UNIT 2: THE BASIC PHILOSOPHICAL IDEAS IN THE VEDAS

UNIT STRUCTURE

1.1 Learning Objectives
1.2 Introduction
1.3 Ṛta
1.4 Theism and its various types
2.5 Polytheism
2.6 Henotheism
2.7 Monotheism
2.8 Deism
2.9 Monism
2.10 Pantheism
2.11 Panentheism
2.12 Autotheism
2.13 Let us know
2.14 Answers to Check Your Progress
2.15 Model Questions

2.1 LEARNING OBJECTIVES

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

- discuss the different types of Vedas
- explain the concept of Ṛta
- discuss the concept of theism
- describe the different types of theism
- explain the concepts of monotheism and polytheism.

2.2 INTRODUCTION

The orthodox schools of Indian Philosophy, the Nyaya, the Vaiseśika, the Sāmkhya, the Yoga, the Mimāmsa and the Vedānta believe in the authority of the Vedas. But the heterodox schools, the Cārvāka, the Buddhists and

the Jaina reject their authority. The Upanisads contain the germ of the orthodox schools of Indian Philosophy. They are parts of the Vedas. There are four Vedas, Ṛg Veda, Sāma Veda, Yajur Veda and Atharva Veda. The first three constitute the triad, which are the original Vedas, and which enjoy higher authority. The Atharva Veda is a later addition. Each Veda has three divisions, viz, the Samhitas, the Brahmanas, and the Aranyakas. The Samhita are mostly verses. The Brahmanas are commentary in prose. The Aranyakas are forest treatises. The Upanisads are mostly part of Aranyakas. The Samaveda contains the hymns of the Ṛg Veda, which are to be chanted in sacrifice. The Yajur Veda contains large portions of Ṛg Veda. The Atharva Veda contains many mantras of the Ṛg Veda, which is the earliest. The Vedas represent different phases of religious thought. There are manifest signs of polytheism, henotheism, monotheism and monism.

2.3 ṚTA

The law of which Varuṇa is the custodian is called the Ṛta. Ṛta literally means "the course of things". Ṛta is the physical order. It stands for law in general and the immanence of justice. This conception must have been originally suggested by the regularity of the movements of sun, moon and stars, the alternations of day and of night, and of the seasons. Ṛta denotes the order of the world. Everything that is ordered in the universe has Ṛta for its principle. It corresponds to the universals of Plato. The world of experience is a shadow or reflection of the Ṛta, the permanent reality which remains unchanged in all the welter of mutation. The universal is prior to the particular, and so the Vedic seer thinks that Ṛta exists before the manifestation of all phenomena. The shifting series of the world are the varying expressions of the constant Ṛta. So Ṛta is called the father of all. The Maruts come from afar from the seat of the Ṛta. Viṣṇu is the embryo of the Ṛta. Heaven and earth are what they are by reason of the Ṛta. The tendency towards the mystic conception of an unchanging reality shows its first signs here. The real is the unchanging law. The real is one without

parts and changes, while the many shift and pass. Soon this cosmic order becomes the settled will of a supreme God, the law of morality and righteousness as well. Even the Gods cannot transgress it. We see in the conception of Ṛta a development from the physical to the divine. Ṛta originally meant the "established route of the world, of the sun, moon and stars, morning and evening, day and night." Gradually it became the path of morality to be followed by men and the law of righteousness observed even by Gods. The whole universe is founded on Ṛta and moves in it. It governs the uniformities of nature. Ṛta reigns everywhere, in the sky, in the sun, in the mountain, in the sacrifices, and in truth. It is the natural order. The sacrifices should conform to Ṛta which is the law of rites. It is the law of truth, right and justice. It is the moral law. It is the physical order and the moral order. It points to the existence of one supreme God, whose law is unalterable and inviolable.

What law is in the physical world that virtue is in the moral world. The Greek conception of the moral life as a harmony or an ordered whole is suggested here. Varuna, who was first the keeper of the physical order, becomes the custodian of the moral order, Ṛtasya gopa and the punisher of sin. The prayer to the Gods is in many cases for keeping us in the right path.

The conception of Ṛta harmonizes the Gods with one another, and paves the way for monotheism, though it is an impersonal order, which upholds the Gods and the world. After the recognition of the conception of Ṛta the world is no more a chaos representing the blind fury of chance elements, but is the working of a harmonious purpose. This faith gives us solace and security whenever unbelief tempts us and confidence in ourselves is shattered. Whatever might happen, we feel that there is a law of righteousness in the moral world answering to the beautiful order of nature. As sure as the sun rises tomorrow virtue will triumph. Ṛta can be trusted.



CHECK YOUR PROGRESS

Q 1: What are the orthodox schools of Indian Philosophy?

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Q 2: What are the heterodox schools of Indian Philosophy?

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Q 3: What are the three divisions of the Vedas?

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Q 4: What is Ṛitam?

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Q 5: Write true or false.

a) Ṛta paves the way for monotheism.

b) The Atharva Veda contains the hymns of the Ṛg Veda, which are to be chanted in sacrifice.

c) Theism is the belief in the existence of deities.

Q 6: Fill in the blanks.

a) a) _____is the custodian of the moral law or Ṛta.

b) The Upanisads are mostly part of_____.

c) _____is the physical order and the moral order.

2.4 THEISM AND ITS VARIOUS TYPES

Theism is the belief in the existence of deities. To put it simply, theism is a belief in the existence of at least one god of some sort. The term theism

derives from the Greek theos meaning "God". The term theism was first used by Ralph Cudworth (1617-1688). In Cudworth's definition, they are "strictly and properly called Theists, who affirm, that a perfectly conscious understanding being, or mind, existing of itself from eternity, was the cause of all other things".

Theism incorporates Polytheism (belief in many Gods), Henotheism (belief in many Gods but worships one), Deism (belief in one or more gods who do not intervene in the world), Monotheism (belief in one God), Pantheism (belief that God and the universe are the same thing), Panentheism (belief that God is everywhere in the universe but still greater and above the universe) and many other variants. What it does not include is Atheism (belief that there are no gods) and Agnosticism (belief that it is unknown whether gods exist or not). Various theologians and philosophers through time have believed that monotheism "evolved" from polytheism, arguing that polytheistic faiths were more primitive and monotheistic faiths more advanced - culturally, ethically, and philosophically. The different stages of theisms are discussed below.

2.5 POLYTHEISM

The term polytheism is based on the Greek roots 'poly', which means many, and theos, which means God. Thus, the label polytheism is used where a plurality of Gods are acknowledged and/or worshipped. Typically, any individual God in a polytheistic system is a member of a larger, coherent group (called a pantheon) rather than being totally separate and unrelated. In practice, polytheism is not just the belief that there are multiple Gods; it usually includes belief in the existence of a specific pantheon of distinct deities. It is also common that each individual God represents a unique value, personifies some aspect of humanity, and/or maintains stewardship over some facet of nature. Thus there are Gods of fertility, of rivers, of health, and even of anger. Within polytheism, an adherent wishing to obtain something is expected to pray to that particular God rather than to others who do not have dominion in that area.

Other structural considerations of a pantheon include the separation of authority. In some polytheistic systems one God is dominant in power and authority over the other Gods, but not supreme in a way that warrants special worship from humans. In some polytheistic systems the Gods themselves may be subordinate to other forces of nature or fate - just because they are Gods doesn't mean that they are supernatural or transcendent. Thus, polytheism commonly posits a division of labor and responsibility within the divine realm similar to that which we find in the human world.

Although polytheistic systems postulate a coherent group, this does not mean that they do not acknowledge the existence of Gods outside the religion's pantheon. When faced with Gods from other cultures and religions, there are usually three different responses. First is to claim that some or all of the outside Gods are really the same as the Gods currently worshipped, just with different names. Any new aspects or powers are simply incorporated into the older Gods. Second response is taking some of the new Gods and adopts them as new members of the pantheon. In this manner the pantheon can gradually grow. A final response is to accept that the other Gods exist, but not worship them in any active manner. Because polytheistic systems are accepting the existence of Gods from other religions and cultures, polytheism has tended to offer more religious freedom than monotheism has.

There are two types of polytheism hard and soft. Hard polytheism views the Gods as being distinct and separate beings. An example of this would be certain schools of Hinduism as well as Hellenisms. Soft polytheism views the Gods as being subsumed into a greater whole. Some other forms of Hinduism such as Smartism/Advaita Vedanta serve as examples of soft polytheism.

Nevertheless, a modern scientific perspective will tend to reject polytheism because of its incompatibility with our understanding of nature.

If there really were different, independent Gods in charge of all the different aspects of reality, then we shouldn't necessarily have a set of natural laws which are common to all parts of reality. The laws of physics

would not need to apply to chemistry and the laws of chemistry would not need to apply to biology, and so on. Scientific order would find no basis if multiple Gods were working at potentially cross purposes.

A modified polytheism might be theoretically possible, however, if we imagine a committee of unknown Gods created the universe and somehow managed to agree upon a set of common standards, and then all separated to take over their respective departments. This analogy to the human experience of committees and management, however, causes polytheism to lose much of its original attractiveness - the idea of the universe being created and run in such a manner is enough to incite nightmares.

2.6 HENOTHEISM

Henotheism involves believing that multiple Gods exist but focuses on worship of just one of those Gods. However, henotheism allows that more than one God may be worthy of worship. Max Muller gave the name 'henotheism' to this particular phase of religious belief. It is the belief in 'one' God as distinguished from monotheism or belief in 'one only' God. Max Muller represented it as a definite stage in the advance from polytheistic to monotheistic belief. Closely related to this idea is Kathenotheism, the belief that there is more than one deity, but only one deity should be worshipped at any given time. Each god, then, is supreme in turn. Monolatry, in contrast, refers to the belief that there may be more than one deity, but only one should be worshipped.

While the Vedas, the earliest Hindu scriptures, are for the most part henotheistic, the notion of one supreme entity or self becomes more prominent in the Upanishads, the culmination of the Vedas. This supreme self, called Brahman, is the basis of all things and is therefore immanent within the universe. However, it is also described as the essence of non-being, as well, hence retaining a sense of ineffability. Unlike Western forms of theism, there is little recognition in some schools of Indian philosophy that the idea that Brahman is involved in the physical world in a personal way. Likewise, the distinction between the higher being and the human being is not made. On the contrary, Brahman is said to be the very same as

Atman (the human soul), hence the usual theist dualism of human and God is precluded. Henotheism is a step from polytheism to monotheism.

2.7 POLYTHEISM

The concept of Ṛta harmonizes the Gods with one another, and paves the way for monotheism. The term monotheism comes from the Greek monos, which means one, and theos, which means God. Thus, monotheism is the belief in the existence of a single God. Because monotheism is founded upon the idea that there is only one God, it is common for believers to also think that this God created all of reality and is totally self-sufficient, without any dependency upon any other being. The largest monotheistic religion systems are Judaism, Christianity, Islam and Sikhism. Monotheism is typically contrasted with polytheism, which is a belief in many Gods, and atheism, which is an absence of belief in any Gods.

Two types of monotheism can be further elucidated: 1) Inclusive monotheism, the belief that there is only one deity, and that all other claimed deities are just different names, merely being aspects or incarnations of their one, supreme God, and 2) Exclusive monotheism, which refers to the belief that there is only one deity, and that all other claimed deities are false and distinct from it, either the product of invention, evil, or human error; they deny the existence of the Gods of any other religious faiths. The Hindu denomination of Smartism serves as an example of inclusive monotheism. Most Abrahamic Religions serve as examples of exclusive monotheism.

Most monotheistic systems tend to be exclusive in nature. As a consequence of this exclusivity, monotheistic religions have historically displayed less religious tolerance than polytheistic religions. The form of monotheism which is traditionally most common in the West (and which is too often confused with theism in general) is the belief in a personal God which emphasizes that this God is a conscious mind that is immanent in nature, humanity, and the values which it has created.

Islam and Christianity are the two extremes of monotheism. On the one extreme we have the uncompromising monotheism of Islam where

God is depicted as undifferentiated, eternal, unequaled, unbigoted, and in no way anthropomorphic (indeed, anthropomorphism - attributing human qualities to Allah - is considered blasphemous in Islam). At the other end we have Christianity which posits a very anthropomorphic God which is three persons in one.

2.8 DEISM

Deism is actually a form of monotheism. In addition to adopting general monotheism, deists also adopt the belief that the single existing God is personal in nature and transcendent from the created universe. However, they reject the belief, common among monotheists in the West, that this God is immanent, which is to say presently active in the created universe.

According to the deistic view of reality, God created the universe but then divorced itself from creation and simply contemplates it now. Sometimes this is referred to as the "watchmaker" God - a God which wound up the universe like a watch and now lets it run on its own. Thus, deists opted for perhaps the most extreme form of transcendence available, completely rejecting the idea of God being immanent and involved in any manner with creation and humanity.

Deism typically rejects supernatural events (such as prophecies, miracles, and divine revelations) prominent in organized religion. Instead, Deism holds that religious beliefs must be founded on human reason and observed features of the natural world, and that these sources reveal the existence of a supreme being as creator. The universe is believed to be rational and ordered because that is how God wanted it to be; God, in turn, is also a rational being with rational desires, rational goals, and rational methods which are understandable through human reason. Typically, deists are empiricists rather than rationalists when it comes to religious knowledge. What this means is that knowledge about God cannot be discovered through revelation or supernatural, religious experiences. Instead, deists have been heavily influenced by the philosophy of natural religion, according to which

knowledge about God can be discerned through God's creation - thus, study of nature, the world, the universe, and humanity is akin to a study of God as well.

Deists were and are opposed to religious orthodoxy, dogma, and doctrine, all of which they have argued lead inevitably to corruption and intolerance. Deism acknowledges that most, if not all, religions contain within them a basic core of rational truth and understanding of God; nevertheless, all have also fallen away due to the corrupting influence of supernatural religious beliefs and superstitions. Insofar as a religious doctrine or practice does not harm anyone, however, deists argue that they should be tolerated as cultural practices and not treated as something blasphemous or heretical. However, deists also rejected the very pious and overly emotional forms of worship. In deism, religion is a matter of reason and rationality rather than highly emotional religious faith.

One very different form of deism has been labeled "Deistic Supernaturalism" and has been supported by philosophers like Soren Kierkegaard. According to this system, God is not only transcendent and external to nature (as with deism), but is also the "superhuman and supernatural revealer of values." Denying that God's nature can be found via human experience, Deistic Supernaturalists argue that God can be understood via direct revelations from God. Communion with God can thus be established via activities like prayer or meditation.

Although deism at one point came to be a dominant position among the intelligentsia of England, France, Germany, and even America, today it is not nearly as fashionable as it once was. For one thing, people who are inclined to reject belief in traditional Gods can become atheists and reject belief in Gods altogether - atheism does not suffer the same amount of social stigma which it once did. For another thing, when deism was popular, people regarded the universe as a finely tuned machine, like a watch. Today, however, that picture of the universe is not so common; instead, the universe is seen as more dynamic, chaotic, and more in continual development, a conception which does not lend itself to the development of deism.

2.9 MONISM

Monism is a higher conception of unity. The monotheistic conception, regarded purely as such, is bound to involve dualism. What it aims at is only unity of Godhead- the reduction of the many Gods to one who is above and apart from the world which he makes and guides. It regards nature as set over against God and can therefore satisfy the longing for unity only in a qualified sense. But monism traces the whole of existence to a single source. The pantheistic view identifies nature with God.

Monotheism leads to monism. One reality is conceived, which is manifested in diverse ways. 'That One' was later identified with the Ātman or Brahman in the Upaniṣads. The Upaniṣads regarded Brahman, the infinite, eternal, omnipresent, omniscient, and pure Spirit as the ultimate reality. The temporal, spatial and causality bound world is the manifestation of this infinite and eternal Spirit. It is permeated by Brahman, shines by its light and manifests the glory of Brahman. It is sometimes regarded as a mere appearance, a 'name and form'. It is a mere appearance of Brahman, which is one, non-dual, undifferentiated and pure consciousness. Brahman is non-temporal, non-spatial and non-causal. It is impersonal, transcendental, indefinable, incomprehensible and unknowable. Brahman is sometimes conceived as transcendent and immanent. Transcendent Brahman is a cosmic, attribute less, or higher Brahman. Immanent Brahman is cosmic, or lower Brahman endowed with attributes and related to the world. Para Brahman is the impersonal and indeterminate Absolute, the ultimate reality. Apara Brahman is personal God (Iśvara), who is creator, preserver and destroyer of the world, the moral governor, and the inner controller of the world and the individual souls. Iśvara is the Lord of the Law of Karma. The individual souls are sometimes regarded as parts of Brahman, which are akin to Him, and guided by Him. They are sometimes regarded as Brahman limited by the adjunct of the mind-body complex, which are identified with Para Brahman or Ātman, when their limiting adjuncts are destroyed.

2.10 PANTHEISM

Pantheism is the belief that the physical universe is equivalent to God, and that there is no division between a Creator and the substance of its creation. The term pantheism is built upon the Greek roots pan, which means all, and theos, which means God; thus, pantheism is either the belief that the universe is God and worthy of worship, or that God is the sum total of all there is and that the combined substances, forces, and natural laws which we see around us are but manifestations of God. The central point of the pantheistic doctrine is to deny the difference between God and nature which as we have shown is the necessary implication of monotheism. God is conceived here not as transcending nature but as immanent in it. The world does not proceed from God, but is itself God. Although the object of this view is to postulate unity, it retains, somewhat inconsistently as it seems, both the notions of God and nature and so far fails to satisfy the mind in its search after true unity.

2.11 PANENTHEISM

Panentheism is described as monotheistic tendency in the Ṛg Veda.The term panentheism is Greek for "all-in-God," pan-en-theos. Panentheism like Pantheism is the belief that the physical universe is joined to a God or Gods. However, it also believes that a God or Gods are greater than the material universe. Examples include most forms of Vaishnavism. A panentheistic belief system is one which posits a God that interpenetrates every part of nature, but is nevertheless fully distinct from nature. So this God is part of nature, but still retains an independent identity.

The term panentheism appears to have been originally used by Karl Christian Friedrich Krause (1781-1832), although aspects of it can be traced all of the way back to Plato. There is an understandable tendency to confuse panentheism with pantheism or even to consider panentheism to be a type of pantheism. What is the difference between standard pantheism and panentheism?

It is true that both panentheists and pantheists share the view that the universe and every natural thing in it is pervaded by divinity. However, since panentheism postulates that the universe is contained within God

and not God in the universe, panentheists believe in a God who is present in everything but also extends beyond the universe. In other words, God is the universe but is also greater than the universe. Often panentheists also believe that this God has a mind, created the universe, and cares about each of us personally. Pantheists on the other hand believe that the universe itself is divine and do not believe in personal or creator Gods.

As a result, for those who are familiar with the concept, panentheism is a "middle way" between the extremes of impersonal pantheism in which personal freedom and creativity become nullified in an impersonal world, and extremes of philosophical theism in which the divine may be personal, but is too remote to be of any comfort or interest.

Panentheism differs from Deism, which only postulates a God separate from nature. It differs from pantheism in that the latter identifies God with nature, although it agrees with pantheism that the God includes nature as a part of its being. According to Hartshorne, panentheism can best be understood through an analogy: just as a single organism exists both as a collection of semiautonomous, individual cells and as an autonomous individual who is more than just a collection of cells, God can be seen as both a collection of all the constituent parts of reality and as "something more" than the universe itself. Although we, along with the rest of existence, can be thought of as part of God's "body," God's mind or consciousness extends beyond that body and causes God to be more than just a collection of parts.

As parts of God, our freedom is not absolute - just as the freedom of cells in our body is not absolute. At the same time, our actions and thoughts are not dependent upon or controlled by God any more than we are able to consciously control and direct the actions of our individual cells. We may be more than our cells, but we depend upon our cells acting independently of our minds in order for us to grow and even to be in the first place.

2.12 AUTOTHEISM

Autotheism is the viewpoint that, whether divinity is also external or not, it is inherently within 'oneself' and that one has the ability to achieve godhood. This can be in a selfless way, a way following the implications of statements attributed to ethical, philosophical, and religious leaders. Autotheism can also refer to the belief that one's self is a deity, within the context of subjectivism. This is a fairly extreme version of subjectivism, however.

The concept of theism is also involved in a number of terms which refer to disbelief or doubt in the existence of God. They are-

Nontheism: The absence of clearly identified belief in any deity. Nontheistic religions include Taoism and Zen Buddhism.

Antitheism: A direct opposition to theism, or else the view that theism is destructive.

Atheism: Atheism refers to belief that there is no divinity. This includes both strong atheism, the belief that no deity exists, and weak atheism, an absence of belief in the existence of deities.

Agnosticism: The belief that the existence of God or gods is unknown and/or inherently unknowable. This includes strong agnosticism, the view that the question of the existence of deities is inherently unknowable or meaningless, and weak agnosticism, which states that the question of the existence of deities is currently unknown, but not inherently unknowable.

It should be noted that these labels for types of theistic belief systems are often not as rigid as this classification scheme may suggest.



CHECK YOUR PROGRESS

Q 7: What is henotheism?

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Q 8: What is deism?

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Q 9: What is monotheism?

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Q 10: What is pantheism?

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Q 11: Write true or false.

a) Theism is the belief in the existence of deities.

b) Henotheism is a step from polytheism to monotheism.

c) Panentheism believes that there are no gods.

Q 12: Write true or false.

a) _____believes that God and the universe are the same thing.

b) Any individual God in a polytheistic system is a member of a larger, coherent group called a _____.

c) _____believes that there are no gods.



2.13 LET US SUM UP

- The orthodox schools of Indian Philosophy, the Nyāya, the Vaisesika, the Sāṁkhya, the Yoga, the Mimāmsā and the Vedānta believe in the authority of the Vedas. But the heterodox schools, the Cārvāka, the Buddhists and the Jaina reject their authority.
- There are four Vedas, Ṛg Veda, Sama Veda, Yajur Veda and Atharva Veda. Each Veda has three divisions, viz, the Samhitas, the Brahmanas, and the Aranyakas. The Upanisads are mostly part of Aranyakas.
- Ṛta literally means "the course of things". The conception of Ṛta harmonizes the Gods with one another, and paves the way for monotheism.
- Theism is the belief in the existence of deities.
- Polytheism means belief in many Gods.

- Henotheism involves believing that multiple Gods exist and focuses on worship of just one of those Gods. Henotheism is a step from polytheism to monotheism.
- Monotheism is the belief in the existence of a single God. Monotheism evolved from polytheism.
- Pantheism is the belief that the physical universe is equivalent to God, and that there is no division between a Creator and the substance of its creation.
- Atheism refers to belief that there is no divinity.



2.14 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. No. 1: The orthodox schools of Indian Philosophy are the Nyāya, the Vaiśeṣika, the Sāṁkhya, the Yoga, the Mimāmsā and the Vedānta.

Ans to Q. No. 2: The heterodox schools of Indian Philosophy are the Cārvāka, the Buddhists and the Jaina.

Ans to Q. No. 3: The three divisions of the Vedas are the Samhitas, the Brahmanas, and the Aranyakas.

Ans to Q. No. 4: Ṛta literally means "the course of things". Ṛta is the physical order. It governs the uniformities of nature. It is the natural order. It is the law of truth, right and justice. It is the moral law. Varuṇa is the custodian of the moral law or Ṛta. Ṛta originally meant the "established route of the world, of the sun, moon and stars, morning and evening, day and night." Ṛta is called the father of all. The world of experience is a shadow or reflection of the Ṛta, the permanent reality which remains unchanged in all the welter of mutation.

Ans to Q. No. 5: (a) True (b) False (c)True

Ans to Q. No. 6: (a) Varuṇa (b) Aranyakas (c) Ṛta

Ans to Q. No. 7: Henotheism involves believing that multiple Gods exist and focuses on worship of just one of those Gods. However, henotheism allows that more than one God may be worthy of worship. It is the belief in 'one' God as distinguished from monotheism or belief

in 'one only' God. Max Muller represented it as a definite stage in the advance from polytheistic to monotheistic belief.

Ans to Q. No. 8: Deists adopt the belief that the single existing God is personal in nature and transcendent from the created universe. However, they reject the belief, common among monotheists in the West, that this God is immanent, which is to say presently active in the created universe. According to the deistic view of reality, God created the universe but then divorced itself from creation.

Ans to Q. No. 9: The term monotheism comes from the Greek monos, which means one, and theos, which means God. Thus, monotheism is the belief in the existence of a single God. The largest monotheistic religious systems are Judaism, Christianity, Islam, and Sikhism. Monotheism is typically contrasted with polytheism, which is a belief in many Gods, and atheism, which is an absence of belief in any Gods.

Ans to Q. No. 10: Pantheism is the belief that the physical universe is equivalent to God, and that there is no division between a Creator and the substance of its creation. The term pantheism is built upon the Greek roots pan, which means all, and theos, which means God; thus, pantheism is either the belief that the universe is God and worthy of worship, or that God is the sum total of all there is and that the combined substances, forces, and natural laws which we see around us are but manifestations of God. The central point of the pantheistic doctrine is to deny the difference between God and nature which as we have shown is the necessary implication of monotheism. God is conceived here not as transcending nature but as immanent in it. The world does not proceed from God, but is itself God.

Ans to Q. No. 11: (a) True (b) True (c) False

Ans to Q. No. 12: a) Pantheism (b) pantheon (c) Atheism



1.8 MODEL QUESTIONS

A) Very Short Questions

Q.1: How many Vedas are there?

Q.2: What does Ṛta literally means?

Q.3: What do you mean by theism?

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

Q.1: What are the different parts of the Vedas?

Q.2: What is agnosticism?

Q.3: What is autotheism?

Q.4: Which are the monotheistic religions?

C) Write distinction between (Answer in about 100-150 words)

Q.1: Monotheism and monism

Q.2: Pantheism and panentheism

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

Q.1: Explain the concept of Ṛta.

Q.2: What are the different stages of theism?

Q.3: Briefly explain the concept of deism.

Q.4: Discuss the concept of polytheism.