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PHILOSOPHY (Test Code : 323)

Name of Candidate	SANSKRITI JAIN	Registration No.	1846		
Schedule	06/10/13	Module			
Place	Raj Nagon	Time	10:25	Date	06/10/13
Classroom	<input type="checkbox"/>	Distance Learning	<input type="checkbox"/>	Classroom & Distance Learning	<input type="checkbox"/>

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1.(a)	12.5	
1.(b)	12.5	
1.(c)	12.5	
1.(d)	12.5	
2.(a)	25	
2.(b)	25	
3.(a)	25	
3.(b)	25	
4.(a)	25	
4.(b)	25	
5.(a)	12.5	
5.(b)	12.5	
5.(c)	12.5	
5.(d)	12.5	
6.(a)	25	
6.(b)	25	
7.(a)	25	
7.(b)	25	
8.(a)	25	
8.(b)	25	

Maximum Marks : 250

/250

Remarks:

Signature of Examiner

EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, ID Number and Test Code).
2. Candidates should attempt answer to the part/sub-part of a question strictly within the pre-defined space. Any attempt outside the pre-defined space shall not be evaluated.
3. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
4. Candidates should attempt all questions strictly in accordance with the instruction given under each question.
5. The candidate should respect the instructions, given by the invigilator.

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6/10/13

Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. Write short notes on the following in about 150 words each: (12.5x4=50)

(a) Religion is such an enormously rich and varied phenomenon that the philosophy of religion is correspondingly diverse. Explain.

- (i) Religion is often described as the ultimate concern of man as it attempts to form a socio-cultural context for man to understand God or achieve a spiritual goal.
- (ii) Pluralism of religion is a good indicator of how rich and varied religion is. John Hicks had explained this diversity by stating that God had revealed himself to multiple individuals & all these religions developed incorporating the culture & society of a place.
- (iii) Existence of religions without God but as ethical & spiritual systems also indicate diversity eg: Jainism & Buddhism.
- (iv) As God is indescribable, philosophy of religion also had to develop an understanding of religious language as something ~~se~~ separate from normal linguistic usage -
eg - Analogical, Symbolic, cognitive interpretations.
- (v) Philosophy of religion has also had to integrate & ~~also~~ understand the diversity of religious experiences.

(vi) Philosophy of religion has also had to develop separately from theology to objectively understand the various notion & attributes of God.

(vii) Functioning & behaviour of man in the context of religion has also ~~po~~ lead to diversity & richness of philosophy of religion.

1. (b) Do you agree with Kant's claim that existence is not predicate? Explain.

(i) The above claim by Kant comes from ^{12.5} Kant's criticism of the ontological proof for God.

(ii) In the ontological proof, God's existence is established ~~to~~ from God's definition as a perfect being for whom existence is an essential attribute.

(iii) Kant argues that 'existence' is not a quality or an attribute and hence not a predicate.
eg:- 'God is Good'

In this statement 'God is' establishes
~~the~~ God exists. 'God is' is in itself
an incomplete proposition.

'Goodness' of God is the predicate /
quality / attribute given to God.

- (iv) I agree with Kant's claim in this case.
Existence of an object cannot be
described as a quality. Existence is needs
~~separate from~~ to be empirically established.
eg:- 'Unicorns are gentle'. We know that
unicorns are mythical creature who we
have ~~give the~~ ascribed the quality of
gentility. The above statement however,
does not prove that Unicorns exists.
In the same way, Kant's claim with
respect to God's existence not being a
predicate / quality of God is correct.

1. (c) Why should man be moral? Discuss.

12.5

- (i) Man's morality, ~~stem~~ stems from his attempt to gain an understanding of God.
- (ii) God is described as omnipotent, omniscient and infinitely good. However, evil exists in the world. Man's attempt to be moral is his free-will to disassociate from the evil in the universe to come closer to God.
- (iii) Religions are also ethical systems, which guide ~~man's~~ man's behaviour in society. Religions attempt to bind men and bring people together in order to find a path to their ultimate concern i.e. God. In order to foster brotherhood and harmony, religions establish moral codes. These moral codes form the foundation of man's morality.

(iv) Man believes that only by moral actions, can one move towards God. Religion re-asserts these notions. Thus, man attempts to be moral.

1. (d) "I also believe this that unless I believe, I shall not understand God." Explain. 12.5

The above statement explains the role of faith in understanding God.

Religious knowledge cannot be established by ~~the~~ scientific inquiry or reason alone. The infinite, eternal, immutable, omnipotent, omniscient God cannot be understood by a finite and mortal man. Kant also stated that knowledge of God is not possible because it falls under the category of noumenal knowledge.

Similarly, religious knowledge gained through religious experience can also not be verified. Acceptance of truth or knowledge from such experiences also depends on one's faith. eg - To an atheist or a non-believer, religious experience may be interpreted as a ~~rather~~ hallucination or a delusion.

~~also~~ It is also often argued that proofs for God act as pleas to affirm the faith of a believer.

thus, acceptance or rejection of religious claims, depends on an individual's subjective view of God. ~~Thus~~ Hence, to truly understand God, I must believe in God.

2. (a) What is Liberation? Critically evaluate the theory of liberation presented by Advaita Vedanta. Does the same concept exist in Islam and Christianity?

25

2. (b) Relation between Immortality of soul and karma Theory.

25

3. (a) What are the various sources of religious knowledge? How do they differ from the source of attaining scientific knowledge? 25

Religious knowledge differs significantly from scientific knowledge as it is not ~~very~~ objective and factual and does not provide any determinate knowledge. This difference explains why religious knowledge cannot be gained through experimentation and observation but arises from reason, revelation & faith.

Reason

- i) The rational capacity of man has led to reason being an important source of religious knowledge.
- (ii) Through deductive reasoning, rationalists like Descartes, Spinoza & Leibnitz have described God as substance, nature and monad of pure consciousness.
- (iii) The various proofs for God have also been established by reason.
eg:- ontological proof arises from man's definition of God, Cosmological proof from the need of a creator, Teleological proof arose as man tried to understand the harmony and purpose of his natural world.

(iv) Reason however, cannot provide and definite knowledge of God as God itself is unknown and unknowable. Such a distinction was also established by Kant when he proposed the distinction between phenomenal and noumenal world.

Revelation

- (i) Revelation can be defined as unovers which was hidden. It is an individuals intuitive insight of God or some spiritual ~~God~~ goal.
- (ii) Revelation usually occurs passively and transiently, providing one with knowledge about God.
- (iii) Revelations have been said to be the basis of many religions like Judaism, Christianity and Islam. Scriptures like the Torah, the Bible and the Quran are said to be revealed texts and divine insights of God.
- (iv) Even Hinduism allows for revelations in the form of saints, incarnations, scriptures etc.
- (v) Revelation thus, attempts to fill the lacunae left by reason.

Faith

- (i) Faith is the ultimate requirement to gain religious knowledge. Kant had also emphasized on its importance when he stated that 'I must leave reason, to make room for faith'.
- (ii) Truth and acceptance of religious knowledge can only be based on faith.
- (iii) It integrates knowledge through reason & revelation.

Religious knowledge - different from scientific knowledge.

- (i) Scientific knowledge requires verifiability to establish its truth. Only an objective assessment through experimentation and observation can establish factual knowledge.
- (ii) ~~It~~ It provides knowledge of the phenomenal world and has no room for faith.

Conclusion

Religious knowledge is the ultimate concern of man. In an attempt to gain such knowledge man uses techniques he developed to gain scientific knowledge. However, it provides limited understanding for which man ~~is~~ must depend on revelation and faith to find a satisfactory explanation for his belief in God.

3. (b) Is religion possible without God? Discuss.

25

- (i) Religion means something that 'kind men'. Religion attempts to help an individual attain their spiritual goal. In theistic religion the goal may be a personalistic or impersonalistic God. However, the goal may also be liberation and knowledge of some ultimate reality. Such a religion does not require a ~~the~~ God.
- (ii) Jainism and Buddhism are ~~a~~ atheistic religions. Also western theologians often argue that they are basically ethical systems. However, such an argument is based on the notion that religion requires a worshippful entity. However, nirvanist religions do not require a worshippful entity but a spiritual purpose which is Kaivalya in Jainism & Nirvāna in Buddhism. Moreover, both these religions ~~do~~ provide a moral and ethical code. They also have

places of worship. Jaina's worship their Tirthankars, as ultimate faith in the tirthankars is essential for liberation and forms an important part of the Jain trikotnas. Similarly, in Mahayana Buddhism, Gautam Buddha and Bodhisattvas are worshiped as they guide the Buddhist to Nirvana.

(iii) Even in Hinduism, especially Advait Vedanta, Sankara calls for a impersonal God who he equate with the universe or Brahma. This he also establishes by showing the distinction between a personalistic Isvara & impersonalistic Brahma. Ultimate purpose of man is to ~~be~~ understand that he is Brahma & Brahma is him.

(iv) Even some forms of pantheistic mysticism talk about unity of self with the universe. There is no notion of a worshipful God.

(v) Religions which accept the immanent nature of ~~not~~ the ultimate reality do not require a transcendent God of worship. Individual's attempt to understand true reality becomes the main spiritual goal of such atheistic religions.

4. (a) Given the fact of religious pluralism, Is unity and universality of religion possible and discuss the problem of absolute Truth.

25

4. (b) God morality is slave morality. Comment.

25

5. Write short notes on the following in about 150 words each: (12.5x4=50)
(a) "We know and approve the better course but follow the worse." Discuss.

12.5

The following statement can be interpreted in the light of man's morality and free-will.
~~of man.~~ In religion, society and man come to an unspoken understanding of how one should behave for the ultimate good of everyone. This helps bind people together. Moreover, man's ultimate quest is to gain understanding of God. To achieve this specific goal, religions lay down paths and approaches via which one would come closer to God.

In this manner, one knows of and approves a better course i.e. moral behaviour. However, man has also been provided with free will. Often individual needs conflict moral behaviour. In such a situation, an individual must decide on a particular course of action. This might lead to one choosing a 'worse' or wrong course

An individual as a part of a religious society determines how he/she would participate in it. Decision to take immoral paths often occurs, as belief in God or a spiritual goal can never be absolutely established and is ultimately dependent on faith.

5. (b) "All things cry out that they are made." Explain.

12.5

The following statement is a plea to establish causality. Existence of any object points to a creator and cause. eg - A clay pot points to a potter who created it.

The above statement can be expanded to the cosmological proof for God. The universe as a whole displays causality. This also implies that there must be a first cause from which everything in the universe came to be; God is ~~often~~ ^{thus} described as the uncaused cause.

The above argument however can be contextualised on many grounds:-

(a) ~~So God that~~ How has God created the universe?

If ~~the universe has~~ God is also the material cause of the universe he becomes an immanent principle & unworshipful.

If God is ~~not~~ treated as just the creator, separate from the material, he becomes finite.

(b) Causality can be only attributed to specific events. Can causation of the universe be taken as one whole?
i.e. the universe consists of multiple events, each with their own cause. Can there be only one first cause for the entire universe.

Conclusion

Causality and creation of things points to a creator of the universe. This forms the basis of the cosmological argument for God.

5. (c) Evil is not good but it is good that evil is. Discuss .

12.5

The above statement ~~is~~ exemplifies the Instrumentalist view of problem of evil.

The above statement basically implies that, though in itself evil does not cause good, but because evil exists, man is driven to do good things in order to lead a moral life and approach God.

Basic ~~are~~ arguments for existence of evil :-

- (i) evil is required to establish the relative claim of good. Without evil, man would not be driven to do good things.
- (ii) Many virtuous claims like qualities like forgiveness and fortitude can exist if there is no evil.

God is described as infinitely good. Evil serves the purpose to ~~iditi~~ identifying this good for man to works towards

and understand the goodness of God.

By establishing morality, evil bring about good. But can one really know how much evil should actually exists to have optimum quantities of goodness. Will evil also have to increase to bring a corresponding increase in good. This forms the basic dilemma of ~~co-existence~~ the instrumentalist view of evil.

5. (d) Man ultimate concern must be express symbolically, because symbolic language alone is able to express the ultimate. Explain. 12.5

Symbolic language allows man to participate in what the symbol represents. As God or a spiritual Goal is man's ultimate concern, symbolic language allows man to express and understand the ultimate reality.

God cannot be empirically established or justified. Belief and understanding of God depends on man's faith in such an ultimate reality.

Moreover, understanding of God cannot be cognitively expressed. Many philosophers have stated that God can only be explained ~~as~~ or determined by negation. This makes it difficult, if not impossible for man to understand God.

Symbolic language allows man to attribute ineffable qualities of his God to the symbol. The symbol alone does not have a specific meaning, but is viewed depending on what it means for one. eg - The cross in Christianity symbolizes God and man's approach to God. But to a non-Christian it is merely a cross.

Thus, a symbol allow man to express his faith in the ultimate reality and at the same time makes it shareable with others of similar faiths.

6. (a) Does any of the received "proofs for the existence of God succeed in providing God's existence? 25

Proofs for the existence of God act as pleas to strengthen the faith of believers and to convert more non-believers to believers. But, because of the unknowability of a ~~supra~~ supreme being which is omnipotent, omniscient, infinitely good, eternal & immutable, no proof succeed in establishing ~~the~~ God's existence.

Ontological Proof-

- (i) This proofs forms the basis of all the further proofs for God as it derives from the definition of God as a 'Perfect Being'
- (ii) • God as the 'Perfect Being' as all attributes and qualities infinity.
- Existence is a necessary quality of a Perfect Being.
 - Thus, God exists.
- (iii) This proof is an deductive proof and is ~~so~~ often derisived as merely verbal.
- Just because one has a notion of a perfect being does not imply God's existence.

Cosmological Proof :-[A] Causal Argument -

- (i) This proof is based on causality. In the universe everything happens because of a cause. Thus, the universe must also have a cause, which in itself is uncaused.
- (ii) This is the causal argument of God as the first cause or the uncaused cause.

[B] Contingency Argument -

- (i) Contingency of the universe points to a necessary being which is eternal and necessary.
- (ii) Also, if anything is contingent, nothing should have remained after the millions of years of existence of the universe. Existence of the universe points to a necessary being.

Criticism - This proof can be criticized as it assumes causality.

Teleological Proof

Harmony and Orders in the universe points to a purposeful existence. This ultimate purpose is God. Though this proof accepts the order in the universe, it does not

account for the disarray and chaos in the world.

Moral & Ethical Proof-

Goodness, morality & ethical existence of man points to an ultimate moral source that is God.

Estimate

Kierkegaard had stated that 'if God does not exist it ~~is~~ is impossible to find him & if he did exist it is impossible to attempt to find him'. This is the basic dilemma of all proofs for God. Man with his finite mind and temporal existence attempts to prove the existence of an infinite and eternal God.

Proofs for God provide ^{for} increased faith and increased satisfaction in one's religion and existence. Ultimately, they are mere pleas to establish God as a Necessary being.

6. (b) Discuss in this context critically consider especially the cosmological argument.

25

7. (a) What do immanence and transcendence mean in talking about God?
Discuss. 25

7. (b) "Science without religions is lame Religion without science is blind".
Comment. 25

8. (a) Religious language is not sufficient for God. Why?

25

(i) Knowledge and understanding of God is considered to be the ultimate concern of man. Man requires language to state his notion of God and his understanding of religion. However, God as the ultimate power is empirically unknowable and indescribable. Many philosophers both Indian like Sankara and western like Spinoza have stated that God can only be described in negation or like 'Neti-Neti'. This describes the insufficiency of language in knowledge and understanding of God.

(ii) Religious language - Cognitivist Interpretation

(a) Here language is used directly or empirically to understand God.

(b) If language in its daily linguistic usage is used to describe God it leads to many anomalies. eg:- can an omnipotent God do impossible things?

(c) Moreover, because such an understanding of God through language is un-verifiable and un-falsifiable it raises questions about how God ~~is~~ should be interpreted.

(d) Problem of 'Necessary Being' - God as a necessary being causes linguistic difficulties

as the 'necessity' of God is unverifiable. 'Being' of God ~~can~~ ~~be~~ makes it a factual statement. Linguistically 'Being' of God ~~is~~ becomes contingent. Hence, such a definition of 'Necessary being' cannot be cognitively accepted.

(e) In the light of cognitivist statements, Wittgenstein has clearly stated that religious language cannot be compared to empirical/scientific language as they are contextually different.

(iii) Religious language: analogical language

(a) Such an interpretation takes into account an notion of God as infinite and beyond comprehension. As cognitivist ~~intef~~ interpretation of God cannot really describe God, God can be understood analogically.

eg:- Goodness as a quality of man in the empirical world can be interpreted as being present infinitely in God.

(b) Such a system causes issues as an ~~omnipotent~~ God should also analogously have negative qualities infinitely. This leads to a debate ~~between~~ between an 'Absolute God' and a 'Perfect God'.

(iv) RM Hon's Bilk Theory

(a) Understanding the previous issues arising from religious language, Hon's states that one's interpretation of religious language is understood by one's 'attitude to facts' called the bilk.

(b) Such an individualistic interpretation of religious language leads to problems of showing one's understanding of God.

(v) Paul Tillich's Symbolic language

(a) Here religious language is taken to be merely symbolic i.e. dependent on one's participation in the symbol of God.

(b) This removes the issues caused by a cognitivist religious language and issues relating to desirability of God.

(c) It establishes how religious language is dependent on ~~to~~ an individual's faith.

Conclusion

Religious language is empirically always insufficient for God. But based on faith, religious language can be used to gain an understanding of God.

8. (b) Religious experience is not a rigorous discipline of mind but surrender of metaphysical faculties and living in sea of emotion experience. Comment. 25

A religious experience is one which provides 'Intuitive Insight' of God. It brings to light what is ~~hidde~~ hidden. Religious experience is an intensely personal experience of God that usually occurs in the midst of a religious practice like prayer or meditation.

Basic Characters of Religious Experience :-

- (i) Ineffability - A religious experience cannot be comprehensively described by the experienter.
- (ii) Dependent on Faith - One's acceptance or rejection of belief in such an experience is dependent on one's faith in a supreme being.
- (iii) Transience - These are not permanent but are momentous occasions.
- (iv) Passivity - These experiences cannot be actively induced but ~~must~~ come to man passively.
- (v) Provide Knowledge - Unusually, people who have experienced these have ~~been~~ stated that they have provided them some true knowledge of God.
- (vi) Unverifiable - Knowledge gained through these cannot be empirically justified.

(ii) Life altering - such experiences have often resulted in the experimenter ~~to~~ feeling that ~~he~~ his life has permanently changed.

Why it is not a rigorous discipline

- (i) Being intensely personal, ~~not~~ no specific methodology for such experience can be established.
- (ii) Indescribability also limits sharability and verifiability of knowledge obtained.
- (iii) It is a subjective experience and cannot objectively provide knowledge.

How does it require surrender to metaphysical faculties & sea of emotions.

- (i) Knowledge gained is heavily dependent on faith in God or other spiritual entity of the experimenter.
- (ii) Transience ~~of~~ such and passivity of such experiences states that such knowledge cannot be actively pursued imply ~~to~~ surrendering to faith in possible knowledge.
- (iii) Acceptance of knowledge is also an emotional experience which leads to its life altering quality.

Estimate :-

- (i) Religious experiences are a universal phenomena. They are not restricted to a particular religion and does not even depend on acceptance of God or not.
- (ii) Man's unrelenting desire to gain knowledge of God/spiritual entity is not empirical/factually possible. Due to ~~to~~ this there is only surrender of one mental and objective faculties that somehow one ~~can~~ may gain knowledge or understanding of God.
- (iii) This subjective experience driven by man's faith in God, is why religious experience cannot be compared to other experiences of man.