious. There are many ambiguities about the meaning of consciousness and many questions arise such as: Whether it is subjective or not? How is the conscious mental state related to the body?

But there is also another question. If it is impossible even to conceive what is beyond the possibility of human perception, how does this idea arise at all? This is a very serious question that was raised by the German philosopher Immanuel Kant. His book *Critique of Pure Reason* is a commentary on this theme. He concludes that the idea of a Perfect Being, as he calls it, is an idea of reason. It is not to be identified with the area which is enclosed by human understanding or sensory perception. Rene Descartes, a French philosopher, tells us that the consciousness of the finitude establishes the existence of the Infinite. We cannot be aware that we are limited, unless we are at the same time aware that there is something unlimited. Descartes' main dictum: "I think; therefore, I am." - *cogito ergo sum*. Our thinking, or our being conscious of our finitude, is connected all together with the possibility of transcending the finite, which also is an object of consciousness. Therefore, the nature of the Infinite must be existing. So, the nature of the Infinite is pure consciousness.

We can say that all consciousness, as Husserl has shown, is consciousness of something. Consciousness is defined by intentionality; all Consciousness is a revealing intuition of something. Husserl's theory of intentionality has been modified in Sartre's philosophy. Whereas for Husserl intentionality is one essential feature of any consciousness, for Sartre intentionality is Consciousness. Consciousness is not self-enclosed; it is intentional.

The intentionality of consciousness establishes *firstly* the contentless, empty and transparent character of consciousness (consciousness has no 'inside', and no substantiality) and *secondly* the

dependence of consciousness on reality. For Sartre, when consciousness is conscious of something, it is implicitly conscious of itself as not being that thing. By self-consciousness, consciousness is aware of itself as not-being that objects also.



LET US KNOW

Husserl: (1859-1938) Husserl was one of the most influential philosophers of the 20th century. He has made many important contributions to the field of philosophy. Phenomenology is a school of philosophy originally founded by Edmund Husserl, who was much influenced by the theory of intentionality propounded by Franz Brentano. The aim of phenomenology is to study self-awareness and to describe the objective world as it appears to human consciousness. The insights of phenomenology and philosophy were applied to religion by Max Scheler, Rudolf Otto, Vander Leeuw and others.

Sartre: (1905-1980) Jean Paul Sartre was one of the major thinkers of the Twentieth century, and undoubtedly the greatest among his contemporaries in France. Jean Paul Sartre, the literary genius, the Existentialist Philosopher, often oscillates(swing like a pendulum) between Existentialism and Phenomenology, between Ethics and Aesthetics, between Literature and Politics, in his authentic search for defining man on these very terms, i.e., man's essence is to be defined in terms of the role man plays in these diverse fields of his/her existence.

4.3.1 CHARACTERISTICS OF CONSCIOUSNESS

Consciousness has four characteristics. They are

a) Subjectivity

b) change

c) continuity and

d) selectivity

The most important character of consciousness is subjectivity. Secondly we can discuss change as one of its main attributes. If there is no change, it means it is object like. To be conscious change must be there for each. *Continuity* is another characteristic of consciousness. Similarly, subjectivity is thought of as another feature of consciousness because our mind always selects something for consciousness**.**

'Consciousness' and 'being' cannot be separated from one another. When we say, "I am here," we are actually saying, "I am conscious of my being here." Our consciousness is not different from our being. When we say the Infinite exists, God exists, this awareness about the infinite, is called religious consciousness.



ACTIVITY 4.1

- Do you find any relationship between 'religion' and consciousness'? Discuss

Ans: ……

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- Do you accept 'that consciousness' and 'religious consciousnesses are two separate concepts? Discuss

Ans **:**.....

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CHECK YOUR PROGRESS

Q 1 : From where is the word 'Consciousness is derived'?

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Q 2 : Can consciousness be separated from being? (Answer in about 40 words)

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Q 3 : What is religious consciousness?

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Q 4 : What are the four characteristics of consciousness?

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Q. 5 : What is 'consciousness according to Husserl? (Answer in about 30 words)

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Q. 6 : State whether the following statements are True or False

a) The most important character of consciousness is it's objectivity. (T/F)

b) Our consciousness is different from our being.(T/F)

4.4 RELIGIOUS CONSCIOUSNESS

There are many religions in this world. All of you must know the categorization of these religions. The differences that we observe among the various religions in the world arise due to various factors such as geographical, cultural, ethnic, and anthropological backgrounds of people.

Consciousness is always mind-dependant. There is a demarcation between religion and the religious consciousness. Religious consciousness is about the divine power. Again, we can say that for consciousness we need attention. We know if we have attention then only we can be conscious about something. Religious consciousness consists of faith, belief, thinking, willing and feeling. We have already discussed that there is something which makes everyone feel that one is not complete and this incompleteness leads to the concept of God and religion. Neuroscientists have identified the region of the human brain connected with religious feelings and this discovery has established beyond any doubt the fact that religious instinct is an inborn natural characteristic peculiar in human beings only.

Religious practices are considered the most effective means for improving human thoughts, feelings and behaviour. Worship of the Creator should not and cannot lead to a diseased brain or an abnormal mind. Consciousness and life spirit are closely related to the mind and the brain. The mystery of religious consciousness cannot be torn wholly by the use of modern scientific techniques. The neuroscientists have so far been successful only in tracing the source of religious instinct but have not solved the mystery of religious consciousness.

Finally, we can say that feeling, thought and willing are the fundamentals of religious consciousness. We will be religiously conscious only when we can feel, think and have will in our heart about religion.

4.4.1 RUDOLF OTTO ON RELIGIOUS CONSCIOUSNESS

In the previous section we have discussed religious consciousness. In this connection it will be useful to know Rudolf Otto (1869–1937) an eminent German Theologian and great scholar of comparative religion. Otto is often classified as a theoretician of mysticism and he is particularly remarkable for his contribution to the Phenomenology of religious consciousness.

Otto's most famous work is *The Idea of the Holy*, (*Das Heilige*) published first in 1971 which is one of the most successful German theological books of the 20th century. The book defines the concept of the holy which is *numinous*. This new term is based on the Latin word *numan* which means deity. Otto explained the "numinous" as a non-rational, non-sensory experience or feeling whose primary and immediate object is outside the self. He seeks to identify the necessary components of our idea of the Holy. By introducing the notion of the numinous, he does not suggest that there is a hidden, non-rational element in the divinity. But he suggests that our mind cannot conceive of the Sacred without including a non-rational, or numinous, element. All people have the feeling of Deity. To Otto, religious experience is unique that cannot possibly be expressed in rational language. It can only be described analogically through "ideograms" or symbols. According to some, mysterious feelings are there in our notion of the sacred that goes beyond reason. This type of knowledge is called "numinosity" and according to Rudolf Otto this type of knowledge is very mysterious. Therefore, he expresses this feeling of God as Mysterium Tremendum. Some inner holy fear is related with this type of feelings so man is always afraid of the curse of God. Every practitioner of any religion regards certain things as "sacred" or "holy" and some others as "impure" or "polluted". Otto felt that religious experience contained three elements like mystery, fear, and attraction which are intimately related. The irresistible attraction for the sacred felt by the believer is the

very essence of religious consciousness, according to Otto. Human reason is unable to break its code and therefore, the numinous also appears as a mystery. However, Otto's real focus of interest is the reality of the Sacred, not its simple conceptualization.



CHECK YOUR PROGRESS

Q 7: What are the fundamentals of religious consciousness?

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Q 8 : Write a name of a philosopher who contributes to the phenomenology of religion.

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Q 9 : What are the three elements in religious experience, according to Otto?

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Q 12 : What is the meaning of the Latin word "*numan"* ?

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4.5 DIFFERENCE BETWEEN RELIGION, CONSCIOUSNESS AND RELIGIOUS CONSCIOUSNESS

Every religion contains certain elements which are peculiar to the culture, time and historical circumstances of its birth. Consequently, the various rituals and theological beliefs of each religion will necessarily reflect its unique character and will differ from one another. Religion and consciousness both are two different words and both are different in meaning. But without consciousness religion can't revealed properly. At the same time we can also say that we can define consciousness without religion also. It is not necessary that religion always comes with consciousness. But when we bring religion and consciousness together it becomes just indispensable for each other. From the above discussion we can say that consciousness in general may be about something or it may be of anything but religious consciousness is simply about the consciousness of religion only.



4.6 LET US SUM UP

- The word 'consciousness' is originally derived from the Latin 'con' (with) and 'scire' (to know).
- Consciousness means not only the awareness of something; but the actual meaning of consciousness will be very clear when we define it as " consciousness is being aware of something and to respond about something".
- All consciousness, as Husserl has shown, is consciousness of something. Consciousness is defined by intentionality; all Consciousness is a revealing intuition of something.
- Husserl's theory of intentionality has been modified in Sartre's philosophy. Whereas for Husserl intentionality is one essential feature of any consciousness, for Sartre intentionality is Consciousness. Consciousness is not self-enclosed; it is intentional.

- To Otto, religious experience is an unique experience that could not possibly be expressed in rational language. It can only be described analogically through "ideograms" or symbols. Otto felt that in the religious experience there are three elements like mystery, fear, and attraction which are intimately related. According to some, mysterious feelings are there in our notion of the sacred that is beyond reason. This type of knowledge is called "numinosity" and according to Rudolf Otto, this type of knowledge is very mysterious. Therefore, he expresses this feeling of God as Mysterium Tremendum.



4.7 FURTHER READINGS

1) *Religion Today*, A Vedanta Kesari Presentation,published by Sri Ramakrishna Math, Mylapore, Madras.

2) Chander, Jagadish Raja Yogi B.K. *Eternal Drama of souls, Matter and God*, Part-I, *Souls*, Prajapita Brahma Kumaris Ishwariya Vishva Vidyalaya, Pandav Bhavan, mount Abu, rajastahn, India.



4.8 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1 : The word 'consciousness' is originally derived from the latin 'con'(with) and 'Scire'(to know).

Ans to Q No 2 : Consciousness and being cannot be separated from one another. When we say, 'I am here', we are actually saying 'I am conscious of my being here." Our consciousness is not different from our being.

Ans to Q No 3 : Human awareness regarding the existence of God or infinite, is called religious consciousness.

Ans to Q No 4 : The four characteristics of consciousness are -a) Subjectivity b) Change c) Continuity and d) Selectivity.

Ans to Q No 5 : According to Husserl, consciousness means consciousness of something. Consciousness is defined by intentionality; all consciousness is a revealing intuition of something.

Ans to Q No 6 : a) False b) False

Ans to Q No 7 : Feeling, thought and willing

Ans to Q No 8 : Rudolf Otto

Ans to Q No 10 : Mystery, fear and attraction

Ans to Q No 11 : Deity



4.9 MODEL QUESTIONS

A) Very Short questions

Q 1 : What is the latin word from which the word *consciousness* has been derived?

Q 2 : Name the author of *Critique of Pure Reason.*

Q 3 : State the four characteristics of consciousness.

Q 4 : What are the fundamentals of religious consciousness?

Q 5 : Who is the author of *the Idea of the Holy*

B) Short questions (Answer in about 150-200 words)

Q 1 : Briefly comment on the idea 'consciousnesses as put forward by Philosophers like Husserl and Descartes.

Q 2 : Discuss briefly the four characteristics of consciousness.

Q 4 : Write short notes on:

a) Consciousness

b) Religious consciousness

C) Long Questions (Answer in about 300-500 words)

Q 1 : Analyse the different aspects of religious consciousness. Discuss

Q. 2 : Do you agree that religion can exist without religious consciousness? Explain

Q 3 : Explain how religion and consciousness are related with each other. Are both indispensable to each other? Discuss

Q 4 : What is religious consciousness? Explain Rudolf Otto's view on consciousness.

UNIT 5 : THEORIES OF THE ORIGIN OF RELIGION

UNIT STRUCTURE

5.1 Learning objectives

5.2 Introduction

5.3 Need of anthropological theories

5.4 The animistic theory of E. B. Tylor

5.5 The ancestor-worship theory of Herbert Spencer

5.6 Totemism

5.7 Manaism as the origin of religion

5.7.1 Manaism as the satisfactory theory of the origin of religion

5.8 Taboo

5.9 Psychological theories

5.10 Religious instinct theory

5.11 Single elemental emotion theory

5.12 Religious faculty theory

5.13 Let us sum up

5.14 Further readings

5.15 Answers to check your progress

5.16 Model questions

5.1 LEARNING OBJECTIVES

After going through this unit you will be able to:

- analyze the problem of the origin of religion,
- explain the need of the study of the origin of religion,
- describe the problem of the origin of religion from the scientific standpoint,
- identify the different anthropological theories of the origin of religion,
- discuss how primitive people developed the spirit of fear,
- explain the satisfactory theory of the origin of religion,
- identify the different psychological theories of the origin of religion,

- discuss the critical evaluations of different psychological theories of the origin of religions.

5.2 INTRODUCTION

Philosophy of religion draws the attention of the anthropologists and archaeologists in different areas in the field of primitive religions. Anthropologists and archaeologists did tremendous service to the students who work in the field of religion. Students, working in the field of religion, often find the most fundamental question asked regarding the earliest form of religion. In this unit an attempt is being made to explain the different theories of the origin of religion.

5.3 NEED OF ANTHROPOLOGICAL THEORIES

The most fundamental question put before the students, working in the field of religion is: what is the origin of religion? Or what can be the earliest form of religion? This is a very difficult question to which a ready answer is almost impossible to find accurate data as it involves the reconstruction of the remote past. Here comes the necessity of the survey reports and study materials provided by the anthropologists and archaeologists.

Can you say, what is the earliest form of religion? Anthropologists, in this context support the evolutionary theory of Darwin. Again, do you know what is Darwin's opinion regarding the evolutionary theory? It is 'survival of the fittest', the famous Darwinian dictum.

Anthropologists have surveyed the primitive religions. In their investigations it is revealed that though today we are remotely connected to primitive ancestors, there is still certain physical, social and mental continuity between us and our forefathers. On the basis of such a hypothesis anthropologists have observed that the question of the origin of religion is independent of many questions related to it.

Moreover, anthropologists study the behavioral patterns of the primitive people. Some of their descendents still inhabit this world and are less

influenced by modern technology. These studies therefore made the anthropologists propose different theories regarding the origin of religion. These theories are as follows:-

5.4 THE ANIMISTIC THEORY OF E. B. TYLOR



E.B. Tylor : (1832-1917) British Anthropologist

E.B. Tylor for the first time studied the problem of the origin of religion from a scientific standpoint. He studied the behavioural patterns of the remote primitive forefathers thoroughly and scientifically. He writes in his monumental volumes, the 'Primitive Culture' that 'at a certain stage of culture men everywhere attribute a kind of soul to the phenomena of Nature—e.g., to trees, brooks, mountains, clouds, stones, stars'. He observes that Animism in any form was the earliest form of religion. All the different objects of Nature were believed by the primitive ancestors to be animated by some kind of spirit. According to Tylor, the primitive people ascribed some kind of psychical activity (somewhat of his own nature) to all the diverse objects of Nature, and religion arose out of this. Tylor contends that primitive men 'discovered' some of the spirits in the natural objects. After that he tried to establish some kind of relation with the 'discovered' spirits in the natural objects. Primitive men then tried to satisfy some of them. Perhaps this attitude, Tylor says, was the root of primitive religion and the primitive worship of our ancestors. The Animistic Theory of E. B. Tylor propounds that 'All Nature was alive, filled with innumerable spirits'. Therefore according to him on the basis of this belief about Nature, (i.e. the animistic view of the world) religion had its origin.



Hoffding: (1843-1931) Danish Philosopher. A Brief History of Modern Philosophy is one of the Best work.

Critics are of the opinion that though animistic belief is accepted as universal at a certain level of primitive culture, yet it cannot be accepted as the origin of religion. Animistic theory of Taylor as such, faces several criticisms and is not accepted as satisfactory.

According to Hoffding, Animism can be accepted as a kind of rudimentary philosophy but not rudimentary religion. To quote Hoffding here, Animism is "the most elementary of human philosophies". Animism appears to be simple. But when Tylor comments that primitive man has ascribed

the conception of the soul or spirit to nature or natural objects, Animism faces several problems.

The problem here arises: How did the notion of the 'soul' appear in the mind of primitive people. To this problem, Taylor puts forward the 'dream-theory'. Dream here is defined as a 'mysterious phenomenon'. Dream images happened to have a kind of 'vaporous materiality'—"the images come and go, they appear as real and yet when 'touched' vanish into nothingness. Hence from such images primitive man could have developed the 'idea of spirit apart from body'".

Critics here again are of the opinion that at certain level of primitive culture, "'beholding' of some kind of visionary shapes as the chief characteristic of primitive man's religious experience" is possible. But it is in questionable whether it can be called the earliest belief in the primitive religious development.

Thus Animism fails to be a satisfactory account of the origin of religion. The notion of 'soul' appears to be too intellectual or sophisticated a concept for the primitive mind. According to James, to represent the savage as an intellectualistic 'reasoner' is to reduce him to a 'state of pre-logical mysticism'. Again to put what Marett says in this connection: "He (the savage) is merely concerned to mark and exploit the difference when presented in the concrete."

5.5 THE ANCESTOR-WORSHIP THEORY OF HERBERT SPENCER

Herbert Spencer explains Ancestor-worship or Ghost worship as the earliest type of religion. According to him, the origin of religion is 'to be found in the worship of dead ancestors re-appearing in the form of ghosts'. Animism is only a derivative form of the worship of 'Ancestor-worship or Ghost-worship'. From the worship of ghosts the primitive people could develop the generalized notion of spirit-worship as such.

Herbert Spencer's theory is so simple that it cannot be accepted as the origin of religion. Religion is an extremely complex affair. Such a complex

affair cannot be raised on a narrow foundation of the worship of ghosts only by the primitive ancestors. It is, therefore commented by many thinkers that Spencer's theory is only a kind of primitive philosophy.

Again in Spencer's theory the worship of ancestors means the worship of some supernatural beings i.e. as gods. Therefore, we can say that a sense of supernaturalism dominated the field of religion from its origin and gradually it was developed to its full grown stage.

To conclude, we can say that Herbert Spencer's theory of ancestor-worship is not satisfactory enough to explain the origin of religion.



CHECK YOUR PROGRESS

Q 1 : Who has propounded the Ancestor-worship theory of origin of religion?

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Q 2: "Survival for fittest"- who has given this statement?

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Q 3: What is the elementary of religion?

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5.6 TOTEMISM

To many anthropologists, totemism is accepted as the earliest form of religion. It is allied to ancestor-worship. Totemism is believed to be found in certain places especially in North America, Africa and Australia.

It is propounded by F. B. Jevons that the fundamental characteristic of totemism is the 'alliance of a clan with an animal (or plant or natural object) species. This is found in his book *An Introduction to the History of Religion*. Moreover, totemism is accepted by some authorities as the simplest and most primitive religion. A totem is said to be 'a species of animal or plant'. Again it may be a very rare class of inanimate objects. A totem or a species of animals stands in a very intimate relation to a particular clan or a special group.

The totem is believed to be the ancestor of the clan, which provides the name to that social group (a clan). The totem is not a god. It is a cognate being or akin to god. So it has to be respected. Totem cannot be used for any common purposes. It can be slammed or consumed only in an auspicious occasion and out of respect. Thus it is not the individual animal or plant that can be considered a totem. It is, therefore, the species which represent the totem

Totemistic theory of the origin of worship found its development in the writings of W. Robertson Smith in his book *Religion of the Semites* (1885). His view was furthermore developed by F. B. Jevons in his *An Introduction to the History of Religion* (1896).

Totemism is found everywhere as a social institution. It is a community affair. The individual participates in rituals only as a member of a community. As a species is recognized as the origin of a social group, so the totem and the totemites have a blood-relation. They are one flesh. Consequently, the totemites believe themselves as having a common blood-relation. This makes them develop a spirit of fellow-feeling towards each other. The totem to the totemite is very personal but to others the totem is only non-anthropomorphic in nature. Totemism involves symbolism, imagery and a very wide system of ritualism.



Cognate : Related in some ways and therefore similar

Totem: An animal or other natural object that is chosen and accepted as a special symbol of a community or family.

Critics are of the opinion that totemism can be accepted as the earliest forms of social organizations and earlier than the earliest form of religion. Robertson Smith observes, in his book, “Religion of the Semites”, that what we have in our religious beliefs regarding the sacrificial system has come from the totemistic practices. Moreover, in the book *Philosophy of Religion* the French Sociologist Emile Durkheim writes that totemism can be accepted as the earliest form of religious and social organization. But this observation he holds cannot be generalized. Primitive man worshipped the totem to bring in the strength of the tribal custom.

But modern anthropologists while in the further research works advocate that totemism at earliest time was only ‘universally practiced religious system’. It cannot be accepted as the earliest form of religion because there are many people like the Veddas of Ceylon, people of Andaman Islands, Brazil for whom totemism is unknown. Religion has a social aspect (i.e. which binds together) and totemism emphasizes the social aspect. In every religion, the supreme object is to worship and pray. But in many places, the totem animals cannot be object worship in spite of having super-natural powers. Again, it is also found that the totemistic rites are more associated with magical significance rather than religious significance.

5.7 MANAISM AS THE ORIGIN OF RELIGION

Anthropologists suggest that the primitive man developed a spirit of fear and respected those visions which have power. The Polynesian calls this power as Mana. Terms like *manitou*, *orenda*, *wokanda* are used by different tribes to imply the same spirit of fear love (awe). Anthropologists and students of Comparative religion use the word ‘mana’ to explain the earliest type of religious feelings.

The term ‘mana’ refers to those sacred persons and things that are attributed with powers. This is the way how primitive man expressed their religious attitude. Bishop Codrington, in his book, ‘The Melanesiss’ uses for the first time the term ‘mana’.

Mana is believed to be an 'all-pervading super-sensual power. Mana operates in an unexpected way. Mana appears in natural object in a very unique character. Mana is mysterious or magical. Mana, being supernatural, is therefore different from natural objects. Mana is associated more with psychical power than with ordinary physical character. Mana is an indefinite store-house of energy in this earth. Mana depending on this energy receives good or evil. Mana is thus the incalculable power that manifests itself in extraordinary things and persons and unexpected events. Codrington comments in his book on 'The Melanesians and writes in 1891, that all conspicuous success is a proof that a man has mana. The political or social power or any power of a man is his mana.

Hence, mana refers not only to an external power existing outside in the phenomenal world. It is also believed that an extraordinarily powerful man also acquires mana from objects to empower him to show his bravery in war field. Mana refers to an internal power that can evoke certain psychical power.

5.7.1 Manaism as the satisfactory theory of the origin of religion

Mana is accepted as the most satisfactory theory of the origin of religion by the anthropologists and the students of comparative religion. Mana as such can explain animism, ghost-worship and totemism. The supernatural beings present in Animism are present in mana. In the ghost-worship, ancestors are proposed to have mana. The totem animals are also believed to have mana. In animism and totemism we find an operation of a vague fear and an attachment to mysterious power. This mysterious power is considered as extraordinary. In mana this mysterious extraordinary power plays an important role in the minds of the primitive man. Marett remarks here that the doctrine of mana can be considered the basis on which the animistic doctrine has been constructed later. Edwards also observes that in mana we have the common

root of magic and religion. Perhaps in the primitive mind the distinction between the personal and the impersonal power did not come. Mana is thus understood as the integrated form of all widely pervading energy viz. physical, psychical, and moral.

5.8 TABOO

According to Dr. Marett, the two groups, viz. mana and taboo, give the idea to rudimentary pre-animistic religion. Mana can be understood as the positive aspect of the supernatural or miraculous happenings. Taboo, on the other-hand, can be understood as the negative aspect of the supernatural power. The anthropologists ultimately consider human psychology to be very fundamental regarding the origin of religion.

5.9 PSYCHOLOGICAL THEORIES

Gradually there developed Psychical factors regarding the origin and development of religion. The first theory takes into consideration 'feeling' as the genesis of the origin of religion. The second theory considers 'emotion' as the cause of the origin of religion. The third theory depends on religious faculty as the cause of the origin of religion. Therefore, we have three theories regarding the origin of religion from the psychological standpoint. They are viz. the *instinct-theory*, *the faculty theory* and *the single elemental emotion theory*

5.10 RELIGIOUS INSTINCT THEORY

This theory attributes the origin of religion to a religious instinct. The term instinct is not used in a strict sense. Here instinct indicates that 'religion has something innate'. To be more precise, we can say that "an instinct is a series of activities which originates out of an organic want or need and aims at the satisfaction of this need. Instinctive powers are hereditary, natural, innate and inborn". Marshall gives a new interpretation of instinct-theory. According to him, religious instinct developed from those activities

which are useful to a clan or a race. He also observes that people often had to perform several activities against their self-interest. Religious instinct is used here in a scientific way.

But the theory is not satisfactory. Man is fundamentally religious but to say that the religious instinct can solve the problem of the origin of religion demands an explanation. Here we can say that it is tautology to say that man acts in such and such a way because he has an innate tendency to do so.

Secondly, the instinct theory fails because religion is not a simple specific reaction to a simple and specific impression. It is a complex product of several instincts which is not of the same nature (heterogeneous in nature). Hence, to attribute religion to an instinct is to over simplify a highly complex phenomenon. The only merit of the instinct theory is that it contains an element of truth. The truth is that religion is deeply rooted in human nature. Further, the theory implies that religion is a normal and natural thing for man.

5.11 THE SINGLE ELEMENTAL EMOTION THEORY

According to many psychologists religion has its origin under the influence of a 'single emotion of human psychology'. To this view, some thinkers consider 'intellect' while some others speak of feeling and some thinkers say 'will' as the chief religious faculty. Again, a few thinkers consider fear to be a common emotion present to all religions. The Epicureans of Greece are the chief exponents of this view. David Hume also supports this view of-course he thinks that fear is always accompanied by hope. Hume thinks that religion has its origin in the fear of the gods which was tempered by the hope of securing their good will.

But this view is also criticized by the critics. There cannot be any doubt that emotion of fear plays a prominent part in religion, especially in lower religions. A vague fear of the forces of nature pervades the life of the savage. He endeavours to propitiate these forces. In certain cases the fear of the evil spirit leads to actual religious activities. But to seek the origin of religion in the emotion of fear is not to explain the origin of religion in a satisfactory way.

5.12 RELIGIOUS FACULTY THEORY

This theory attributes the origin of religion to a kind of activity or a type of behavior. Religion is an inward feeling and psychologists believe that religious faculty plays an important role in formulating different religious activities. As an activity religion is controlled by certain purpose. It is believed that man is religious in nature because he has a religious faculty. The days of the old faculty psychology are gone. Faculty psychology has been proved to be a pseudoscience. It has joined the heap of discarded theories. To imagine a separate religious faculty is to ignore the fundamental unity of the human mind. The departmental view of mind on which the faculty theory is based is wholly unscientific. There is no part of man's psychological nature which may be labeled as religious in the sense that it alone functions in his religious life. Religious experience is composed of the same elements of which the conscious life of man as a whole is composed.

A survey of the psychological theories of the origin of religion leads to negative results. There are no separate elements of man's psychical nature that can be called especially religious. There is no instinct or faculty or emotion which can be described as religious in the sense that it cannot be found in the non-religious tribe of being. Even if we hold that religion had its beginning in fear it would still be obvious that fear is not exclusively a religious emotion. All fear is not religious fear. Nor can we say that religious consciousness is a mere aggregate of many psychic elements. It is an organized whole which is greater than its parts. The ultimate elements of human nature are the same in the saint as well as the sinner. The difference lies in the organizing principle or the guiding purpose.

The psychological problem of the origin of religion can be best solved not by putting the mind to pieces but by getting inside religious consciousness by an act of sympathetic imagination to apprehend in its wholeness.



CHECK YOUR PROGRESS

Q 10 : What are the theories regarding the origin of religion from the psychological Standpoint?

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Q 11: What is faculty theory?

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Q 12 : Who are the exponents of the single elemental emotion theory?

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Q 13 : Fill in the blanks a) Hume thinks that religion has its origin in the fear of the…….....

b). The ultimate elements of human nature are the same in the…..……..as well as The…….....…..

Q 14 : State whether the following statements are true or false:

a) Religion is deeply rooted in human nature.

b) Faculty psychology has been proved to be a pseudoscience.

c) The Epicureans of Greece are not the chief exponents of 'Single emotion of Human psychology'.



5.13 LET US SUM UP

We have discussed in this unit the different theories egarding the origin of religion. The most important points discussed here are as follows :

- E.B. Tylor for the first time studied the problem of the origin of religion from the scientific standpoint.
- Herbert Spencer explains Ancestor-worship or Ghost worship as the earliest type of religion.
- Totemism is believed to be found in certain places especially in North America, Africa and Australia.
- The term 'mana' refers to those sacred persons and things that are attributed with powers.
- Mana is accepted as the most satisfactory theory of the origin of religion by the anthropologists and by the students of comparative religion. Mana can explain animism, ghost-worship and totemism.
- There are three theories regarding the origin of religion from the psychological standpoint. They are viz. the 'instinct-theory, 'the faculty theory' and 'the single elemental emotion theory



5.14 FURTHER READINGS

1) Edward, Mial D. *The Philosophy Of Religion.* Progressive Pub.
2) Chatterj.i P.B.: *Studies IN Comparative Religion*. Das Gupta & Co. Private Ltd.
3) Mohapatra, A.R. *Philosophy of Religion*. Sterling Pub.



5.15 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: E.B Tylor

Ans to Q No 2 : Darwin

Ans to Q No 3 : Animism

Ans to Q No 4 : a) True b) True c) True

Ans to Q No 5 : J.B. Jevons

Ans to Q No 6 : A totem is said to be a species of animal or plant.

Ans to Q No 7 : Bishop Codrington

Ans to Q No 8 : The term 'mana' refers to those sacred persons and things that are attributed with powers.

Ans to Q No 9 : Personal and impersonal

Ans to Q No 10 : The instinct theory, the faculty theory, and the single elemental emotion theory.

Ans to Q No 11: This theory attributes the origin of religion to a kind of activity or a type of behaviour.

Ans to Q No 12 : Epicureans of Greece, David Hume

Ans to Q No 13 : a) Gods **b)** saint as well as the sensualist

Ans to Q No 14 : a) True **b)** True **c)** False



5.16 MODEL QUESTIONS

A. Objective questions

Q 1: What is totemism?

Q 2: What is taboo?

Q 3: What is religious faculty theory?

Q 4: What is manaism?

Q 5: What are the three theories regarding the origin of religion from the psychological standpoint?

Q 6: What does the term 'mana' refer to?

Q 7: Who are the exponents of the single elemental emotion theory?

Q 8: Who propounded the theory of totemism?

B. Short questions (Answer in about 100-150 words)

Q 1 : What is religious instinct theory? Briefly explain

Q 2 : Briefly explain the religious faculty theory

Q 3 : Write short notes on: a. Taboo

b. Totemism

c. Religious instinct theory

d. Religious faculty theory

e Manaism

Q 4: What is manaism? Briefly explain

C Long questions (Answer in about 300-500 words)

Q 1 : Explain different anthropological theories regarding the origin of religion

Q 2 : Explain Totemism as the origin of religion. Do you consider it to be satisfactory?

Q 3 : Critically explain Mana as the origin of religion Do you think it to be a satisfactory theory?

Q 4 : Name the psychological theories as the origin of religion. Explain any one of them.

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UNIT 6 : FREUD'S THEORY OF THE ORIGIN OF RELIGION

UNIT STRUCTURE

6.1 Learning objectives

6.2 Introduction

6.3 Freud's life and works: general background

6.4 Psychoanalysis and religion.

6.5 Freud's theory about the origin of religion

6.5.1 Oedipus complex

6.6 Critical Comments

6.7 Let us sum up

6.8 Further Readings

6.9 Answers to check your progress

6.10 Model questions

6.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- Explain the general background of Sigmund Freud
- Discuss the meaning of the school of psychoanalysis
- Describe Freud's explanation of the origin of religion.
- Explain Oedipus complex.
- Explain Freud's general views on religion.
- Examine critically Freud's theory about the origin of religion.

6.2 INTRODUCTION

This unit introduces you to Sigmund Freud's (1856-1939) theory about the origin of religion. Freud was the founder of psychoanalytic school. He was the psychologist from Vienna, Austria. Freud was a figure comparable in importance to Galileo, Darwin and Einstein. Freud devoted a good deal of attention to the question of the origin and nature of religion. He

presented the most controversial natural history of religion. During the latter part of the twentieth century Freud shocked not only the field of medicine but society at large with his startling new analysis of the human personality.

6.3 FREUD'S LIFE AND WORKS : GENERAL BACKGROUND

Freud was born in 1856 in Moravia, a part of central Europe in a Jewish family. While still a boy, Freud moved with his family to the capital of the empire, Vienna, where he lived almost rest of his life.

In high school, Freud was a gifted student who took courses in Greek, Latin, and Hebrew and finished at the top of his class. In 1873, when he was seventeen, he became a medical student at the University of Vienna, where he started research in anatomy and physiology. After graduating as a doctor of medicine in 1881, he began working in the Vienna General Hospital, where he continued his research in human brain.

In 1885, Freud visited Paris to study nervous disorders. This visit became a turning point, for it ignited Freud's interest in the psychological study of the mind rather than purely physiological research on the brain. After Paris, Freud returned to Vienna, and continued his work with the patients who are mentally ill. Freud also successfully treated neurosis- that is, the irrational behavior of mentally ill troubled people by using hypnotism or simply by engaging them in discussions of their illness. In the process, Freud developed a way of investigating and treating the human mind, which he called "psychoanalysis". Once he had developed the basic ideas of psychoanalysis, Freud found religion a most promising subject of study.

His personal outlook however was one of complete rejection of religious belief. In his biography, the biographer Jones, comments- "…he went through life from beginning to end a natural atheist."(Life and Work of Freud, p. 3:351)

Freud found no reason to believe in God and therefore saw no value or purpose in the rituals of religious life. In his personal life, Freud was an atheist.

Among the major works of Sigmund Freud, we mention the following three

1.Totem and Taboo (1913), 2. The Future of an Illusion (1927) and 3. Moses and Monotheism (1938).

6.4 PSYCHOANALYSIS AND RELIGION

Psychoanalysis is a way of investigating and treating the human mind developed by Sigmund Freud. Freud established psychoanalysis as a school of psychology.

Freud's theory about the origin of religion is shaped and developed by his special knowledge of psychoanalysis. Freud holds that the deep unnoticed elements of personality shape man's religious faith. Freud highlights the role of unconscious. Carl Gustav Jung (1875-1961) was another notable figure of the school of psychoanalysis and a follower of Sigmund Freud.



LET US KNOW

- Neurosis is a form of psychological disorder that is not caused by organic disease; it involves symptoms of stress, depression, anxiety, obsessive behavior etc.
- Psychoanalysis is a set of theories and therapeutic techniques related to the study of the unconscious mind which together form a method of treatment for mental-health disorders.



CHECK YOUR PROGRESS

Q 1: Fill up the blanks

a) Freud's theory of the origin of religion is developed by his special knowledge of ————————

b) In his personal life, Freud was an ————————

Q 2: a) Name three books written by Sigmund Freud.

Q 3: State the name of another important figure of psychoanalysis and follower of Freud.

6.5 FREUD'S EXPLANATION OF THE ORIGIN OF RELIGION

Freud devoted a good deal of attention to the question of origin and nature of religion from the standpoint of psychoanalysis and also from his own personal attitude towards religion.

In his book 'The Future of an Illusion' Freud presents religious beliefs as 'wish fulfilling illusions'. He regarded religious beliefs as "…..illusions, fulfillment of the oldest, strongest and the most insistent wishes of mankind." Freud means by these words that human beings find themselves in a world which is not at all conducive to their happiness. They have to suffer the pain and indignity of illness, angst, failure and ultimately death. Religion offers a defensive solution to such problems. For Freud, religion is a mental defense against the more threatening aspects of nature- earthquake, flood, disease and inevitable death. According to Freud, with these forces nature rises up against us; therefore, the human imagination transforms these forces into mysterious personal powers. It is for this reason Freud states that religious beliefs are 'illusions'. Feud is however careful to state that 'illusion' is not an error; therefore, religion originated by way of offering a compensation for worldly sufferings.

Freud further holds that when religious believer personifies the threatening forces of nature, this gives him or her apparent possibility of influencing the course of events. These forces are personified as God and it is believed that we can influence and appeal to these forces through prayer, ritual and sacrifice.

Freud compares the effects of religious belief to that of a narcotic. In his article, "Obsessive Actions and Religious Practices" (1907) Freud observes that there is a close resemblance between the activities of religious people and the behaviors of narcotic persons. Both for example, place great emphasis on doing things on a patterned ceremonial fashion.

6.5.1 Oedipus Complex

In his "Totem and Taboo" Freud uses his distinctive concept of Oedipus complex to account for tremendous emotional intensity of religious life and the associated feeling of guilt and obligation to obey the deity. Oedipus is a figure in Greek mythology that unknowingly killed his father and married his mother. The Oedipus complex of Freud's theory expresses the child's unconscious jealousy for his father and desire to own his mother. Freud postulates a pre historical human stage in which the family unit was the 'primal horde' consisting of father, mother, and offspring. The father as the dominant male retained exclusive rights over the females and killed any of the sons who challenged his position. The son's eventually bounded together to kill and also to eat him. This patricide was the prime crime that has set up tensions within the human psyche out of which have developed moral inhibitions and other phenomena of religion. The remorse stricken brothers find that they cannot all succeed to his position and that there is a need for self-restraint. The dead father's prohibition takes on a new moral authority as a taboo against them. This association of religion with Oedipus complex is said to account for the mysterious authority of God in the human mind and the powerful guilt feelings which make men submit to such a fantasy. Religion is thus "a return of the repressed".

According to Freud, God is nothing other than 'an exalted father'. So Freud concluded that "religion is the universal obsessional neurosis of humanity".



CHECK YOUR PROGRESS

Q 4 : What does Freud mean when he describes religion as "wish fulfilling illusions"?

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Q 5 : Name the article written by Freud where he compares the effects of religious belief to that of a narcotic?

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Q 6 : Why Freud has compared the effects of religious belief with that of a narcotic?

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Q 7 : In which book Freud has referred to the distinctive concept "Oedipus complex"?

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Q 8 : State why Freud has used the distinctive concept of "Oedipus complex" in his theory of the origin of religion?

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6.6 CRITICAL COMMENTS

Any appraisal of Freud requires comment not only on his theory of the origin of religion but also on the larger framework of psychoanalytic science that serves as its support. There is an extensive literature discussing the Freudian theory of religion involving vehement criticism.

1. It is to be observed that Freud's theory about the origin of religion is not so much a theory of religion in general as it is a theory of Judeo-Christian, or at least a monotheistic religion in particular. In all the three major works of Freud, the ideas of the Oedipus complex and the need for a father image are so central to his theory that it is hard to see how the arguments of Freud could be applied to any form of religion that is not monotheistic. In other words, his theory is not applicable to any non-monotheistic religion. Much of his theory constructed specifically to account for those religions that affirm one, and only one, all-powerful Father God. Others just do not fit.

2. In his 'The Future of an Illusion' Freud argues that religion is similar to a neurosis. Just as neurotic people believe and do irrational things, so religious people also believe and do irrational things. For Freud, the behavior of a nun who spends hours at devotions moving her prayer beads and a neurotic who spends hours counting the buttons on his shirts are engaged in the same form of behavior, but only, one is mentally disturbed. Here Freud's argument is wrong. He had assumed that prayer is an abnormal behavior. That is why he claims that the behavior of the religious person and a neurotic person arises from irrational motive located in the unconscious. Here, his argument is circular, because he assumes the very thing that he sets out to prove.

3. The critics have raised their fingers against psychoanalysis itself as a form of science. In recent decades psychoanalysis has come under severe scientific attack. Over the last twenty years especially, critics have subjected the entire enterprise of psychoanalysis –to a rigorous and searching reassessment. Their common verdict can be summarized in two sentences: Whatever his talent, Freud was not a scientist; and whatever his claim, psychoanalysis is not a science.

4. 'The primal horde' hypothesis which Freud took from Darwin and Robertson Smith is now generally rejected by anthropologists. The Oedipus complex itself is no longer accepted by many of Freud's successors as the key to solve such problems.

The view that religion grew out of a collective Oedipus complex is pointed out by these critics' involves a logical error known as the 'Genetic Fallacy'. Further, it is pointed out by his critics that Freudian account of the origin of religion is not convincing at all so far as personal experiences of millions of people around the world go.

In the light of these criticisms, it must be said that the scientific future of psychoanalysis does not seem to be promising. Freud's theory of religion fares no better. At the same time it should be duly noted that psychoanalysis is only one strand of modern psychology. Psychological research as a whole will definitely continue to throw light significantly on the ways and means of explaining religion.



6.7 LET US SUM UP

- Freud's theory of the origin of the religion is based on the basic ideas of psychoanalysis, developed by Freud himself. Psychoanalysis is a set of theories and therapeutic techniques related to the study of unconscious mind, which together form a method of treatment for mental-health disorders. The aim of psychoanalysis therapy is to release repressed emotions and experiences, i.e. make the unconscious conscious. It gives insights to the unconscious domain of human psyche.
- From the psychological perspective, religion draws on a deep fund of images and ideas that belong collectively to the human race and find expression in mythology, folklore etc. Religion, like other endeavors, draws on the resources of this "collective unconscious" Freud presents religious beliefs as "wish fulfilling illusions". Freud holds that religion is a construction of the human mind to cope with a world which is not at all conducive to man's happiness. Religion offers a defensive solution to the problems of suffering arising out of pain and indignity of illness, angst, failure and untimely death. For Freud religion is a mental defense against the more threatening

aspects of nature-earthquake, flood, disease, and inevitable death. Human imagination transforms the forces of nature into mysterious personal powers. These forces are personified as God and it is believed that we can influence and appeal to these forces through prayer ritual and sacrifice.

- Freud in his article, "Obsessive Actions and Religious Practices (1907) observes that there is a close resemblance between the activities of religious people and the behaviors of narcotic persons. Both for example, place great emphasis on doing things on a patterned ceremonial fashion.
- Religious life has a tremendous emotional intensity along with an associated feeling of guilt and obligation to obey the deity. In this context Freud utilizes the distinctive concept of Oedipus complex. This association of Oedipus complex is held to account for the mysterious authority of God in the human mind and the powerful guilt feelings which make people submit to such a 'fantasy'. Religion is thus in the words of Freud, "a return of the repressed". In this way Freud concludes that religion is the universal obsessional neurosis of humanity.
- Freud's theory of religion represents a modern approach to explain and understand religion. However, it has faced severe criticisms and it is no longer accepted as an account for the origin of religion.



6.8 FURTHER READINGS

1) Freud, Sigmund.(1953). The Standard Edition of the Complete Psychological works of Sigmund Freud. Translated under the editorship of James Strachey, in collaboration with Anna Freud. London:Hogarth Press
2) Gay, Peter (1987). *A Godless Jew: Freud, Atheism, and the Making of Psychoanalysis*. New Haven: Yale University Press
3) Palmer, Michael.(1997).*Freud and Jung on Religion.* London: Routledge

4) Robinson, Paul. (1993) *Freud and his Critics*. Berkley: University of California Press

5) Neu, Jerome, (1991). (ed). *The Cambridge Companion to Freud*. New york: Cambridge University Press



6.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1 : a) Psychoanalysis

b) Atheist

Ans to Q No 2 : Three books written by Freud are-

1. Totem and Taboo (1913), 2. The Future of an Illusion (1927) and 3. Moses and Monotheism (1938).

Ans to Q No 3 : Karl Jung.

Ans to Q No 4 : Freud means by these words that human beings find themselves in a world which is not at all conducive to their happiness. They have to suffer the pain and indignity of illness, angst, failure and ultimately death. Religion offers a defensive solution to such problems. For Freud, religion is a mental defense against the more threatening aspects of nature. For these reasons, Freud comments that 'religion is a wish fulfilling illusions'.

Ans to Q No 5 : The name of the article is, "Obsessive Actions and Religious Practices" (1907).

Ans to Q No 6 : Freud observes that there is a close resemblance between the activities of religious people and the behaviors of narcotic persons. Both for example,place great emphasis on doing things on a patterned ceremonial fashion. That is why Freud has compared the activities of religious people with that of a narcotic.

Ans to Q No 7 : The Name of the book is, "Totem and Taboo"

Ans to Q No 8 : In his "Totem and Taboo" Freud uses his distinctive concept of Oedipus complex to account for tremendous emotional intensity of religious life and the associated feeling of guilt and obligation to obey the deity.



6.10 : MODEL QUESTIONS

A) Very short questions

Q 1 : Who is considered the founder of psychoanalytic school?

Q 2 : Write the names of two books of Freud.

Q 3 : Who is the author of 'The Future of an Illusion'?

Q 4 : According to whom, 'Religious beliefs are illusions'?

B) Short questions (Answer in about 100-150 words)

Q 1 : What is meant by psychoanalysis?

Q 2 : Briefly explain Freud's theory of origin of religion.

Q 3 : What is Oedipus complex? Briefly explain this distinctive concept of Freud.

Q 4 : How does Freud explain that religion is similar to neurosis? Briefly explain.

Q 5 : How does Freud critically explain the theory of religion? Explain in brief.

C) Long questions (Answer in about 300-500 words)

Q 1 : State a brief general background of Freud.

Q 2 : Explain the meaning of 'Psychoanalysis'.

Q 3 : Describe Freud's explanation about the origin of religion.

Q 4 : Explain Oedipus complex.

Q 5 : Discuss critically Freud's theory about the origin of religion.

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UNIT-7 REVELATION, FAITH AND SPIRITUALITY

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Revelation in Christian Faith

7.4 Faith

7.5 Natural theology and revealed theology

7.6 Different ways of revelation

7.7 Revelation in Indian tradition

7.8 Spirituality, its definition and features.

7.9 Let us sum up

7.10 Further readings

7.11 Answers to Check Your Progress

7.12 Model questions.

7.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the nature and meaning of revelation
- define faith
- discuss the relation between revelation and faith
- explain the distinction between natural theology and revealed theology
- explain the different ways of revelation
- explain the place of revelation in Indian context.
- describe the meaning of spirituality.

7.2 INTRODUCTION

This unit introduces you to a very important topic of philosophy of religion, that is, revelation, faith and spirituality. Virtually every major religion

of the world finds a necessary place for revelation, faith and spirituality. In traditional Jewish-Christian and Islamic theism, if God is transcendent and 'other' it is not to be taken for granted that God is accessible to unaided human reason. God is not necessarily an object to be 'discovered'. Further, if God is omnipotent or almighty, it may be the case that God Himself will reveal where and when God maybe known. Many eastern religious traditions are also rooted in appeals to scriptural texts as revelation. Faith and spirituality are also associated with revelation as important foundations of religious belief.

7.3 REVELATION IN CHRISTIAN THOUGHT :

Christian thought contains two very different understandings of the nature of revelation. The first view is called the 'propositional' conception of revelation. According to this view, the content of revelation is a body of truths expressed in statements or propositions. Revelation implies some divinely authenticated truths which are imparted to people. In the words of the older Catholic Encyclopedia, "Revelation may be defined as the communication of some truths by God to a rational creature through means which are beyond the ordinary course of nature". This view dominates the medieval period and even today it is represented by more traditional forms of Roman Catholicism and even by conservative Protestantism.

7.4 FAITH

Corresponding to this conception of revelation there is a view of faith as people's obedient acceptance of these divinely revealed truths. For Aquinas, the key thinker for the discussion of faith in Roman Catholicism, faith is a belief in revealed truths. Faith is defined by the Vatican Council of 1870 as, "a supernatural virtue, whereby, inspired and assisted by the grace of God, we believe that the things that He has revealed are true."Such a definition presupposes knowledge about the existence of God who has revealed the proposition in question. This view dominates the medieval

period which can be called the "propositional" understanding of revelation and faith. According to propositional view of revelation and faith, the content of revelation is a body of truths expressed in statements or propositions. The other view is called the voluntaries' view of revelation and faith which consisted in the part played by will in religious faith. At the same time, it takes the believer out of the theoretical attitude. This is expressed in the following contention—"Faith is a 'yes' of self-commitment, it does not turn probabilities into certainties. But it is a volitional response which takes us out of theoretic attitude".

A recent American theologian writes about faith in the following words-"To a Catholic, the word 'faith' conveys the notion of an intellectual assent to the content of revelation as true because of the witnessing authority of God the Revealer…… Faith is the Catholic's response to an intellectual message communicated by God."

These two interdependent conceptions of revelation as the divine promulgation of religious truths, and of faith as our obedient reception of these truths are related to a view of the Bible as the place where those truths are authoritatively written down. They were first revealed through the prophets, then more perfectly through Christ and the Apostles, and are now recorded in the scriptures. This view therefore implies that the Bible is not merely a human and therefore, a fallible book. In the words of the protestant Evangelist, Dr. Billy Graham, "The Bible is a book written by God through thirty secretaries". It is claimed that through the Bible God speaks directly to the church as a whole and to the mind and conscience of individual believers.



CHECK YOUR PROGRESS

Q 1: What is revelation?

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Q 2 : Define revelation

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Q 3 : What is faith?

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Q 4 : Define faith after the Vatican Council of 1870.

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Q 5 : What is the propositional view of faith and revelation?

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7.5 NATURAL AND REVEALED THEOLOGY

The propositional theory of revelation and faith has always been accompanied by the distinction between natural and revealed theology. This distinction has been almost universally accepted by Christian theologians of all traditions until the present century.

Natural theology was held to consist of all those theological truths that can be worked out by the unaided human intellect. It was believed, for example that the existence and attributes of God and the immortality of the soul can be proved by strict logical argument involving no appeal to revelation.

Revealed theology, on the other hand, was held to consist of those further truths that are not accessible to human reason and can be known to us only if they are specially revealed by God. Thus the doctrine of Trinity was considered to be an item of revealed theology, to be accepted by faith. The truths of natural theology were believed to have been also revealed for the benefit of those who lack the time or the mental equipment to arrive at them for themselves.

Many modern philosophical treatments of religion, presuppose this propositional view of revelation and faith, whether attacking or defending religion. For example, Walter Kaufmann in his 'Critique of Religion and Philosophy' assumed that the religious person who appeals to revelation is referring to theological propositions that God is supposed to have declared to mankind.

7.6 DIFFERENT WAYS OF REVELATION

The prophetic religions hold that man stands in need of some sort of promptings through God, since God is essentially a transcendent Being, beyond the ordinary means of knowing ordinary things. Following are some of the means of revelation commonly accepted in prophetic religion——

1. Revealed religious Scriptures such as the Torah and Talmund (Judaism), the Bible (Christians) the Quran (Islam) and the Vedas (Hinduism) and so on.
2. Through His angels as held in Judaism, Christianity and Islam.
3. Also in dreams and visions.
4. Prophets in Semitic religions and Parsism are considered as the special messengers of God for revealing Him to the people.
5. Christianity accepts the mediation of the Holy Spirit for revealing the message of God.

6. Both the Bible and Quran hold that God can be known through His creation.

Most of the Christian theologians think that the Holy Scriptures are inspired writings, but a few fundamentalists in Semitic religions take their Scriptures as eternal, and, a copy of which is said to be in Heaven.

7.7 REVELATION IN INDIAN TRADITION

The Indian religious tradition also supports the doctrine of Revelation, and the points relating to it can be laid down thus

1. Brahman or God is revealed through Nature. Similarly, Shankara, the advaitin, gives a teleological argument in favour of the existence of Isvara.

2. However, the Indian religious tradition lays great stress on the scripture as the source of knowledge of the Supreme Being who is super sensuous. There are two important views about the Vedas which is the most sacred Scripture of the Hindus. Accordingly, the Mimamsakas hold that the Vedas are eternal. But the Naiyayikas hold the Vedas to be inspired revelation, wholly reliable and authoritative about our knowledge of God.

3. Through His incarnation, God reveals Himself to the people. The well-known verses of the Gita (iv.7) may be referred to here.

4. Brahmasaksatkara is a well-known term often referred to in Advaita Vedanta. Shankara accepts the doctrine of Jivanmukti (release in this very life). Such released souls are there to teach about the reality of Brahman.

5. There is also the remarkable doctrine of Grace which says that God reveals Himself to His devotees, according to His inscrutable will.



CHECK YOUR PROGRESS

Q 6 : What is natural theology?

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Q 7 : What is revealed theology?

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Q 8 : Fill up the blank

a) The doctrine of ———was considered to be an item of revealed theology, to be accepted by faith.

Q 9 : Find out the correct answer

b) The Indian religious tradition supports\ does not support the doctrine of revelation.

7.8 SPIRITUALITY, ITS DEFINITION AND FEATURES

Spirituality is the vital force of religion. Spirituality refers to spirit, mind, higher faculties, soul and highly refined thought and feeling. It implies habitually or naturally looking to things of the spirit. It means awareness of the incorporeal, and the concept that spirit exists independently from matter. Spirituality also means to be free from sensuality and to be concerned with the human spirit. The practice of spirituality means to understand one's identity as a spiritual being or a soul, to consider all others as spiritual brothers and sisters and focus on our original spiritual qualities of peace, purity, love and light. It is the opposite of materialism.

The dictionary definitions of spirituality and religion give both words the same meaning in some cases and the opposite in others. Religion is the belief in and recognition of, or awakened sense of a higher unseen controlling power to which morality and emotions are connected. When one refers to a particular religion, it has specific name and an institutional identity, for example, Buddhism. Both religion and spirituality influence the life-styles, beliefs and practices of people but spirituality is not confined to any particular religion and its institutional identity. Thus, though spirituality is a vital force of religion and in many a time, spirituality is the igniting germinal seed of the development of religion, spirituality is not the same as religion.

In order to understand the deeper meaning of spirituality let us focus on certain specific features of spirituality in brief. They are as follows-

1. Spirituality is a connection with the Divine.

People having a personal experience of the Divine, which includes that dimension of human experience outside the range of sense perception, is likely to take up a spiritual way of life. Research has revealed about near death experience (NDE) where a person 'sees' his or her body for a short while, then suddenly feels again sucked back into the body. The majority of people who have had NDEs also record seeing a Divine Being or a Divine light. This can leave a profound and lasting impression that gives an undeniable conviction of being a spirit, distinct from the physical body.

The great poet and the Nobel laureate Rabindra Nath Tagore, for instance, often talked about 'surplus in man' the element of divinity in man which enables him capable of a higher quality creative vision. Thereby, Tagore highlights the spiritual nature of man of which the great poet was constantly aware of. On the other hand, those who experience and perceive the world as materialists usually consider there is no such thing as spirituality, or confuse intellectualism with spirituality, asserting that anything esoteric is imaginary.

1.Spirituality is subtle

Spirituality is very subtle in the sense that it is concerned with the non-material dimension of our existence. The practice of spirituality strengthens the voice of conscience and enables one to hear its small inner voice.

2. Spirituality involves self-discipline.

Spirituality requires self-discipline because it is inner work. It motivates people to study, to meditate and to spend time checking the conscience. It involves one to analyze one's motives and behavior, to respond when the conscience bites and change the self accordingly.

3. Spirituality is universal.

Spirituality is not blind faith. It refers to truths and realities that apply to all people at all times and in all places. It can be studied, understood, tested and has universal scope. The laws of spirituality are not laid down or represented by any human authorities. These Are discerned intuitively and discovered by study and investigation. In this sense, spirituality is like science, especially physics. 'As you sow, so shall you reap', is a well-known saying that describes the laws of action and the philosophy of karma.

4. Spirituality is not fear driven.

Spiritually based people are not fear- based. A spiritual person can prepare for the inevitable death in an enlightened way as far as he or she experiences the being as an eternal soul, and not as a material body. A spiritual person is not bound by tradition but is free to investigate and is open -minded.

5. Spirituality leads to happiness.

One of the prime consequences of leading a spiritual life is profound self-acceptance. This in turn generates feelings of peace and happiness that are not based on anything external, such as name, fame, position, etc. Thus it may be concluded that spirituality refers to a higher unseen power which is divine in nature, and the strength, emotion, and values connected with this divine, enabling one to be free from sensuality.



CHECK YOUR PROGRESS

Q 10. What is spirituality?

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Q 11: State two features of spirituality.

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Q 12 : Find out the correct word or words-

(a) Spirituality is the same as \opposite of materialism.

(b) Spirituality is confined to \ not confined to any particular religion and its institutional identity.



7.9 LET US SUM UP

In this unit we have made brief philosophical analysis of some of the fundamental concepts of philosophy of religion. Revelation, faith and spirituality form the foundation of religious belief.

- Revelation means bringing into light what was hidden before. Religion is concerned with man's search for the Supreme, the Divine or God which is a super sensuous entity. God is essentially a transcendent Being, beyond the ordinary means of knowing ordinary things. But man has an inner urge to know God or the Supreme. Therefore, man stands in need of some sort of promptings through God, according to prophetic religions of the Semites. According to this tradition, God reveals Himself through various means as stated in the above discussions. The Indian religious tradition also supports the doctrine of revelation. Corresponding to the conception of revelation there is the view of faith as man's obedient acceptance of these divinely revealed truths.

- It has been generally accepted by religious thinkers that there is something in human nature which prompts man to turn to the Divine beyond the limitations of his material existence. This is the element which we may call 'spiritual', the vital driving force of his nature leading man towards different spiritual pursuits which, at a point, gives rise to religious beliefs. Hence, revelation, faith and spirituality are interconnected as the foundations of religious belief.



7.10 FURTHER READINGS

1) Hick, John (1991) *Philosophy of Religion*. Prentice Hall of India, New Delhi
2) Clack, Beverley and Brian R.: (1998) *The Philosophy of Religion*, A Philosophy of Religion, Polity Press.
3) Masih, Y.:*Introduction to Religious Philosophy*. Motilal Banarsidass Publishers, first edition, Varanasi.
4) MacGregor, Goddes (1964) Introduction to Religious Philosophy. MacMillan and Co.Ltd., New York, St. Martin's Press.
5) Smart, Ninian (1969). *The Religious Experience of Mankind*. Charles Scribner's Sons. New York:1969



7.11 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1 : Revelation implies some divinely authenticated truths which are imparted to people.

Ans to Q No 2 : In the words of the older Catholic Encyclopedia, "Revelation may be defined as the communication of some truths by God to a rational creature through means which are beyond the ordinary course of nature".

Ans to Q No 3 : Faith is a belief in revealed truths.

Ans to Q No 4 : Faith is defined by the Vatican Council of 1870 as, "a supernatural virtue, whereby, inspired and assisted by the grace of God, we believe that the things that He has revealed are true."

Ans to Q No 5 : According to propositional view of revelation and faith, the content of revelation is a body of truths expressed in statements or propositions.

Ans to Q No 6 : Natural theology was held to consist of all those theological truths that can be worked out by the unaided human intellect. It was believed, for example that the existence and attributes of God and the immortality of the soul can be proved by strict logical argument involving no appeal to revelation.

Ans to Q No 7 : Revealed theology was held to consist of those further truths that are not accessible to human reason and can be known to us only if they are specially revealed by God. Thus the doctrine of Trinity was considered to be an item of revealed theology, to be accepted by faith.

Ans to Q No 8 : a) Trinity

Ans to Q No 9 : a) Supports

Ans to Q No 10 : Spirituality is the vital force of religion which refers to spirit, mind, higher faculties, soul and highly refined thought and feeling. It implies habitually or naturally looking to things of the spirit. It means awareness of the incorporeal, and the concept that spirit exists independently from matter.

Ans to Q No 11: a) Spirituality is universal,(b) spirituality is not fear driven.

Ans to Q No 12 : a) Opposite of, (b) not confined to.



7.12 MODEL QUESTIONS

a) Very short questions

Q 1: Define Revelation.

Q 2: What is spirituality?

Q 3: Define faith.

Q 4: What is propositional understanding of religion?

Q 5 : What is natural theology?

b) Short questions (Answer in about 100-150 words)

Q 1 : Distinguish between natural theology and revealed theology.

Q 2 : Write a brief note on faith, with special reference to the definition of faith given by Vatican Council of 1870

Q 3 : Write a brief note on spirituality. In what sense it is supposed to have universal appeal? Briefly explain

Q 4 : Write a short note on revelation in Indian thought.

Q 5 : What are the different features of spirituality? Briefly explain.

c) Long questions (Answer in about 300-500 words)

Q 1 : Explain the nature and meaning of revelation in this connection.

Q 2 : Explain the propositional view of revelation faith.

Q 3 : Describe the different ways of revelation accepted in prophetic religion.

Q 4 : What is spirituality? Are spirituality and religion same? Give reasons for your answer.

Q 5 : Explain the meaning of spirituality with special reference to its features.

Q 6 : Explain the concept of revelation and faith.

Q 7 : Discuss the different features of spirituality.