



PHILOSOPHY (Test Code : 574)

Name of Candidate **ABHINAV SHUKLA**

Registration No. **2098**

Schedule **B**

Module

Place **MUMBAI** Time **1:50 p.m.**

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Classroom Distance Learning ☒

Classroom & Distance Learning

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Q. No.	Maximum Marks	Marks Obtained
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1.(b)	10	
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5.(b)	12.5	
5.(c)	12.5	
5.(d)	12.5	

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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Overall Macro comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

All The Best

1. (a) Religion is such an enormously rich and varied phenomenon that the philosophy of religion is correspondingly diverse. Explain. 10
धर्म अत्यधिक समृद्ध और विविधताओं से भरा होता है, जबकि धर्म दर्शन इसके विपरीत है। व्याख्या करें।

Religion is derived from the word 'religare' which means 'to bind'. The notions of religion are therefore concerned with binding finite to the infinite, physical to the spiritual and one human to another. This wide area of application of religion has given rise to a large number of religions like Hinduism, Christianity, Islam, Buddhism with its numerous schools etc.

Philosophy of religion is a rational, comprehensive, logical analysis of the content of religion. It is a second order enquiry on the subject matter of religion. Since, the ambit of religion is so wide, philosophy of religion is bound to be wide.

The major difference between religion and philosophy of religion is

that philosophy of religion does not accept the tenets of any single religion and believes in a rational analysis.

1. (b) "Science without religions is lame and Religion without science is blind".
Comment. 10

"विज्ञान के बिना धर्म लंगड़ा धर्म के बिना विज्ञान अंधा है।" विवेचना करें।

Science and religion have had quite a few inter-relationships.

Religion postulates metaphysical entities about the source of the universe which have served as an inspiration for science to search for the ultimate reality behind the world.

Religion has also contributed vastly to the development of the field of logic. Philosophies like Nyaya-

Vaisesika had their roots in religion while they laid the foundations of logic.

However, religion has also hindered the progress of science by adamantly holding on to its beliefs even when they were unjustified. E.g. - persecution of scientists like Copernicus, Galileo etc. by the church. It was then science which guided religion to the right path.

Though, religion may have failed science but the inner core of religion which comprises of human values, empathy; truth etc. can still serve as the guiding light of science to show a path of morality on its quest. Thus, it can be said with a note of caution that science without religions is lame and while science can show religion a progressive reality. Thus, it may be said that science without religions is ~~be~~ lame and religion without science is blind.

1. (c) "We know and approve the better course but follow the worse." Discuss.

10

हम उचित को जानते हैं तथा उसके प्रति सहमति रखते हैं, फिर भी हम अनुचित का अनुसरण करते हैं।

1. (d) Evil is not good but it is good that evil is. Discuss.

10

“अशुभ अच्छा नहीं है, लेकिन यह अच्छा है जब तक अशुभ है।” चर्चा करें।

The problem of evil is a major problem that confronts theists. According to theists, the world was created by an ~~and~~ omnipotent god who is also benevolent. But the presence of evil (which is opposed to good) creates a challenge that either god is not benevolent as he allowed evil or he is not omnipotent.

An answer to this problem

is given by the instrumentalist view on problem of evil which says that though evil is opposed to the highest ideals of goodness, virtue, beauty etc. but its presence serves a purpose. It helps human beings develop into mature and better individuals and it brings out the good in the world. Thus, the presence of evil is good.

However, this view has been criticised as the amount of evil in the world far surpasses good. Then how can we expect evil to promote good. Also, can evils like the holocaust during World War II be justified even for the noble cause of 'soul building'.

Despite these criticisms the instrumentalist view has succeeded in giving believers faith in religion and God.

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

10

मनुष्य को नैतिक क्यों होना चाहिए? चर्चा करें।

The reasons for being moral can be broadly divided into two sets - arguments based on religion and secular arguments.

According to the religious argument, morality should be followed because it is the command of God. Religion tells us what is right or wrong and as it voices the command of God and people should follow it.

This view has been criticised by thinkers like Kant, Sartre, Freud, Marx etc. Kant says that morality is autonomous and self-dependent. If we are moral for the fear of punishment or for reward then such a morality is slave morality. He has propounded a deontological theory where duty is for duty's sake.

M.N. Roy has said that morality is followed by a man because

he is a social being and being fair with others will help him in living in a society. Thus, he calls for morality for one's own sake.

Both the arguments have their positives. While religious arguments provide an objective form of morality, secular arguments provide space for acting according to one's own conscience.

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

20

'अस्तित्व विधेयमूलक नहीं है'- काण्ट के इस मत से आप कहाँ तक सहमत हैं? व्याख्या करें।

Theists have offered a number of arguments for proving the existence of god. One of such arguments is the ontological argument which was given by Anselm and also by Descartes. It says that the idea of god is that of a perfect being and such a being can only be perfect if he exists both mentally and really. Thus, god exists.

Kant has refuted this argument by saying that existence is not a real predicate. Predicates are qualities that require existence as their ground for ~~sub~~ their being. If we take existence as a predicate then for having existence we will need another ground and this will lead to infinite regress. Thus, existence is only a grammatical predicate.

Kant's views have been criticised later by Theists by forwarding the argument that there are two types of beings - god and contingent beings. For contingent beings existence is not a predicate but for god it is. Thus, if god exists then his existence is necessary.

The above view though successfully proves that the existence

of god is necessary, it fails to prove that god exists. Also, it is based on an assumption that god exists and is separate from contingent beings.

Thus, Kant's argument still stands the test of time. Nevertheless, the existence of god cannot be completely denied. As Kant himself said that god cannot be proved based on pure reason but accepting his existence is an act of faith.

2. (b) Relation between Immortality of soul and karma theory. Discuss. 15
आत्मा की अमरता तथा कर्म सिद्धान्त में सम्बन्ध की चर्चा करें।

The theory of karma is an application of causal theory in the field of ethics. The causal theory says that effects are preceded by a cause. The law of karma says that as we sow, so shall we reap i.e. good deeds will lead to good fruits and ~~vice~~ bad deeds to bad fruits.

The theory of karma is accepted as an important proof for immortality of the soul by Indian philosophy and also by Kant.

Indian philosophies believe that we get fruits according to our actions. But in this world we can see that virtuous persons face difficult times while wicked people are seen to get happiness. Thus, there has to be a soul which is getting these rewards or punishments.

based on its actions in an earlier life. Indian philosophy has also given the concept of prarabdha, sanchit and sanchayiman karma in this context. Prarabdha are those actions of past lives whose fruits we are getting now. Sanchit is those actions whose fruits are yet to come. Sanchayiman are those actions which are being performed now.

The above relation is refuted by some thinkers like Charvakas who do not believe in transcendental entities like soul, law of karma, god etc. as they are not perceived.

However, the relation discussed above drives the believers to a course of righteous action.

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

15

मोक्ष क्या है? अद्वैत वेदान्त के मोक्ष विचार का आलोचनात्मक मूल्यांकन करें। क्या इसी प्रकार के विचार इस्लाम और क्रिश्चियनटी में हैं?

Liberation has been accepted as an important ideal in ~~philos~~ religion. It means cessation of pain. Indian philosophies (except Charvaka) also add to it the idea of stoppage of cycle of ~~life~~ ^{death} and birth. However, the cyclic concept is absent in semitic religions.

Advaita Vedanta of Shankaracharya believes that bondage is due to ignorance and ~~non~~ - it can be ended through right knowledge or Brahma-gyan. The knowledge that the entire world is 'mithya' and there is no difference between Brahman and jiva will lead to liberation. In liberation, there will be no further re-birth and the ~~jiva~~ soul will attain a state of truth, consciousness and bliss.

To attain this state, Shankaracharya has recommended the path of shravana, manana and niddhidhyasana.

This idea of liberation is different from that in Islam and Christianity. These religions do not believe in the idea of a pure soul. They also do not believe in rebirth. According to them, on the day of judgement god will see through the actions of all humans who will be resurrected and sent to either heaven or hell. Thus, here liberation depends on grace of god and not knowledge of reality as in Advaita Vedanta. Also, these religions believe in personalistic notion of god as highest reality unlike Advaita.

Though there are some differences in conception and path of liberation but all these ~~for~~ religions aim at human welfare.

3. (a) What are the various sources of religious knowledge? How do they differ from source of attaining scientific knowledge? 12.5

धार्मिक ज्ञान के कौन से विविध आधार हैं? धार्मिक ज्ञान वैज्ञानिक ज्ञान की प्राप्ति से पूर्णतया भिन्न है, कैसे?

Religious knowledge is knowledge about the nature of transcendental entities like god, soul, law of karma etc. The primary source of religious knowledge ~~is~~ revelation and faith. Reason may also be accepted as a source but only in a secondary sense.

Revelation is divine promulgation of religious truth as per propositional view of revelation. As per non-propositional view it is the religious interpretation of history through which god comes into human ambit. Faith is our wilful acceptance of these truths. As religious knowledge corresponds to transcendental entities, our senses and reason cannot effectively gauge their intricacies and we need to resort to revelation and faith.

Reason is the source of scientific knowledge along with experience. It is different from sources of religious knowledge in the following ways — it is based on questioning unlike accepted belief; it can be objectively, publicly and universally verified; reason comes first before belief and the doubtful gain unlike in religion where faith comes before and the faithful gain.

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

12.5

ईश्वर आधारित नैतिकता दास नैतिकता है। विवेचना करें।

Religious morality is an important form of morality where a thing is considered to be right or wrong based on the tenets of religion which are derived from divine command. Kant has criticised it as a form of slave morality.

Kant says that morality should be autonomous and self-dependent. If an act is performed

for the greed of reward or for the fear of punishment then such an act cannot be considered to be moral in the true sense. Hence, the people who practise morality as divine command for reward or to avoid punishment are really practising slave morality. Kant also profounded the deontological theory of morality where duty is performed for duty's sake.

Kant's view tries to base morality on rationality. But it cannot be denied that religion has served to inspire many to act in selfless ways and has given an objective form of morality.

Hence, though Kant's views are rational but religious ^{morality} cannot be completely discarded.

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

12.5

क्या धर्म ईश्वर के बिना सम्भव है? चर्चा करें।

The ~~q~~ answer to the question that is religion possible without god depends on the definitions of religion.

In Western tradition where religion is broadly associated with ^{theistic} ~~theology~~ belief, a religion without god cannot be accepted. Therefore, they call Buddhism, Jainism, Taoism as merely ethical systems.

Galloway has defined religion as man's belief in a power beyond himself which satisfies his emotional needs and provides him stability in life and is expressed through worship or service. If we broadly interpret the term 'power beyond himself' then it could mean a transcendental law like Tao, law of karma etc. Thus, Buddhism, Jainism, Taoism etc. can be called religions. Further, it can also be said

that god is not the only central pillar of religion. A religion should have a spiritual aim, scriptures, its own community, places of worship etc. On this basis also a religion without god may be possible.

Thus, there can be very wide interpretation regarding the possibility of a religion without god.

3. (d) Given the fact of religious pluralism, is unity and universality of religion possible and discuss the problem of absolute truth. 12.5

धार्मिक बहुलवाद क्या है? क्या धार्मिक एकता और शाश्वतता धर्म में सम्भव है? निरपेक्ष सत् की समस्या पर चर्चा करें।

There are numerous religions existing in the world and they have different, at times contradictory, views regarding life, soul, god, spiritual aim etc. This is the fact of religious pluralism and it raises the issue that whether we can have a unity and universality of religion.

In this context the views of the following thinkers shed a light on

how can we accept unity of religion. Firstly, Smith says that religions are like civilizations and their development is embedded in socio-cultural setting. Since, we cannot call a civilization false, so we can't call a religion false. Secondly, Jainism accepts 'syadvada' as per which all religions can be believed to be truths in their own contexts. This view has also been accepted in Vedas (ekam sat vipra bahudha vadanti). Thirdly, according to Aurobindo the different notions that seem contradictory about God are actually not. As per his 'logic of infinite' they are compatible.

The problem of absolute truth says that the highest ideal or absolute is described variously as being indescribable, so is it possible to actually know the absolute. Paul Tillich has tried to answer it through his symbolic theory.

4. (a) Transcendental reality is not define by ordinary language but analogical language provides alternate for transcendental reality. Explain. 12.5

अतीन्द्रिय सत्ता की व्याख्या साधारण भाषा से नहीं की जा सकती है, लेकिन सामान्यानुमान की भाषा अतीन्द्रिय सत्ता के लिए एक विकल्प है। व्याख्या करें।

Transcendental realities like god, soul etc. are unique but the language that we use in our everyday life to describe the world is limited. Thus, it gives rise to problems when this language is applied to transcendental entities. A solution to this problem was given by Aquinas through analogy.

According to Aquinas, language used in religion is analogical. It is neither used in the same sense (univocal) nor is it used in a completely different sense (equivocal). It points to certain similarities between transcendental entities and the entities we knew. E.g:- When we say god loves us we do not mean love as humans love each other but instead

we get an idea of God's love for us because human beings are created by God and their actions reflect God's nature to some extent.

The analogical solution is criticised for promoting agnosticism as through an analogy we can never know the complete reality.

However, it has enriched philosophy through a unique approach.

4. (b) Religious language is meaningless because verification is not possible, but religious language is emotive. Discuss. 12.5

धार्मिक भाषा अर्थहीन है क्योंकि उसका सत्यापन सम्भव नहीं है लेकिन धार्मिक भाषा संवेगात्मक है। चर्चा करें।

Religious statements like "God is great" create linguistic problems because we cannot know for sure what is the exact meaning of such statement i.e. does it mean that God is great like Alexander, is he high or is he huge in size and so on.

Logical positivists like Ayer have given non-cognitive view of

religious language based on theory of verification. According to Ayer, only those statements are meaningful which are either analytic or verifiable using any of the following methods of verification - strong or weak, direct or indirect, practical or theoretical. Since, religious statements are not analytical and are neither verifiable based on any of the above methods, they are meaningless. They are instead just an expression of a person's emotions and seek to satisfy them.

The above view was criticised by Wittgenstein in his later philosophy when he accepted the notion of language games and meaning use theory. According to him, religious statements are meaningful only in religious context.

4. (c) Plato's arguments for Immortality. Explain.

12.5

आत्मा की अमरता सम्बन्धी प्लेटो के तर्कों की व्याख्या करें।

Plato has presented arguments for immortality of the soul based on his philosophy.

He says that only those things are destructible which are composed of parts. Since soul is simple and partless thus it is immortal. Plato also says that something ultimately leads to its opposite. Hence, just as cold leads to heat, death will have to lead to rebirth. Further, he says that opposites do not participate in each other. So, life can never participate in death and vice versa. Therefore, soul should be immortal. Furthermore he says that true knowledge is ~~et~~ eternal, objective and unchanging and the ground of such knowledge cannot be changing. So, there should be an eternal soul as the ground of knowledge.

Plato's arguments have been criticised for assuming that soul is partless. Also, since his arguments are based on his theory of ideas, they lose their ground when his theory is refuted.

But Plato is credited for one of the first systematic attempt to prove the immortality of the soul.

4. (d) Religion and morality have been closely intertwined. Discuss. 12.5
धर्म और नैतिकता एक दूसरे से अन्तर्सम्बन्धित हैं। चर्चा करें।

Religion and morality have a close relationship. ~~Also~~ Almost all the religions of the world (except the few initial attempts at religion) have an associated moral system. Tolstoy says that to separate morality from religion is like trying to uproot a flower and planting its stem in the ground in the hope that it will bloom.

Religion shows the path of right and wrong when a person is in dilemma. E.g.- Arjuna in Geeta. It provides a roadmap for spirituality by right actions. It provides deterrence from the path of evil through law of karma.

However, there have been thinkers who have supported secular morality. E.g.- Marx has called religion as the opium of masses. Nietzsche has said that "God is dead" and asked upon man to formulate his own values. Freud has called religion as the need of a weak mind.

Despite these criticisms, religion, in its core values of love, kindness, cooperation represents the best of human nature and if these core values are promoted then it can build a harmonious society.

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

मनुष्य की पूर्ण अभिव्यक्ति प्रतीकात्मक है, क्यों प्रतीकात्मक भाषा ही है, जो केवल परमतत्व के अभिव्यक्ति कर सकती है?

Man's ultimate concern i.e:- the actual reality can only be represented symbolically. This view was forwarded by Paul Tillich.

As per Tillich, signs and symbols point to things that are beyond them. While signs are arbitrary (e.g.- red light for stop), symbols participate in what they represent (e.g.- Ω , $+$ etc.) ~~Thus~~ Since the ultimate reality is indescribable in words, this work can only be effectively done through symbols. Thus Tillich has explained all religious statements as symbolic. He says that apart from "god is being-in-itself" all other religious statements are symbols.

The above view is criticised because it has a sense of agnosticism as through a symbol we can never fully know the ultimate ~~concerns~~ but can only get an idea.

But Tillich has presented a different solution to the problem of religious language.

5. (b) Does any of the received "proofs for the existence of God succeed in providing God's existence? 12.5

क्या ईश्वर की सत्ता को सिद्ध करने के लिए दिये गए तर्क उचित हैं? व्याख्या करें।

The proofs for the existence of God can be categorised as apriori (ontological) and aposteriori (teleological, cosmological).

The ontological proof tries to prove God's existence on the basis of the conception of a perfect God. Since God is the highest reality, he must exist. Kant has criticised this proof as he says that existence is not a real predicate and hence God's existence

is not proved.

The cosmological proof tries to prove God based on causal theory. God's existence is proved because the world should have an unmoved prime mover; it should have a necessary ground because all its objects are contingent and God should be the first cause of the world. Hume has refuted this proof saying causation is not a law. It is just precedence and conjunction.

Teleological proof proves God as the cause of order and harmony in the world. Hume says that some sort of order can be found in the world even without God as the world has evolved over such a long time.

Hence, none of the proofs have conclusively succeeded in proving the existence of God. But as Kant said that the existence of God is not a matter of proof but of faith, we can accept God based on faith.

5. (c) Discuss in this context critically consider especially the cosmological argument. 12.5

सृष्टिपूर्वक तर्क का आलोचनात्मक परीक्षण करें।

Cosmological argument was best presented by Aquinas in Summa Theologica.

The first cosmological argument proves God's existence based on the fact that the world should have an unmoved prime mover. It has been criticised on the ground that an "unmoved mover" is contrary to experience. Also, philosophies like Sankhya have posited a world where conjunction of Purusa and Prakriti created the world without God.

The second cosmological argument says that since all objects of the universe are contingent, the world should have ended a long time ago, if not for a necessary ground. This necessary ground is God. It is criticised ^{because} ~~that~~ the term "necessary ground" makes the statement analytical while it is presented as an a posteriori argument.

The third cosmological argument proves god's existence as the first cause of the universe to avoid infinite regress. Russell has criticised this argument by saying that infinite regress does not create problem in maths and can be accepted in the world. Also, it is illogical to say that everything has a cause but god has no cause.

5. (d) What do immanence and transcendence mean in talking about God? Discuss. 12.5

ईश्वर विषयक 'व्याप्त' और 'अतीन्द्रिय' सत्ता से क्या अभिप्राय है? चर्चा करें।

Immanence and transcendence are terms used to describe god's relation with the world.

Immanence means 'within'. It says that god is a part of the world. It implies that the world is made up of god and god is the material cause of the world. It gives importance to this world. It was supported by Spinoza. Immanence has been criticised

because if the world is made of god then there can be no separation between right and wrong or good or evil. Prayer, worship, holiness will all lose their significance as all is god.

Transcendence means that god is outside this world. It implies that god is only the efficient cause of the world. It is supported by Nyaya.

. This view creates the problem of absentee landlord. It also creates limits god as god needed the help of other particles to create the world. It also raises questions regarding how can god answer our prayers as he is not a part of the world.

Thus, immanence and transcendence are two ways of explaining god-world relation.