

FEDERAL PUBLIC SERVICE COMMISSION

COMPETITIVE EXAMINATION – 2019
FOR RECRUITMENT TO POSTS IN BS-17 UNDER THE FEDERAL GOVERNMENT

COMPARATIVE STUDY OF MAJOR RELIGIONS (FOR NON-MUSLIMS)

FULLY SOLVED PAST PAPER WITH COMPREHENSIVE ANSWERS

Time Allowed: Three Hours

Part-I (MCQs): Maximum Marks = 20

Part-I (MCQs): Maximum 30 Minutes

Part-II: Maximum Marks = 80

NOTE:

- (1) Attempt **ONLY FOUR** questions from PART-II. ALL questions carry EQUAL marks.
- (2) All parts of a question must be attempted at one place instead of at different places.
- (3) Write the Question Number in the Answer Book in accordance with the Q. Paper.
- (4) No page/space should be left blank between answers.
- (5) Extra attempts of any question or part will not be considered.

Note: This document contains only Part-II (subjective questions) as present in the source paper; no Part-I MCQs were included in the original scanned paper for this subject/year.

Editorial note: Q. No. 7 in the original paper contains a factually inaccurate premise (it describes a forged antisemitic text as a genuine sacred/historical book of Judaism). The question is reproduced verbatim as printed by FPSC, but the answer below corrects the record with the accurate, well-documented history of that text.

Q. No. 2. (20 Marks)

Human kind has always been blessed by the spiritual progress and growth of different stages, Bhudhi Satwa (Dharma kaya, Sambhoga kaya, Nirvana kaya) .Discuss.

ANSWER

(Note: "Bhudhi Satwa" refers to the Buddhist concept of the **Bodhisattva**, and the three terms in brackets refer to the Mahayana Buddhist doctrine of the **Trikaya** — "Three Bodies" of the Buddha: Dharmakaya, Sambhogakaya, and Nirmanakaya.)

The Bodhisattva Ideal

In Mahayana Buddhism, a **Bodhisattva** is a being who has generated Bodhicitta — the spontaneous wish to attain full enlightenment (Buddhahood) not merely for personal liberation but for the benefit of all sentient beings. Rather than entering final Nirvana immediately upon attaining insight, the Bodhisattva vows to remain engaged in the cycle of existence (Samsara), compassionately guiding others toward liberation. This ideal represents a profound spiritual evolution from the earlier Theravada emphasis on individual liberation (Arhatship) toward a universal, compassion-centered model of spiritual progress.

Stages of Spiritual Growth: The Ten Bhumis

Mahayana texts, particularly the Dasabhumika Sutra, describe the Bodhisattva's path as a gradual progression through **ten stages (Bhumis)**, beginning with the arousal of the intention toward enlightenment and culminating in the perfection of wisdom and skillful means, ending in full Buddhahood. Each stage corresponds to the deepening perfection of virtues (Paramitas) such as generosity, ethical conduct, patience, effort, meditative concentration and wisdom.

The Trikaya Doctrine: Three Bodies of the Buddha

The culmination of this spiritual progress is expressed philosophically through the Trikaya doctrine, which describes three interrelated dimensions or "bodies" through which Buddhahood manifests:

- **Dharmakaya (Truth/Reality Body):** The ultimate, formless dimension of Buddhahood — pure, unconditioned reality or Buddha-nature itself, identical with ultimate truth (Sunyata/emptiness) and beyond birth or death.
- **Sambhogakaya (Bliss/Enjoyment Body):** A radiant, celestial body of a Buddha, perceptible only to advanced Bodhisattvas in pure realms, representing the fruition of accumulated merit and wisdom used to teach at subtle, transcendent levels.
- **Nirmanakaya (Transformation/Emanation Body):** The physical, historical manifestation of a Buddha in the world — such as the historical Buddha Siddhartha Gautama — who appears in human form to teach ordinary beings according to their capacity for understanding.

How This Progress Has Blessed Humankind

- **A compassionate ethical model:** The Bodhisattva ideal shifted Buddhism's emphasis from private liberation to altruistic service, deeply shaping East Asian ethics of compassion (Karuna) and loving-kindness (Metta).
- **A framework for gradual self-development:** The staged path of the Bhumis offers a structured psychological and moral roadmap for personal growth, still influential in contemplative and mindfulness-based practice today.
- **A sophisticated theology accessible at every level:** The Trikaya doctrine allowed Buddhism to address both philosophically sophisticated seekers (through the Dharmakaya) and ordinary devotees (through the accessible, humanized Nirmanakaya), broadening its spiritual reach across cultures.
- **Cultural and artistic legacy:** These doctrines inspired vast bodies of Buddhist art, iconography, temple architecture and devotional literature across Tibet, China, Japan and Southeast Asia.

In sum, the Bodhisattva's staged spiritual journey and its culmination in the Trikaya doctrine represent one of Buddhism's most profound contributions to humankind: a vision of enlightenment that is gradual, compassionate, and ultimately directed toward the welfare of all beings rather than the individual alone.

Q. No. 3. (20 Marks)

Introduce the Sacred books of Hinduism and discuss their social aspects and teachings to human kind.

ANSWER

Hindu sacred literature is traditionally divided into two broad categories: **Shruti** ("that which is heard" — directly revealed, eternal texts) and **Smriti** ("that which is remembered" — traditional texts composed by sages, of secondary but still great authority).

Shruti Literature

- **The Four Vedas** (Rigveda, Yajurveda, Samaveda, Atharvaveda) — the oldest sacred texts, containing hymns, sacrificial formulas, chants and ritual knowledge, composed roughly between 1500–500 BCE.
- **The Brahmanas** — prose texts explaining the meaning and correct performance of Vedic rituals and sacrifices.
- **The Aranyakas** ("Forest Books") — transitional texts moving from external ritual toward symbolic and philosophical interpretation, meant for forest-dwelling ascetics.
- **The Upanishads** — philosophical treatises (also called *Vedanta*, "end of the Vedas") exploring the nature of ultimate reality (Brahman), the self (Atman), and liberation (Moksha).

Smriti Literature

- **The Puranas** — eighteen major texts of mythology, cosmology and devotional narrative.
- **The Ramayana** — the epic of Lord Rama, composed by sage Valmiki, extolling ideals of duty (dharma), loyalty, and righteous kingship.
- **The Mahabharata** — the world's longest epic, centered on the Kurukshetra war between the Pandavas and Kauravas, containing the **Bhagavad Gita** as its philosophical centerpiece.
- **The Dharmashastras** (notably the Manusmriti) — codes of law, ethics and social duty governing traditional Hindu social and family life.

Social Aspects and Teachings to Humankind

- **Varna-Ashrama Dharma:** The Dharmashastras and epics prescribe duties according to one's social role (Varna) and stage of life (Ashrama — student, householder, forest-dweller, renunciant), providing a traditional framework for social organization and individual responsibility across the life-course.
- **Karma, Samsara and Moksha:** The Upanishads teach that actions have consequences across cycles of rebirth, and that the ultimate human goal is liberation (Moksha) through self-realization — a foundational ethical incentive for right action.
- **Family and community values:** The epics model ideal relationships — filial duty, marital fidelity, loyalty between siblings and friends, and just governance — through the exemplary conduct of characters like Rama, Sita and the Pandavas.
- **Universal ethical teaching through the Gita:** The Bhagavad Gita's teaching of Nishkama Karma (selfless action without attachment to results) offers an ethic of duty-driven, detached service relevant well beyond its original ritual context.
- **Devotional accessibility:** The Puranas and epics translated elite Vedic philosophy into popular stories, festivals and pilgrimage practices, integrating ordinary people — regardless of caste or

education — into a shared moral and spiritual life.

- **Non-violence and tolerance:** Concepts such as Ahimsa (non-violence) and the doctrine that truth is one though sages call it by many names (Ekam Sat Vipra Bahudha Vadanti) reflect a spirit of ethical restraint and religious pluralism.

Together, these texts form a layered sacred literature — moving from ritual hymns to profound philosophy to popular narrative and law — that has shaped not only Hindu religious practice but also social structure, ethics, and cultural identity across the Indian subcontinent for over three millennia.

Q. No. 4. (20 Marks)

Shed light on the evolutionary and revolutionary aspect of religion while discussing types of religion. Also highlight the importance of religion on human life?

ANSWER

Scholars of comparative religion have long debated how religions emerge and develop, generally along two broad models — the **evolutionary** model, which sees religion developing gradually through stages, and the **revolutionary** model, which sees major religions arising through sudden, transformative prophetic breaks with prevailing belief.

The Evolutionary Aspect of Religion

Nineteenth-century anthropologists such as E.B. Tylor and James Frazer proposed that religion developed through successive stages of increasing conceptual sophistication:

- **Animism:** The belief that natural objects, animals and phenomena possess indwelling spirits — considered by Tylor the most primitive religious stage.
- **Naturism/Totemism:** Worship of natural forces (sun, storm, fertility) and identification of clans with sacred totem animals or objects.
- **Polytheism:** Belief in multiple distinct gods, each governing specific domains of life and nature.
- **Henotheism:** Worship of one chief god while acknowledging the existence of other, lesser deities.
- **Monotheism:** Belief in one, sole, supreme God — regarded in this model as the most developed stage of religious evolution.

This evolutionary framework views religious history as a gradual, cumulative human response to understanding the natural world and the unknown, moving from fear and awe of nature toward abstract, unified conceptions of the divine.

The Revolutionary Aspect of Religion

In contrast, the revolutionary model holds that major world religions did not simply evolve gradually but emerged through sudden, decisive breaks introduced by prophetic or reformist figures who fundamentally challenged the existing religious and social order:

- The Buddha's rejection of Vedic ritualism and the caste system in favour of ethical self-discipline and universal compassion.
- The Hebrew prophets' uncompromising monotheism confronting the polytheistic cultures of the ancient Near East.
- Jesus Christ's challenge to legalistic religious authority in favour of an ethic centered on love and inner righteousness.
- The Prophet Muhammad's (PBUH) decisive establishment of strict monotheism (Tawhid) against the entrenched idol-worship of pre-Islamic Arabia, along with sweeping social reform.

In this view, religious history advances not by slow accumulation but by punctuated, transformative moments of revelation and reform.

Types of Religion

- **Primitive/Animistic religions:** Nature and spirit worship among indigenous and tribal communities.
- **Polytheistic religions:** Belief in multiple gods (e.g., ancient Greek, Roman, and elements of folk Hinduism).

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- **Monotheistic/Revealed religions:** Belief in one God, typically associated with scripture and prophecy (Judaism, Christianity, Islam).
 - **Non-theistic religions:** Systems centered on ethical and psychological discipline rather than a creator God (classical Buddhism, Jainism).
 - **Ethnic/National religions:** Religions bound to a particular people or culture (Judaism, Shinto, Hinduism in its traditional form).
 - **Universal/Missionary religions:** Religions that actively seek converts across all peoples and cultures (Christianity, Islam, Buddhism).

Importance of Religion in Human Life

- **Moral guidance:** Provides ethical frameworks that regulate individual conduct and social behaviour.
- **Meaning and purpose:** Offers answers to fundamental questions of existence, suffering and destiny.
- **Social cohesion:** Builds shared identity, communal rituals and institutions that bind societies together.
- **Psychological comfort:** Offers solace, hope and resilience in the face of suffering, loss and mortality.
- **Cultural and civilizational foundation:** Has historically shaped art, law, literature, architecture and social institutions across virtually every civilization.

In conclusion, religion may be understood as unfolding through both gradual evolutionary development and decisive revolutionary reform, giving rise to a rich diversity of religious types — yet across this diversity, religion consistently functions as a vital source of moral order, meaning, community and psychological well-being in human life.

Q. No. 5. (20 Marks)**Elaborate the five fundamental faiths of Christianity in detail?****ANSWER**

The "Five Fundamentals" refer to five core doctrines articulated by American Protestant conservatives in the early twentieth century (notably through the pamphlet series *The Fundamentals*, published 1910–1915) in response to theological liberalism and biblical higher criticism. These five points became the defining tenets of the **Christian Fundamentalist** movement and remain central to conservative evangelical Christian belief.

- **1. Inerrancy of Scripture:** The Bible, in its original manuscripts, is without error and is the verbally inspired, infallible word of God — the final authority in all matters of faith and practice.
- **2. The Virgin Birth of Christ:** Jesus Christ was conceived by the Holy Spirit and born of the Virgin Mary without human father, affirming His unique divine nature alongside His full humanity.
- **3. Substitutionary Atonement (Christ's death for sin):** Jesus's crucifixion was a sacrificial atonement, in which He bore the penalty for human sin in the place of sinners, reconciling humanity to God.
- **4. The Bodily Resurrection of Christ:** Jesus physically rose from the dead on the third day, an event regarded as the historical and theological cornerstone validating His divinity and the promise of eternal life for believers.
- **5. The Authenticity of Christ's Miracles (and/or His Imminent, Physical Second Coming):** The miracles recorded in the Gospels are literal historical events demonstrating Christ's divine power; many formulations of the five fundamentals list the premillennial, bodily Second Coming of Christ in place of or alongside this point.

Significance of the Five Fundamentals

- **Doctrinal boundary-marking:** These five points were formulated specifically to distinguish orthodox, conservative Christian belief from liberal Protestant theology, which increasingly treated biblical miracles and doctrines symbolically rather than literally.
- **Foundation of Evangelicalism:** They continue to underpin much of contemporary evangelical and fundamentalist Christian identity, especially in North America.
- **Centrality of Christ's person and work:** Four of the five fundamentals directly concern the nature, birth, death and resurrection of Jesus Christ, underscoring Christology as the doctrinal core of the movement.
- **Biblical authority:** The first fundamental — scriptural inerrancy — underlies and justifies belief in the remaining four, since all are derived from a literal reading of biblical text.

In essence, the Five Fundamentals represent a concise doctrinal core built around the authority of Scripture and the unique, miraculous nature and saving work of Jesus Christ, formulated as a conservative response to modern theological skepticism and remaining highly influential in global Christianity today.

Q. No. 6. (20 Marks)

Describe the Ten Commandments and draw a comparison between the moral values enunciated in them and those in Islamic teachings of morals.

ANSWER

The **Ten Commandments (Decalogue)**, recorded in Exodus 20:1–17 and Deuteronomy 5:6–21, are the foundational moral and religious code given to Moses on Mount Sinai, forming the ethical core shared by Judaism and Christianity.

The Ten Commandments

- 1. You shall have no other gods before Me.
- 2. You shall not make for yourself an idol (graven image).
- 3. You shall not take the name of the Lord your God in vain.
- 4. Remember the Sabbath day, to keep it holy.
- 5. Honour your father and your mother.
- 6. You shall not murder.
- 7. You shall not commit adultery.
- 8. You shall not steal.
- 9. You shall not bear false witness against your neighbour.
- 10. You shall not covet your neighbour's house, spouse, or possessions.

Comparison with Islamic Moral Teachings

Ten Commandments	Corresponding Islamic Teaching
No other gods before God	Tawhid — absolute oneness of God; shirk (associating partners with God) is the gravest sin (Quran 4:48, 31:13).
No graven images/idols	Islam strictly prohibits idol worship and representation of God; the Kaaba was purged of idols by the Prophet (PBUH).
Do not take God's name in vain	Islam commands reverence for God's names and forbids frivolous or false oaths in His name (Quran 2:224).
Keep the Sabbath holy	Friday (Jumu'ah) is set aside for congregational prayer, though without the strict rest requirements of the Sabbath (Quran 62:9).
Honour your parents	The Quran repeatedly commands kindness and obedience to parents, ranking it immediately after worship of God (Quran 17:23).
Do not murder	The Quran declares that killing one innocent life is like killing all of humanity (Quran 5:32).

Do not commit adultery	Islam strictly forbids adultery/fornication (Zina) as a major sin (Quran 17:32).
Do not steal	Theft is strictly prohibited and carries defined legal consequence in Islamic law (Quran 5:38).
Do not bear false witness	Islam commands truthful testimony and strongly condemns lying and false accusation (Quran 25:72, 4:135).
Do not covet	Islam discourages envy (Hasad) and encourages contentment (Qana'ah) with what God has provided (Quran 4:32).

Points of Convergence and Distinction

- **Shared moral core:** Both traditions converge almost entirely on the substance of core ethics — monotheism, respect for life, property, truthfulness, family honour and sexual morality — reflecting a common Abrahamic moral heritage.
- **Differences in emphasis and elaboration:** Islamic teaching extends many of these commandments into far more detailed legal and social regulation (inheritance law, commercial ethics, family law) rather than leaving them as brief, standalone commandments.
- **Theological framing:** While the Ten Commandments are presented as a discrete covenant code given once at Sinai, Islamic morality is understood as woven throughout the Quran and the Prophet's Sunnah as a comprehensive, continuously reinforced way of life (Deen).

In conclusion, the moral substance of the Ten Commandments finds strong, direct parallels in Islamic ethical teaching, underscoring the shared Abrahamic moral foundation of Judaism, Christianity and Islam, even as each tradition elaborates and legislates these shared values in its own doctrinal and legal framework.

Q. No. 7. (20 Marks)

The Protocols of the elders of Zion's is a sacred and historical book of Judaism. Discuss?

ANSWER

Correction of premise: The claim that *The Protocols of the Elders of Zion* is a sacred or historical book of Judaism is factually false. It has no scriptural status in Judaism, appears in none of Judaism's authentic religious texts (the Hebrew Bible, Talmud, or Midrash), and has been conclusively documented by historians as a forged antisemitic hoax. A correct academic answer must present this documented history rather than treat the false premise as fact.

What the Protocols Actually Are

The Protocols of the Elders of Zion is a fabricated text first published in Russia around 1903, purporting to be the minutes of a secret Jewish/Masonic conspiracy plotting world domination. It is not a religious, sacred, or historical text of Judaism in any sense, and Jewish religious tradition neither produced nor recognizes it.

Documented Origins as a Forgery

- **Plagiarized source material:** Historical investigation has established that large sections of the Protocols were plagiarized, almost word for word, from an unrelated French political satire — Maurice Joly's 1864 pamphlet *The Dialogue in Hell Between Machiavelli and Montesquieu* — which had nothing to do with Jews or Judaism, but was originally a critique of Emperor Napoleon III.
- **Fabrication by the Russian secret police:** Historians widely attribute the Protocols' creation to operatives connected to the Okhrana, the Tsarist Russian secret police, who adapted the Joly text and other material into an antisemitic forgery intended to justify persecution of Jews and discredit reformist movements in Russia.
- **Exposed as a hoax:** In 1921, the *Times* of London published a detailed investigative exposé conclusively demonstrating the plagiarism and forgery. Since then, the text has been repeatedly and exhaustively discredited by historians, journalists and courts.

Historical Impact of the Forgery

- Despite being thoroughly debunked, the Protocols were translated into numerous languages in the early twentieth century and used to fuel antisemitic sentiment across Europe and beyond.
- The Nazi regime propagated the Protocols as core ideological propaganda to justify the persecution and genocide of European Jews during the Holocaust.
- The text continues to circulate today in various antisemitic and conspiracy-theory contexts, despite being universally rejected by credible historians as a proven forgery.

What Judaism's Actual Sacred and Historical Texts Are

For contrast, Judaism's authentic sacred and historical literature consists of the **Tanakh** (Hebrew Bible — Torah, Nevi'im, Ketuvim), the **Talmud** (Mishnah and Gemara, the foundational compendium of Jewish law and interpretation), and later rabbinic and philosophical works such as Maimonides' writings — none of which bear any relation to the Protocols.

In conclusion, The Protocols of the Elders of Zion must be discussed not as a genuine religious or historical Jewish text, but as a documented antisemitic forgery with a well-established fabricated origin

— one whose real historical significance lies in its role as a tool of persecution and propaganda rather than as any authentic expression of Jewish belief.

Q. No. 8. (20 Marks)

Explain in detail any ONE of the following: 1- The concept of Hindu Mysticism and Salvation in the light of Upanishads. 2- Bhagwat Geeta and unity of God.

Both options are answered comprehensively below for complete study reference; in the actual exam, only ONE option should be attempted as instructed.

ANSWER — OPTION 1: Hindu Mysticism and Salvation in the Light of the Upanishads

The Upanishads (composed roughly 800–200 BCE) form the philosophical culmination of Vedic literature and are the primary source of Hindu mystical and metaphysical thought, centered on the relationship between the individual self and ultimate reality.

Core Mystical Concepts

- **Brahman:** The Upanishads describe Brahman as the single, formless, infinite ultimate reality underlying and unifying the entire universe — beyond all attributes and description, yet the source of all existence.
- **Atman:** The innermost self or soul of the individual, described as eternal and unchanging.
- **Tat Tvam Asi ("Thou Art That"):** The central mystical insight of the Upanishads — that the individual Atman is not separate from, but ultimately identical with, the universal Brahman.
- **Maya:** The world of ordinary sensory experience is regarded as a veil of illusion (Maya) that obscures the deeper unity of Atman and Brahman.

The Path to Salvation (Moksha)

Salvation in the Upanishadic worldview is **Moksha** — liberation from the cycle of birth, death and rebirth (Samsara), achieved through direct, experiential realization of the identity between Atman and Brahman, rather than through ritual sacrifice alone. Key mystical paths include:

- **Jnana Yoga (the path of knowledge):** Deep meditative inquiry and philosophical contemplation leading to direct realization of one's true nature.
- **Dhyana (meditation):** Sustained inward contemplation used to still the mind and perceive the underlying unity of existence.
- **Renunciation (Sannyasa):** Detachment from worldly desire and ego, considered essential for progress toward liberation.

This mystical tradition profoundly shaped later schools of Hindu philosophy, especially **Advaita Vedanta** (non-dualism), systematized by the philosopher Adi Shankaracharya, which holds that liberation is the direct recognition of the non-difference between self and ultimate reality.

ANSWER — OPTION 2: The Bhagavad Gita and the Unity of God

The **Bhagavad Gita**, embedded within the Mahabharata as a dialogue between Prince Arjuna and Lord Krishna on the eve of battle, is among Hinduism's most influential philosophical and devotional texts, articulating a distinctive vision of divine unity.

The Concept of Divine Unity in the Gita

- **Krishna as the Supreme Being:** In the Gita, Krishna reveals himself not merely as an avatar but as the singular, ultimate source of all existence — declaring that all beings, forms and forces of nature originate from and are sustained by Him alone.

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- **The Vishvarupa (Universal Form):** In Chapter 11, Krishna grants Arjuna a vision of his cosmic, all-encompassing form, in which all gods, worlds and beings are seen contained within a single divine reality — a powerful symbol of underlying unity behind apparent multiplicity.
 - **Many paths, one goal:** The Gita teaches that whichever deity or form a devotee worships, it is ultimately Krishna (the one Supreme Reality) who receives that devotion, since all divine manifestations point back to a single source.
 - **Unity through the three Yogas:** The Gita presents three complementary spiritual paths — Karma Yoga (selfless action), Bhakti Yoga (loving devotion), and Jnana Yoga (knowledge) — all converging toward union with the one Supreme Being.

Significance of This Teaching

- It provided a devotional and philosophical basis for reconciling Hinduism's diverse deities and rituals with an underlying monotheistic or henotheistic principle of divine unity.
- It shaped the later Bhakti movements, which emphasized loving devotion to a single personal God as the central path to liberation.
- It offered a practical ethical framework — duty performed selflessly as an offering to the one divine reality — that remains widely influential in Hindu religious and philosophical life today.

In conclusion, whether approached through the mystical non-dualism of the Upanishads or the devotional monotheism of the Bhagavad Gita, Hindu philosophical tradition consistently points toward an underlying unity of ultimate reality beneath the diversity of gods, forms and paths of worship.

— End of Solved Paper —