
UNIT 1 RELIGION: ITS SALIENT FEATURES

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1.0 OBJECTIVES

In this unit we study the nature of religion and its salient features. It also makes us understand how religion emerged and the need for it along with various definitions of it.. Further it is necessary to study its relation with other disciplines.

By the end of this unit you should be able to:

- Grasp the meaning and nature of ‘religion’;
- Know the common salient features of religion;
- Understand the foundational metaphysical theories of religion and religious beliefs;
- Draw the intricate relationship between religion and morality; religion and art and religion and science; and
- Have an idea of conceptual framework within which religion works.

1.1 INTRODUCTION

Religion has evolved out of ‘life’ and hence can never be divorced from it. There is a need in us, for a successful adjustment, which in turn requires an understanding of the world in which we live. We are placed in physical and social environment which consist of fellowmen with their histories and prophecies – that have evolved as a result of competitive and co-operative enterprise of numerous generations. It is a fact that various strands of science, ethics, economics, sociology, history, traditions and myths are all intermingled and entangled. Further, these strands have important claims on the individual and society. But in this wide ‘sketch of life’ there is an urge to assign a rightful place to individual’s impulses. From the time immemorial, philosophy, ethics and religion have played a key role in this master plan of life.

The root meaning of religion is that which binds humans together and also which binds the loose ends of impulses, desires and various processes in individual life. Hence it is our integrative experience both collectively and individually.

1.2 DEFINITION AND NATURE OF RELIGION

Literally the term 'religion' stands for the principle of unification and harmonization (Latin: Religionis: re=back; ligare=bind). The term religion indicates that the two objects of unification were originally unified and that they are only temporarily separated. Religion is thus founded on the faith in the ultimate unity of humans and God. Any religion which seeks to unite human with anything else other than divine is bound to remain imperfect. Various thinkers have attempted to define religion in the following manner:

- 1) Max Müller in his book "Science of Religion" termed religion as "a mental faculty or disposition which enables human to apprehend the infinite".
- 2) E.B. Taylor in his work "Primitive Culture" defines religion as "a belief in spiritual beings".
- 3) Hoffding in his work "Religious Philosophy" describes religion as "faith in the conservation of value."
- 4) Galloway defines religion as a "man's faith in a power beyond himself whereby he seeks to satisfy emotional needs and gains stability of life and which he expresses in acts of worship and service."
- 5) William James defines religion as "the feelings, acts and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine".
- 6) Mathew Arnold defines religion as "nothing but morality touched with emotion".
- 7) James Martineau : "religion is a belief in an ever living God that is Divine Mind and Will ruling the universe and holding moral relations with mankind".
- 8) Sri Aurobindo observes that "in most essence of religion... is the search for God and finding God. Its aspiration is to discover the infinite, the Absolute, the One, the Divine who is all these things and yet no abstraction but a Being...".

Although, in all the above definitions there is no perfect definition of religion yet each definition brings out one or other essential feature of religion. In every definition of religion, there is a reference to "Power" or "Divine", which is our ultimate concern. It may also be observed that according to thinkers like Mathew Arnold, religion is a matter of morality. A good definition of religion is possible only when a cognizance of its important aspects is taken. Generally it is a process which has two sides, an inner and an outer – according to inner aspect; it is a state of belief and feeling, an inward spiritual disposition. From the outer side it is an expression of this subjective disposition in appropriate acts. Both these aspects are essential to the nature of religion, and they act and react on one another in the process of spiritual experience. There is "worshipping" and "religious commitment" in practice of any religion. Prior to this, there must be belief in the existence of a 'Higher Power' without which there cannot be true worship. This belief is a must so that worshipped Being is capable of supplying the needs. Higher powers are worshipped with the intention of having a relation with them. There arises our faith in these powers, out of the sense of need. Feeling, belief and will – these three together constitute religion both in the lowest and highest form of civilization. The key notes of all religion are the feeling of the Infinite, the bowing down before the incomprehensible, the yearning after the unseen love of God, and oneness with Him.

Check Your Progress I

- Note:** a) Use the space provided for your answer
b) Check your answer with those provided at the end of the unit.

1) Explain how religion evolved

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2) Bring out the nature of religion with reference to various definitions.

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1.3 METAPHYSICAL THEORIES OF RELIGION

The idea of a supreme will or Ground of the world, to which we have been led, calls for some explanation – especially of the relation in which this will stands to the world and to finite minds. This relation of God to cosmos may be understood better if we examine certain conceptions of God which stand out in the historic development of the religious consciousness. In one aspect the development of religion is a development in the representations of God. Further, the various forms of conceiving the Divine object points to the needs of which the growing religious spirit becomes conscious. Of these various representations, three broad types are mentioned in this section which in the nature of the religious consciousness is exhibited most fully in its developed forms. They are deism, pantheism and theism.

Deism

Deism, a pre-dominant religious philosophy of British thinkers, was introduced by Herbert of Cherbury (1583-1648) and was greatly popularized by Sir Isaac Newton (1642-1727), and was also accepted by Charles Darwin (1809-1882). The deistic conception of God was formed under the influence of human analogy. As human is contrasted with one’s work so is Deity, here set over against the world that is considered to be one’s creation.

According to deism God is perfect, infinite, eternal, omnipotent, omniscient and absolute reality. Since God himself being perfect, created this world as a prefect machine. As the machine (world) being perfect requires no supervision, so God has retired from the world like an absentee landlord. God created human with free will and endowed with the natural light of reason, by virtue of which one could determine one’s moral duties. As mentioned above, Darwin supported this view, as he maintained that, God breathed life into a few living cells and imbued them in full potency and powers for their future evolution into various forms through millions of years.

Further, like Charles Darwin, Newton required God to interfere with the workings of the world from time to time to check deviations in the planetary movements. Yet his scientific theory of universal mechanism made God unnecessary in the goings since for Newton this world was a perfect machine. Thus growing science of this particular period made use of this deistic view. Some of the important features of deism are as follows:

- a) God is transcendent to this world. This perfect machine (world), created by a perfect mechanic called God, does not require any divine supervision and interference. Therefore if we pursue this view, consistently, then ‘miracles’ cannot be allowed.
- b) God is described as absentee God.
- c) God being transcendent remains essentially a ‘hidden God.’ This makes God an object beyond worship and knowledge of human.
- d) The great force of deism lies in its acceptance of a natural light in human which alone is taken as the sole authority for deciding things in morality and religion. Therefore it denies the place of revelation in religion. But if God is transcendent then how can he be known, if not through revelation? Thus deism has raised a number of important theological issues. Positively with reference to deistic view it may be observed that, its insistence on the light of reason as the final court of appeal in matters of God and morality in due course, paved the way for rationalism, **scientism and humanism**. Negatively, its emphasis on the transcendence of God robbed the religious minded human of the possibility of one’s encounter with and worship of God. Further, since deism accepts that God created the world, the problem of creation ever becomes more difficult for deism to solve and face such questions as – why did a perfect God create the world? How did he create? Out of himself or out of pre-existing matter? Further, did God create the world in void time or did he create time along with the world? Again, if God is perfect, then, is this world of no value to Him? If so, is this creation a mere incidence in the life of God? And if God is infinitely good and omnipotent, then why is there evil at all?

There are no answers to the questions raised above, in any rational form of religious philosophy. And deism certainly claims to be wholly rationalistic. Here God becomes a mere concept of human intellect. Since, deism disregards the language of the heart it could not in the past and cannot at present and in future influence the ‘religious mind’ who wish to enter into a personal relation with God.

Pantheism

Pantheism is a phase of religious thought opposite to deism and this then has appeared and reappeared in various systems of culture. It has a fascination for certain ideas of religious mind. It had made its mark in the far East, in ancient Egypt and in Greece, among the Western people of Medieval and of modern times. Pantheism impressed the intellect of men and yielded a kind of satisfaction to the human heart. The Pantheistic theory holds that all is God and God is all. This is derived from two Greek roots – ‘Pan’ and ‘Theos’. The following is the translation of one of the verse from BhagwadGita; in which it is stated that “He who sees all in Me, I am never lost to him and he is never lost to me”. Again, the same thought from another upanishadic text (Isavasyopanisad) mentions that, “he who sees all the animate in God and sees God in everything living, can hate none”.

Unlike deism, pantheism is a much older system of thought. It is closely related to mystic experiences. Some of the pantheists have been highly intellectual philosophers. Sankara, Spinoza, Upanishadic seers and Buddhist thinkers are classed among world intellectuals.

Pantheism somehow appears to be an elusive word whose spiritual significance is not well defined. Therefore this theory like idealism denotes a movement of thought which has passed into various forms and phases – whose religious meaning may not be identical. Materialistic pantheism and idealistic pantheism are two broad forms of pantheism. Some pantheistic systems posit God as self-conscious. Some declare that the world is real, while others maintain that it is an illusion. As a result, it becomes difficult to give a general notion of pantheism. One can aim at a clean and consistent doctrine with spiritual and ethical values which are definitely determined. Further, in pantheism, it is difficult to explain the variety of the world. Sankara's version of pantheism theorizes that this variety is false, since everything is identical with God. Another difficulty in accepting the pantheistic view is that we do observe differences in the characteristics attributed to the world and those attributed to God. Again, if God is taken as immanent in this world, then is he not inheriting all the ills and defects of this world?

Theism

Theism shaped itself out of the needs and desires of the religious spirit and not consciously developing a view that would unite what is true in deism and pantheism. Theism as a form of religious belief understands God as a supernatural person, who is also the creator of value – evolving world. He is transcendent to the world as well as its immanent principle. In theism, God is an individual and spiritual personality with whom it is possible to establish a variety of different relationships. The chief characteristic of theistic God is that he possesses a personality which enables Him to accept the devotion and prayers of his followers and to help them. He is infinite yet endowed with all qualities, the creator, the protector and the sustainer of the world. The omnipresent God of theism is primary as well as material cause of the universe. The history of Indian philosophical and religious thought is full of religious sects who have contributed to theism.

Since theism satisfies our religious inclinations, it has found supporters in the East as well as in the West. But from the philosophical standpoint it may not be a satisfactory view. It may be observed that from philosophical standpoint God loses his quality of infinity if qualities are attributed to it since whatever quality is attributed to God implies the destruction of opposite quality. Further, the purpose of creation is not clear. Is there a need for God to create this world? If he does, then he is incomplete and if not, then, it is difficult to explain the purpose of God creating this world. Also, there is a clash in attributes between omnipotence and omnibenevolence of God with reference to presence of evil in this world. Thus, it is true that for a religious mind, although theism is a satisfactory theory of relation between God and the world, philosophically it is subject to many criticisms.

Foundation of religious belief

In case of practicing religion, it is an experience of the whole person which means that it includes one's cognition, conation and affection, conscious and unconscious in their totality. According to the religious mind, there is something in human nature which prompts one heavenward. In prophetic religions it is maintained that, there is the "breath"

of God in human which directs one to find rest in Him. In general it may be said that, human is endowed with a strong pre-disposition towards one's spiritual quest. This spiritual pursuit in human gives rise to religious belief. But the term 'belief' may be analyzed as follows: 'belief-in' is an attitude to a person, whether human or Divine; and 'believe-that' refers to a proposition. That is, a proposition for which some reason can be demanded. Both in belief-in and believe-that, there is an element of trust. When we believe-in something, there is a meaning to it – in the sense – good at, implying efficient skills or effective in producing certain good results at all times. Thus belief-in God is highly evaluative and not merely factual, that is, acceptance of an existential proposition, in other words, religious belief is not merely cognitive and cannot be fully understood only in terms of factual or scientific knowledge. It has an element of heart, of affectiveness and warmth of feelings. Thus, the foundation of religious belief rests on reason, revelation, faith and mystic experience.

Reason: the function of a reason is to control and guide the cognitive aspect in human. Religion drives human in search of one's ideal self, which is put forth in one's religious upbringing. But the nature of the deity which embodies this ideal self, gets exposed to increasing knowledge, which we consider as our highest concern. Therefore, rational faculty in human helps one to establish one's belief in the kind of deity whom one worships.

Reason helps in solving many religious issues. However, it remains a regulative force in all possible sources of religious beliefs. Mystic experience, revelation and faith, all in one way or the other, are responsible for religious beliefs, and reason remains a helpful guide in every one of them.

Revelation: To reveal means to 'discover.' Revelation brings into light what was hidden before. God, Brahman, is essentially considered to be unknown. Hence, God remains a supernatural and supersensuous entity. God being transcendent lies beyond the ordinary means of knowing. But human beings have an inner urge to know God. Therefore, humans stand in need of some sort of promptings through God. He reveals himself through prophetic religious scriptures and also through workings of nature. God's revelation is also possible through the grace of God, which cannot be objectively analyzed.

Faith: it is the most crucial, fundamental and significant tenet of religious life and behavior. It is both, the necessary and sufficient condition of religious life. There can be no religion without faith. There is a correlation between the depth and gravity of religious life and the depth and gravity of faith. If one's faith is superficial, then it will lack the firmness in commitment towards religion. There is a kind of certainty in having faith in God. But it is not born out of scientific knowledge. According to Kant, faith has subjective certainty sufficient for action, but insufficient for objective knowledge.

Some of the general characteristics of faith include:

- 1) The object of faith in the religious sense is the ultimate concern of human.
- 2) Faith cannot be reduced to ordinary or scientific knowledge.
- 3) Faith includes all aspects of a human being at work and means all-pervasive attitude to the whole reality, society and one's total relationship.
- 4) Faith is a matter of human's total self-involvement and full commitment to a certain field of action. Faith without actions is like a tree without fruits.

- 5) There is total self-surrendering to God.
- 6) Faith is a source of inspiration and encouragement in life.

The Mystic Experience

Mysticism is the part and parcel of a genuine religious experience in the purest and concentrated form. It is the most distinctive feature of Indian religions. It is found in Upanishads, Advaitism, Bhakti culture and Shri Ramkrishna’s experiences. Mysticism is also found in the thoughts of people of ancient Greece, for example, Plotinus. In Contemporary Western Philosophy, French Philosopher, Henry Bergson, represents its. The Sufis subscribe to mysticism. But the mystics have also been subjected to and very often they have been deemed as psycho-neurotic persons. In mystical experience either there is complete or partial identification of worshipper with the supreme object of worship. The mystics enjoy, i.e. there is happiness, mental efficiency and a friendly relationship with everyone. Mysticism is a method of the realization of Ultimate Reality. The important characteristics of mysticism are as follows:

- 1) It involves personal relation with Ultimate Reality.
- 2) The mystic considers intellectual knowledge to be useless for the realization of his goal.
- 3) William James mentions, four marks of mystical experience:
 - a) Ineffability- measures mystical experiences, defies expression, as no adequate report of its contents can be given in words.
 - b) Noetic Quality means there is an insight into depth of truth unplumbed by the discursive intellect. In other words, it is some kind of illumination, revelation of object of worship.
 - c) Transiency refers to the fact that it cannot be sustained for a long time.
 - d) Passivity is the mystic’s feeling that one’s will is in abeyance and a superior will wholly grasps in power.

Check Your Progress II

Note: a) Use the space provided for your answer.

b) Check your answer with those provided at the end of the unit.

1) Define ‘Pantheism’. Is it a satisfactory theory of relation between God and world?

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2) Explain the role of reason, revelation, mystical experience and faith as foundation of religious belief.

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1.4 RELIGION IN ITS RELATION TO OTHER DISCIPLINES: MORALITY

Different views have been taken with reference to the relation of religion to morality.

- 1) Religion and morality are inseparable and interdependent.
- 2) Religion is independent of morality.
- 3) Morality is independent of religion as an autonomous discipline.

Interdependence of religion and morality

In higher or more developed religions morality and religion remains inseparable. For example, Judaism and Christianity have accepted the Ten Commandments which reflects morality. Some of these commandments are the same as 'pancha mahavrata' of Jainism as well as all Indian religions. Thus religion and morality are inseparable and interdependent at least in the traditional and higher religions of the world. By 'interdependence' is meant that religion helps morality and morality in turn keeps on refining religious demands. Even when morality is regarded as independent of religion, religion does not remain wholly discarded. Both Kant and R.B. Braithwaite postulate God as the psychological booster of morality. Performance of one's duty should be regarded as Divine command, according to Kant. Religion with its derivative of 're' and 'legere' means to bind also the loose ends of lower impulses within each person, hence morality includes both the external and the interiorized rules of conduct. Both in Christianity and Hinduism the emphasis is laid on the interiorization of morality in the direction of self-conquest and self-culture of the soul. In general morality is the purifier of religion and religion is said to be the perfection of morality, for God is said to be the conservator of all values. Therefore, God is the embodiment of morality and chief guardian.

Religion as independent of morality

In primitive religions there is more of magic than morality. In early forms of religion there is more of taboo than morality. While practicing religion the devotee becomes so holy that one commits no sins, only holy acts flow from. Morality remains valid at the dualistic stage. However, when one becomes one with Brahman then action ceases, for there is none to whom one can do either good or bad. Thus there are religious thoughts when morality is either not invoked as in certain primitive forms of religion or where one goes beyond the stage of morality.

Autonomy of morality

Kant has powerfully argued for the case of autonomy of morality. According to him, morality is good not because God wills it, but God wills it because it is good. Since the time of Kant, the autonomy of morals has become an accepted creed. Thinkers have regarded religion as a set of moral principles either with emotions or backed by stories. In spite of the good which religion has done to the development of morality, according to Freud, morality must be made independent of religion. But morality without religion remains a hoax. Therefore, religion is regarded as a psychological booster. Kant recommended that duties should be performed as divine commands, because he felt that the performance of duties is difficult for humans without such a booster, hence religion and morality have to go together by refining, criticizing and sublimation of one with another.

Religion and Art

Religion is a holistic response of humans to Absolute Reality. Hence, it includes all the three mental processes of cognition, conation, and affection. God is said to be the embodiment of Truth, Beauty and Goodness. So, art in which the aspect of beauty dominates can also be used to serve religion. For example, music, poetry, architecture, and painting are all used in religion in its performance. By doing so, religion is made attractive and popular in the masses. Also art becomes sanctified and sublimated when pressed in service of religion.

Religion cannot be separated from art because art includes a great many cultural expressions without which no civilized life is possible. As mentioned above, art includes so many forms that even the most primitive life is not possible without it. However, it is also observed that, artistic creations were there in primitive society without reference to religion. For example, artistic drawings of animals in the caved dwellings of primitive humans are more for the magical success of hunting than for Totemistic worship. Also in modern times art is pursued for the sake of art. Many television shows tend to promote secular interest largely for pushing the sale of industrial products. In modern times, much of poetry, music, architecture, dancing and all such pursuits have no religious end.

Religion goes with morality. Hence, art without religion means bereft of moral and spiritual values. We know that some of the most inspiring pieces of poetry sculpture; archeological remains have been sanctified by religion. It is also true that art cannot remain confined to singing of praises to God. For this reason, in recent times, there is the cry “art for the art sake.” In the end it should be noted that, art without the sobering effect of religion, tends to be vulgarized. The reason is that art works through sensuous forms, which tend to restrict the advance of human towards one’s higher spiritual pursuits.

Religion and Science

Science began through the purposive activity of humans ,who tried to adjust means to ends so that one had a better bargain in the struggle for existence. Hence, one began to use crude weapons like rough flint with which one could capture wild animals for food. Such a habit of manipulation of means to ends gave rise to reflective spirit in human from which arose the desire to understand. Human realized the importance of understanding the causal connection of things. The scientific spirit thus evolved on this practical basis: First, to comprehend the relations of objects and then to formulate the laws of their workings.

The aim of science is to establish continuity between the elements given in outer experience; such continuity is achieved by means of the principle of cause and effect which is based on the pre-supposition that phenomena are really connected with one another. Those events which constantly recur due to causal connection are given the name “laws of nature;” they are the convenient summaries of the behavior of things. The aim of the scientific thinker is to reach wider and wider laws which describe the working of nature as mechanically connected system of parts. Science may therefore be regarded as a language by which the mind tries to know, the largest number of facts. Among the sciences, the natural sciences are in themselves, neither religious nor anti-religious. They deal with facts of outer experience which do not raise any religious issues.

There may be many aspects of our life experiences, which are ignored by science on the ground that they are irrelevant to its purpose. Thus, the scientist does not want to know the “what and the why” of the ultimate reality, again is not interested in the qualitative character of objects. Further, one is not concerned with the existence of realm of ends, personal values and ideals. Also, the validity of spiritual values does not concern the scientist.

The devotion of science only to objects and its method leads to narrow specialisms. It misconceives and exaggerates the range and significance of its own activity by extending its methods and principles to the whole universe. Thus, it leads to a purely naturalistic interpretation of goals and values, which is not really correct. Again, strictly mechanical conception of experience reduces its spiritual view of the world to mere illusion.

Such a conception of experience has been resisted by religion because religious postulates transcend natural order and therefore cannot be validated by the criteria of the natural sciences. Thus, the relation between religion and science is one of fundamental antagonism because affirmation on one side is met with blank denial on the other. It shows that science cannot rightly pass judgments on the nature and value of religion.

On the other hand, religion and its point of view is more comprehensive and therefore has a bearing on the scientific interpretation of the world. Like philosophy, religion too, gives us a world view. Hence, the scientific view must find a place within the religious view. Science and religion need not oppose each other – rather they are related to one another, like the partial is to the more complete or the causal is to the teleological. In other words, continuity between elements within the experienced world rests upon the wider principle of a final cause or end which is realized in and through them. The world is interested in religion because it points to the supremacy of purpose. From this point of view, science and religion represent two levels of experience, with science as the lower and religion as the higher.

Check Your Progress III

Note: a) Use the space provided for your answer.
b) Check your answer with those provided at the end of the unit.

1) Are religion and science opposed to each other? Explain.

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2) Show the relation between art and religion

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1.5 LET US SUM UP

Religion has evolved out of life experience. It binds humans together and also binds the loose ends of impulses, desires and various processes of individual life. Therefore, religion is an integrative experience. All the definitions refer to “Divine Power” as our ultimate concern. The intimate relation between religion and morality is also emphasized in many definitions of religions. The aim of religion is to explain the relation of God to the world. God as either transcendent or immanent or both – is conceived in deism, pantheism and theism respectively. Religious activities and religion as a whole centres around the concepts like belief, miracles, mystical experiences, worship and faith. Relation of religion to science although appears antagonistic in the beginning due to their different methodologies, in the end it is observed that they do explain events in a complementary way. Religion and morality from time immemorial are interdependent on each other, although in principle they may be thought of as existing independently of each other. Art and religion are interdependent on each other, however in modern times art may be said to exist for the sake of art.

1.6 KEY WORDS

- Scientism** : The term scientism describes the view that natural science has authority over all other interpretations of life, such as philosophical, religious, mythical, spiritual, or humanistic explanations, and over other fields of inquiry, such as the social sciences.
- Humanism** : Humanism affirms the dignity and worth of all people based on the ability to determine right and wrong by appealing to universal human qualities, particularly rationality, without resorting to the supernatural or alleged divine authority from religious texts.

1.7 FURTHER READINGS AND REFERENCES

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1.8 ANSWERS TO CHECK YOUR PROGRESS

Check Your Progress I

- 1) Religion has evolved out of 'life' and hence can never be divorced from it. There is a need in us, for a successful adjustment, which in turn requires an understanding of the world in which we live
- 2) Although, in all the above definitions there is no perfect definition of religion yet each definition brings out one or other essential feature of religion. In every definition of religion, there is a reference to "Power" or "Divine", which is our ultimate concern. It may also be observed that according to thinkers like Mathew Arnold, religion is a matter of morality. A good definition of religion is possible only when a cognizance of its important aspects is taken. Generally it is a process which has two sides, an inner and an outer – according to inner aspect, it is a state of belief and feeling, an inward spiritual disposition. From the outer side it is an expression of this subjective disposition in appropriate acts. Both these aspects are essential to the nature of religion, and they act and react on one another in the process of spiritual experience.

Check Your Progress II

- 1) Pantheism is a phase of religious thought opposite to deism and this then has appeared and reappeared in various systems of culture. Pantheism impressed the intellect of humans and yielded a kind of satisfaction to the human heart. The Pantheistic theory holds that all is God and God is all.
- 2) **Reason:** the function of a reason is to control and guide the cognitive aspect in human. Religion drives human in search of one's ideal self, which is put forth in one's religious upbringing. But the nature of the deity which embodies this ideal self, gets exposed to increasing knowledge, which we consider as our highest concern. Therefore, rational faculty in human helps to establish one's belief in the kind of deity whom one worships. **Revelation** brings into light what was hidden before. God, Brahman, is essentially considered to be unknown. God reveals himself through prophetic religious scriptures and also through workings of nature. God's revelation is possible also through the grace of God, which cannot be objectively analyzed.

Faith is the most crucial, fundamental and significant tenet of religious life and behavior. It is both the necessary and sufficient condition of religious life. There can be no religion without faith. According to Kant, faith has subjective certainty sufficient for action, but insufficient for objective knowledge.

Check Your Progress III

- 1) Science and religion need not oppose each other – for they are related to each other, like the partial is to the more complete or the causal is to the teleological. In other words, continuity between elements within the experienced world rests upon the wider principle of a final cause or end which is realized in and through them. The world is interested in religion because it points to the supremacy of purpose. From this point of view, science and religion represent two levels of experience, with science as the lower and religion as the higher.

- 2) Religion is a holistic response of humans to absolute Reality. Hence, it includes all the three mental processes of cognition, conation, and affection. God is said to be the embodiment of truth, beauty and goodness. So, art in which the aspect of beauty dominates can also be used to serve religion. For example, music, poetry, architecture, and painting are all used in religion in its performance. By doing so, religion is made attractive and popular in the masses. Also art becomes sanctified and sublimated when pressed in service of religion.

**Religion: Its Salient
Features**