ONE BOOK FOR
CUET PG
PHILOSOPHY

WITH CRISP NOTES, PYQS & 300+ MCQS.

AKSHITA JAIN



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Dedication

To my grandfather and father, entrepreneurs and visionaries, whose example as steadfast role models has taught me never to falter before beginning any endeavor.

To my mother and sister, for believing in me and constantly pushing me to reach my fullest potential.

And to my mentors, for instilling in me the love of learning, and to all who believe in the transformative power of knowledge.

Acknowledgement

I wish to express my deepest gratitude to my mentors and colleagues, whose guidance, insights, and encouragement have been invaluable throughout the development of this book.

I am especially thankful to Lady Shri Ram College for Women for providing an environment where every voice is heard, curiosity is nurtured, and every step of scholarly pursuit is met with motivation. My sincere appreciation also goes to my family, whose unwavering support, patience, and belief in my abilities sustained me through the long process of drafting and revising this work.

I would like to acknowledge my mentors once again for their invaluable feedback, encouragement, and for inspiring me to strive for excellence at every stage. I would also like to note that I used AI tools, to help organize ideas, refine phrasing, and enhance clarity, while all research, analysis, and critical thinking reflected in this work are my own.

Finally, I am grateful to the broader academic community and readers, whose engagement with these ideas continues to inspire critical inquiry, dialogue, and growth in this field.

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Syllabus
for
Philosophy (HUQP16)

Note:

i. The Question Paper which will have 75 questions.

ii. All questions will be based on Subject-Specific Knowledge.

iii. All questions are compulsory.

iv. The Questions will be Bilingual (English/Hindi).

Philosophy (HUQP16)

Section: I

Metaphysics

1. Proofs for Existence of God
2. Free Will and Determinism
3. Self and No-self
4. Consciousness
5. Personal Identity
6. Substance and Qualities
7. Being and Becoming
8. Actuality and Potentiality
9. Appearance and Reality
10. Mind and Body Problem
11. Universals
12. Realism and Idealism
13. Essence and existence

Section: II

Epistemology

1. Theories of Truth
2. Theories of Error
3. Gettier Problem
4. Definitions of Knowledge

5. Knowledge by acquaintance and Knowledge by Description
7. Sources of Knowledge
8. Skepticism
9. Justification of Knowledge: Foundationalism, Anti-foundationalism, and Coherentism
10. Knowledge that and knowledge How
11. Problem of Induction
12. Apriori Knowledge

Section:III

Ethics

Questions will be from both Indian and Western philosophical perspective.

1. Theories of Normative Ethics: Utilitarianism, Kantian Deontology, Virtue ethics, Social contract theory, care ethics.
2. Theories of Metaethics: Relativism, Non-naturalism, Emotivism, Universal Prescriptivism,
3. Themes of Applied Ethics: Abortion, Euthanasia, Surrogacy, Capital punishment, Animal and
4. Environment ethics
5. Thoughts of Indian ethical tradition: Nature of Dharma, Morksa, Purusharthas, Rina, and themes from Buddhist and Jaina ethics

Section: IV

Symbolic Logic

1. **Inductive Logic**

a. Analogical Reasoning

b. Causal Reasoning

c. Probability

2. **Deductive Logic**

a. Categorical proposition

b. Categorical syllogisms

c. Symbolic Logic

d. Methods of Deduction

e. Quantification Logic

3. **Informal Fallacies:** Indian and Western

4. **Types of Arguments**

Section: V

Social and Political Philosophy

1. Theories of Justice
2. Liberty and Equality
3. Democracy
4. Feminism
5. Global justice
6. Marginalization and Discrimination
7. Gandhi: Non-violence, Satyagraha, Swaraj, Nationalism, State
8. Ambedkar: Genesis of Caste and Annihilation of Castes
9. Tagore: Nationalism, Education and Religion of Man
10. Amartya Sen: Justice (Niti and Nyaya)

Core of Philosophy

INDIAN Philosophy

Category	School	Founder	Focus	Goal
ĀSTIKA (Orthodox) (Vedic)	**Nyāya**	Gautama (Akṣapāda)	Logic, reasoning, valid knowledge (*pramāṇas*)	Liberation through correct knowledge
	Vaiśeṣika	Kaṇāda	Metaphysics, atomism, categories of reality (*padārthas*)	Understanding ultimate substances & liberation
	Sāṃkhya	Kapila	Dualism of Puruṣa (consciousness) and Prakṛti (matter)	Liberation by discriminating purisha and prakriti
	Yoga	Patañjali (*Yoga Sūtras*)	Practical discipline: meditation, self-control, eightfold path	Liberation through mind control & union with pure consciousness
	Mīmāṃsā (Pūrva)	Jaimini	Rituals, dharma, interpretation of Vedic injunctions	Attaining heaven & liberation through correct duty
	Vedānta (Uttara)	Badarāyaṇa (*Brahmasūtras*)	Inquiry into Brahman, Ātman, world, liberation. **Sub-schools :** Advaita (Śaṅkara –	Realization of Brahman & ultimate liberation (*mokṣa*)

			Non-dualism), Viśiṣṭādvaita (Rāmānuja – Qualified non-dualism), Dvaita (Madhva – Dualism).	
NĀSTIKA (Heterodox) (Non-Vedic)	**Cārvāka (Lokāyata)**	—	Materialism, hedonism, perception only valid knowledge	Enjoyment in this life(hedonism)
	Buddhism	Gautama Buddha	Four Noble Truths, Eightfold Path, impermanence (*anitya*), no-self (*anātman*)	Nirvāṇa (freedom from suffering)
	Jainism	Mahāvīra (24th Tīrthaṅkara)	Non-violence (*ahiṃsā*), karma theory, multiplicity of viewpoints (*anekāntavāda*), syadvada. panchmahavrata.	Liberation (*mokṣa*) through asceticism & self-purification

Western philosophy

Philosopher	Period	Focus / School	Key Idea / Contribution
Socrates	469–399 BCE	Ethics, self-examination	Knowledge = virtue; Socratic Method
Plato	427–347 BCE	Idealism, Theory of Forms	Reality of Forms; Philosopher-King
Aristotle	384–322 BCE	Logic, ethics, politics	Golden Mean; *eudaimonia* (flourishing)
St. Augustine	354–430 CE	Christian Platonism	Evil = absence of good; salvation by faith
Thomas Aquinas	1225–1274	Scholasticism	Five Ways to prove God's existence
Descartes	1596–1650	Rationalism	"Cogito, ergo sum" – certainty through reason
Locke	1632–1704	Empiricism, political theory	*Tabula rasa*; natural rights
Hume	1711–1776	Empiricism, skepticism	Knowledge limited to impressions
Kant	1724–1804	Critical philosophy	Categories of mind; Categorical Imperative
Hegel	1770–1831	Absolute Idealism	Dialectic (thesis–antithesis–synthesis)
Marx	1818–1883	Historical materialism	Class struggle; revolution
Nietzsche	1844–1900	Existential critique	"Will to Power"; Übermensch
Kierkegaard	1813–1855	Existentialism, faith	Leap of faith; authentic existence

Sartre	1905–1980	Existentialism, freedom	“Existence precedes essence”
Husserl	1859–1938	Phenomenology	Intentionality of consciousness
Wittgenstein	1889–1951	Philosophy of language	Meaning as use; clarify thought

What is Metaphysics?

Metaphysics is the branch of philosophy that studies the **fundamental nature of reality, going beyond physical sciences.**

*Metaphysics in Indian thought deals with the **ultimate nature of reality** (tattva-jñāna). It goes beyond the physical world to inquire into:*

- *The self (ātman/jīva)*
  The ultimate reality (Brahman, Śūnya, Paramātman, etc.)
  The world (jagat, prakṛti, dravya)
  The law of karma and rebirth
  The goal of life – mokṣa (liberation)

In Western philosophy, **metaphysics** is the branch that investigates the **first principles of being and reality**. It asks:

- What exists beyond appearances?
  What is the nature of God, the soul, matter, and time?
  How do mind and body relate?
  Do universals (like “beauty,” “justice”) exist independently?

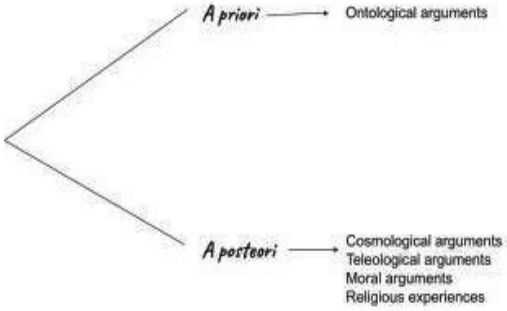
Topics to be covered:-

1. Proofs for Existence of God
2. Free Will and Determinism
3. Self and No-self
4. Consciousness
5. Personal Identity
6. Substance and Qualities
7. Being and Becoming
8. Actuality and Potentiality
9. Appearance and Reality
10. Mind and Body Problem
11. Universals
12. Realism and Idealism
13. Essence and existence

Proofs for the existence of God

The question of whether God exists has been central to philosophical inquiry for centuries. Various thinkers, across traditions and schools, have offered rational arguments to support the belief in God's existence. These proofs are not based on faith or scripture alone, but aim to use reason, observation, and logic to establish the necessity or likelihood of a divine being. While some arguments focus on the nature of existence or causality, others draw on morality, order in the universe, or human experience. These classical and modern proofs form a significant part of metaphysics, theology, and philosophy of religion.

Various schools of thought have developed distinct arguments for the existence of God, each starting from a particular aspect of reality:



Ontological arguments

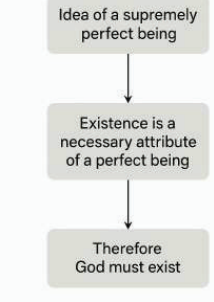
St. Anselm

Formulated the **original** ontological argument. Defined God as **"that than which nothing greater can be conceived."**

Premise 1: God is defined as "that than which nothing greater can be conceived."
Premise 2: It is greater to exist both in reality and in the mind than to exist only in the mind.
Premise 3: If God exists only in the mind, then we can conceive of something greater: a God who exists in both the mind and reality.

Conclusion: Therefore, God must exist both in the mind and in reality.

Claimed that such a being must exist in reality, because existing in reality is greater than existing only in the mind.



René Descartes

In **Meditations on First Philosophy**, Descartes rephrased Anselm's argument using the **idea of a supremely perfect being**.

Argued that **existence is a necessary attribute of a perfect being,** just like **three sides are essential to a triangle.**

Therefore, God must exist.

Baruch Spinoza

Spinoza in his work Ethics proposed the concept of **"Intellectual Love of God"** (Amor Dei Intellectualis). Did not use the traditional ontological form, but believed that God's essence includes existence.

For Spinoza, **God is the only substance, and necessarily exists as infinite and self-caused.**

Cosmological arguments

This argument claims that the **existence of the universe has a cause and that cause must be God.**

Leibniz

Principle of sufficient reason, Everything that exists must have a sufficient reason for why it exists and why it is the way it is.

The universe itself cannot be its own sufficient reason because it is contingent — it could have been otherwise or not existed.

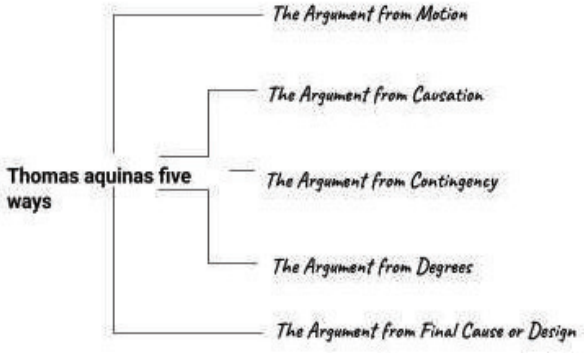
Therefore, the reason for the existence of the universe must lie outside it — in a necessary being.

A necessary being is one that contains the reason for its existence within itself and must exist. This necessary being is what Leibniz identifies as God — the ultimate reason or explanation for everything

He **proposed that God, being omniscient and benevolent**, chose to create the best of all possible worlds. He argued that among all logically possible worlds, this world is the most perfect one that could exist, because a perfect God would only choose the best.

Thomas Aquinas

He developed **five arguments** for the existence of God, known as the Five Ways **(Quinque Viae).**



Motion – There must be a First Mover who initiates all motion — God.

Efficient Cause – A First Uncaused Cause must exist to

start the chain — God.

Contingency – A Necessary Being must exist to explain contingent existence — God.

Gradation – The varying degrees of qualities point to a Most Perfect Being — God.

Design – Natural order and purpose imply an Intelligent Designer — God.

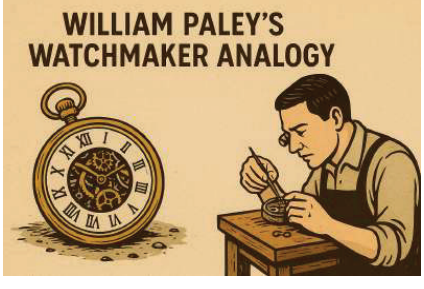
Teleological argument

The term **"teleological"** comes from the Greek word telos, meaning **"end" or "purpose,"** indicating that the argument focuses on the purposeful design of the universe.

It is based on the observation of order, purpose, and complexity in the natural world, which, proponents argue, suggest the existence of an intelligent designer God.

William Paley's watchmaker analogy

In his book ***Natural Theology***, William Paley proposed the Watchmaker Analogy to support the idea that God designed the universe. He argued that if someone came across a watch lying on the ground, its intricate design and purposeful working would naturally lead them to conclude that it was made by a watchmaker.



In the same way, the complex design and orderly functioning of the universe suggest the existence of a divine designer — that is, God.

Moral arguments

This argument explains that the existence of objective moral values suggests the existence of a moral lawgiver, namely God. If objective morality exists (independent of human opinion), then there must be a source for these morals.

Kant believed that morality points toward the **idea of the summum bonum**, or the highest good, which is the harmonious union of perfect virtue and perfect happiness. **Martineau's argument** begins with the claim that human beings have an inherent sense of right and wrong, which he calls the moral conscience. This moral conscience is not **just a social construct or an instinct for survival**, but something deeper that guides humans toward moral truth

Nyaya's proofs for the existence of God

Karyat:- The world is an effect (*kārya*), and every effect must have a cause — God is the ultimate efficient cause.

Āyojanāt:- The consistent and purposeful order in nature (like day-night, seasons, etc.) points to an intelligent design.

Anvayavyatirekāt:- Atoms (paramāṇu) cannot self-combine into objects; they need a conscious force (God) to arrange them purposefully.

Śabdapramāṇā:-Vedas are valid sources of knowledge; their flawless nature implies they were revealed by an omniscient being.

A short recap

📌 **Ontological**:- Anselm: greatest conceivable being must exist; Descartes: existence is perfection; Spinoza: God's essence = existence.

📌 **Cosmological**:- Leibniz: contingent universe needs necessary being; Aquinas: Five Ways (First Mover, First Cause, Necessary Being, Most Perfect, Designer).

📌 **Teleological**:- Paley: watchmaker analogy; order & complexity → designer.

📌 **Moral**:- Kant: morality → highest good → God; Martineau: moral conscience from God.

📌 **Nyāya**:- Kāryāt, Āyojanāt, Anvayavyatirekāt, Śabdapramāṇā

PYQs:-

2025

Q1. Who among the following proposed the idea of "Intellectual Love of God"?
a. Spinoza
b. Descartes
c. Kant
d. Karl Marx

2022

Q2. Who among the following philosophers believes that those propositions which describe the most perfect world (the best of all possible worlds) are true?
a. St. Augustine
b. Descartes
c. Spinoza
d. Leibniz

Q3. According to Spinoza God is:
a. Creator of the world only
b. Transcendent only
c. To be identified with the totality of the universe
d. First cause and first mover

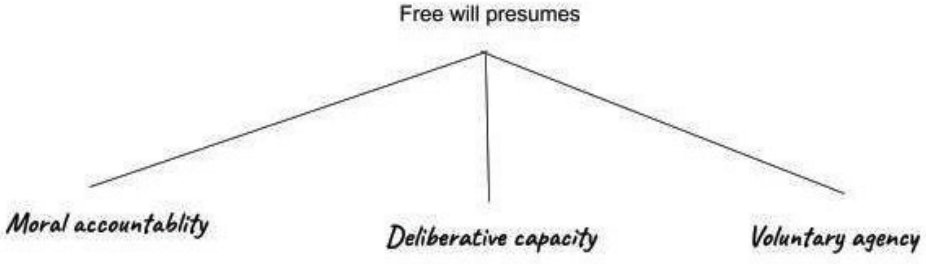
Answers:- 1-a, 2-d, 3-c

Free Will and Determinism

*Approaching the topic **"Free Will and Determinism" in Indian Philosophy** requires you to understand that the Indian philosophical traditions deal with these concepts differently than Western thought. While Western discussions emphasize metaphysical freedom and moral responsibility, Indian systems often connect free will with **karma**, **moksha**, **self-knowledge**, and **liberation from samsāra**.*

Free will refers to the autonomy of rational agents to choose from alternative options in the absence of external constraints, coercion, or compulsion. It presupposes **intentionality, deliberation, and moral responsibility.**

Determinism challenges the existence of free will by asserting that all actions are causally determined by prior events or conditions. According to this view, human beings lack true autonomy, as their behavior is governed by an unbroken chain of cause and effect.



Western Philosophy

Western philosophy presents a central metaphysical and ethical tension:

"Can individuals be morally responsible for their actions if those actions are determined by prior causes?"

This question leads to **divergent philosophical positions**, each offering different solutions to the relationship between causal determinism and human agency.

Western philosophy has recognised three major concepts for the concept of free will and determinism.

A. **Hard Determinism:- No free will exists.** Determinism is true. Everything is pre determined. Individuals are not morally responsible. Example:- spinoza.

B. **Libertarianism:-** **people are free to act according to their own will.** Hence, free will exists. And Determinism is absolutely false. People would be morally responsible for their acts.Example:- Jean paul sarthe

C. **Compatibilism:-** Free will and determinism are compatibleFree will is not the ability to do otherwise, but to act **according to one's own desires and reasoning** without coercion. Example:- Immanuel Kant.

★ Western philosophy often emphasizes the **link between moral responsibility and the autonomy of the will**. The debate continues to revolve around whether this autonomy can exist in a causally closed universe. Libertarians affirm human exceptionalism; determinists deny it; compatibilists reframe it.

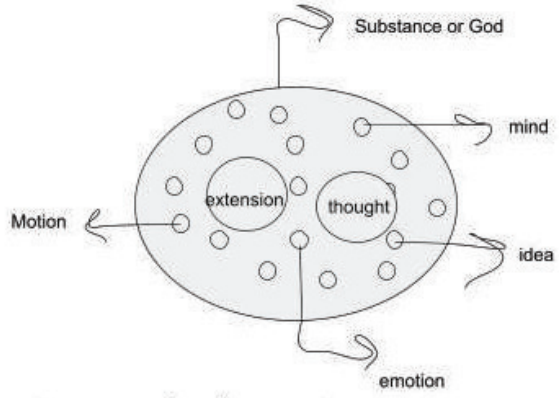
Views of the western philosophers

Spinoza

Baruch Spinoza is a **hard determinist**.

In **ethics**, Substance has been defined by Spinoza as **what is in itself and conceived through itself, the concept which does not require the concept of any other thing from which it must be formed.**

God or substance is ultimate reality and matter and mind are two of the many attributes of substance.



Inside infinite substance(or god), there are finite modes, having attributes of extension and thought running parallel.

Like ocean is a substance, and the bubbles in the ocean are temporary(like modes):- having properties as attributes.

According to Spinoza, there can be only **one substance.** And God has all the possible attributes. If there is a second substance, then there would be some common attributes but this will make the second substance dependent on the first substance which is not possible. Hence, God is the one and only substance with all the attributes.

According to Spinoza metaphysics, **substance is the only reality which is self caused and self determined.** Self determination brings necessity to act according to its nature only and as everything is based on the necessity of the substance. Hence Spinoza mentioned that there is necessity everywhere. That is everything is pre determined.

Self-determination in Spinoza's metaphysics means that substance acts only according to the necessity of its own nature — it cannot act otherwise.

As everything in substance is determined means that **everyone is part of an infinite chance of cause and effect.** Additionally, all of us are influenced by external causes, that is logically, we are not free as per spinoza philosophy. Hence, there is no free will.

"Every attribution is a negation."

Jean Paul Sarthe

Sarthe is a **propounder of free will.**

Sartre reverses the view of that essence precedes existence i.e. Things — including humans — have a fixed nature, and their role or purpose is determined before they come into being.

For humans, **existence precedes essence** i.e We are not born with a given nature, role, or purpose. We come into existence first, and only then — through our choices, actions, and freedom — do we create our essence (what we become).

According to Sarthe, **Man is so free** that he is even fearful of his freedom to choose freely and make his own essence. As his essence would be dynamic and changeable due to the freedom of one to act.

Sarthe advocated that **Man is so free that he faces abandonment, anguish and despair.**

For Sartre, **freedom is not optional** — it is the condition of human existence, and with it comes the responsibility to create meaning in a world that offers none by default.

Books:- **Critique of dialectical Reason.**

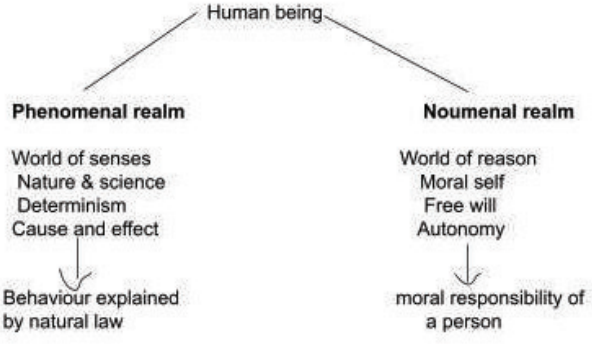
"Man is condemned to be free"

Immanuel kant

Kant distinguishes between the **phenomenal world** (where everything is causally determined) and the **noumenal world** (where moral freedom exists).

While humans are determined as natural beings, they are **free as rational moral agents** in the noumenal realm.

Free will, according to Kant, is a necessary postulate of practical reason — it must be assumed to make moral responsibility possible.



Autonomy or self-legislation of moral law is the true form of freedom, not acting on desires or inclinations. Kant holds that morality is only possible if we are free, even though this freedom cannot be empirically proven.

Thus, Kant provides a moral justification for free will, reconciling ethical responsibility with natural determinism.

Views of the Indian philosophers

Indian philosophies are concerned with metaphysical realities of **karma, God, rebirth.** These foundational concepts provide the framework within which the questions of free will and determinism are interpreted and debated.

6 sources of knowledge:-

Pratyakṣa – Perception

Anumāna – Inference

Upamāna – Comparison or Analogy

Arthāpatti – Postulation or Presumption

Anupalabdhi – Non-cognition or Knowledge of Absence

Śabda – Verbal Testimony or Scriptural Authority

Carvaka

Carvaka school is a **materialistic school and a heterodox system**.

Accepted **perception as the only source of knowledge** (whatever is perceived is the only reality). Rejected the existence of all materialistic realities of karma, rebirth and god.

Believes in empirical freedom—**humans are free to act** in pursuit of pleasure here and now.

Free will is accepted in a **naturalistic sense**, without metaphysical consequences.

Buddhism

According to Buddhism, there is no **permanent soul**(anatmavad).

Jiva is made up of **5 skandas:- rupa, vedna, sanjya, samkara, vijnana** (which are in constant change).

Karma operates causally, but mindful effort **(vīrya)** leads to liberation **(nirvāṇa)**.

Free will is possible in the **psychological and ethical sense** — through **self-awareness and right intention.** Accepts conditional determinism (dependent origination: **pratītyasamutpāda or the bhava chakra of 12 links).**

प्रतीत्यसमुत्पादे
Pratītyasamutpāda

1.	अविद्या	Avidyā	Ignorance
2.	संस्कार	Samskāra	Mental Formations
3.	विज्ञान	Vijñāna	Consciousness
4.	नाम-रूप	Nāma-rūpa	Name and Form
5.	षडायतन	Ṣadāyatana	Six Sense Bases
6.	स्पर्श	Sparša	Contact
7.	वेदना	Vedanā	Feeling
8.	तृष्णा	Tršsnā	Craving
9.	उपादान	Upádāna	Clinging
10.	भाव	Bhava	Becoming
11.	जाति	Jāti	Birth
12.	जरा-मरण	Jará-maraṇa	Old Age and Death

A short recap

- What is **Free Will?:-** Ability to choose without external compulsion, tied to moral responsibility.
- What is **Determinism?:** – All events, including human actions, are causally determined by prior conditions.
- **Spinoza (Hard Determinism)**:- One substance (God) with necessary nature; everything predetermined, no free will.
- **Sartre (Libertarianism)**:- Determinism false; humans are radically free, "existence precedes essence," create own nature.
- **Kant (Compatibilism)**:-Phenomenal world determined, noumenal realm free; true freedom = moral autonomy.
- **Cārvāka**:-Materialist; rejects karma/rebirth; accepts practical freedom for present life pleasure.
- **Buddhism**:-No permanent soul; dependent origination governs life; karma binds but mindful effort can lead to liberation.

PYQs

2025

Q1. Which one is **not** considered as a 'Present Life' link of the Buddhist Causal Wheel?
a. Tṛṣṇā
b. Nāma-Rūpa
c. Jarā-Maraṇa
d. Ṣaḍāyatana

2024

Q2. According to the *Vedāntasāra*, the sub-sects of Cārvākas identify the Self with:
A. The Gross Body (Sthūla Śarīra)
B. The Sense-Organs (Indriya)
C. The Vital-Breath (Prāṇa)
D. The Mental Organ (Manas)
a. (A), (B), and (D) only
b. (A), (B), and (C) only
c. (A), (B), (C), and (D)
d. (B), (C), and (D) only

Q3. The correct sequence found in the **Causal Wheel of Dependent Origination (Dvādaśa Nidāna)** is:
A. Vedanā
B. Tṛṣṇā
C. Upādāna
D. Bhāva
a. A, B, C, D
b. A, C, B, D
c. A, D, B, C
d. C, B, D, A

2023

Q4. Who rejected Mokṣa as one of the goals of life?
a. Jaina Religion only
b. Bauddha (Buddhist) Religion only
c. Cārvāka only
d. Sāṃkhya System only

Q5. Which of the following is a **Heterodox system**?
a. Cārvāka
b. Sāṃkhya
c. Vedānta
d. Mīmāṃsā

2022

Q6. *Bhava–Cakraḥ* is the concept of:
a. Bhāratam
b. Jainism
c. Advaita
d. Buddhism

Q7. According to **Spinoza**, God is:
a. Creator of the world only
b. Transcendent only
c. To be identified with the totality of the universe
d. First cause and first mover

Answers:- 1-c, 2-b, 3-a, 4-c, 5-a, 6-d. 7-c.

Self and No-self

The concept of the 'Self' lies at the heart of both Indian and Western philosophical traditions, though they often diverge in their assumptions and aims. While Western philosophy traditionally emphasizes personal identity, rational agency, and individuality, Indian philosophy explores the metaphysical and moral implications of the self, often in relation to liberation (moksha) or cessation of suffering (nirvāṇa).

In Western philosophy, thinkers from **Descartes to Locke and Hume** have debated whether the self is a substantial, enduring subject or merely a bundle of perceptions or mental states.

In contrast, Indian traditions such as **Advaita Vedānta affirm a permanent, unchanging Self (Ātman)**, whereas **Buddhism** radically denies any such self, advocating **the doctrine of anattā (no-self).**

Thus, while both traditions engage deeply with the question of personal identity and consciousness, their ontological commitments and spiritual motivations shape fundamentally different conceptions of what it means to be a 'self'.

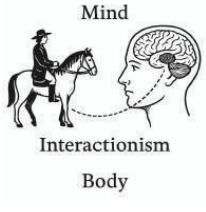
Views of the western philosophers

Rene Descarte

Dualism:- philosophical view that **reality consists of two fundamentally distinct kinds of substances or principles**—typically **mind and body**.

According to Descartes, **the body is extended and unconscious and the soul is conscious and unextended.**

Descartes introduced the concept of **interactionism**. The body acts on the instructions of the mind just as a rider, rides the body(horse) and mind controls it. In the same way, the pineal gland is the site of the soul from where the soul controls and regulates the body.



Descartes gives the concept of **Cogito Ergo sum:- I think, therefore I am.** Through this concept, Descartes proved the existence of soul or self.

Descartes begins by doubting everything, but realizes that the act of thinking itself cannot be doubted. This leads to the conclusion: "Cogito, ergo sum" – I think, therefore I am. From this, he infers the existence of a thinking, non-material self, i.e., the soul or mind.

Thus, Descartes firmly held that the **soul exists** as a **separate and essential substance**, distinct from the body.

David Hume

Hume has defined personal identity(or self) as an **illusion created by imaginations just as rapid succession of flames** give the appearance of unifying and continuous flames, similarly the rapidity of one' perception made us believe that there is a permanent self(which is nothing but an illusion).

Hume's conception of soul is based on **empiricism** as there is no impression of soul. Hume advocated that the soul is just a bundle of sensations and gave his bundle theory.

Bundle theory, Bundle Theory is David Hume's view that the self is not a single, unified substance, but merely a collection (or "bundle") of perceptions or impressions that are constantly changing.

Hume believed that **mathematical knowledge is certain in form** but only probable in application, since real-world experience cannot guarantee absolute certainty.

> **"I never can catch myself at any time without a perception, and never can observe anything but the perception."**

Immanuel kant

Kant has distinguished between two self:-

- ➔ **Empirical self** – The changing, personal self we observe in our thoughts, feelings, and memories.

- ➔ **Transcendental self** – The constant, unobservable self that unifies all experiences and makes knowledge possible.

Immanuel Kant believed that the **self is not something we can see or experience directly**, but it is still necessary for us to have experiences at all.

He called this the **"transcendental unity of apperception",** which means that all our thoughts and experiences must be connected by a single "I think".

So, for Kant, **the self is not a soul or substance like Descartes believed**, but more like a structure of consciousness that helps us organize and understand our experiences.

> "The 'I think' must be able to accompany all my representations."
>
> — *Immanuel Kant, Critique of Pure Reason*

Jean paul sarthe

Sartre **reverses the view of that essence precedes existence** i.e. Things — including humans — have a fixed nature, and their role or purpose is determined before they come into being.

For humans, **existence precedes essence** i.e We are not born with a given nature, role, or purpose. We come into existence first, and only then — through our choices, actions, and freedom — do we create our essence (what we become).

As an **existentialist**, **Sartre holds that man creates his own self through his decisions and actions.** There is no fixed or given self at birth — we are free and responsible to define ourselves.

Therefore, for Sartre, **the self exists, but it is not fixed.** It is something we create — meaning that existence precedes essence.

John Locke

According to Locke, we get the **knowledge of self(or soul) intuitively.**

Locke has accepted soul(or self) as the shelter of mental qualities like **memory, will, desire etc.** similarly as in the concept of matter, accepted as being the shelter of physical qualities.

Locke has also propounded that if there is knowledge then there must be a knower. Body cant be this knower. **So, there must be a soul(or self) as a knower.**

However, unlike some rationalist philosophers, **Locke does not claim innate ideas of the self.**

Instead, he believes **the idea of the self arises through reflection** — one of the two sources of human knowledge (the other being sensation). The self is known through inner experience, by observing our own mental operations.

Views of the Indian philosophers

Carvaka

For carvaka, **the body is the self.** As a materialistic school, **carvaka has rejected the existence of the atman, rebirth, god**(as these entities cannot be perceived)
It challenges both the spiritual self (Ātman) and the no-self view (Anattā).

It treats the **self as a biological, physical phenomenon**, not as a metaphysical truth.

Buddhism(No self concept)

Denies the existence of a permanent self (nairatmavada). Advocated that the soul is in constant change.

Buddhism has defined that Jiva(or self) is made up of **5 skandas:- rupa, vedna, sanjya, samkara, vijnana.(which are in constant change)**.

Moreover, Buddhism propounded that the **belief in a permanent self leads to attachment, which causes dukkha (suffering)**.

Realizing that there is no fixed self is essential to achieving nirvāṇa (liberation).

Nyaya Vaisheshik

Self (Ātman) is real and eternal – It is not made of matter and does not perish with the body.

Each individual has a distinct self, which is the substratum of consciousness, cognition, and moral responsibility. The self is the knower, agent, and enjoyer of actions.

The self is not directly perceived, but is known through inference: Example:-"I know" or "I feel pain" implies there is a knower or experiencer beyond the body.

In liberation (mokṣa), the self becomes inactive, without contact with the body, mind, or senses—yet it continues to exist as a pure, conscious entity.

Consciousness is not the essence of the self but an accidental quality (guna) that arises when the self is connected to the mind and sense organs.

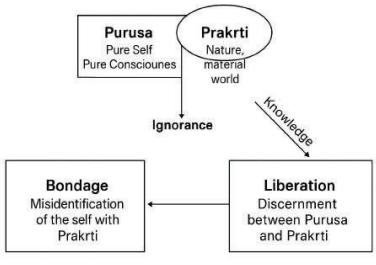
self/soul ⟵ **Mana** ⟵ **sense organ** ⟵ **Object**

Samkhaya

The **Sāṅkhya school is a dualistic system of Indian philosophy** that accepts two eternal realities:

- ➔ **Puruṣa** – the self, pure consciousness
- ➔ **Prakṛti** – nature, the material world (mind, body, senses)

Puruṣa is real, eternal, conscious, and passive whereas Prakṛti is unconscious and active, composed of three guṇas (sattva, rajas, tamas).



Puruṣa is inactive but conscious — it does not initiate any action. Prakṛti is **active but unconscious** — it lacks awareness or motivation.

Action begins only when puruṣa and prakṛti come into contact, mistakenly creating the illusion of a unified self.

Saupādhika Puruṣa in Sāṅkhya philosophy refers to the self (puruṣa) falsely identified with prakṛti (body, mind, ego), leading to bondage and suffering due to ignorance (avidyā). **Bondage happens when puruṣa falsely identifies with prakṛti (body, mind, ego).**

Liberation (kaivalya) occurs when puruṣa realizes it is distinct from prakṛti — leading to detachment and freedom from suffering.

Mimamsa

According to mimamsa, there are **plurality of souls(selves)** and each soul is eternal, infinite substance, omnipresent, as well as the real knower and enjoyer(bhokta) as well. Consciousness is not the essence of the soul. It is only the accidental quality of the soul.

Due to adrasta, cognitions, feelings and volition properties has to be seen my self(or soul).

A short recap

📌 What is **Self?**:- enduring subject, knower, conscious principle (Ātman in Vedānta, Descartes' soul)
📌 What is **No-Self?**:- denial of permanent self; bundle of perceptions (Hume, Buddhism's Anattā)
📌 **Western Views**:-

Descartes: Dualism, "Cogito ergo sum," mind–body distinct.
Hume: Bundle theory; self = collection of perceptions.
Kant: Empirical vs. transcendental self; unity of apperception.
Sartre: Existence precedes essence; self created through choices.
Locke: Self via memory & reflection; no innate idea of self.

📌 **Indian Views**:-

Cārvāka: Self = body; rejects Ātman, mokṣa, rebirth.
Buddhism: 5 skandhas, impermanence, no enduring self.
Nyāya-Vaiśeṣika: Eternal self inferred; substratum of consciousness.
Sāṅkhya: Puruṣa (conscious) vs. Prakṛti (material); liberation by separation.
Mīmāṃsā: Multiple eternal selves; consciousness = accidental quality.

PYQs

2023

Q1. Assertion: Ontological concepts are totally different from metaphysical concepts.

Reason (R): Ontological concepts deal with existent and non-existent beings, whereas metaphysical concepts deal with both

existential and non-existential Realms.
Choose the most appropriate answer from the options given below:
a. Both A and R are correct and R is the correct explanation of A.
b. Both A and R are correct but R is NOT the correct explanation of A.
c. A is correct but R is not correct.
d. A is not correct but R is correct.

Q2. Which of the following is rejected by Cārvāka? (
Options:
a. Earth
b. Water
c. Fire
d. Air
e. Ether

Q3. Who rejected Moksha as one of the goals of life? (2023)
a. Jaina Religion
b. Bauddha (Buddhist) Religion
c. Cārvāka
d. Sāṃkhya System

Q4. According to the Vedāntasāra, the sub-sects of Cārvākas identify the Self with: (2024)
a. (A), (B), and (D) only
b. (A), (B), and (C) only
c. (A), (B), (C), and (D)
d. (B), (C), and (D) only

Q5. Who among the following philosophers believed that Self is nothing but a bundle of impressions? (2024)
a. Derek Parfit
b. David Hume
c. Plotinus
d. Cicero

Q6. "All the materials of our thinking are derived from outward and inward impressions" is a statement given by which philosopher? (2025)
a. Hume
b.Descartes
c. Spinoza
d. Berkeley

Q7. Who believes that mathematical knowledge is merely probable?
a. Kant
b. Hume
c. Russell
d. Moore

Q8. Who said "Cogito ergo sum"?
a. John Locke
b. Bertrand Russell
c. Jeremy Bentham
d. Rene Descartes

Q9. Match LIST I with List II.

List I (Philosophers)	List II (Concepts)
(A) René Descartes	(II) *Cogito ergo sum*
(B) John Locke	(III) *Tabula Rasa*
(C) George Berkeley	(I) *Esse est Percipi*
(D) David Hume	(IV) *Causality*

Options:
a. A–I, B–III, C–II, D–IV
b. A–II, B–IV, C–III, D–I
c. A–III, B–II, C–I, D–IV
d. A–IV, B–III, C–II, D–I

2022

Q10. Assertion (A): According to Hume, all ideas are faint copies of impressions.
Reason (R): According to Hume, we cannot have a simple idea of which we have not had a simple impression.
a. Both A and R are correct and R is the correct explanation of A.
b. Both A and R are correct but R is not the correct explanation of A.
c. A is correct but R is not correct.
d. A is not correct but R is correct

Answers:- 1-b, 2-e, 3-c, 4-c, 5-b, 6-a, 7-b, 8-d, 9-b, 10-a.

Consciousness

Consciousness, the awareness of thoughts, experiences, and selfhood, is a fundamental concept in both Western and Indian philosophy. In the West, thinkers like Descartes, Locke, Hume, and Sartre have explored consciousness through themes of dualism, personal identity, and intentionality. Meanwhile, Indian traditions have long regarded consciousness (chaitanya) as central to understanding reality and liberation.

Western philosophy explores consciousness through ideas like **mind-body dualism** (Descartes), **memory and personal identity** (Locke), and the **self as a bundle of perceptions** (Hume), culminating in existential views like Sartre's idea of consciousness as nothingness and freedom.

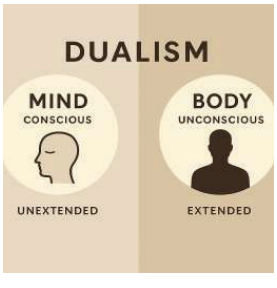
Indian philosophy treats consciousness (chaitanya) as central—Advaita Vedānta sees it as the ultimate, unchanging reality (Ātman/Brahman), while Buddhism views consciousness as impermanent and without a self (anattā).

Both traditions—despite differences—grapple with the relation between consciousness, self, and reality, offering complementary insights into human experience and existence.

Views of western philosophers

Descarte

Consciousness, for Descartes, is the defining feature of the mind or soul—a non-material, thinking substance distinct from the physical body. It is through thinking that the self becomes aware of its own existence.



His famous statement **"Cogito, ergo sum" (*I think, therefore I am*)** reflects the idea that the act of thinking proves the existence of a conscious self.

Doubt may exist, but the **very act of doubting** confirms a conscious being is doing the thinking.

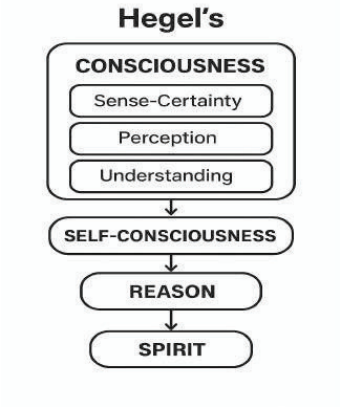
Descartes' dualism holds that **the mind (conscious, unextended)** and **body (unconscious, extended)** are separate substances.

He proposed **interactionism**, claiming the pineal gland as the site where the soul (conscious mind) influences the body—much like a rider directing a horse.

Hegel

Consciousness develops dialectically, grows step by step through contradictions and resolutions, moving from basic awareness to full self-realization.

- ➔ Consciousness starts with **sense-certainty**, relying on immediate sense experience but soon finds it too unclear.
- ➔ It moves to **perception**, where it tries to understand objects through their qualities but finds contradictions.
- ➔ In the **understanding stage,** consciousness looks for deeper, invisible causes and universal laws behind appearances.



Consciousness becomes self-conscious, recognizing itself and needing recognition from others to fully exist.

Reason develops as consciousness tries to connect the self with the world through logic and moral action.

Finally, **spirit (Geist)** emerges when consciousness understands itself as part of society and reaches Absolute Knowledge.

David Hume

Hume has defined personal identity(or self) as **an illusion created by imaginations** just as rapid succession of flames give the appearance of unifying and continuous flames, similarly the rapidity of one' perception made us believe that there is a permanent self(which is nothing but an illusion).

Hume's conception of soul is based on empiricism as there is **no impression of soul**. Hume advocated that the soul is just a bundle of sensations and gave his bundle theory.

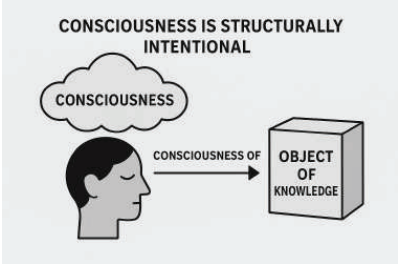
Bundle theory, **Bundle Theory is David Hume's view that the self is not a single, unified substance**, but merely a collection (or "bundle") of perceptions that are constantly changing.hussre

This leads to skepticism about consciousness as a substance—unlike Descartes, Hume denies that consciousness reveals a stable, thinking soul.

Hussrel

Consciousness is always intentional, meaning it is always directed toward an object or content.

This feature is known as **"aboutness"** — every mental act is consciousness *of* something.



He emphasized the structure of experience as it appears to consciousness, called phenomena.

He introduced **the method of epoché or phenomenological reduction,** suspending judgments about the external world to focus purely on the contents of consciousness.

Husserl viewed **consciousness as a stream of intentional acts, such as perceiving, remembering, judging, etc.** The object of consciousness is not outside it, but given to it through appearances (phenomena).

He believed the ego or transcendental subject is the center of all intentional acts and meaning-constitution.

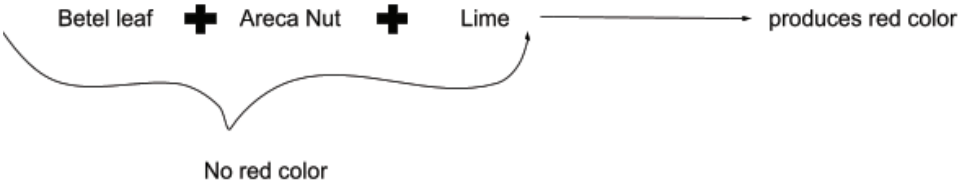
His phenomenology aimed to study the essential structures of experiences from the first-person point of view.

Views of Indian philosophers

Carvaka

Bhut chaitanyavada/Dehatmavada, carvaka has accepted consciousness as the by-product of the matter. The soul has no independent existence and vanishes as far as the body dies. Therefore, the soul is nothing but the conscious body.

The particular composition of the four elements accepted by carvaka(air, fire, water, earth) leads to the secretion of the consciousness with the composition.



Here, **betel leaf, areca nut and lime has no red colour but their combination leads to the secretion of red color.**

Carvaka has advocated that this process continues as:- as when none of the ingredients possess certain qualities in them, but their combination produces a certain quality.

Similarly, the elements don't have consciousness(here) but the particular composition of them leads to the consciousness as the by-product.

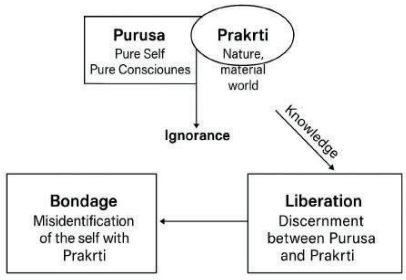
Samkhaya

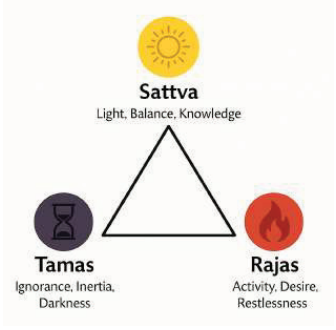
The Sāṅkhya school is a **dualistic system** of Indian philosophy that accepts two eternal realities:

➔ **Puruṣa** – the self, pure consciousness

➔ **Prakṛti** – nature, the material world (mind, body, senses)

Puruṣa is real, eternal, conscious, and passive.





Prakṛti is **unconscious and active**, composed of **three guṇas** (sattva, rajas, tamas).

Puruṣa is inactive but conscious — it does not initiate any action. **Prakṛti is active but unconscious** — it lacks awareness or motivation.

Saupādhika Puruṣa(a conscious being) in Sāṅkhya philosophy refers to the self (puruṣa) falsely identified with prakṛti (body, mind, ego) leading to bondage and suffering due to ignorance (avidyā).

Nyaya Vaishesikh

Consciousness is not the essence of the self but an accidental quality (guna) that arises when the self is connected to the mind and sense organs.

Nyāya was founded by Gautama (Aksapāda) and is primarily a school of logic and epistemology.

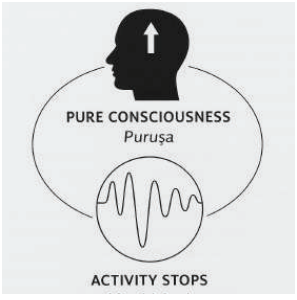
The self (ātman) is considered eternal, inactive, and unconscious by itself; consciousness is not its essential nature but arises through contact with the body and mind.

It holds the **theory of error as anyathākhyāti**, where illusion is due to misidentification between objects.

Nyāya believes in a personal God (Īśvara) who is the intelligent cause of the world.

Yoga

Yoga philosophy accepts that **consciousness is not produced by the body or the mind** but belongs to the puruṣa, which is eternal, unchanging, and purely a witness.



The **mind (citta)** is part of prakṛti, which is material and unconscious by itself; it functions like an instrument that reflects the puruṣa's consciousness, giving the illusion that the mind is aware.

Bondage and suffering arise when puruṣa falsely identifies itself with the activities of the mind, thinking **"I am the thinker" or "I am the doer,"** when in reality it is just the passive observer.

The goal of Yoga is **to stop the fluctuations of the mind (citta-vṛtti-nirodha),** which are responsible for this false identification and restlessness.

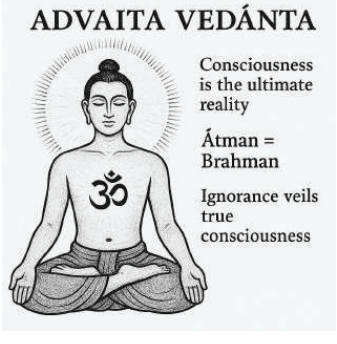
When the mind becomes completely still through disciplined practice (such as meditation, ethical living, and concentration), puruṣa becomes aware of its pure, detached nature.

Liberation (kaivalya) in Yoga is achieved when puruṣa fully separates itself from prakṛti and realizes that it is pure consciousness, not the body, mind, or emotions.

Advait vedanta(uttar mimamsa)

Consciousness is the ultimate reality: According to Advaita Vedānta, *Brahman* is the non-dual, infinite reality, and it is of the nature of **pure consciousness (cit).** It is *not* an attribute of Brahman—it is Brahman.

Ātman = Brahman: The inner self (*ātman*) of every being is identical to Brahman. The consciousness we experience in ourselves is not individual or limited, but the same universal consciousness.



Consciousness is self-luminous (svayam-prakāśa): It reveals itself and illuminates everything else. It is not an object of knowledge, but the very basis by which anything is known. Like light revealing objects without itself being an object.

Consciousness is not produced by the body or mind: Unlike materialist or empirical views, Advaita asserts that consciousness is not emergent from physical matter. It pervades the mind and body but remains independent of them.

Mind reflects consciousness: The mind (*antaḥkaraṇa*) is like a mirror. It does not produce consciousness but reflects it. This reflected consciousness (*chidābhāsa*) makes cognition possible. The individual ego or jīva arises due to this reflection.

Ignorance (avidyā) veils true consciousness: Due to beginningless ignorance, we identify the self (*ātman*) with body-mind complexes and forget our identity with Brahman. This causes bondage and suffering.

Liberation (mokṣa) is realization of consciousness as non-dual: Liberation occurs when the seeker, through knowledge (*jñāna*), realizes that their true self is pure, infinite consciousness—*Brahman*, and not the limited ego.

Consciousness is unchanging **(nirvikāra)** and **eternal (nitya):** While the body and mind are subject to change, consciousness is constant across all experiences—waking, dreaming, and deep sleep. It is a witness **(*sākṣin*)** to all three states.

Three states of consciousness and the fourth (turīya): Advaita analyzes consciousness through the waking (jāgrat), dreaming (svapna), and deep sleep (suṣupti) states, and the transcendental fourth state (turīya)—which is pure, non-dual awareness beyond all mental modifications.

Māyā conceals and projects: Due to māyā, the non-dual consciousness appears as the pluralistic world. It is neither real nor unreal, and can only be transcended through inquiry and realization.

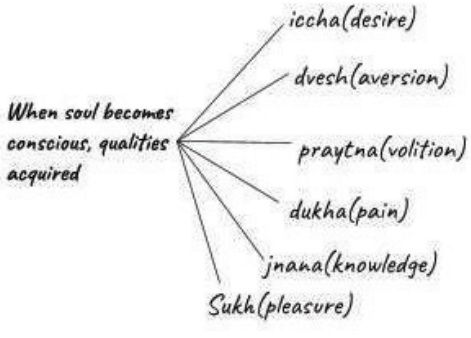
No two consciousnesses: There is only one consciousness, though it appears as many due to the superimposition of names and forms (nāma-rūpa). The plurality is illusory.

Witness consciousness is distinct from thought: Even when there is no mental activity (e.g., in deep sleep), consciousness remains. This shows that it is not identical with thinking, perception, or memory.

Nyaya vaisheshika

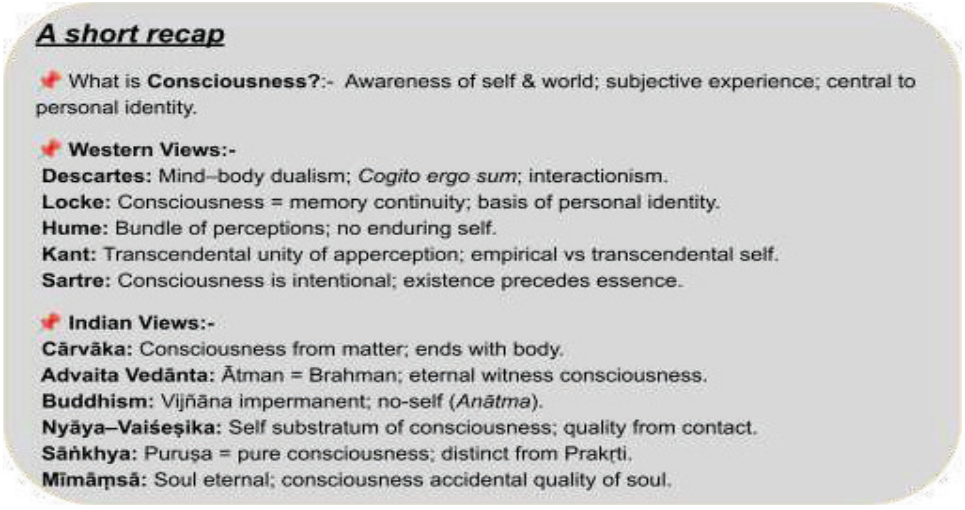
It gives a **realistic view of the soul as a substance,** which is eternal, indestructible, infinite and in essence it is unconscious and inactive.

Self(or soul) is unconscious and becomes conscious only when it gets associated with the mind, sense organ and body. Therefore, consciousness is only an accidental quality of soul and not an essential quality.



Hence, **consciousness is an accidental quality of soul then it leads to cognition etc.** But also, consciousness cannot exist without soul, just as brilliance of flame cannot exist apart from flame.

After liberation, when the soul dissociates itself from manas and sense organs, then the soul becomes devoid of consciousness as well as these immaterial gunas.



PYQs

2022

Q1. Which one of the following elements is excluded from the number of elements accepted by Cārvāka?
a. Air
b. Water
c. Fire
d. Ether

Q2. Statement I: For Husserl there is no such thing as bare consciousness devoid of an object.
Statement II: Descartes views mind as an autonomous mental substance which might exist independently of all objects of consciousness.
Choose the correct answer:
a. Both Statement I and Statement II are correct.
b. Both Statement I and Statement II are incorrect.
c. Statement I is correct but Statement II is incorrect.
d. Statement I is incorrect but Statement II is correct.

2023

Q3. Statement I: Śaṅkara believed that Brahman is the only Reality.
Statement II: Śaṅkara is an unqualified monist.
Choose the correct answer:
a. Both Statement I and Statement II are true.
b. Both Statement I and Statement II are false.
c. Statement I is true but Statement II is false.
d. Statement I is false but Statement II is true.

Q4. Statement I: Cārvāka rejected Mokṣa as one of the goals of life.
Statement II: Śaṅkarācārya rejected Mokṣa as one of the goals of life.

Choose the correct answer:
a. Both Statement I and Statement II are true.
b. Both Statement I and Statement II are false.
c. Statement I is true but Statement II is false.
d. Statement I is false but Statement II is true.

Q5. Which of the following is rejected by Cārvāka?
A. Earth
B. Water
C. Fire
D. Air
E. Ether

Q6. Who rejected Mokṣa as one of the goals of life?
a. Jaina Religion
b. Bauddha (Buddhist) Religion
c. Cārvāka
d. Sāṃkhya System

2024

Q7. How many elements have been accepted by the Cārvākas as the basic constituents of the Universe?
a. One
b. Two
c. Four
d. Five

Q8. “The soul is nothing but the conscious body.” Which school of Indian philosophy propounds this idea?
a. Cārvāka
b. Yoga
c. Vedānta
d. Jaina

Q9. According to which school of Indian Philosophy consciousness is NOT an essential property of Ātman?
a. Jaina
b. Nyāya
c. Advaita Vedānta
d. Viśiṣṭādvaita Vedānta

Q10. According to the *Vedāntasāra*, the sub-sects of Cārvākas identify the Self with:
(A) The Gross Body (Sthula śarīra)
(B) The Sense-Organs (Indriya)
(C) The Vital-Breath (Prāṇa)
(D) The Mental Organ (Manas)

Options:
a. (A), (B), and (D) only
b. (A), (B), and (C) only
c. (A), (B), (C), and (D)
d. (B), (C), and (D) only

Q11. Who among the following philosophers believed that Self is nothing but a bundle of impressions?
a. Derek Parfit
b. David Hume
c. Plotinus
d. Cicero

Q12. "Consciousness is structurally intentional. It is always the consciousness of something (object of knowledge)." Whose idea is represented in the above statement?
a. Husserl
b. Descartes
c. A. N. Whitehead
d. Aristotle

2025

Q13. Which of the following Indian Philosophical Systems is considered as Uttara Mimamsa System?
a. Vedānta System
b. Cārvāka System
c. Nyāya System
d. Jaina System

Answers:-1-d, 2-c, 3-a, 4-c, 5-E, 6-c, 7-c, 8-a, 9-b, 10-c, 11-b, 12-a, 13-a

Personal Identity

Personal Identity refers to the philosophical question:
What makes a person the same over time, despite all the changes they go through?
It deals with how we define ourselves as individuals, and how we can say that someone at one time is the same person at another time — even if their thoughts, body, or memories have changed.

In Western philosophy, thinkers like **Locke** link identity to memory, Hume denies a fixed self, and Parfit focuses on psychological continuity.

Indian philosophy offers diverse views—**Advaita sees identity in the eternal Atman**, Buddhism denies a permanent self (Anatta), and Nyaya supports a continuous self responsible for cognition and karma.

Views of western philosophy

David Hume

In **theory of personal identity**, **unity or identity of personality** right from childhood to now has not been explained properly because we identify ourselves and also others.

Bundle theory, Bundle Theory is David Hume's view that the self is not a single, unified substance, but merely **a collection (or "bundle")** of perceptions/impressions that are constantly changing.

Defined the personal identity as an i**llusion** created by the imagination just as the appearance of continuing and unifying flame is the result of **rapid succession of flames.** Similarly, rapidity of perceptions makes us unable to notice any break and this gives rise to personal identity which is actually an illusion.

According to Hume, **every stage of existence** of the being is different from the prior and later stages of life, hence it is impossible to have a personal identity.

> **"I never can catch myself at any time without a perception, and never can observe anything but the perception."**

Immanuel kant

Kant has distinguished between two self:-

- ➔ **Empirical self** – The **changing, personal self** we observe in our thoughts, feelings, and memories.

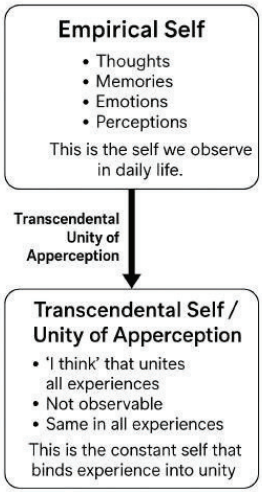
- ➔ **Transcendental self** – The **constant, unobservable self** that unifies all experiences and makes knowledge possible. It is a prior condition for having all knowledge or experiences.

Kant rejects the idea that personal identity is found in the soul, body, or memory alone; instead, he focuses on the transcendental conditions of experience.

According to Kant, personal identity is grounded in the **"transcendental unity of apperception"**, which is the "I think" that must accompany all experiences.

This **unified self** is not directly experienced but is logically necessary for making sense of experience — it binds diverse experiences into one consciousness.

The self, for Kant, is not a substance but a formal condition of knowledge — we never experience the self directly, only its organizing activity.



> *"The 'I think' must be able to accompany all my representations."*
> *– Kant*

John locke

According to John Locke, we gain **the idea of the self through reflection, not through innate ideas.**

For him, personal identity is not based on the soul or the substance of the self, but on the continuity of consciousness, especially memory.

The self is known through **inner experience**, by observing our own mental operations such as thinking, willing, and remembering.

Locke **rejects the idea that the soul alone constitutes personal identity**. He argues that even if the same soul exists, it does not guarantee the same person — what matters is the continuity of memory and consciousness. For example, if a person does not remember a past action, they are not the same person, even if the same soul performed it.

Thus, Locke places **personal identity in the psychological continuity of experiences**, especially the ability to remember past thoughts and actions.
The body or soul is not essential to identity; it is the conscious awareness of past experiences that defines the same person over time.

Views of indian philosophy

Jainism

Jainism accepts the existence of an eternal, individual soul called **Jiva.** Each Jiva is unique, conscious, and distinct from all others.

The **self is the doer and enjoyer of actions and their results (karma).** Personal identity continues across lifetimes due to the law of karma.

Liberation (moksha) is possible when the soul is freed from karmic bondage.

Constant meditation on **"I am not the non-self; nothing is mine; ego is unreal"** purifies knowledge. **Self-effort, right knowledge, and ethical living** purify the soul and define true identity.

Buddhism

Buddhism **denies the existence of a permanent, unchanging self** — this is the doctrine of **Anatta (no-self).**

A person is a combination of **five skandhas: form, sensation, perception, mental formations, and consciousness.** These skandhas are constantly changing, so personal identity is fluid and impermanent.

What we call **"self"** is just a conventional label for a stream of mental and physical processes.

Moreover, Buddhism propounded that the belief in a permanent self leads to attachment, which causes **dukkha (suffering).**

Realizing that there is **no fixed self (or personal identity)** is essential to achieving nirvāṇa (liberation).

Advait vedanta

The **true self (Atman) is eternal, unchanging, and identical with Brahman**, the ultimate reality.

Personal identity based on **body, mind, ego, or memory is illusory (Maya).**

Real identity is not individual but universal consciousness shared by all beings.

The sense of a separate self (jiva) arises due to ignorance (avidya).

Liberation (moksha) is attained by realizing that one's true nature is non-dual (Advaita) — there is no difference between Atman and Brahman.

Śaṅkara regards the **Vedas as the 'breath of God'** (*yasyaniśvasitam vedāḥ*), giving them **supreme authority**.

The **primary focus** of Sankara's philosophy is **jñānakāṇḍa (knowledge of Brahman)** rather than **karmakāṇḍa (ritual action)**.

Thus, personal identity dissolves into universal oneness, beyond individuality.

Nyaya vaisheshik

Nyaya-Vaisheshika accepts **a permanent self (Atman)** as the basis of personal identity.

Personal identity is preserved over time because the same self remains constant through all experiences.

The **self is the knower behind memory, recognition, desire, and actions.** Memory is possible only if the **same self experiences and recalls it — proving a continuous personal identity.**

Though the **body changes**, personal identity is maintained through the unchanging self. The **theory of karma and rebirth** also depends on a stable personal identity across lifetimes.

A short recap

📌 What is **Personal Identity?**:- Question of what makes a person the same over time despite changes; links to consciousness, memory, and continuity of self.

📌 **Western Views:-**

Hume: Bundle theory; self = collection of perceptions; identity is an illusion.
Kant: Empirical vs transcendental self; unity of apperception binds experiences.
Locke: Memory continuity defines personal identity; body/soul not essential.
Parfit: Psychological continuity, not substance, matters.

📌 **Indian Views:-**

Jainism: Eternal soul (Jiva); karma maintains identity across lives.
Buddhism: No-self (Anatta); 5 skandhas; identity = impermanent stream.
Advaita Vedānta: True self (Ātman) = Brahman; individuality illusory (Maya).
Nyāya–Vaiśeṣika: Permanent self as substratum; memory proves continuity.

PYQs

2025

Q1. "All the materials of our thinking are derived from outward and inward impressions" is a statement given by which philosopher?
a. Hume
b. Descartes
c. Spinoza
d. Berkeley

2024

Q2. Who among the following philosophers believed that Self is nothing but a bundle of impressions?
a. Derek Parfit
b. David Hume
c. Plotinus
d. Cicero

2023

Q3. Given below are two statements:
Statement I: Śaṅkara believed that Brahman is the only Reality.
Statement II: Śaṅkara is an unqualified monist.
In the light of the above statements, choose the correct answer from the options given below:
a. Both Statement I and Statement II are true
b. Both Statement I and Statement II are false
c. Statement I is true but Statement II is false
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Q4. Given below are two statements:
Statement I: Cārvāka rejected Mokṣa as one of the goals of life.
Statement II: Śaṅkarācārya rejected Mokṣa as one of the goals of life.
In the light of the above statements, choose the correct answer from the options given below:
a. Both Statement I and Statement II are true
b. Both Statement I and Statement II are false
c. Statement I is true but Statement II is false
d. Statement I is false but Statement II is true

2022

Q5. According to which of the following schools of classical Indian philosophy, "the knowledge that 'I am not (the not-self)', that nothing is mine, that 'ego is unreal'," when constantly meditated upon, becomes pure, incontrovertible and absolute and leads to liberation?
a. Jainism
b. Buddhism
c. Sāṁkhya
d. Nyāya

Q6. Statement I: Śaṅkara attaches supreme importance to the revealed truths of the Vedas which are regarded as the 'breath of God' (yasyaniśvasitam vedāḥ).
Statement II: Main focus of Śaṅkara's philosophy is jñānakāṇḍa, not the karmakāṇḍa.
Choose the correct option:
a. Both Statement I and Statement II are true
b. Both Statement I and Statement II are false
c. Statement I is true but Statement II is false
d. Statement I is false but Statement II is true

Answers:- 1-a. 2-b. 3-a. 4-c. 5-b. 6-a.

Substance and qualities

The relationship between substance and qualities lies at the heart of metaphysics, addressing how we understand what exists, what it means for something to have properties, and how we distinguish essential beings from temporary features.

- ➔ Substance is traditionally seen as the underlying reality that possesses properties.
- ➔ Qualities (or accidents) are attributes that characterize a substance but may change without altering its fundamental nature.

This duality gives rise to major philosophical problems:

- ➔ Can we ever know the substance behind qualities?
- ➔ Do qualities exist independently?
- ➔ Is "substance" a necessary category or just a mental fiction?

Pre- Socratic thinkers

Pre-Socratic thinkers prepared the ground for Socrates by shifting the focus from myth to reason, laying the foundations of natural and metaphysical inquiry, which Socrates later turned toward ethics and the human condition.

Philosopher	Time Period	Permanent Reality / Principle
Thales	c. 624–546 BCE	Water
Anaximander	c. 610–546 BCE	Apeiron (Infinite / Boundless)
Anaximenes	c. 586–528 BCE	Air (transformed by rarefaction & condensation)
Pythagoras	c. 570–495 BCE	Numbers & Harmony
Heraclitus	c. 540–480 BCE	Fire; Reality in flux ("everything flows")
Parmenides	c. 515–450 BCE	Being is One, changeless; change is illusion
Empedocles	c. 494–434 BCE	Four roots (Earth, Water, Air, Fire) ruled by Love & Strife
Anaxagoras	c. 500–428 BCE	Infinite Seeds (Spermata); *Nous* (Mind) orders cosmos

Leucippus	5th century BCE	Atomism → Atoms & Void

Views of western philosophers

John Locke

Locke propounded that as all **our knowledge is made up of ideas** and we can have **no direct knowledge of the material object.** Material objects are directly not known to us to which Locke says that they are something but **"something,I know not what."** Hence, we cannot directly know the substance itself; we only know its **qualities or properties** through experience.

Locke has differentiated between two qualities:- primary quality and secondary quality.

- ➔ **Primary quality:-** Solidity, figure, extension, motion, rest, number. Primary qualities are not caused by innate concepts rather they exist in matter and we can know them through sensations and reflections. Example:- if we take an apple and divide it into parts, still each part will have primary qualities of solidity, figure, extension,motion, rest and number. Hence, it is impossible to separate these primary qualities from the matter i.e they are inseparable. Primary qualities are objective.

- ➔ **Secondary qualities:**-Color, taste, sound. They are not objects in themselves but are powers of primary qualities to produce sensations in us. According to Locke, these qualities are subjective i.e different for different people.

Locke has accepted secondary qualities as produced by primary qualities. Locke emphasizes that while we can imagine primary qualities without secondary ones, we cannot conceive secondary qualities without presupposing primary ones. Thus, the taste or smell of a fruit may vary between individuals, but its solidity or shape remains constant.

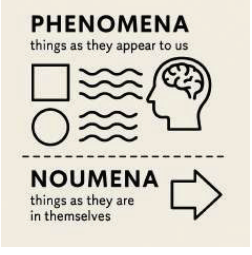
Point	Primary Qualities	Secondary Qualities
Nature	Inherent in the object	Exists only in the mind of the perceiver
example	Solidity, shape, motion,extension	Color, taste, sound, smell
objectivity/subjectivity	Objective – same for all observers	Subjective – varies between individuals
Separation from object	Cannot be separated from	Do not exist in the object

	the object	itself

Immanuel kant

In **Critique of Pure Reason,** Kant has distinguished between noumena and phenomena.

➔ **Phenomena** = *the world as we experience it;*
Noumena = *the reality that exists beyond our experience.*



Kant **did not treat substance as something we experience directly** — instead, he said substance is a *category of understanding* that the mind uses to organize sensory data.

For Kant, **substance is not a metaphysical "thing-in-itself" (noumenon),** but a structuring concept that makes experience of stable objects possible.

Qualities (like color, shape, motion) are part of phenomena — they appear to us because of the way our mind structures experience through space, time, and categories.

The unity and permanence of objects over time (despite change in qualities) is possible only because the mind applies the category of substance.

In Kant's philosophy, qualities are not inherent in objects, but are appearances shaped by the human cognitive framework — they exist only as phenomenal properties, not as part of the object-in-itself.

Aristotle

Aristotle develops **the concept of ousia(substance)** in his work of Metaphysics **Aristotle** described philosophy as the study of **"Being qua Being"** in *Metaphysics*, i.e., being in its most universal sense. It is central to **ontology**, distinguishing fundamental existence from particular beings.

Substance is individual, particular things of that kind. (like "this man" or "this tree"). Aristotle rejects the idea of substance as a separate, absolute or transcendent reality.

Substance is the fundamental reality; everything else exists in or is said of it.

Substance is a **combination of matter (what it is made of) and form (what it is).**

Substance is not **an abstract entity but exists in the concrete world.**

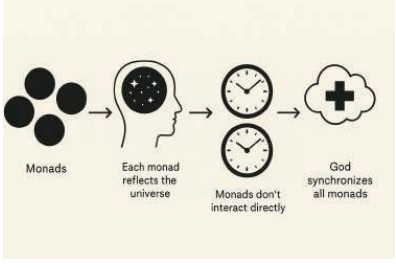
Substance **persists through change**; accidents (like color or size) may alter, but the substance remains. Substance is **ontologically primary**—other categories (qualities, relations) depend on it.

Every substance is a unity of matter (potentiality) and form (actuality);
matter offers the capacity to become, while form determines what it actually is.

A substance can change because it contains both the potential for transformation (matter) and the structure that defines what it becomes (form).

Leibniz

Everything is made of tiny invisible units called **monads**. For say, think of them like spiritual atoms — they don't have size or shape, but they make up all reality.



Each monad is like a **mini-mirror of the universe**.It reflects the whole world from its own point of view — like every person having their own perspective.

Monads don't interact directly with each other.
Instead, God has perfectly synchronized all monads from the beginning — like perfectly tuned clocks ticking in harmony.

There are different types of monads. **Some are simple (like those in matter), some are conscious (like souls)**, and **the highest monad is God**, who designs the best possible world.

Pre-Established harmony, God has arranged the order and working of all the monads according to the grand plan of his mind. For example, a band of musicians play their individual parts in the concert but to the one listening to the band: harmony will appear like the musicians are connected or having interaction but in reality there is no interaction.

This **idea explains substance, individuality, and how the world works without physical interaction** — everything happens as if it's coordinated internally.

Doctrine of Occasionalism

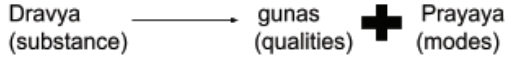
View: **Created substances (mind & body) cannot interact directly.**
What looks like causal interaction is actually God intervening on each "occasion."
Developed mainly by **Cartesian philosophers** like Malebranche (17th century).

Views of Indian philosophies

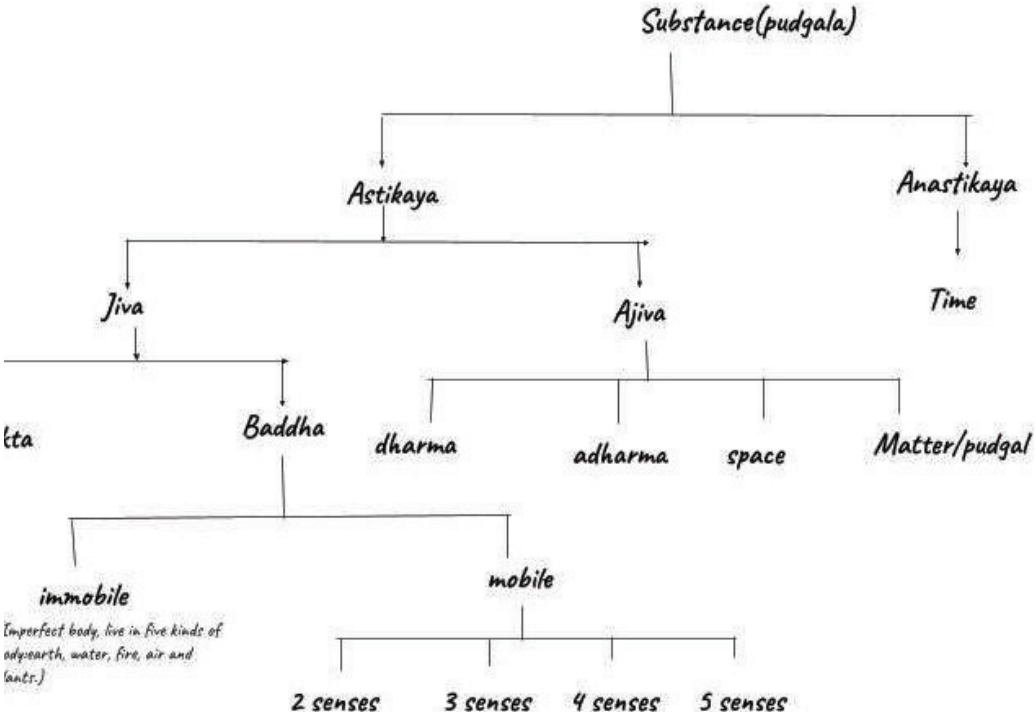
Jainism

Jainism defined the **substance as that which possess attributes(qualities or gunas)** as well as modes(prayayas)

- ➔ **Qualities(or gunas or attributes)** are essential ones as long as the substance remains.(soul's consciousness). Substance will cease to exist without it.
- ➔ **Modes (or prayayas)** are accidental characters that come and go and succeed one another like desire,volition, pleasure and pain. Through this character, substance undergoes modification.



The **doctrine of Anekantavada (non-absolutism)** allows for understanding substances from multiple perspectives, recognizing both their unity and diversity.



Buddhism

Buddhism **rejects the idea of a permanent substance or self:-** There is no unchanging "thing" behind what we experience. This is called the **doctrine of anatta (no-self)**.

What we think of as a "person" or "object" is actually made up of **five skandhas (aggregates): rupa, vedna, sanjya, samkara, vijnana**.(which are in constant change).

Qualities arise through dependent origination **(*pratītyasamutpāda or bhavachakra of 12 casual links*):-** Everything exists in relation to other things, not on its own.

प्ररतींत्यसमुत्तपदेदे
Pratītyasamutpāda

1.	अविदया	Avidyā	Ignorance
2.	संस्कार	Samskāra	Mental Formations
3.	विज्ञान	Vijñāna	Consciousness
4.	नाम-रूप	Nāma-rūpa	Name and Form
5.	षडायतन	Ṣadāyatana	Six Sense Bases
6.	स्पर्श	Sparša	Contact
7.	वेदना	Vedanā	Feeling
8.	तृष्णा	Tršnā	Craving
9.	उपादान	Upádāna	Clinging
10.	भाव	Bhava	Becoming
11.	जाति	Jāti	Birth
12.	जरा-मरण	Jará-maraṇa	Old Age and Death

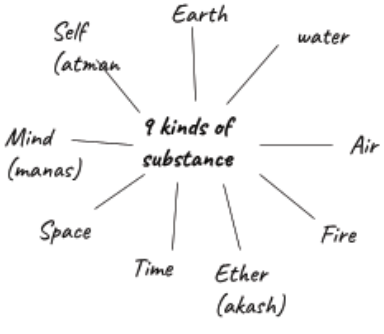
According to **Madhyamika shunyavad (by Nāgārjuna),** all things are empty (śūnyatā) of fixed essence i.e. Both substance and qualities are conceptual illusions, not ultimate reality.

Buddhism sees the **world as a process, not a collection of fixed entities** — change is constant, and nothing has independent existence

Nyaya-vaishesikh

Substance (Dravya) is defined as that which possesses **qualities (guṇa) and actions (karma)**, and acts as a substratum for both.

The school recognizes **9 kinds of substances:** Earth, Water, Fire, Air, Ether (ākāśa), Time, Space, Self (ātman), and Mind (manas) — all are real and eternal (except manas, which is atomic and non-eternal).



Qualities (Guṇas) are **non-repeatable attributes** that inhere in substances but cannot exist independently. Examples: color, taste, smell, number, size, fluidity, cognition, etc.

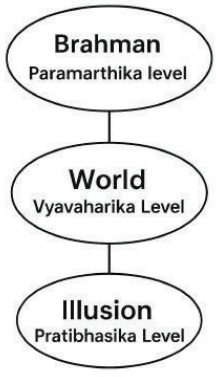
Qualities only determine nature and the character of the thing, not the existence. Qualities exist only as something inactive and passive.

Nyāya–Vaiśeṣika is a realist system: it believes both substances and qualities are objectively real and knowable through perception, inference, and testimony.

Nyāya on Sound (Śabda):- Sound is non-eternal (anitya) because Sound is produced (kārya) by causes (impact, effort, air). Hence, whatever is produced must perish therefore, sound perishes.

Advait Vendanta

According to **Adi shankaracharya,** there are three levels of truth:-**Paramarthik level, Vyavharika level and Pratibhasika level.**



Advaita Vedānta teaches that **Brahman is the one ultimate, infinite, and non-dual substance** — it is pure existence (sat), pure consciousness (cit), and pure bliss (ānanda).

Brahman is attributeless (nirguna) in its true nature — it has no qualities, no form, and is unchanging.

The **world of names, forms, and qualities is Māyā** — an illusion or superimposition (*adhyāsa*) on Brahman, caused by ignorance (avidyā).

Jīva (individual self) appears separate due to Māyā, but is essentially non-different from Brahman (→ ātman = brahman). All qualities, distinctions, and changes exist only at the empirical (vyāvahārika) level, not at the absolute (pāramārthika) level.

Advaita Vedānta – Three Types of Bheda (Difference)

Svagata-bheda → Internal difference *within the same object* (e.g., whole tree vs. its parts like fruit, flower, branch).
Sajātīya-bheda → Difference *among members of the same class* (e.g., one tree vs. another tree).
Vijātīya-bheda → Difference *between different classes of objects* (e.g., tree vs. land).

A short recap

: 📌What is **Substance?**:- underlying reality
📌What is **Qualities**?:- attributes, may change without altering substance

📌 **Western Views:-**

Locke: Substance unknown "something I know not what"; primary qualities (objective), secondary qualities (subjective)
Kant: Substance = category of understanding; qualities = appearances shaped by mind
Aristotle: Substance = individual thing = matter (potential) + form (actual); substance persists despite changing qualities
Leibniz: Monads = indivisible units; substance = monads; pre-established harmony by God

📌 **Indian Views:-**

Jainism: Substance = qualities (gunas) + modes (prayayas); Anekāntavāda = multiple perspectives
Buddhism: No permanent substance (anatta); aggregates (skandhas); emptiness (śūnyatā)
Nyāya–Vaiśeṣika: Substance (dravya) + qualities (guṇa); 9 substances; both real and knowable
Advaita Vedānta: Brahman = only true substance; attributeless, changeless; world = Māyā (illusion)

PYQs

2022

Q1. According to Aristotle substances are:
a. abstract entities
b. manifestation of an Absolute substance
c. "particular things" (individuals) in general
d. purely Gross matters

Q2. Who among the following philosophers made the statement – substance is 'something, I know not what'?
a. Leibniz
b. Spinoza
c. Locke
d. Berkeley

Q3. Bhava–Cakraḥ is the concept of:
a. Bhāratam
b. Jainism
c. Advaita
d. Buddhism

Q4. Who among the following is the propounder of the idea of Noumenon?
a. Plato
b. Locke
c. Kant
d. Hegel

Q5. Assertion (A): According to Naiyāyikas sound is not eternal.
Reason (R): For Naiyāyikas, sound is produced and is an effect.
a. Both Statement I and Statement II are correct.
b. Both Statement I and Statement II are incorrect.
c. Statement I is correct but Statement II is incorrect.
d. Statement I is incorrect but Statement II is correct.

2023

Q6. The Greek word 'Ousia' means:
a. Substance

b. Attributes
c. Mode
d. Spirit

Q7. Who says that “Substance means particular things of that kind”?
a. Plato
b. Aristotle
c. Spinoza
d. Leibniz

Q8. Which Religion says, “If all things in the world are transient and insubstantial our endeavours to secure any of these for ourselves or for others must be labour wholly lost”?
a. Buddhism
b. Jainism
c. Yoga
d. Mīmāṃsā

Q9. Assertion(A): Ontological concepts are totally different from metaphysical concepts.
Reason (R): Ontological concepts deal with existent and non-existent beings, whereas metaphysical concept deals with both existential and non-existential Realms.
a. Both A and R are correct and R is the correct explanation of A
b. Both A and R are correct but R is NOT the correct explanation of A
c. A is correct but R is not correct
d. A is not correct but R is correct

Q10. Given below are two statements:
Statement I: Sankara believed that Brahman is the only Reality.
Statement II: Sankara is an unqualified monist.
a. Both Statement I and Statement II are true
b. Both Statement I and Statement II are false
c. Statement I is true but Statement II is false
d. Statement I is false but Statement II is true

Q11. Given below are two statements:
Statement I: Charvaka rejected Moksa as one of the goals of life.
Statement II: Shankaracharya rejected Moksa as one of the goals of life.
a. Both Statement I and Statement II are true
b. Both Statement I and Statement II are false
c. Statement I is true but Statement II is false
d. Statement I is false but Statement II is true

Q12. ‘Pratītya-Samutpāda’ is the causal theory of –
a. Buddhism
b. Jainism
c. Yoga
d. Mīmāṃsā

Q13. In Jainism, 'Pudgala' means:
a. Form
b. Matter
c. Substance
d. Spirit

Q14. Who talked about ‘Being qua Being’?
a. Plato
b. Aristotle
c. J. S. Mill
d. John Locke

Q15. What is the permanent reality according to Thales?
a. Atom
b. Air
c. Fire
d. Water

2024

Q16. Which of the following are NOT 'anāstikāya dravyas'?
a. (A), (B), and (D) only
b. (A), (B), and (C) only
c. (A), (B), (C), and (D)
d. (B), (C), and (D) only

Q17. How many Dravyas have been accepted by the Jainas?
a. One
b. Five
c. Seven
d. Nine

Q18. Match List I with List II:
A. Mīmāṃsā Sūtra – I. Jaimini
B. Brahma Sūtra – II. Bādarāyaṇa
C. Sāṃkhya Kārikā – III. Īśvara Kṛṣṇa
D. Nyāya Sūtra – IV. Gautama
a. A-I, B-III, C-II, D-IV
b. A-I, B-II, C-IV, D-III
c. A-I, B-II, C-III, D-IV
d. A-III, B-IV, C-I, D-II

Q19. According to the Advaita Vedānta School, perception of an illusory snake in a rope involves the theory of:
a. Adhyāsa
b. Smṛti
c. Viparyaya
d. Pramā

Q20. In Advaita Vedānta, in case of a tree, *svagata bheda* refers to:
a. The difference between its branch and fruits
b. The difference between the tree and the other trees
c. The difference between the whole tree and its parts like fruit, flower, etc.
d. The difference between the tree and the land on which it stands

2025

Q21. Which doctrine says that “Body is a plurality of simple forces. Since many things exist, there is not one single force in nature”?
a. Mind-Body dualism
b. Categorical Imperative
c. Doctrine of Modes
d. Doctrine of Monads

Q22. According to the Buddhist Theory of Dependent Origination, what would be the correct sequence of the causal links?
A. Trsna
B. Upadana
C. Vedana
D. Sparsha
a. A, D, C, B
b. D, C, A, B
c. B, A, D, C
d. D, B, C, A

Q23. Arrange in correct sequence?
A. Thales
B. Anaximenes
C. Anaximander
D. Pythagoras
a. A, C, B, D
b. A, B, C, D
c. B, A, D, C
d. C, B, D, A

Q24. Which Philosopher accepts ‘the doctrine of Occasionalism’?
a. Spinoza
b. Leibniz
c. Hume
d. Kant

Answers: -1-d. 2-c. 3-a. 4-c. 5-2. 6-2. 7-b. 8-3. 9-b. 10-2. 11-b. 12-a. 13-b. 14-a. 15-b. 16-c. 17-c. 18-a. 19-c. 20-1. 21-d. 22-b. 23-d. 24-b.

Actuality and potentiality

The concepts of actuality and potentiality explain how things change and develop.
First systematized by Aristotle, these terms describe how a being moves from what it can become (potentiality) to what it actually is (actuality).

Western Philosophy (Aristotle):**Aristotle explained change as the realization of potential into actual** — e.g., a child has the potential to become an adult. Form (actuality) shapes matter (potentiality).

Advaita Vedānta (Indian):**Change or becoming is seen as illusion (Māyā)** — only Brahman (pure actuality) is real. The world of potential and change is empirically valid, not ultimately real.

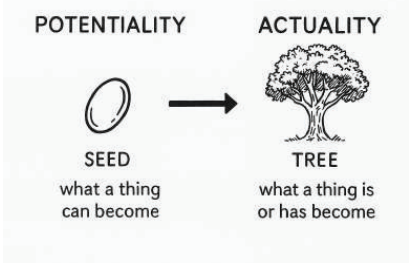
Sāṃkhya (Indian): **Nature (Prakṛti) contains the potential for all manifestations.** Actual change occurs through the interaction of guṇas, but the Self (Puruṣa) remains unchanging — pure actuality.

Views of western philosophy

Aristotle

Aristotle explained change as the movement from **potentiality to actuality.**

Matter itself has **no form.** Can be considered as absolute formless, shapeless and purposeless. Potentiality refers to possibility and certainty. Matter is not non-being and it can become anything by generating the principle of form.



Potentiality refers to a thing's capacity to become something it is not yet, like a seed potentially becoming a tree. Whereas **Actuality** is the realization or fulfillment of that potential, such as the tree that the seed becomes.

Every object is a **combination of matter (potential) and form (actual);** matter provides the possibility, and form gives it reality.

Change is only possible because things have both the potential to change and the form that realizes it.

God, or the Unmoved Mover, is pure actuality(actus purus) — perfect, complete, and without potential or change.

Aristotle's Four Causes

1. **Material Cause (B)** → "That out of which a thing is made" (e.g., bronze for a statue).
2. **Formal Cause (A)** → "That into which the material is shaped" (the form, essence, structure).
3. **Efficient Cause (C)** → "That which brings it about" (the agent, maker, process).
4. **Final Cause (D)** → "That for the sake of which it is made" (the ultimate purpose, telos).

Views of Indian philosophy

Nyaya-vaishesikh

Nyāya-Vaiśeṣika is a **realist and pluralist school** that holds the world is made of real substances with objective qualities and actions.

Every substance **(dravya) possesses shakti (potency or potential power)** to produce certain effects. These potentialities are inherent and fixed in substances (e.g., fire has the natural potential to burn).

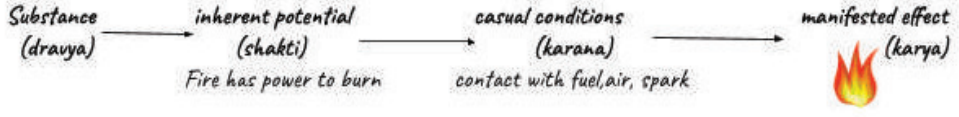
Actuality occurs when the potential becomes manifest under suitable causal conditions (e.g., when fire contacts fuel, burning becomes actual).

The transition from potentiality to actuality follows a cause-effect framework:

- ➔ Samavāya (inherence) explains how qualities inhere in substances.
- ➔ Kāraṇa (cause) must be present for the effect to be actualized.

Qualities (guṇa) like color, smell, and motion also exist as actual properties when expressed, but their potential presence may remain hidden until activated.

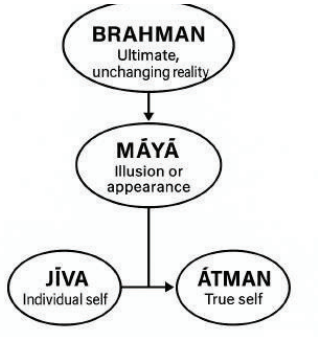
There is **no radical metaphysical split between being and becoming** — they are connected through logical, empirical causation.



Advait vedanta

In Advaita Vedānta, **only Brahman is ultimately actual (sat)** — infinite, eternal, unchanging pure consciousness.

The world of names and forms (nāma-rūpa) is not ultimately real; it exists at the empirical (vyāvahārika) level as a potential appearance governed by Māyā (illusion or ignorance).



Potentiality lies in Māyā — the power of Brahman that projects the appearance of multiplicity, change, and causation.

Becoming (change, evolution, individuality) belongs to the apparent world, not to ultimate reality. It is mithyā (neither real nor unreal) — dependent reality.

Jīva (individual self) appears separate and limited due to avidyā (ignorance), but its true nature is identical with Brahman — ever-actual, changeless Being.

Liberation (moksha) is not the attainment of a new state but the realization of one's already actual, non-dual nature (Brahman). It is the dissolution of the illusion of becoming.

Thus, **Advaita collapses the distinction between potentiality and actuality by asserting that only the actual (Brahman) truly exists, and all else is apparent, provisional.**

A short recap

📌 What is **Potentiality?**:- what something *can* become but isn't yet.

📌 What is **Actuality**?:- when that potential is *fulfilled*.

📌 **Western Views**:-
Aristotle: Change = movement from potentiality (capacity) to actuality (realization). Matter = potential, form = actual. God = pure actuality (*actus purus*), no potential or change.

📌 **Indian Views**:-
Nyāya–Vaiśeṣika: Substances have fixed potencies (*shakti*). Actuality occurs when causes activate potential. Cause–effect and inherence (*samavāya*) explain transition.
Advaita Vedānta: Only Brahman is ultimate actuality — pure consciousness. World of change is Māyā (apparent). Potentiality exists in Māyā, not in Brahman. Liberation = realizing the ever-actual self.

PYQs:-

2023

Q1. Statement I: Sankara believed that Brahman is the only Reality.
Statement II: Sankara is an unqualified monist.
Choose the correct answer:
(a) Both Statement I and Statement II are true
(b) Both Statement I and Statement II are false
(c) Statement I is true but Statement II is false
(d) Statement I is false but Statement II is true

Q2. Statement I: Charvaka rejected Moksa as one of the goals of life.
Statement II: Shankaracharya rejected Moksa as one of the goals of life.
Choose the correct answer:
(a) Both Statement I and Statement II are true
(b) Both Statement I and Statement II are false
(c) Statement I is true but Statement II is false
(d) Statement I is false but Statement II is true

2024

Q3. Arrange Aristotle's four types of causes in hierarchy from lower to highest form.
(A) Formal cause
(B) Material cause
(C) Efficient cause
(D) Final cause

Options:
(a) (A), (B), (C), (D)
(b) (A), (D), (C), (B)
(c) (B), (A), (D), (C)
(d) (B), (A), (C), (D)

Answers:- 1-a, 2-c, 3-d.

Appearance and Reality

The distinction between appearance and reality has been a central concern in both Indian and Western philosophical traditions. Philosophers have questioned whether the world we perceive is truly real or merely an illusion, and how we might come to know reality beyond deceptive appearances.

Plato (Western): **Reality lies** in the **unchanging world of Forms**, while the physical world is a mere shadowy appearance; similar to Advaita Vedānta, where only Brahman is real and the world is Māyā (illusion).

Kant (Western): We know only **phenomena** (appearances shaped by our mind); **the noumenon** (thing-in-itself) remains unknowable.
In contrast, **Nyāya–Vaiśeṣika** claims that we can know reality through valid means of knowledge (pramāṇas).

Buddhism and Hegel both emphasize process over permanence:

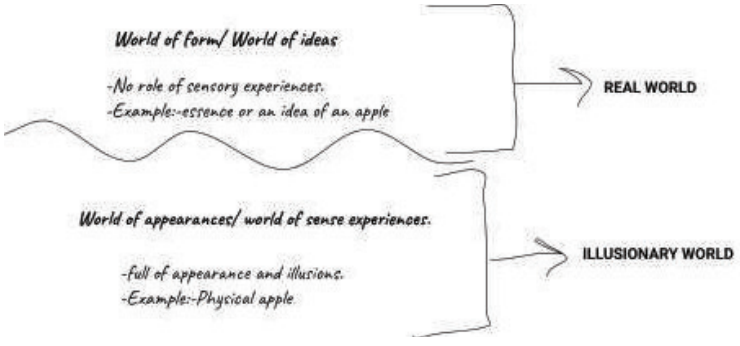
- ➔ Buddhism sees all appearances as **impermanent and empty (śūnya)**.
- ➔ Hegel views **appearance as the unfolding of reality** itself through a dialectical process.

Views of western philosophers

Plato

Two world theory, Plato distinguishes between the changing, deceptive world of appearances and the eternal, unchanging world of Forms.

The physically changing world of sense experience, we perceive through senses, is not truly real; it only participates in the reality of the Forms. **We cannot have rational**

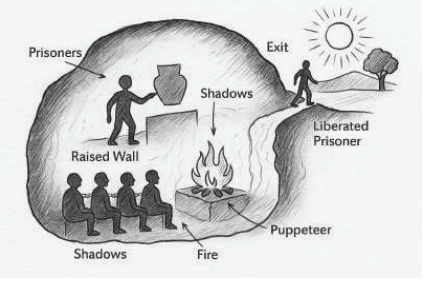


knowledge about it. This changing world is located in **space and time** and it is a world of mortal beings and perishable things.

The world of **forms/ideas is eternal**, unchanging and not located in space and time. This is an intelligible world which can be known only through reason and rationality. **True knowledge** comes through reason, not sense perception, as the senses deal only with illusions and copies.

In the **Allegory of the Cave**, Plato shows how people mistake shadows **(appearances)** for truth, and only philosophical reasoning leads to reality.

For Plato, **reality is grasped by the intellect** and is beyond the physical — **it is rational, permanent, and absolute**.



Allegory of the Cave(by Plato)

In the story, prisoners are chained inside a dark cave, only able to see shadows cast on a wall by objects passing in front of a fire behind them. These shadows represent the illusions or false knowledge that people accept as reality. One prisoner escapes and discovers the outside world — the world of true knowledge and the Forms, symbolized by the sun. When he returns to free the others, they reject him, preferring the familiar shadows.

Moral: Most people live in ignorance, mistaking appearances for truth. Philosophical education is the journey from darkness (ignorance) to light (wisdom and truth).

Descarte

Descartes begins with **radical doubt** in his work ***Meditations on First Philosophy***, questioning all appearances to find indubitable truth.

He concludes that the only certain reality is **"Cogito, ergo sum" (I think, therefore I am)** — the self as a thinking substance.

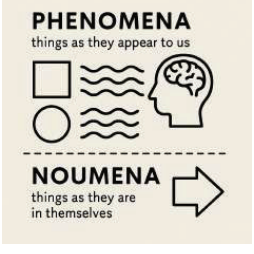
Sense experience is **unreliable and deceptive**; only **clear and distinct ideas grasped by reason can reveal reality.**

Reality lies in the rational mind (res cogitans), not in the extended material world (res extensa), which is subject to doubt.

God, **as a perfect being**, guarantees that **clear and distinct perceptions are true** — anchoring certainty beyond appearances.

Immanuel kant

Kant presents his view in ***Critique of Pure Reason***, where he makes a fundamental distinction between **phenomena and noumena**.



Phenomena are appearances — the world as it appears to us through our senses and is structured by the mind's categories (like space, time, and causality).

Noumena are things-in-themselves — the true reality that exists independently of our experience, which we can never directly know.

Our **knowledge is limited to how things appear,** not how they are in themselves; thus, reality is partially unknowable.

Kant argued that the mind actively shapes **appearances, meaning we never experience raw reality** — we experience reality-as-filtered-by-human-cognition.

Views of Indian philosophers

Jainism

Jain philosophy gave a **doctrine of theory of anekantavada**, reality is many sided.

Through **the doctrine of syadvada**, it emphasis that any truth may be conditionally true(i.e. May be true from one side for example, syad pen is blue, emphasizing pen would be conditionally true hence giving space for other's perspectives as well.)

Nayavada asserts that each perspective or naya provides a partial and limited understanding of reality, and only by considering **multiple nayas** can we gain a more comprehensive understanding of reality. What appears may not reveal the whole truth, because reality is complex and multifaceted, beyond any single viewpoint.

Jainism accepts both **appearance and reality as valid**, but emphasizes that reality is many-sided (Anekāntavāda).

The **self (jīva)** is real and eternal, but it appears bound due to karma, which obscures its true nature.

Constant meditation on **"I am not the non-self; nothing is mine; ego is unreal"** purifies knowledge.

Also, In **Jainism**, a **nāstika** is someone who **does not believe in supernatural beings, deities, or divine intervention**.

Appearance reflects the soul's changing states (due to karma), while reality is the soul's pure, omniscient condition, achieved through liberation.

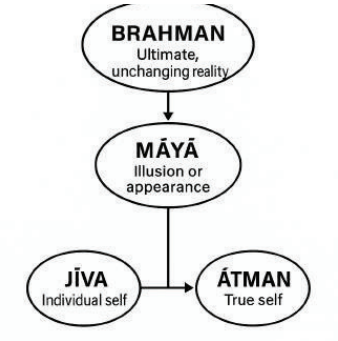
Vedanta

Advaita Vedānta makes a strict distinction between ultimate reality **(Brahman)** and appearance **(Māyā)**.

Brahman is the **only unchanging, eternal, non-dual reality — pure consciousness without attributes.**

The **world of multiplicity**, change, and individuality is Māyā — it appears to exist but is not ultimately real.

Jīva (individual self) appears separate due to ignorance (avidyā) but is essentially identical with Brahman.



Liberation (moksha) is the realization that what appears as many is actually one, and all change is just an illusion of appearance.

A short recap

📌 What is **Appearance & Reality?**:- Distinguishes between how things seem (appearance) and how they truly are (reality). Philosophers ask if sense experience reveals truth or deceives, and how we can know ultimate reality.

📌 **Western Views:-**

Plato – Two-world theory: changing world of senses (illusions) vs. eternal Forms (true reality); *Allegory of the Cave* shows reason, not senses, reveals truth.
Descartes – Radical doubt; senses deceptive; only certainty = "Cogito, ergo sum"; reality grounded in rational mind.
Kant – Phenomena (appearances shaped by mind) vs. noumena (things-in-themselves, unknowable); mind actively structures experience.

📌 **Indian Views:-**

Jainism – *Anekāntavāda* (reality many-sided); *Syādvāda* (truth conditional); *Nayavāda* (partial viewpoints). Appearance & reality both valid but partial.
Advaita Vedānta – Brahman = ultimate non-dual reality; world = Māyā (illusion); liberation = realizing unity of self & Brahman.

Pyqs

2022

Q1. Who among the following is the propounder of the idea of *Noumenon*?
(a) Plato
(b) Locke
(c) Kant
(d) Hegel

Q2. *Naya* is a metaphysical concept of:
(a) Jainism
(b) Nyaya
(c) Mimamsa
(d) Advaita

Q3. Statement I: For Husserl there is no such thing as bare consciousness devoid of an object.
Statement II: Descartes views mind as an autonomous mental substance which might exist independently of all objects of consciousness.
Choose the correct answer:
(a) Both Statement I and Statement II are correct
(b) Both Statement I and Statement II are incorrect
(c) Statement I is correct but Statement II is incorrect
(d) Statement I is incorrect but Statement II is correct

2023

Q4. Who said *"Cogito ergo sum"*?
(a) John Locke
(b) Bertrand Russell
(c) Jeremy Bentham
(d) Rene Descartes

Q5. Match List I with List II

List I	List II
A. Rene Descartes	II. *Cogito ergo sum*
B. John Locke	III. *Tabula Rasa*

C. George Berkeley	I. *Esse est Percipi*
D. David Hume	IV. *Causality*

Options:
(a) A–I, B–III, C–II, D–IV
(b) A–II, B–IV, C–III, D–I
(c) A–III, B–II, C–I, D–IV
(d) A–IV, B–III, C–II, D–I

2024

Q6. Who among the following wrote *Critique of Dialectical Reason*?
(a) Hegel
(b) Sartre
(c) Karl Marx
(d) David Hume

Q7. In Jainism, the word *nāstika* stands for one who does not believe in the:
(a) Authority of God
(b) Existence of Supernatural Beings
(c) Authority of the King
(d) Authority of the Vedas

Answers:- 1-c, 2-a, 3-c, 4-d, 5-b, 6-b,7-d.

Mind and Body problem

The mind–body problem explores the relationship between our mental experiences (thoughts, consciousness) and the physical body (brain, nervous system). It asks: Are mind and body separate substances, or are they one and the same? This has been a central issue in both Western and Indian philosophy, raising questions about identity, consciousness, and the nature of reality.

Descartes proposed that **mind and body are two separate substances** — the mind is non-physical and thinks, while the body is physical and extended.

Materialist philosophers argue that only the body (matter) exists, and the mind is just a function or state of the brain.

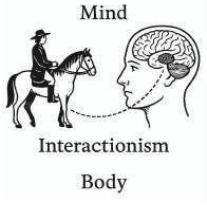
In Indian philosophy, Samkhya separates consciousness **(Purusha)** from matter **(Prakriti)**, while Advaita Vedānta sees both **mind and body as illusory appearances of Brahman.**

Views of western philosophy

Rene Descarte

Dualism:- philosophical view that reality consists of two fundamentally distinct kinds of substances or principles—typically **mind and body,**

According to Descartes, **the body is extended and unconscious** and the **soul is conscious and unextended.**



Descartes introduced the concept of interactionism. The body acts on the instructions of the mind just as a rider, rides the body(horse) and mind controls it. In the same way, the pineal gland is the sit of the soul from where the soul controls and regulates the body.

Descartes gave a **physiological explanation of the interaction between mind and body.**

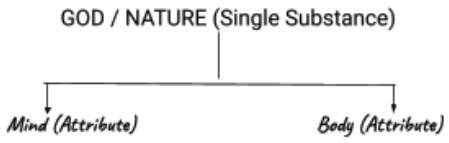
For Descartes, the true self is the mind, known through introspection **("Cogito, ergo sum" – I think, therefore I am)**, not the physical body.

As a critic, **Gilbert Ryle** says Descarte's notion of body and mind is like a ghost in a machine.

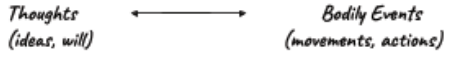
Baruch Spinoza

Spinoza **rejected Descartes' dualism** and proposed substance monism — there is only one substance, which he called **God or Nature (Deus sive Natura).**

Mind and body are not two separate substances but two attributes of the same substance — they express the same reality in different ways.



This view is called **psychophysical parallelism** — mental and physical events run in parallel, without causal interaction.



Note: No interaction → Parallel functioning
Same cause → Same expression in two forms

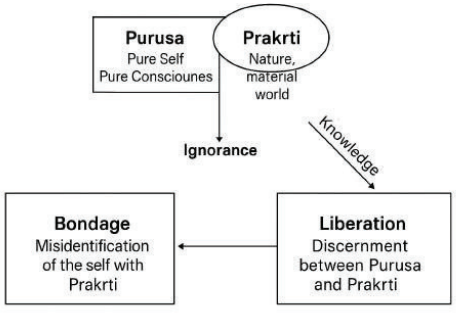
For Spinoza, **the order and connection of ideas (mind) is the same as the order and connection of things (body).**

Mind and body are inseparable, and understanding both requires seeing them as aspects of one unified reality.

Views of indian philosophy

Samkhya

Sāṅkhya holds a **dualistic view**, accepting two eternal realities: **Puruṣa (pure consciousness) and Prakṛti (material nature).**



Mind and body are parts of Prakṛti (having three gunas: **sattva, rajas and tamas**) — unconscious but active; Puruṣa is conscious but passive and merely witnesses experience.

The illusion of a unified self arises when Puruṣa mistakenly identifies with the mind-body complex (Prakṛti), **causing bondage.**

This false identification is called **Saupādhika Puruṣa**, where the self is confused with mental and bodily functions.

Liberation (Kaivalya) is achieved when Puruṣa realizes it is distinct from Prakṛti, ending the illusion and detaching from all mental and physical involvement.

Nyaya vaishesikh

Accepts **a realist and pluralistic ontology** — both self (ātman) and mind-body are distinct, real entities.

Ātman (self) is eternal, all-pervading, and the true knower and experiencer — consciousness is its accidental (not essential) quality.

Manas (mind) is a non-conscious, atomic substance — it acts as the connector between ātman and the external sense organs.

The **body** is material and perishable, serving as the instrument for action and experience.

Cognition, memory, and desire occur when ātman is in contact with manas, senses, and body — this contact is momentary. **Mind and body are not conscious themselves** — they function only when illumined by the self.

Liberation (mokṣa) is the permanent dissociation of ātman from the body–mind–sense complex, resulting in a state free of pain, pleasure, and activity.

A short recap

📌 What is **Mind–Body Problem?**:- Explores relation between mental experiences (thoughts, consciousness) & physical body (brain, nervous system). Asks whether they are separate substances (*dualism*) or one (*monism*).

📌 **Indian Views:-**

Sāṅkhya – Dualism: *Puruṣa* (pure consciousness, passive) & *Prakṛti* (matter, active, 3 guṇas). Mind–body part of Prakṛti; bondage from false identification; liberation (*Kaivalya*) when distinction realized.
Nyāya–Vaiśeṣika – Realist pluralism: *Ātman* (eternal self, knower), *Manas* (atomic, non-conscious), body (material). Mind–body function only when illumined by self; *Mokṣa* = dissociation from body–mind–senses.

📌 **Western Views:-**

René Descartes – Dualism: mind = conscious, unextended; body = unconscious, extended. Interaction via pineal gland; "Cogito, ergo sum"; criticized by Gilbert Ryle ("ghost in the machine").
Baruch Spinoza – Substance monism: one substance (*God/Nature*); mind & body = two attributes of same reality; *psychophysical parallelism* (no causal interaction).

PYQs:-

2022

Q1. The term *Interactionism* is used with reference to:
(a) the relation among the five senses
(b) the relation between mind and senses
(c) mind-body relation
(d) the relation among the organs of the body

Q2. According to Spinoza God is:
(a) Creator of the world only
(b) Transcendent only
(c) To be identified with the totality of the universe
(d) First cause and first mover

2023

Q3. Which of the following is not an element of Sāmkhya Prakṛti?
A. Sattva
B. Rajas
C. Tamas
D. Manas

Options:
(a) A only
(b) B only
(c) C only
(d) D only

Q4. Assertion (A): In the concept of mind, Gilbert Ryle maintains that the distinction between the mind and the body is one of category.
Reason (R): Gilbert Ryle is a dualistic philosopher.

Options:
(a) Both A and R are correct and R is the correct explanation of A.
(b) Both A and R are correct but R is NOT the correct explanation of A.
(c) A is correct but R is not correct.
(d) A is not correct but R is correct.

Q5. Who is the propounder of *Mind-Body Dualism*?
(a) Spinoza
(b) Leibniz
(c) Rene Descartes
(d) Hume

Q6. Assertion (A): Benedict Spinoza talks about Monism.
Reason (R): He said God is the only independent Reality.

Options:
(a) Both A and R are correct and R is the correct explanation of A.
(b) Both A and R are correct but R is NOT the correct explanation of A.
(c) A is correct but R is not correct.
(d) A is not correct but R is correct.

2024

Q7. Match the following:

List I	List II
(A) Mind-body interactionism	(III) Descartes
(B) Mind-body parallelism	(I) Spinoza
(C) Windowless monads	(IV) Leibniz
(D) Stream of psycho-physical events	(II) Parfit

Options:
(a) (A)–(I), (B)–(II), (C)–(III), (D)–(IV)
(b) (A)–(II), (B)–(III), (C)–(I), (D)–(IV)
(c) (A)–(III), (B)–(IV), (C)–(II), (D)–(I)
(d) (A)–(III), (B)–(IV), (C)–(I), (D)–(II)

2025

Q8. Who says – *"The existence of bodies pre-supposes extension"*?
(a) Bacon
(b) Descartes
(c) Leibniz
(d) Spinoza

Q9. Match the following:

List I	List II
(A) Rene Descartes	(II) Cogito ergo sum
(B) John Locke	(III) Tabula Rasa
(C) George Berkeley	(I) Esse est Percipi
(D) David Hume	(IV) Causality

Options:
(a) A–I, B–III, C–II, D–IV
(b) A–II, B–IV, C–III, D–I
(c) A–III, B–II, C–I, D–IV
(d) A–IV, B–III, C–II, D–I

Answers:- 1-c, 2-c, 3-d, 4-c, 5-c, 6-a, 7-c, 8-b, 9-b

Universals

The concept of universals lies at the heart of metaphysics and epistemology. Universals are those features, properties, or qualities that multiple particular things can share. For example, the color red, the property of roundness, or the idea of humanness are all considered universals. The central philosophical question is:

"Do universals exist independently of the particulars that instantiate them?"

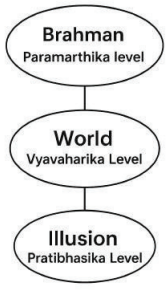
Universals are repeatable entities – They can be instantiated in more than one object (e.g., 'tree-ness' in all trees).

They explain commonality – Universals account for why different individuals or objects can share the same properties or fall under the same concept.

Advait vedanta

Only Brahman is real; it is t**he non-dual, infinite, and attributeless reality (paramārthika satya).**

All other **universals (like "tree-ness", "pot-ness")** are part of the illusory world created by Māyā.



These universals exist only in the **empirical realm (vyāvahārika satya),** not in ultimate truth.

The mind and language create distinctions like universals through name and form (nāma-rūpa).

The experience of many universals and categories arises from ignorance (avidyā) of the one Brahman.

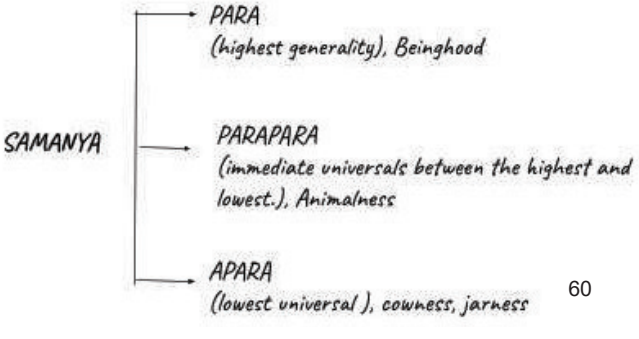
True knowledge (jñāna) removes these distinctions, revealing Brahman as the only reality.

In the **state of liberation (mokṣa)**, the concepts of both universals and particulars disappear.

Nyaya-Vaishesikh

universal(or samanya) is the common character of things which fall under the same class. All individuals having the same samanya will have common characteristivs.

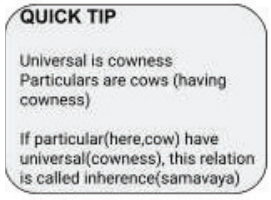
Samanya is one, eternal and residing in many. For example, **cowness(universal/samanya) resides in many cows.**



Similarly, **universal is eternal** while the individual where the universal is found is subject to birth and death, production and destruction.
Only one universal can subsist in all the individuals of a class.
Universals exist independently of the mind; they are not just mental constructs or linguistic labels.

Particulars are qualified by universals, and this relation is explained through inherence (samavāya).

This view supports realism, asserting that both particulars and universals are equally real and necessary for knowledge.



Buddhism

According to Buddhism **nothing is permanent, everything is momentary(kṣaṇikavāda).**

Every moment has its own savalshan therefore the individual alone is real and there is no eternal reality like **samanya(or universal).**

Cow means non-cow, Cow is not called cow because it shares universal cowness but because it is different from all objects which are not cow.

Buddhists have considered universal as the unreal abstraction of mind.

Aphovada, there is no universal but only there is a name with negative connotation. As the idea of sameness regarding individuals of a particular class is due to there being called by the same name.

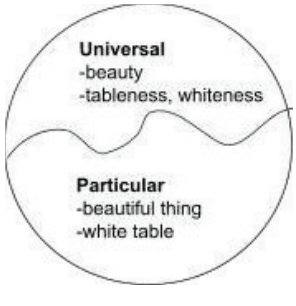
Thus, what appears as commonness is actually the result of conceptual and linguistic activity, not metaphysical reality.

Views of western philosophers

Plato

Plato is a Realist who believes that **universals (Forms or Ideas) have independent and eternal existence.**

Universals exist in a separate, non-physical realm called the World of Forms, which is more real than the physical world.



Particular objects in the world are imperfect copies or imitations of these perfect Forms. Hence, particulars participate in universals. For example, **white table(particularly) participates in the universal idea of**

whiteness and tableness.

Universals are **unchanging, eternal, and non-material, unlike the changing and perishable world of particulars.**

Knowledge is possible only by grasping the unchanging Forms through reason, not through sense perception.

William of Ockham

It held that **universals have only logical or mental existence**, not real existence in the external world.

This view is part of Nominalism, which denies the independent reality of universals.

Only particulars (individual things) truly exist; universals are just names or labels we assign based on similarities.

Ockham's Razor (principle of simplicity) was used to reject unnecessary metaphysical entities, like real universals.

For example, we call different animals "cow" due to appearance, not because they share a universal "cow-ness."

Universals are linguistic or mental constructs, not entities with real, independent being.

Ockham's approach emphasized empirical observation and simplified ontology, influencing modern science.

A short recap

📌 What is **Universals**?:- Shared properties/qualities (e.g., redness, roundness, humanness); repeatable, explain commonality among particulars.

📌 **Indian Views:-**

Advaita Vedānta – Only *Brahman* real; universals = *Māyā* (empirical), mind–language constructs, vanish with true knowledge (*mokṣa*).
Nyāya–Vaiśeṣika – *Sāmānya* = one, eternal, real; exists in many; inherence (*samavāya*) relates universal & particular; supports realism.
Buddhism – Momentariness (*kṣaṇikavāda*); no eternal universals; commonness = conceptual naming (*apoha*), not metaphysical reality.

📌 **Western Views:-**

Plato – Realist; universals (Forms) exist eternally in separate realm; particulars participate in them; knowledge via reason.
William of Ockham – Nominalism; universals = names/mental constructs only; only particulars exist; uses *Ockham's Razor*.

PYQs

2025

Q1. *According to the Buddhist Theory of Dependent Origination, what would be the correct sequence of the causal links?*
A. Trsna
B. Upadana
C. Vedana
D. Sparsha

Options:
(a) A, D, C, B
(b) D, C, A, B
(c) B, A, D, C
(d) D, B, C, A

2023

Q2. *Everything changes from moment to moment is known as –*
(a) Pratītya-Samutpāda
(b) Kṣaṇika-Vāda
(c) Kriyā-Vāda
(d) Nirvāṇa

Q3. *Which Religion says, "If all things in the world are transient and insubstantial our endeavours to secure any of these for ourselves or for others must be labour wholly lost"?*
(a) Buddhism
(b) Jainism
(c) Yoga
(d) Mīmāṃsā

Q4. *'Pratītya-Samutpāda' is the causal theory of –*
A. Buddhism
B. Jainism
C. Yoga
D. Mīmāṃsā

Options:
(a) A only
(b) B only
(c) C only
(d) D only

2022

Q5. *"The view that universals only have a logical existence" was accepted by:*
(a) Plato
(b) Aristotle
(c) William of Ockham
(d) None of the above

Answers:- 1-b. 2-b, 3-a, 4-a, 5-c

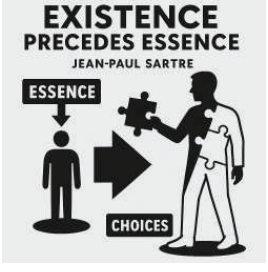
Essence and Existence

The distinction between essence and existence is a foundational concern in metaphysics, addressing the nature of what things are and that they are.
Essence refers to the whatness of a thing—its defining nature or identity—while existence refers to thatness—the fact that the thing actually is.

Views of Western Philosophers

Jean Paul Sartre

Sartre **reverses** the view of that **essence precedes existence** i.e. Things — including humans — have a fixed nature, and their role or purpose is determined before they come into being.



For humans, **existence precedes essence** i.e We are not born with a given nature, role, or purpose. We come into existence first, and only then — through our choices, actions, and freedom — do we create our essence (what we become).

As an existentialist, Sartre holds that man creates his own self through his decisions and actions. There is no fixed or given self at birth — we are free and responsible to define ourselves.

Therefore, for Sartre, the self exists, but it is not fixed. It is something we create — meaning that existence precedes essence.

★ The essence of humans was fixed in the humanness of Plato or the forms of Aristotle(wood has a form of table), preestablished harmony of Leibniz and the substance of Spinoza. In such cases, the essence of humans is fixed.

Views of Indian Philosophers

Advait vedanta

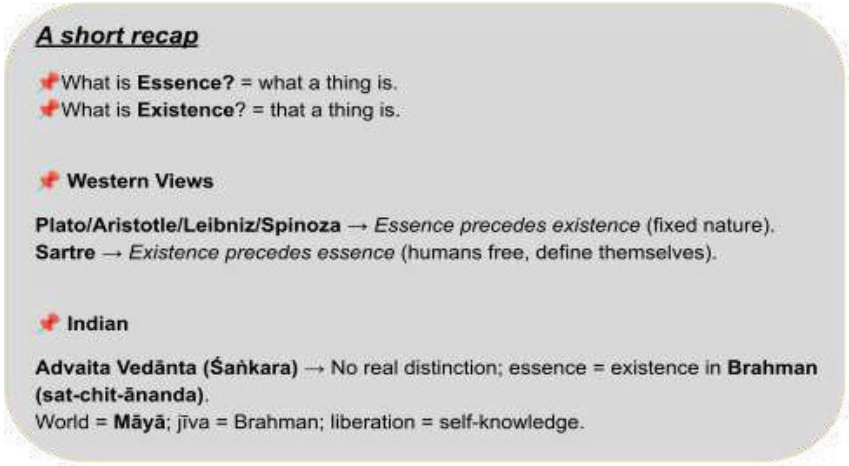
It emphasizes **non-duality**: there is no real distinction between existence and essence — all is **Brahman.**

Brahman is the ultimate reality, the only entity where essence and existence are identical — ***sat-chit-ānanda***

All multiplicity and difference (names, forms, objects) are illusory (Māyā) and belong to the empirical realm (*vyāvahārika satya*), not the absolute.

The individual self (jīva) appears separate due to ignorance (avidyā), but in essence, it is identical to Brahman (*tat tvam asi*).

In his *Brahmasūtra Bhāṣya*, Śaṅkara interprets the aphorisms to show that liberation (mokṣa) comes through self-knowledge, realizing that the true self is Brahman.



PYQs

2022

Q1. Śaṅkara's Commentary on Brahmasūtra is known as:

a. Jñānabhāṣya

b. Śrībhāṣya

c. Śaṅkarabhāṣya

d. Anubhāṣya

Answers:- 1-c.

Realism and Idealism

Realism and Idealism are fundamental parameters in metaphysics and epistemology concerning the nature of reality and the knowledge of it. Realism holds that the world exists independently of our thoughts or perceptions, while Idealism asserts that reality is essentially mental or spiritual — dependent on the mind. These two perspectives have shaped both Western and Indian philosophical traditions and reflect contrasting views on how we understand the self, the world, and ultimate reality.

Views of Western philosophy

George Berkeley(Idealism)

Berkeley, in support of **idealism**, gives the famous dictum,**"esse est percipi"**(To be is to be perceived) in his famous book, Principle of human knowledge.

When the word existence is used in the connection of any word then it means that the object would have been perceived by some minds(it can be God at last if not human).

Thus, whatever we see or think is mind dependent and the world is a mental object.

Berkeley **rejects Locke's abstract ideas** because abstraction is both impossible (mind can't form "general" ideas) and unnecessary (general terms denote particulars).

Berkeley gave an **idealist system** where only **two realities exist**:- ideas and spirit/mind.

On abstract ideas

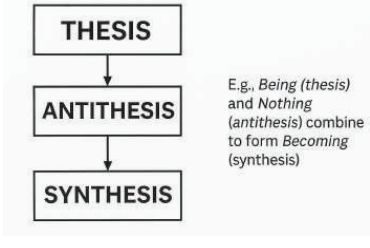
Locke: General words refer to *abstract ideas* (e.g., a "triangle in general" with no specific shape or size).

Berkeley: Rejects this—abstraction is *impossible* (mind cannot imagine such indeterminate ideas) and *unnecessary* (general terms work by referring to particular ideas used generally).

Hegel(absolute idealism)

Hegel believes that **reality is essentially spiritual or mental in nature,** governed by the **universal Spirit (Geist)** which unfolds through time and history.

"The real is rational and the rational is real" — everything that truly exists can be understood through reason, and reason itself expresses reality.



Hegel's dialectic moves in **three stages**: thesis (an idea), antithesis (its contradiction), and synthesis (their resolution) — this process continues as thought and history progress.

Consciousness evolves historically: starting from sense-certainty and self-awareness, it moves through reason, morality, and religion, finally reaching absolute knowledge.

The Absolute Spirit is the culmination of the dialectical process — a state where self and world, subject and object, are fully unified in understanding.

History is not random but a rational process through which the Spirit realizes its freedom and self-consciousness over time.

Knowledge is dynamic — we reach truth not by static definitions but by understanding the development of concepts through contradictions.

Hegel rejects the idea of fixed essences and supports becoming over being — reality is a process, not a finished product.

Immanuel Kant

Kant is an ***idealist* about** how we know the world, but a *realist* about the fact that we do experience a real, structured world.

Kant's Transcendental Idealism:-

The world we experience is shaped by our mind — We never know things as they are in themselves **(*noumena*)**, only how they appear to us **(*phenomena*)**.

Space and time are not "out there" — They are mental frameworks we use to understand experience, not features of the world-in-itself.

We add **structure to reality** — The mind imposes concepts like *causality*, *unity*, and *substance* on raw data of sense.

Kant's Empirical Realism:-

Things we **perceive are real** — Even though **shaped by the mind, objects in space and time are not illusions;** they're real *within experience*.

Physics and other sciences are true and objective about the *phenomenal* world. Therefore, scientific knowledge is valid.

Since **all minds use the same categories**, we all experience the same structured world. Hence, there is a common world for all humans.

John Locke(indirect realist)

He emphasized the **role of sense perception and reflection** as the two sources of all knowledge.

He introduced the **idea of the "tabula rasa"** — the mind at birth is a **blank slate.**



According to the **Tabula rasa concept**, the mind or soul is like a clean slate on which knowledge gets imprinted through sensory experiences and reflections.

He supported **indirect realism**: we do not perceive objects directly but through ideas formed in our minds.

Divided qualities into **primary** (inherent in the object, like shape and motion) and **secondary** (dependent on the perceiver, like color and taste).

Locke rejected **innate ideas** and believed that **knowledge is built step-by-step from sensory input.**

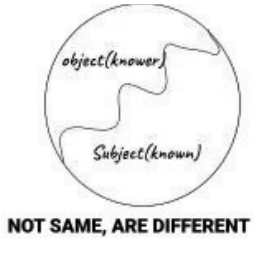
Point	Primary Qualities	Secondary Qualities
Nature	Inherent in the object	Exists only in the mind of the perciever
example	Solidity, shape, motion,extension	Color, taste, sound, smell
objectivity/subjectivity	Objective – same for all observers	Subjective – varies between individuals
Separation from object	Cannot be separated from the object	Do not exist in the object itself

GE Moore(Realism)

G.E. Moore was a strong **critic of Idealism** and revived **Common Sense Realism** in British philosophy.

Opposed the idea that reality is fundamentally mental or spiritual, as held by idealists like Hegel.

Asserted the independent existence of the external world; objects exist even when not perceived.



Introduced the **"Refutation of Idealism"** by challenging the idea that "esse est percipi" (to be is to

be perceived).

Advocated **real distinction between subject and object** — the knower and the known are not the same.

Emphasized analysis of **ordinary language and common-sense truths** (e.g., "Here is a hand") as starting points of philosophy.

Views of Indian philosophers

Advait vedanta(Idealism)

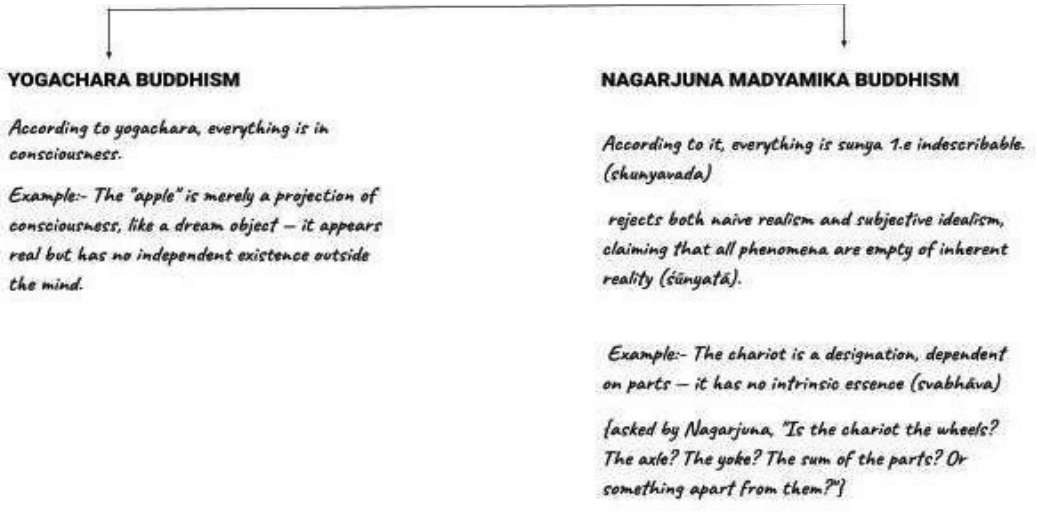
The **world (jagat)** is not **absolutely real**; it exists only as long as **ignorance (avidyā) exists**.

Māyā is the illusion that causes the world to appear as real and manifold.

Only **Brahman is ultimately real;** all else is illusion (mithyā). Brahman is infinite, changeless, non-dual, and pure consciousness (sat-chit-ānanda).

True knowledge leads to realization of one's identity with Brahman and freedom from rebirth.

Buddhism



Nāgārjuna's Madhyamaka rejects both naive realism and subjective idealism, claiming that all phenomena are empty of inherent reality (śūnyatā).

No svabhāva (intrinsic essence) means there is no real external world independent of conditions — opposing strict realism.

Yogācāra school (Vijñānavāda) supports a form of **idealism** — asserting that consciousness alone is real, and the external world is mind-dependent. For Yogācāra, what we perceive as the world is a projection of consciousness — closely aligned with subjective idealism.

However, Buddhism does not assert a permanent mind or soul, making its idealism unique and non-theistic.

Buddhism emphasizes **experiential reality over metaphysical claims** — neither affirming full-blown realism nor pure idealism.

A short recap

📌 What is **Realism?**:- Reality exists independently of mind/perception.
📌 What is **Idealism?**:- Reality is fundamentally mental/spiritual; mind-dependent.

📌 **Western Views:-**
Berkeley: *Esse est percipi*; only ideas & spirits exist; reality = mind-dependent.
Hegel: Absolute Idealism; reality = Spirit (Geist); dialectic (thesis–antithesis–synthesis); history = rational process to Absolute Knowledge.
Kant: Transcendental Idealism (phenomena shaped by mind, noumena unknowable) + Empirical Realism (world in experience is real).
Locke: Indirect realism; *tabula rasa*; primary vs secondary qualities.
G.E. Moore: Common Sense Realism; external world exists independent of mind; refutes idealism.

📌 **Indian Views:-**
Advaita Vedānta: Only Brahman real; world = Māyā (illusion); liberation via self-realization.
Buddhism (Madhyamaka – Nāgārjuna): Śūnyatā (emptiness), no inherent existence.
Buddhism (Yogācāra): Consciousness-only; external world = mind-projection; denies permanent self.

PYQs:-

2025

Q1. Match list I with list II

LIST-I (Buddhist Schools / Texts)	**LIST-II (Founder / Follower)**
A. Madhyamika-Shastra	IV. Nagarjuna
B. Buddhacarita	III. Asvaghoosa

C. Vijnaptimatratasiddhi	II. Vasubandhu
D. Alambanapariksha	I. Dinnaga

Options:
a. A-I, B-II, C-III, D-IV
b. A-IV, B-III, C-II, D-I
c. A-I, B-III, C-IV, D-II
d. A-II, B-IV, C-III, D-I

Q2. Match LIST I with LIST II.

LIST-I (Book / Theory / Characteristic)	LIST-II (Author / Thinker)
A. Idealism	IV. F.H. Bradley
B. Rationalism	III. B. Spinoza
C. Empiricism	II. D. Hume
D. Pragmatism	I. C.S. Peirce

Options:
a. A-IV, B-III, C-II, D-I
b. A-I, B-II, C-III, D-IV
c. A-I, B-II, C-IV, D-III
d. A-III, B-IV, C-I, D-II

Q3. "To Be is to be Perceived" is the idea given by which philosopher?
a. Locke
b. Kant
c. Berkeley
d. Hume

Q4. Which of the following is NOT accepted as a source of knowledge in Kant's philosophy?
a. Understanding
b. Sensibility
c. Reason
d. Verbal Testimony

Q5. The sequence from highest to lowest form of knowledge, with reference to Plato's theory of knowledge, is:

A. Opinion
B. Conjecture
C. Dialectical Intellect
D. Belief

Options:
a. A, B, C, D
b. B, D, A, C
c. B, A, D, C
d. C, B, D, A

Q6. Which of the following elements is **NOT** a part of Nyaya Inference?
a. Prasna
b. Udaharana
c. Hetu
d. Upanaya

Q7. Which among the following is NOT associated with Hume's principle of Causality?
a. The two events are in conjunction with each other.
b. The two events are in proximity to each other.
c. The two events have necessary internal connection.
d. The two events are contingent.

2024

Q8. Which school of philosophy states that in order to have proper knowledge there are bound to be some basic beliefs that have a positive epistemic status?
a. Foundationalism
b. Universalism
c. Coherentism
d. Rationalism

Q9. Which school of philosophy states that for a belief to be justified (to be called knowledge) it must belong to a systematic set of beliefs?

a. Foundationalism
b. Phenomenalism
c. Epiphenomenalism
d. Coherentism

Q10. "Knowledge is not possible." Which school of philosophy propounds this view?
a. Scepticism
b. Anti-foundationalism
c. Contextualism
d. Perspectivism

2023

Q11. Who said "Cogito ergo sum"?
a. John Locke
b. Bertrand Russell
c. Jeremy Bentham
d. Rene Descartes

Q12. Match the LIST-I with LIST-II.

LIST-I (Philosopher)	LIST-II (Idea/Concept)
A. Rene Descartes	II. *Cogito ergo sum*
B. John Locke	III. *Tabula Rasa*
C. George Berkeley	I. *Esse est Percipi*
D. David Hume	IV. *Causality*

Options:
a. A-I, B-III, C-II, D-IV
b. A-II, B-IV, C-III, D-I
c. A-III, B-II, C-I, D-IV
d. A-IV, B-III, C-II, D-I

Q13. Assertion (A): Whenever there is smoke there is fire.
Reason (R): According to David Hume, there is a constant conjunction between smoke and fire.

Options:
a. Both A and R are correct and R is the correct explanation of A.
b. Both A and R are correct but R is NOT the correct explanation of A.
c. A is correct but R is not correct.
d. A is not correct but R is correct.

Q14. "The Critique of Pure Reason" is written by:
a. Rene Descartes
b. Gottlob Frege
c. Bertrand Russell
d. Immanuel Kant

Q15. Who said "Esse est Percipi"?
a. John Locke
b. Gottlob Frege
c. George Berkeley
d. Immanuel Kant

Q16. "Rational is Real and Real is Rational" – who said this statement?
a. Hegel
b. Kant
c. Locke
d. Berkeley

Q17. Metaphysics is related to:
a. Reality
b. Ideas
c. Sense-perceptions
d. Beliefs

2022

Q18. Assertion (A): Vijñānavādins accept the identification of the means and result of cognition.
Reason (R): According to Vijñānavādins the object cannot exist independently of consciousness and is itself a form of consciousness.

Options:
a. Both A and R are true and R is the correct explanation of A.
b. Both A and R are true but R is NOT the correct explanation of A.
c. A is true but R is false.
d. A is false but R is true.

Q19. Who among the following is considered as the propounder of Shunyavāda?
a. Nāgārjuna
b. Dignāga
c. Gauḍapāda
d. Vasubandhu

Q20. 'Naya' is a metaphysical concept of:
a. Buddhism
b. Nyaya
c. Advaita
d. Jainism

Q21. Assertion (A): Berkeley objects to Locke's acceptance of abstract ideas as the meaning of general terms.
Reason (R): Berkeley thinks that Locke's notion of our forming abstract ideas is both impossible and unnecessary.

Options:
a. Both A and R are correct and R is the correct explanation of A.
b. Both A and R are correct but R is not the correct explanation of A.
c. A is correct but R is not correct.
d. A is not correct but R is correct.

Q22. Assertion (A): For Hegel, the function of philosophy is to construct or understand the absolute to prove that truth about reality as a whole is knowledge.
Reason (R): For Hegel, it is not possible to posit anything apart from what falls under mental concepts. To trace the development of concepts is to trace the development of reality itself.

a. Both A and R are correct and R is the correct explanation of A.
b. Both A and R are correct but R is not the correct explanation of A.
c. A is correct but R is not correct.
d. A is not correct but R is correct.

Answers:- 1-b, 2-a, 3-c, 4-d, 5-b, 6-a, 7-c, 8-a, 9-d, 10-a, 11-d, 12-c, 13-b, 14-d, 15-c, 16-a, 17-a, 18-a, 19-a, 20-a, 21-a, 22-a.

What is Epistemology?

Epistemology is the branch of philosophy that studies knowledge—its nature, sources, limits, and validity. The word comes from Greek: *epistēmē* (knowledge) + *logos* (study/reason).

It asks fundamental questions like:

- How is knowledge acquired? (Sources problem)
- What are the limits of knowledge? (Skepticism problem)
- How can we distinguish true knowledge from mere belief or opinion?

Indian Philosophy (Pramāṇa-śāstra)

- Six Sources of Knowledge:-
  Pratyakṣa (Perception – direct experience)
  Anumāna (Inference – reasoning)
  Upamāna (Comparison/Analogy)
  Arthāpatti (Postulation – presumption)
  Anupalabdhi (Non-cognition – knowledge of absence)
  Śabda (Verbal Testimony, esp. Vedic authority)

Western philosophy:-

Empiricism – Knowledge from sense-experience (Locke, Hume, Berkeley).
Rationalism – Knowledge from reason & innate ideas (Descartes, Spinoza, Leibniz).
Introspection – Inner awareness of mind & thoughts.
Memory – Recollection of past experiences.
Testimony – Knowledge from others/authority.
Intuition – Immediate, self-evident truths.

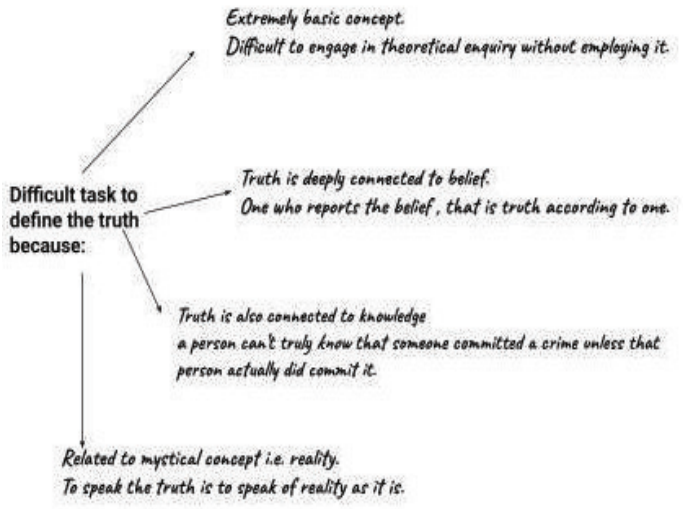
Topics to be covered:-
1. Theories of Truth
2. Theories of Error
3. Gettier Problem
4. Definitions of Knowledge
5. Knowledge by acquaintance and Knowledge by Description
6. Sources of Knowledge
7. Skepticism
8. Justification of Knowledge: Foundationalism, Anti-foundationalism, and Coherentism
9.Knowledge that and knowledge How
10. Problem of Induction
11. Apriori Knowledge

Theories of truth

Truth in epistemology refers to the standard by which we judge whether a belief or proposition accurately represents reality or knowledge.

In Western philosophy, truth has been explored through theories like **correspondence, coherence, pragmatism, and deflationism** — each offering a unique lens on how truth relates to reality, logic, utility, or language.

In Indian philosophy, truth is addressed through diverse schools such as **Nyāya, Advaita Vedānta, Buddhism, and Jainism,** reflecting a broad spectrum of realist, relativist, and non-dual perspectives.



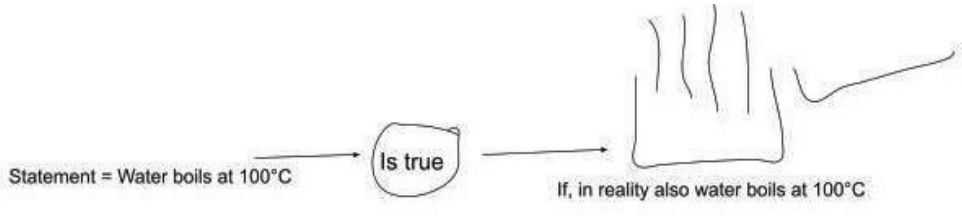
Together, these theories reflect the complexity of defining truth and show how deeply it is tied to how we perceive, understand, and justify knowledge.

Western theories of truth

Correspondence theory

The **Correspondence Theory of Truth** holds that a statement or belief is true **if and only if** it corresponds to a fact or reality. In other words, **truth is the agreement between thought (or language) and the way the world actually is**.

According to Aristotle, "**To say that that which is, is not, or that which is not is, is false**; and **to say that that which is, is, and that which is not, is not, is true.**"

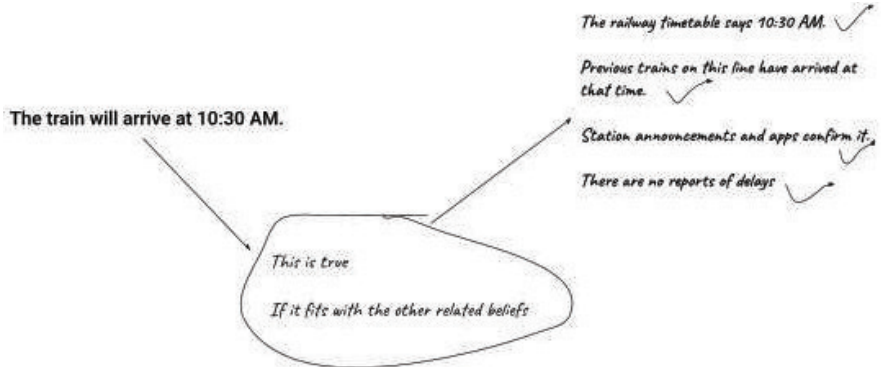


Example, if a statement commits that the water boils at 100°C then this statement will be true if the water in reality also boils at 100°C

Coherence theory of truth

An important alternative to correspondence theory is the Coherence Theory of Truth that says that a statement is true if it fits well with other things we believe to be true — that is, it must be part of a consistent and logical system of beliefs.

FH Bradley said "**Truth is an ideal expression of the Universe, at once coherent and comprehensive"**.



Pragmatic theory

The prominent advocates of classical pragmatism are **Charles Peirce, William James and John Dewey**.

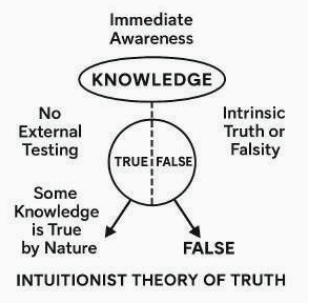
The Pragmatic Theory of Truth says that a **statement is true if it works in practice or is useful in real life.** Truth is judged by the practical effects of believing or using the idea.



Intuitionist theory of truth

Intuitionist theory holds that **truth is intrinsic to some kinds of knowledge and falsity to others.**

Truth and falsity are recognized immediately through direct awareness or intuition.



Truth is not tested by external methods like correspondence or coherence.

Some cognitions are true by their very nature, while others are false due to their internal structure.

According to this view, we can directly "see" or apprehend whether a knowledge is true or false.

In Indian philosophy, **Sāṅkhya accepts this theory for both truth and error; Advaita Vedānta and Mīmāṁsā accept it only for truth.**

Indian theories of truth

Nyaya

Knowledge is true when it corresponds to the real nature of an object i.e **yathartha jnana.(correspondance theory)**

Nyāya philosophy, as propounded by **Gautam**a, holds that valid knowledge (*pramā*) arises from reliable means of four pramanas of **perception, inference, comparison, and valid testimony.**

Nyāya believes in an objective reality that can be known as it is.

6 sources of knowledge:-

Pratyakṣa – Perception

Anumāna – Inference

Upamāna – Comparison or Analogy

Arthāpatti – Postulation or Presumption

Anupalabdhi – Non-cognition or Knowledge of Absence

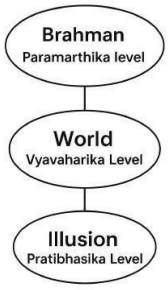
Śabda – Verbal Testimony or Scriptural Authority

Error as Non-correspondence, false knowledge (*mithyā-jñāna*) occurs when cognition doesn't match the actual object. It happens due to defective perception or faulty reasoning.

True knowledge is **free from doubt and contradiction**, and can be confirmed through reason and experience. Hence, truth requires verification.

Advait vedanta

According to Adi shankaracharya,there are three levels of truth:-**Paramarthik level, Vyavharika level and Pratibhasika level.**



Advaita Vedānta holds that Brahman (pure consciousness) is the only ultimate reality (*paramārthika satya*). Everything else is either dependent or illusory.

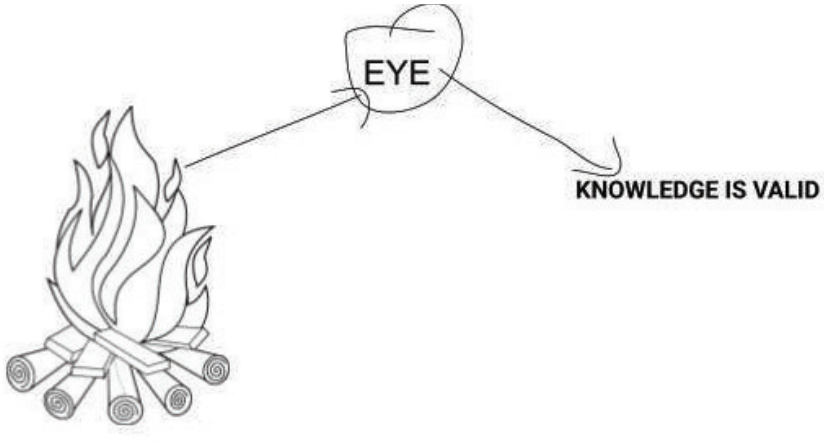
The phenomenal world is an appearance caused by ***Māyā***. It is not absolutely real, but has relative or empirical truth (*vyāvahārika satya*).

True knowledge is realizing that the individual self (Ātman) is not separate from Brahman. This realization removes ignorance (*avidyā*), which is the cause of bondage.

The truth is non-dual — there is no real distinction between the knower, the known, and the means of knowledge. Only **Brahman exists**; plurality is a mistaken perception.

Samkhya

Sāṅkhya accepts the truth that is intrinsic to certain kind of knowledge i.esvataḥ-prāmāṇya (intuitionist theory of truth). Hence, it does not prove for external methods of validation like by **correspondence or coherence.**



When you see fire and immediately know there is fire, that knowledge is considered valid in itself It does not require checking whether the fire is really there by touching or testing. The truth of that knowledge is self-evident and known the moment the cognition arises. (svataḥ-prāmāṇya).

It holds that **truth is self-luminous (svataḥ-prāmāṇya)** — valid knowledge does not need external validation.

Truth is immediately known along with the cognition itself. A cognition is true by virtue of its inner conditions from the moment it arises.

This approach sees truth as natural to some knowledge, independent of experience or later confirmation.

Buddhism

The valid means of knowledge (pramāṇa) in Buddhism are **primarily perception (pratyakṣa) and inference (anumāna)**, but they must be free from illusion and error to be true.

Buddhism accepts a twofold theory of truth: **Saṁvṛti-satya (conventional truth) and Paramārtha-satya (ultimate truth)**,

As emphasised in **Madhyamik school of philosophy**, there are two doctrines for theory of truth, **Conventional truth** refers to everyday, **empirical knowledge** based on linguistic and conceptual conventions — it is useful but not ultimately real.

Ultimate truth refers to the **emptiness (śūnyatā) of all phenomena** — no object has svabhāva (inherent existence); hence, ultimate truth transcends conceptual thought.



In Yogācāra Buddhism, truth is linked with **consciousness-only (vijñaptimātra) doctrine** — external objects are **illusions**, and true knowledge arises when mental constructions cease.

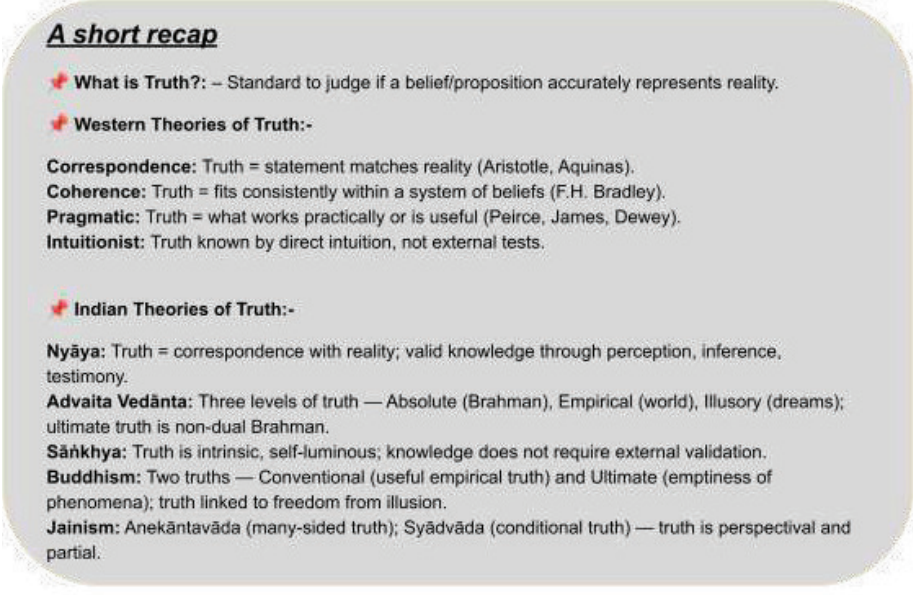
Jainism

Jainism propounds **the theory of Anekāntavāda** — the **doctrine of multi-sided reality**, which states that truth has many aspects and cannot be fully captured by a single viewpoint.

Complete truth (Kevalajñāna) can only be known by a liberated soul **(Kevalin)**; all other beings possess only partial knowledge.

The **Syādvāda doctrine (the theory of conditioned predication)** explains that every statement is conditionally true — valid from one perspective but not absolutely.

Example: *"Syād this pen is blue"* — the pen is blue from one standpoint, but it may have other colors too; hence, truth is partial and perspectival.



PYQs:-

2024

Q1. Match the list I with List II.

List I	List II
(A) Coherence theory of truth	(I) Peirce
(B) Correspondence theory of truth	(II) Dummett
	(III) Tarski
(C) Pragmatic theory of truth	
(D) Semantic theory of truth	(IV) Aristotle

Options:

(a) (A)–(I), (B)–(II), (C)–(III), (D)–(IV)
(b) (A)–(I), (B)–(III), (C)–(II), (D)–(IV)
(c) (A)–(I), (B)–(IV), (C)–(III), (D)–(II)
(d) (A)–(II), (B)–(IV), (C)–(I), (D)–(III)

Answers:- 1-d

Theories of Error

Theories of error tend to present what seeks to make a cognition full of error.

According to **Bertnard Russell,** Error occurs when we believe in something that does not correspond to the facts.

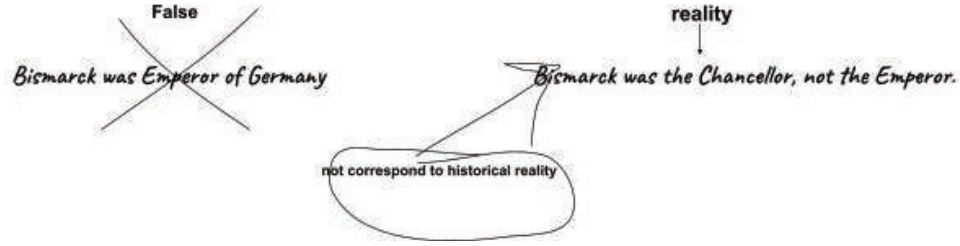
While Western thought often views **error as a lack of correspondence or coherence**, Indian systems provide diverse epistemological interpretations, linking error to defects in the means of knowledge **(*pramāṇa*), ignorance (*avidyā*), or partial viewpoints (*anekāntavāda*)**.

Understanding error is crucial because it helps in distinguishing valid cognition **(pramā) from invalid cognition (aprāmā**) and thus forms the foundation of both epistemology and liberation-based philosophies.

Western views

Correspondence theory of error

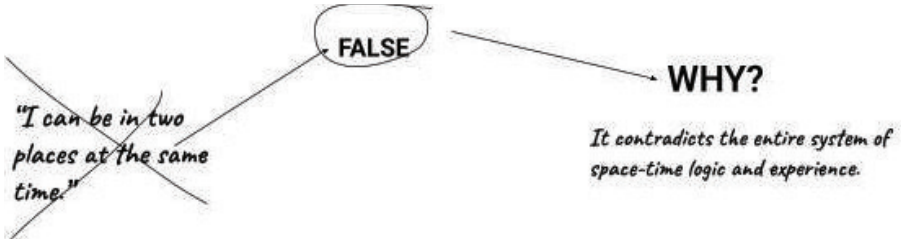
Associated with **Bertrand Russell**, who emphasized factual correspondence,
Truth requires a one-to-one match between thought and external reality,
Error arises when our perception, statement, or belief misrepresents the object.



Coherence Theory of Error

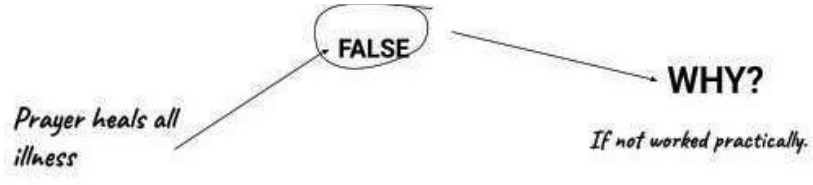
Truth is systemic — a statement must fit harmoniously into a network of beliefs.A belief is false if it clashes with established knowledge (e.g., "Water is dry").
Error, for **Bradley**, occurs when a belief **fails to cohere** with the **whole** of other accepted truths.

Supported by idealists like **Hegel or Bradley**.



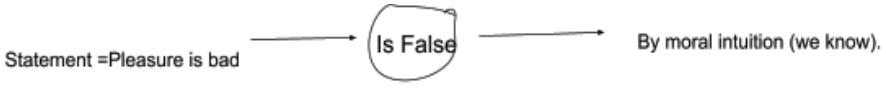
Pragmatic Theory of Error

A belief is false if it does not help us succeed in navigating experience.Error is recognized through practical failure, not theoretical falsification.
Emphasized by **William James and John Dewey**.



Intuitionist Theory of Error

Some errors are directly perceived without needing rational justification.Involves a self-evident grasp of truth or error. Seen in thinkers like **G.E. Moore** (ethical intuitionism) and reflects **Sāṅkhya's influence in Indian context**.



Indian Views

Quick Tip:

Sat = Real / Exists
Asat = Unreal / Doesn't Exist

Ātma-khyāti

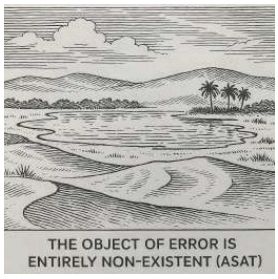
Propounded by ***Yogācāra Buddhism.***
Error arises from the mind projecting its own ideas, not from external reality.

The object of illusion is imaginary, created internally by consciousness.

There is no external silver — the mind alone fabricates the experience.



Asat-khyāti


THE OBJECT OF ERROR IS ENTIRELY NON-EXISTENT (ASAT)

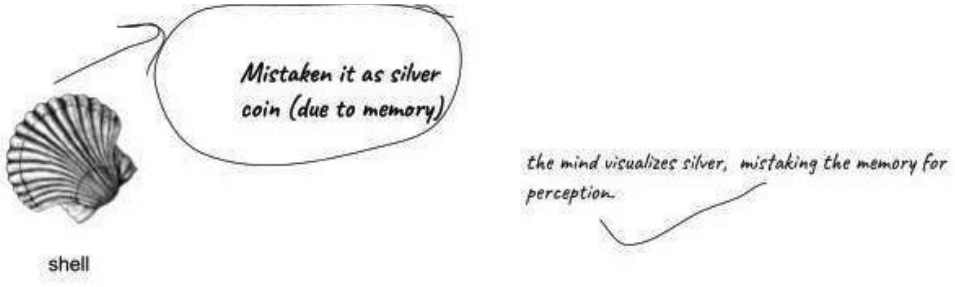
Propounded by ***Mādhyamika Buddhism***

Error arises when an unreal thing is real. Hence, The object of error is entirely non-existent (asat).
The illusion is a cognition of nothingness as something.

Akhyāti

*By **Prābhākara Mīmāṃsā***

Error is due to failure to distinguish perception from memory.
Error is due to non discrimination between past and present.



Anyathā-khyāti –

*Accepted by **Nyāya School***

The erroneous object is real, but exists elsewhere — wrongly placed in the current context.
The error is due to the misattribution of a real object in the wrong location, hence must be present elsewhere.

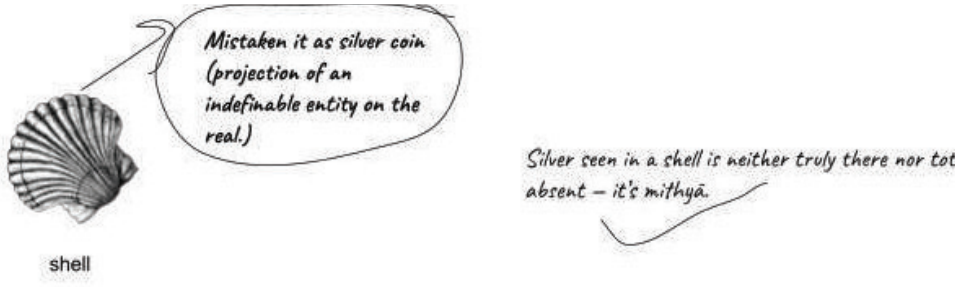


Anirvacanīya-khyāti –

*By **Advaita Vedānta (Śaṅkara)***

The object of error is **indescribable — not real (sat), not unreal (asat).**
Illusion is caused by avidyā (ignorance) and adhyāsa (superimposition).

.



Theory	School	Nature of Error Object	Key Cause of Error
Ātma-khyāti	Yogācāra Buddhism	Mental projection	Mind's construction
Asat-khyāti	Mādhyamika Buddhism	Entirely unreal	Cognizing the non-existent
Akhyāti	Prābhākara Mīmāṃsā	Misidentified memory	Non-discrimination between past and present
Anyathā-khyāti	Nyāya	Real but misplaced	Mislocation of real object

Anirvacanīya-khyāti	Advaita Vedānta	Indescribable (mithyā)	Avidyā + Adhyāsa

A short recap

📌 What is **Error**?:- Error occurs when cognition or belief fails to represent reality correctly, leading to false knowledge.

📌 **Western Views:-**
Correspondence Theory (Bertrand Russell): Error = belief not matching facts.
Coherence Theory (F.H. Bradley): Error = belief conflicting with system of truths.
Pragmatic Theory (William James, John Dewey): Error = practical failure, not theoretical.
Intuitionist Theory (G.E. Moore): Some errors are directly perceived.

📌 **Indian Views:-**
Ātma-khyāti (Yogācāra Buddhism): Error is mental projection; illusions made by mind.
Asat-khyāti (Mādhyamika Buddhism): Error is cognizing non-existent as real.
Akhyāti (Prābhākara Mīmāṃsā): Error due to confusion between perception and memory.
Anyathā-khyāti (Nyāya): Error is misplacing real object in wrong context.
Anirvacanīya-khyāti (Advaita Vedānta): Error is indescribable, caused by ignorance and superimposition.

Gettier Problem

The Gettier Problem triggered a major shift in epistemology, pushing philosophers to explore additional conditions to define knowledge accurately.

The traditional definition of knowledge in Western philosophy is **Justified True Belief (JTB)** — a belief that is true and supported by good reasons.

In 1963, **Edmund Gettier** challenged this definition with counterexamples showing that one could have JTB without actually having knowledge.

These examples revealed that justification + truth + belief is not always sufficient — luck can still make a belief true, which undermines its status as knowledge.

justification + truth + belief ——→ not sufficient always

Background

In Theaetetus, Plato has defined the knowledge as "Justified true belief"
The three essential conditions are:-

Belief – The subject holds the proposition to be true.

Truth – The proposition must correspond to reality.

Justification – The subject must have rational or evidential support for believing it.

truth + justification ≠ reliable connection.

Gettier cases

Gettier cases reveal a gap in the **Justified true belief(JCB) model** — belief can be justified and true, yet still not knowledge.

The belief turns out true by coincidence in some cases or by luck in others, not because of sound reasoning.

The justification can be present, but it's based on false or misleading evidence.

In paper, "Is Justified True Belief Knowledge?" Edmurd Gettier has given the following examples:-

Smith and Jones Case (from Gettier's paper): Smith has strong evidence Jones will get the job and has 10 coins; he concludes, "The man who will get the job has 10 coins." But Smith himself unexpectedly gets the job — and also has 10 coins. The belief is true and justified, but due to luck.



Broken Clock Case (variation by others):
A person looks at a broken clock exactly at the time it happens to display accurately. The belief about the time is true and seems justified, but it's still accidental.

In these both the cases, justified true belief can fail to qualify as knowledge, As the belief is true in these cases merely by luck or co incidence.

Solutions to the gettier problem

No False Lemma Condition

Seeks to revise JTB by adding a fourth condition: the belief must not stem from any false assumption (false lemma).
Associated with epistemologists like Chisholm and Ayer (in response).

The gettier case is: Smith sees Jones put 10 coins in his pocket and is told by the boss that Jones will get the job. So Smith believes, "The man who will get the job has 10 coins in his pocket."
But *Smith* gets the job, and *he* also happens to have 10 coins in his pocket — unknowingly.

This fails under No False Lemma as Smith's belief was **based on a false lemma**: "Jones will get the job." So according to this condition, Smith doesn't have knowledge.

Causal Theory of Knowledge

Proposed by **Alvin Goldman (1967)** in **"A Causal Theory of Knowing"**.

Knowledge exists only if there's a proper causal chain from the fact to the belief.

Effective for perceptual knowledge but struggles with abstract knowledge (e.g., math, ethics).

Focuses on truth-tracking through real-world causal links

Example:-Goldman discusses a case where **Henry sees a tree fall** and forms the belief, "The tree fell."

This belief is caused directly by the event of the tree falling — i.e., **a causal chain from fact to belief.** Here, a person forms a belief by looking at reflections, mirrors, or illusions, even if the belief is true. If the belief is not causally linked to the truth, it is not knowledge.

Reliabilism

Alvin Goldman propounded this in his later works of **What is justified belief?**

If a belief is produced by a **truth-conducive (reliable) process**, it can count as knowledge.

Avoids Gettier issues where beliefs are justified but formed by unreliable or lucky methods.

Example:- Goldman uses the idea of a **clairvoyant person (Truetemp)** who has an internal reliable faculty for knowing the temperature — but is unaware of it. Here, the process is reliable, but the subject doesn't know why.

Through the realm of reliabilism, even without conscious justification, the reliability of the process (even if unknown to the agent) makes the belief knowledge under reliability.

Virtue Epistemology

Developed by philosophers like **Ernest Sosa and Linda Zagzebski**.

Knowledge is a result of **intellectual virtues — like honesty, care, thoroughness, and insight.** The belief must be accurate, adroit (skillful), and aptness (true *because* of the skill) to qualify as knowledge.

A belief counts as knowledge if it is the product of epistemic competence. It tends to integrate an agent's character and cognitive ability into the theory of knowledge.

Example:- Hitting the target by skill (not luck) = Knowledge. If an archer hits the bullseye accidentally, it's not due to virtue — just like accidental truth is not knowledge.

A short recap

📌What is **Gettier Problem**?:-Shows that Justified True Belief (JTB) can fail as knowledge due to luck or coincidence.

📌 **Key Cases:-**

Smith and Jones: True belief based on false assumption.
Broken Clock: True belief by accident.

📌 **Solutions:-**
No False Lemma: No false premises in justification.
Causal Theory: Knowledge needs causal link to truth.
Reliabilism: Knowledge from reliable belief-forming process.
Virtue Epistemology: Knowledge from intellectual skill, not luck.

PYQs:-
2024

Q1. What is the name of the philosophical counterpoint which argues that in spite of fulfilling all the three conditions of 'Justified True Belief', we cannot guarantee proper and correct knowledge?

(A) Category mistake
(B) Gettier problem
(C) Heisenberg problem
(D) Sophie's puzzle

Answer:- 1-b.

Definitions of knowledge

The concept of knowledge has been a foundational concern across both Indian and Western philosophical traditions. In simple terms, knowledge refers to awareness or understanding of something, but defining it precisely has led to rich debates.

Knowledge has been a central concern in both Indian and Western philosophical traditions, often linked to the pursuit of truth and liberation.

Philosophers define knowledge to distinguish true understanding from opinion, error, or belief.

It is commonly analyzed in terms of conditions like truth, belief, and justification (e.g., in Western JTB model).

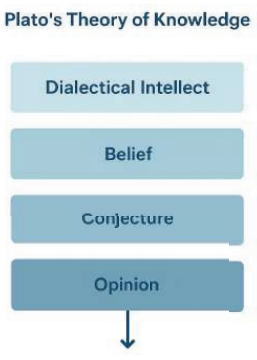
In Indian philosophy, valid cognition (pramā) is key — knowledge is that which is non-erroneous and fruitful in guiding action.

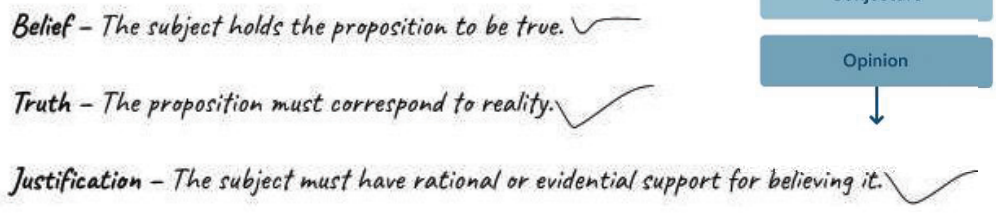
In Indian philosophy, **knowledge (jñāna)** is defined as:- *anadhigata-abādhita-arthaviṣayaka-jñānatvam* → meaning "cognition of an object that is new (*anadhigata*) and not sublated (*abādhita*)." Therefore, it **excludes memory (since memory is not new)** and accepts only other valid sources of knowledge (pramāṇas).

Views of Western thinkers

Plato

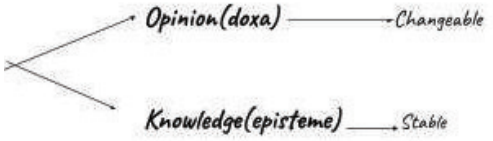
Plato has been the first western thinker to define knowledge systematically. He defined knowledge In his work ***"Theaetetus", as justified true belief.***





Though foundational, this definition was challenged later by Gettier problems, which showed that one could have justified true belief without actual knowledge.

Distinguished between knowledge (episteme) and opinion (doxa) — knowledge is stable, opinion is changed.



Aristotle

A **student of Plato**, Aristotle refined the theory of knowledge to focus on scientific and causal explanation.

For Aristotle, real knowledge is **universal, necessary, and certain** — unlike opinions or accidental truths.

He emphasized the role of experience, but also of reason and first principles.

Knowledge, for Aristotle, involves **demonstration (*apodeixis*)** — a process grounded in: **True premises, Necessary conclusions, and Syllogistic logic (structured reasoning).**

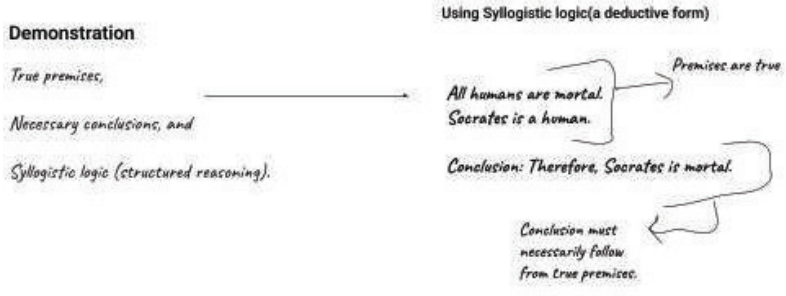
Aristotle on First Principles (Axioms):

All knowledge is **deductive**, but deduction requires starting points.

If every proposition needed proof, it would create an **infinite regress**.

To stop this, some principles must be **self-evident** and **immediately known by intellect**.

These **first principles** serve as the foundation for all further reasoning.



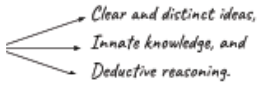
René Descartes

He started with **methodical doubt,** questioning all beliefs until he reached one undeniable truth. He used **"Cogito, ergo sum" – I think, therefore I am.**

Descartes, a rationalist, believed knowledge must be certain and indubitable.

For Descartes, knowledge arises from reason, not senses, which can deceive.

According to Descarte, True knowledge is based on:



He contrasted rational insight with empirical belief, laying the groundwork for modern epistemology.

Immanuel Kant

Kant made a sharp distinction between between **"a priori" knowledge** (independent of experience) **and "a posteriori" knowledge** (dependent on experience), and between analytic and synthetic judgments.

Aspect	A Priori	A Posteriori
Definition	Known independently of experience	Known through experience
Basis	Reason alone	Sensory perception
Example	"All bachelors are unmarried"	"The sky is cloudy today"
Necessity	Necessary and universal	Contingent and variable

Aspect	A Priori	A Posteriori
Use in Math/Logic	Commonly used (e.g., 2 + 2 = 4)	Rarely used

Aspect	Analytic Judgment	Synthetic Judgment
Definition	Predicate is contained in the subject	Predicate adds something new to subject
Truth Source	Logical identity	Factual or empirical addition
Example	"All triangles have three sides"	"The cat is on the mat"
Verification	True by definition	Requires external validation
Relation to Kant	Often a priori	Can be a priori **or** a posteriori

Kant initiated a "**Copernican Revolution**" in philosophy by suggesting that objects conform to our knowledge rather than our knowledge conforming to objects.

In his ***Critique of Pure Reason***, Kant emphasized that knowledge has both subjective and objective elements — the knowing subject plays a central role in constructing knowledge.

Kant's epistemology bridged **rationalism and empiricism**, arguing that neither reason alone nor experience alone is sufficient — they must work together.

He posited **12 categories of the understanding**, which the mind uses to organize raw data from sense perception. These categories are not learned but are part of the mind's inherent framework.

Kant claimed that "knowledge begins with experience, but it does not arise out of experience." The mind plays an active, constructive role in forming knowledge.

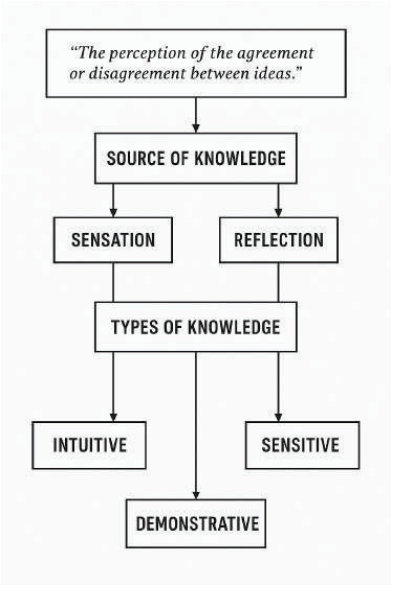
Kant says knowledge arises from the cooperation of:

1. **Sensibility (Anschauung / Intuition)** → gives raw data of experience.
2. **Understanding (Verstand)** → applies concepts (categories) to organize data.
3. **Reason (Vernunft)** → seeks unity, system, and ultimate principles.

Locke

Locke rejected **innate ideas**, claiming the **mind is a tabula rasa (blank slate) at birth**.

He held that all knowledge originates in experience, derived through **sensation (external perception) and reflection (internal mental activity)**.



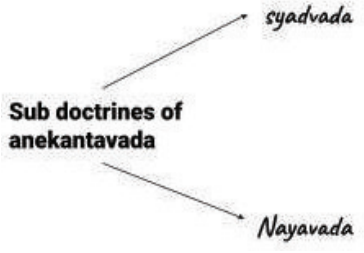
Locke classified knowledge into **intuitive (immediate), demonstrative (through reasoning), and sensitive (through senses)**.

His empiricism influenced later thinkers like **Berkeley and Hume**, shaping modern debates in epistemology.

Views of Indian philosophers

Jainism

Jainism propounds the **theory of Anekāntavāda** — the doctrine of multi-sided reality, which states that truth has many aspects and cannot be fully captured by a single viewpoint.



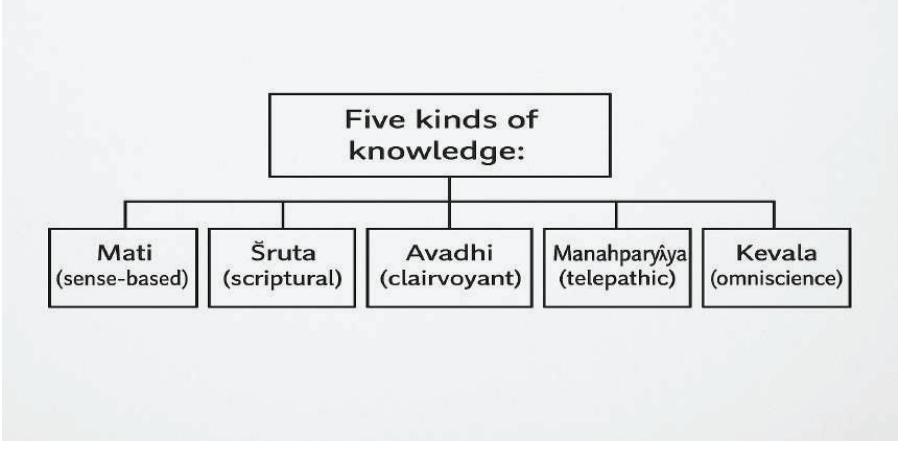
Through the doctrine of **syadvada(theory of conditional prediction),** it emphasis that any truth may be conditionally true(i.e. May be true from one side for example, syad pen is blue, emphasizing pen would be conditionally true hence giving space for other's perspectives as well.)

Example: ***"Syād this pen is blue"*** — the pen is blue from one standpoint, but it may have other colors too; hence, truth is partial and perspectival.

Nayavada asserts that each perspective or naya provides a partial and limited understanding of reality, and only by considering multiple nayas can we gain a more comprehensive understanding of reality.

Complete truth (Kevalajñāna) can only be known by a liberated soul (Kevalin); all other beings possess only partial knowledge.

Jainism does not reject **conventional truth** but contextualizes and relativizes it; a statement can be affirmed, denied, or both, depending on the point of view.

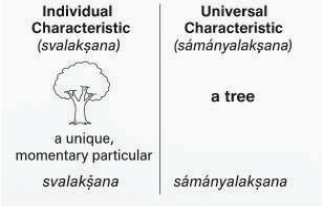


Buddhism

The valid means of knowledge (pramāṇa) in Buddhism are primarily **perception (pratyakṣa) and inference (anumāna)**, but they must be free from illusion and error to be true.

Dignāga initiated the formal system of **Buddhist logic.** He proposed the **Apoha theory**, where words refer to objects by excluding what they are not. For him, only particulars (svalakṣaṇa) can be directly perceived, and universals are constructs of the mind. Example: **Cow means non-cow**, Cow is not called cow because it shares universal cowness but because it is different from all objects which are not cow.

Swalakṣaṇa (particular) refers to the unique, momentary, self-characterized nature of an object, while **Sāmānyalakṣaṇa (universal)** refers to the general characteristic or shared property that applies across multiple instances. In Buddhist epistemology,



perception (pratyakṣa) is said to apprehend only the *Swalakṣaṇa*, while inference (anumāna) deals with *Sāmānyalakṣaṇa*.

Conceptual knowledge (like classifying something as "a cow" or "a table") is always mixed with error because it involves generalization. Buddhists treat this as conventional knowledge, not ultimate truth.

Buddhists believe that every act of knowing also includes **self-awareness** — when we know something, we are also aware that we are knowing it. This idea helps them explain how we recognize error or clarity in thought.

The highest form of knowledge is not **intellectual**, but **intuitive insight into reality** — realizing that everything is impermanent, without a fixed self, and interconnected. This leads to freedom from suffering (nirvāṇa)

A short recap

📌 What is **Knowledge?**:-Awareness or understanding; true, justified belief (West); *pramā* (valid cognition) in Indian philosophy; distinguishes knowledge from opinion and error.

📌 **Western Views:-**

Plato: Knowledge = justified true belief (JTB); knowledge (episteme) vs opinion (doxa).
Aristotle: Knowledge is universal, necessary, certain; involves reason, experience, demonstration.
Descartes: Knowledge from reason; methodical doubt; *Cogito ergo sum*.
Kant: Distinction between *a priori* (independent of experience) and *a posteriori* (from experience); mind structures knowledge.
Locke: Mind as blank slate (tabula rasa); knowledge originates from sensation and reflection; types: intuitive, demonstrative, sensitive.

📌 **Indian Views:-**

Jainism: *Anekāntavāda* (multiple perspectives); *Syādvāda* (conditional truths); complete truth only by liberated soul.
Buddhism: Valid knowledge from perception (*pratyakṣa*) and inference (*anumāna*); distinction between particulars (*svalakṣaṇa*) and universals (*sāmānyalakṣaṇa*); ultimate knowledge = intuitive insight into impermanence, no-self, nirvāṇa.

PYQS:-

2025

Q1. The sequence from highest to lowest form of knowledge, with reference to Plato's theory of knowledge, is:

A. Opinion
B. Conjecture
C. Dialectical Intellect

D. Belief
a. A, B, C, D
b. B, D, A, C
c. B, A, D, C
d. C, B, D, A

Q2. Which among the following is NOT accepted as a source of knowledge in Kant's philosophy?
a. Understanding
b. Sensibility
c. Reason
d. Verbal Testimony

2024

Q3. What is the name of the philosophical counterpoint which argues that in spite of fulfilling all the three conditions of 'Justified True Belief', we cannot guarantee proper and correct knowledge?
a. Category mistake
b. Gettier problem
c. Heisenberg problem
d. Sophie's puzzle

2023

Q4. The *Critique of Pure Reason* is written by
a. Rene Descartes
b. Gottlob Frege
c. Bertrand Russell
d. Immanuel Kant

Q5. What is the meaning of 'Epistemology'?
a. Theory of Truth
b. Theory of Error
c. Theory of Knowledge
d. Theory of Innate Ideas

Q6. The definition of knowledge as *anadhigata-abādhita-artha-viṣayaka-jñānat vam* means:
a. Includes both Memory and other valid sources of knowledge
b. Excludes memory and includes other valid sources of knowledge
c. Includes memory and excludes other valid sources of valid knowledge
d. Excludes both memory and other valid sources of knowledge

2022

Q7. 'Naya' is a metaphysical concept of:
a. Buddhism
b. Nyāya
c. Advaita
d. Jainism

Q8. Arrange the following in descending order of certainty as per Locke's view:
A. Natural Science
B. Sensitive Knowledge
C. Deductions and Demonstrations
D. Intuition
a. C, B, D, A
b. D, C, B, A
c. D, A, B, C
d. D, B, C, A

Q9. Assertion (A): For Aristotle there must be self-evident first principles or axioms that can be immediately known by intellectual intuition.
Reason (R): For Aristotle, providing a deductive proof for an instance of knowledge leads to an infinite regress of proofs.
a. Both A and R are true and R is the correct explanation of A
b. Both A and R are true but R is not the correct explanation of A
c. A is true but R is false
d. A is false but R is true

Answers:- 1- d, 2- d, 3- b, 4- d, 5- c, 6- b, 7- d, 8- b, 9-

Knowledge by acquaintance and Knowledge by Description

In "The Problems of Philosophy" (1912), Bernard Russell made a fundamental distinction between two types of knowledge: knowledge by acquaintance and knowledge by description. This distinction was crucial to understanding how we come to know objects, both directly and indirectly. Russell aimed to clarify how our minds connect to the world — whether through immediate experience or through mediated conceptualization.

Introduction

Russell argued that all knowledge must begin with direct experience, i.e., acquaintance. Without it, we wouldn't be able to refer to or describe anything meaningfully.

According to **Russell Knowledge by acquaintance is direct**, immediate awareness of objects — like being aware of a sense-datum (color, shape, sound), or being introspectively aware of one's own thoughts or feelings.

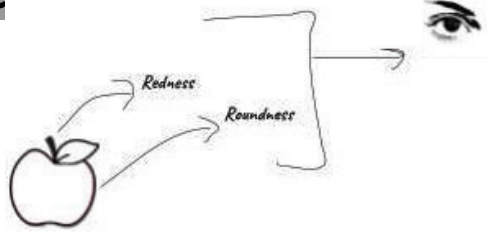
Knowledge by description is indirect knowledge where we know things via their properties or relations — e.g., knowing about "**the first man on the moon"** even if we've never met him.

The distinction highlights the **epistemological foundation of reference:** We can only meaningfully describe what is ultimately grounded in acquaintance, even if at a few steps removed.

Russell used this theory to support his theory of definite descriptions, showing how language relates to reality through chains of acquaintance and descriptive linkage.

Knowledge by Acquaintance

It is **direct, non-inferential knowledge** of something immediately present to the mind — such as sense-data, introspective states, or



one's own self.

Russell held that we are acquainted with **sense-data (colors, sounds), our own mental acts (thoughts, feelings), and sometimes universals (like redness or similarity).**

This kind of knowledge does not depend on judgment or belief — it is a kind of immediate awareness, not a proposition.

Also, **Acquaintance is necessary to ground descriptive knowledge** — we must be acquainted with at least something (like a sense-datum) to build further knowledge.

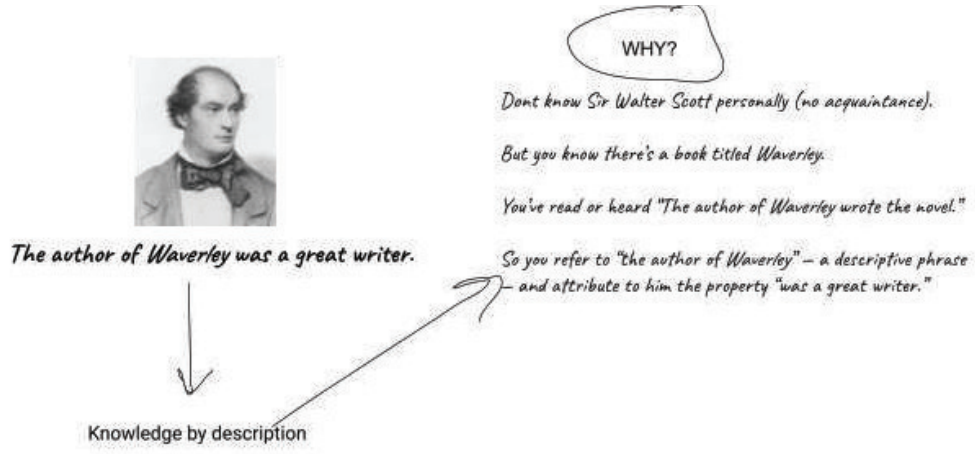
Knowledge by Description

Knowledge by description involves **knowing an object indirectly**, through a set of properties or relations that uniquely identify it.

It always takes the form **"The so-and-so"** — *e.g.*, **"The first man on the moon," "The author of *Principia Mathematica*."**

We use description when we lack direct acquaintance with the object — the object is not given in immediate experience.

Russell emphasized that such knowledge still relies ultimately on acquaintance — we must be acquainted with the descriptions (words, ideas) themselves.



A short recap

📌What is **Knowledge by Acquaintance**?:-Direct, immediate awareness; non-inferential; involves sense-data (color, shape, sound), introspective states, and sometimes universals (redness, similarity).
Example: Seeing a red apple in front of you and directly experiencing its color and shape.
📌What is **Knowledge by Description**?:-Indirect knowledge via identifying properties or relations; expressed as "The so-and-so" (e.g., "The first man on the moon").
Example: Knowing "the first man on the moon" refers to Neil Armstrong, even if you've never met or seen him in person.

📌 **Russell's Aim**:- To explain how mind connects to world; supports theory of definite descriptions by linking language to reality through chains of acquaintance and description.

PYQs:-

2024

Q1. Statement I: According to Russell, 'Knowledge by acquaintance' means knowledge of things by direct awareness of the things concerned.
Statement II: According to Russell, 'Knowledge by description' means where we have knowledge by inference from direct awareness of intermediary things and knowledge of truths.

a. Both Statement I and Statement II are correct
b. Both Statement I and Statement II are incorrect
c. Statement I is correct but Statement II is incorrect
d. Statement I is incorrect but Statement II is correct

Answers:- 1-a

Sources of Knowledge

The "sources of knowledge" refer to the means or faculties through which knowledge arises — whether from direct experience, rational insight, testimony, or inference. In both Indian and Western philosophical traditions, identifying and evaluating these sources is fundamental to epistemology.

In Indian philosophy, the term pramāṇa denotes the valid means of knowledge. Different schools accept varying numbers and kinds of pramāṇas, reflecting diverse approaches to truth and cognition — from direct perception to scriptural authority.

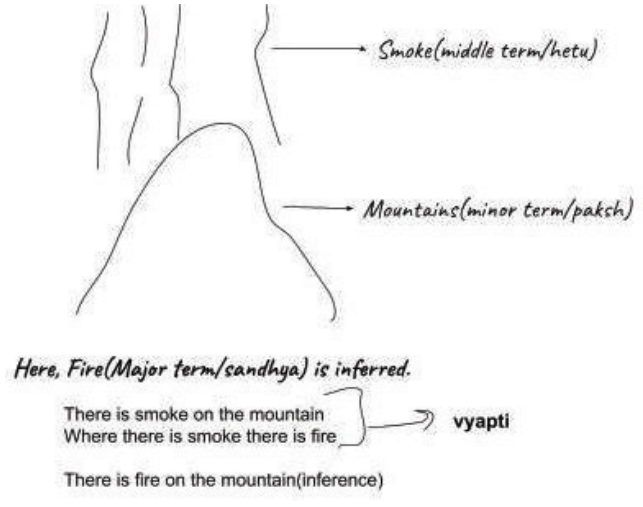
Meanwhile, Western philosophers classify knowledge sources broadly into empirical and rational origins, debating whether knowledge arises from sensory experience or innate reasoning.

Indian philosophy

There are 6 sources of knowledge:-

1. **Perception(pratyaksha):-** Perception is direct sensory experience. It is considered the most basic and immediate source of knowledge — seeing, hearing, touching, etc.

2. **Inference (Anumāna):-** Inference involves drawing conclusions from premises or observations. For example, seeing smoke and inferring fire.



3. **Comparison (Upamāna):-** comparison is the knowledge gained by identifying similarities. Example: If someone is told a gavaya (wild ox) looks like a cow, and later sees an unknown animal resembling a cow in the forest, they recognize it as a gavaya. This is knowledge through resemblance.

4. **Verbal Testimony (Śabda):-** This is knowledge received through verbal authority — written or spoken. It includes sacred scriptures (in Mīmāṁsā and Vedānta), as well as reliable human communication. Valid testimony must come from a **trustworthy (āpta)** source and is accepted especially when direct perception is not possible.

5. **Introspection (Anupalabdhi):-** This is the source of negative knowledge — knowing something by its absence. Example: "There is no pot on the table."

6. **Presumption (Arthāpatti):-** Presumption is postulation or hypothetical reasoning to explain something otherwise inexplicable. Example: A man who is never seen eating during the day is still gaining weight — we presume he eats at night. This pramāṇa is accepted in Mīmāṁsā and Vedānta school.

A man is fat, but he is never seen eating during the day.

From this, we postulate that he must be eating at night.

Carvaka

The only source of knowledge accepted by carvaka is **perception**(pratyaksha). It accounts that only the material objects which are perceived by **sense Organs are real**.

Carvaka has rejected other sources of knowledge like **inference** as it is based on an unseen **universal generalisation** concept.

Carvaka has rejected the source of knowledge of **verbal testimony** as this is based on trust in the words of scriptures and the reliable speaker but this can be manipulative and false also.

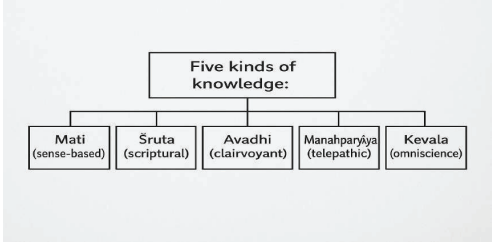
It **rejects Dharma and Mokṣa** as valid aims since they are spiritual or moralistic. **Artha (wealth/material well-being)** and **Kāma (pleasure/enjoyment)** are emphasized as the only legitimate goals of life.

The **epistemic position of Cārvāka** is a kind of radical empiricism and skepticism — if it cannot be seen, heard, touched, tasted, or smelled, it does not exist. Because only perception is accepted, Cārvākas deny metaphysical entities like ātman (self), karma, mokṣa, rebirth, or deities — as these cannot be perceived.

Cārvāka's epistemology is **anti-Vedic, anti-speculative**, and grounded in physicalism, making it unique among Indian darśanas.

Jainism

Jainism classifies knowledge into **five types**: ***Mati*** (empirical/cognitive perception), ***Śruta*** (scriptural/testimonial), ***Avadhi*** (clairvoyance), ***Manahparyāya*** (telepathy), and ***Kevala-jñāna*** (omniscience). These form a hierarchy from indirect to absolute knowledge.

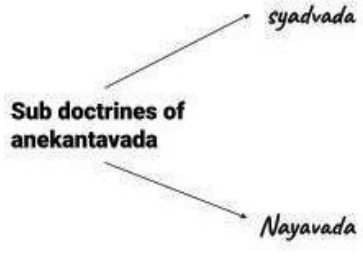


The first two — ***Mati* and *Śruta*** — are *parokṣa jñāna* (indirect knowledge), while the remaining three — ***Avadhi, Manahparyāya, and Kevala-jñāna*** — are ***pratyakṣa jñāna* (direct knowledge),** attained through spiritual purification.

Mati-jñāna arises from **sense perception and mental operations** such as attention, retention, and recognition. ***Śruta-jñāna*** is based on linguistic testimony and scriptures.

Jainism accepts ***Anumāna* (inference)** as a part of ***Mati-jñāna***, but it is considered less reliable than direct perception. Still, it is valid when based on experience and logical consistency.

Jain epistemology emphasizes ***Anekāntavāda* (many-sidedness)** — the view that reality is complex and no single viewpoint can capture it fully. This leads to ***Syādvāda* (conditional predication)**, acknowledging the partial validity of all statements and **nyayavada,** maintaining the view that each perspective leads to partial knowledge.

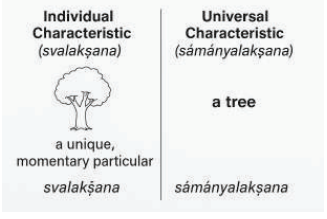


The highest knowledge, ***Kevala-jñāna***, is **pure**, **direct**, and **complete;** it is only possible when all **karmic obstructions** are destroyed — it is

the knowledge of the **liberated soul**.

Buddhism

Buddhism accepts only **two pramāṇas** or valid sources of knowledge: ***pratyakṣa* (perception) and *anumāna* (inference)**. These must be **free from illusion and conceptual error** to be valid.



Dignāga and Dharmakīrti are foundational figures in Buddhist logic. They argued that only the momentary particular **(svalakṣaṇa)** can be directly perceived, while universals **(samanyalaksana)** are constructed by the mind.

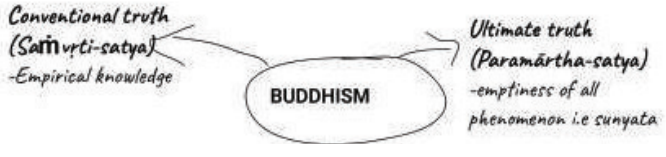
According to **Apoha Theory** (exclusion theory of meaning), words do not denote objects directly but by excluding what they are not. For example, **"cow" means "not non-cow."**

Perception grasps raw, unique data **(*svalakṣaṇa*)**, which is non-conceptual, immediate, and free from linguistic categories. It is the basis of **true cognition**.

Inference deals with general characteristics **(*sāmānyalakṣaṇa*)** and operates within the domain of conceptual thought. Though practical, it involves some level of abstraction and is not the highest truth.

Conceptual knowledge is conventional **(saṃvṛti-satya)** and inherently flawed because it involves construction, categorization, and generalization — all of which distort the momentary reality.

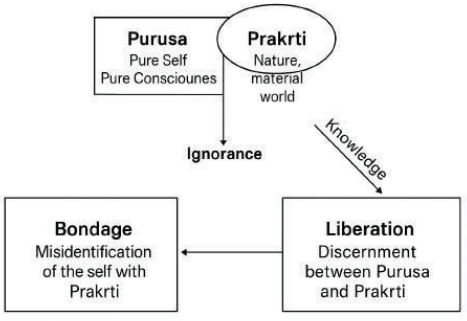
Ultimate knowledge **(paramārtha-satya)** arises through **direct, non-conceptual awareness of reality** — seeing the impermanent, non-self, and dependent nature of all phenomena, leading to liberation.



The final goal of **Buddhist epistemology** is not just true belief but freedom from suffering through insight **(*prajñā*)** into reality, culminating in **nirvāṇa**.

Samkhya

Sāṅkhya accepts **three pramāṇas** (means of knowledge): Pratyakṣa (perception), Anumāna (inference), and Śabda (verbal testimony, esp. from reliable sages).



Perception (Pratyakṣa) is considered direct and valid only when it is not tainted by doubt or illusion. It includes both external (sense-based) and internal (mind-based) perception.

Inference (Anumāna) is used especially to establish **unseen realities**, such as the **existence of Prakṛti (primordial matter)** and **Puruṣa (pure consciousness)**. For example, change implies a changeless substratum → inference of Prakṛti.

Śabda is limited in scope and not universally valid, but accepted when it comes from trustworthy authority **(*āpta-vākya*)** like Kapila or sages.

Sāṅkhya is **realistic and pluralistic** — it believes in the independent existence of matter and consciousness, and knowledge is valid when it corresponds to real objects.

Sāṅkhya emphasizes **discriminative knowledge (viveka-jñāna)** — knowing the difference between **Prakṛti and Puruṣa** leads to **Kaivalya (liberation)**.

Though it values reason and experience, **liberation** comes only through **metaphysical insight**, not just practical action or ritual.

Yoga

According to **patanjali** as in **Yoga sutra**, Yoga philosophy largely follows the epistemology of the Nyāya system and accepts **four pramāṇas** (sources of valid knowledge): Pratyakṣa (perception), Anumāna (inference), Śabda (verbal testimony), and
Upamāna (comparison — sometimes included contextually).

Yoga
(Patanjali)

Five Yamas

- Ahimsa
- Satya
- Asteya
- Brahmacharya
- Aparigraha

In the ***Yoga Sūtras***, three pramāṇas are directly mentioned:
"Pratyakṣa-anumāna-āgamāḥ pramāṇāni" — Valid knowledge arises from direct perception, inference, and authoritative testimony.

The **goal of Yoga** is not merely knowledge, but **kaivalya** (liberation or isolation of puruṣa from prakṛti) — so knowledge is valued instrumentally as a step toward spiritual freedom.

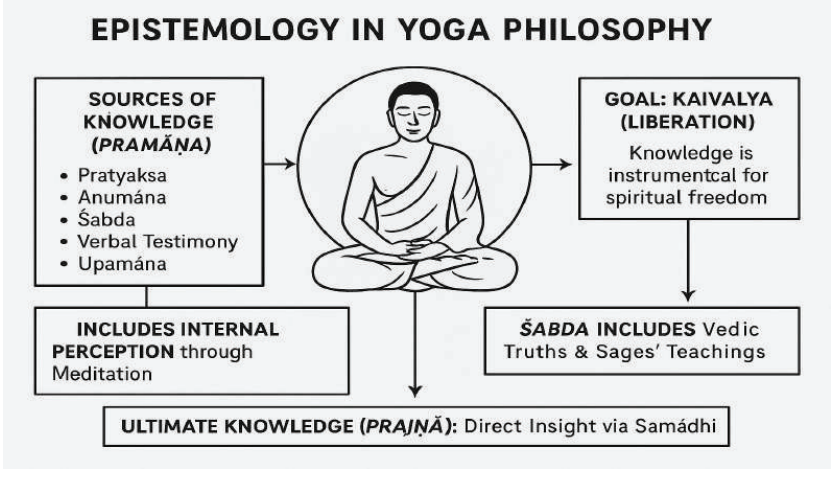


Pratyakṣa in Yoga includes both **external and internal perception** (e.g., through meditation and concentration practices).

Śabda (āgama) includes **reliable scriptural knowledge**, especially from the Vedas and insights of realized sages (ṛṣis) — trusted as authoritative.

Yoga emphasizes **internal knowledge** (pratyakṣa) gained through deep meditation **(samādhi)** — this is seen as a purified, direct insight into reality.

Ultimate knowledge in Yoga is **Prajñā (supra-logical intuitive knowledge)**, reached through practices like Dhyāna and Samādhi, going beyond discursive reasoning.



Nyaya

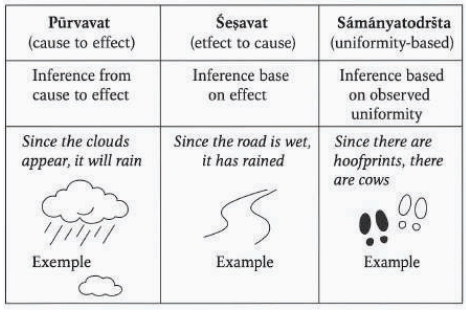
Nyāya accepts **four pramāṇas:** Pratyakṣa (Perception), Anumāna (Inference), Upamāna (Comparison), and Śabda (Verbal Testimony).

Pratyakṣa is defined as **non-erroneous cognition** produced by the interaction between sense and object. It includes indeterminate **(nirvikalpaka) and determinate (savikalpaka) perception.**

Aspect	Nirvikalpaka	Savikalpaka
Type	Indeterminate perception	Determinate perception
Nature	Raw, non-conceptual	Conceptual, categorized
Language	No involvement of language	Involves language and classification
Example	Just seeing a color/shape	Recognizing “a red flower”

Anumāna is knowledge gained through **vyāpti** (universal concomitance) and **pakṣadharmatā** (presence of the hetu in the subject). Nyāya classifies inference into **three kinds:**

1. Pūrvavat (from cause to effect),
2. Śeṣavat (from effect to cause),
3. Sāmānyatodṛṣṭa (based on uniformity).



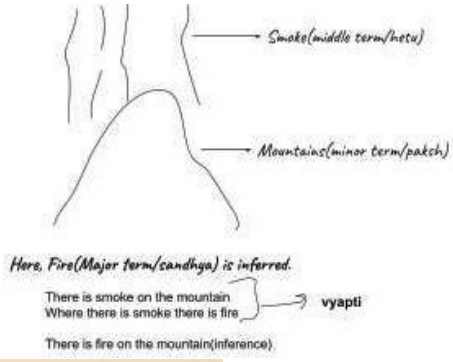


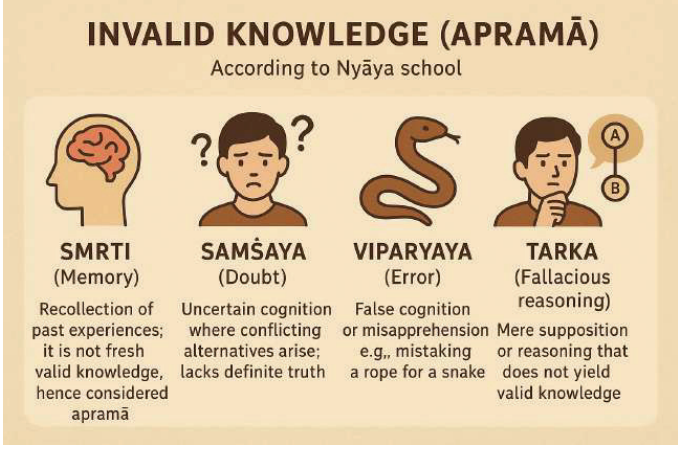
Upamāna is knowledge by **analogy or comparison** — knowing something new by comparing it with something known. Example: **learning what a "gavaya" (wild ox)** is after being told it resembles a cow.

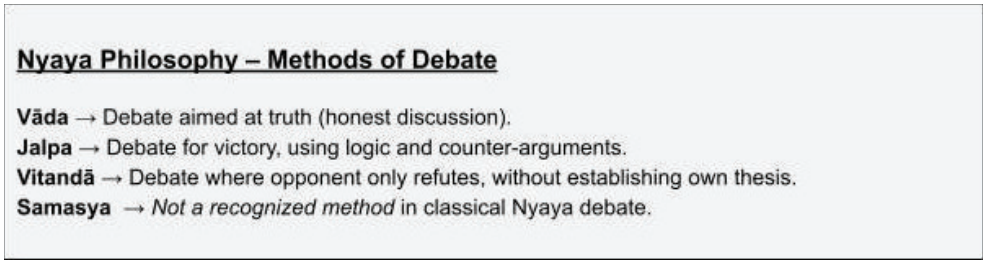
Śabda is knowledge from **reliable testimony (āptavākya)** — it is considered valid if the speaker

is trustworthy and the statement is truthful.

Nyāya is a **realist system**: it holds that knowledge corresponds to real external objects **(Yathārtha-jñāna is valid knowledge)**.





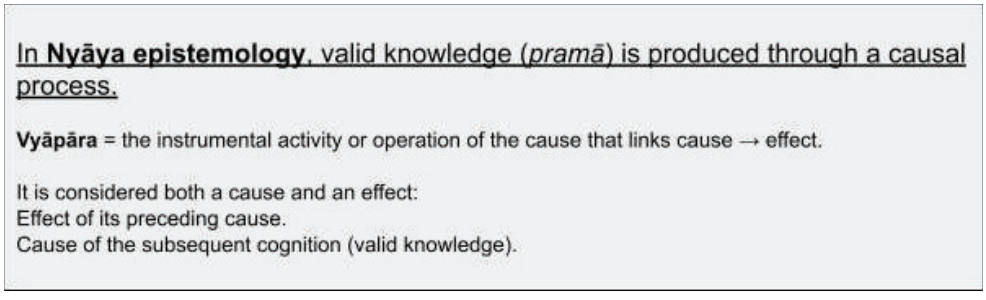


It has a detailed **theory of error (khyāti) — error is due to misapprehension or memory interference**, not due to **object non-existence**.

Nyāya also lays out a **five-membered syllogism (pañcāvayava)** as part of its **inferential logic**, which grounds its **theory of knowledge:-**

Sanskrit Term	Meaning	Example
Pratijñā	Statement to be proved	"The hill has fire."

Hetu	Reason or evidence	"Because it has smoke."
Udāharaṇa	Universal rule with example	"Wherever there is smoke, there is fire — like in a kitchen."
Upanaya	Application to current case	"The hill has smoke (like the kitchen)."
Nigamana	Conclusion	"Therefore, the hill has fire."



Vaishesikh

Vaiśeṣika accepts only **two pramāṇas**: Pratyakṣa (perception) and Anumāna (inference) as valid sources of knowledge.

Pratyakṣa is **direct knowledge** obtained through the interaction between indriyas (sense organs) and artha (objects). It involves both **external (through five senses) and internal perception (through mind).**

They classify perception as **Nirvikalpaka** (indeterminate, pre-conceptual) **and Savikalpaka** (determinate, conceptual) — **similar to Nyāya.**

Vaiśeṣika relies heavily on logical inference to understand invisible categories like **atoms (aṇu), substances (dravya), qualities (guṇa), and motion (karman).**

Unlike Nyāya, Vaiśeṣika does not accept **Upamāna or Śabda as independent pramāṇas** — it holds that **verbal testimony and comparison** are reducible to inference or perception.

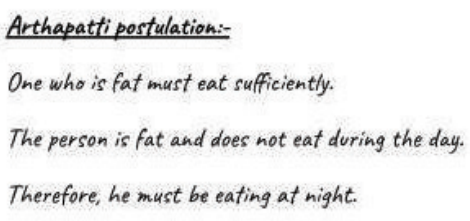
Mimamsa

Mīmāṁsā accepts **six pramāṇas**: *Pratyakṣa* (Perception), *Anumāna* (Inference), *Upamāna* (Comparison), *Arthāpatti* (Postulation), *Anupalabdhi* (Non-cognition), and *Śabda* (Verbal Testimony). But differences arise in how these are interpreted by the two schools of Kumārila Bhaṭṭa and Prabhākara.

Kumārila Bhaṭṭa (Bhāṭṭa school) accepts all **six pramāṇas** as independent sources of valid knowledge (*pramā*), and emphasizes śabda (verbal testimony, especially of the Vedas) as the most authoritative. He accepts *anupalabdhi* as a separate pramāṇa for knowing non-existence.

Prabhākara (Prābhākara school) recognizes only **five pramāṇas**, excluding anupalabdhi. He argues that **absence(non-being)** can be known through perception itself — one sees "absence" as a part of the perceptual field (e.g., seeing the "absence of a pot on a floor").

Arthāpatti (postulation) has been accepted by both as a vital pramāṇa. For example, if a person is overweight despite not eating during the day, we postulate they must eat at night. This goes beyond what inference can establish.



Kumārila defends anupalabdhi (non-perception) as essential for knowing absence (e.g., "The book is not on the table"), which cannot be known by perception or inference. Prabhākara denies this as a separate pramāṇa.

Aspect	Prabhākara	Kumārila Bhaṭṭa
Number of Pramāṇas	5	6
Accepted Pramāṇas	Pratyakṣa, Anumāna, Upamāna, Arthāpatti, Śabda	Same as Prabhākara + Anupalabdhizzz
Śabda (Verbal Testimony)	Valid due to *apauruṣeyatva* of Vedas	Same view — Vedas are infallible
Anupalabdhi (Non-cognition)	Not accepted as separate pramāṇa	Accepted to know absence
Validity of Knowledge	Knowledge is valid **extrinsically**	Knowledge is valid **intrinsically**

	(parataḥ-prāmāṇya)	(svataḥ-prāmāṇya)

Vedanta

Vedānta is also known as **Upanishad**

Śaṅkara (Advaita Vedānta):

Accepts **six pramāṇas:** perception (pratyakṣa), inference (anumāna), comparison (upamāna), postulation (arthāpatti), non-cognition (anupalabdhi), and verbal testimony.

(śabda).

He primarily uses **Anvaya-Vyatireka** method of logical analysis:

- ➔ **Anvaya**: Positive concomitance — the presence of the probandum (thing to be proved) whenever the hetu (reason) is present.
- ➔ **Vyatireka**: Negative concomitance — the absence of the probandum whenever the hetu is absent.

Advaita Vedānta (Śaṅkara) explains the power of **Māyā** in two forms:

- ➔ **Āvaraṇa Śakti (Power of Concealment)**
- ➔ **Vikṣepa Śakti (Power of Projection)**

Māyā's Power	Meaning	Function	Example
Āvaraṇa Śakti	Power of Concealment	Hides the reality of Brahman	Not seeing rope
Vikṣepa Śakti	Power of Projection	Projects illusion in place of hidden reality	Seeing snake instead of rope

Together, these two make us mistake the unreal (world of names and forms) for the real (Brahman).

Ultimate knowledge (Brahma-jñāna) comes through śruti (Upaniṣads).

Liberation occurs through realization of identity between ātman(self) and Brahman(ultimate reality) . Hence, **knowing non-dualism.**

Rāmānuja (Viśiṣṭādvaita Vedānta):

Accepts three pramāṇas: **perception, inference, and verbal testimony.**

Emphasizes **śabda (verbal testimony)** as the most reliable.

Aprathak siddhi is propounded by **Rāmānuja (Viśiṣṭādvaita Vedānta)** → It means the inseparable relation between **substance and attribute** (qualities cannot exist independently of substance).

Reality is both **one and differentiated** — Brahman is with attributes (in not nirguna,without attributes).

Souls and the world are real but part of Brahman, like body to soul.

Bhakti (devotion) and surrender are essential for true knowledge and liberation.

God, soul, and world are **different but inseparable (unity in diversity).**

Ramanuja on Perception:

Indeterminate perception (nirvikalpa): Pure, immediate awareness of an object; simple and non-conceptual.
Determinate perception (savikalpa): Involves conceptualization, identification, and distinctions; complex content.
Key Idea: Both types of perception are real, but only determinate perception involves conceptual complexity.

(Complex content = **conceptual, relational, and identified features in perception**, only in determinate perception.)

Madhvācārya (Dvaita Vedānta):

Also accepts **three pramāṇas**: perception, inference, and śabda.

Strongly **dualistic:** eternal distinction between God (Viṣṇu), souls, and matter. **Scripture (śabda)** is ultimate authority — interpreted literally.

The five-fold difference (Panchabheda) is:

- ➔ Difference between God (Īśvara) and soul (Jīva)
- ➔ Difference between God (Īśvara) and matter (Prakṛti)
- ➔ Difference between one soul (Jīva) and another soul (Jīva)
- ➔ Difference between soul (Jīva) and matter (Prakṛti)
- ➔ Difference between one material object (Prakṛti) and another material object (Prakṛti)

Liberation is through God's grace, not self-realization.

Nimbarka(Dvaitādvaita):

Nimbārka's Dvaitādvaita philosophy holds that the soul and God are simultaneously different and non-different.

Brahman is **personal, with attributes**, and is the **ultimate reality, cause of creation, maintenance, and dissolution**.

Souls are **eternal, individual, and dependent on God**, retaining individuality while being connected to Brahman.

Inanimate matter exists in three types: **Aprākṛta (uncreated, eternal), Prākṛta (created from nature), and Kāla (time affecting matter)**.

Liberation is attained through **pure devotion (bhakti)** combined with knowledge of God and the soul's relation to Brahman.

God, soul, and matter are independent realities but interdependent in their functioning and the cosmic order.

Western philosophy

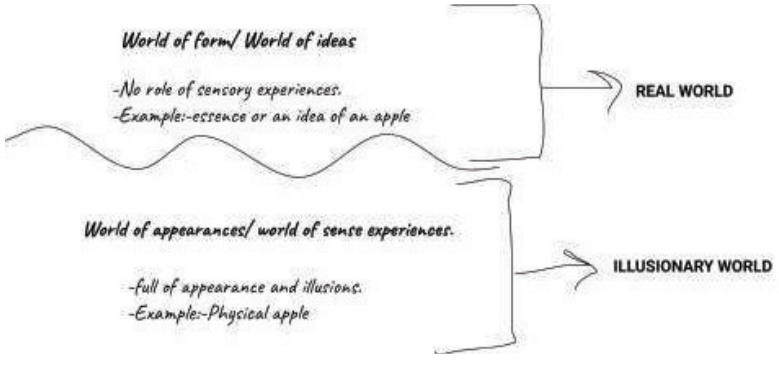
Rationalism:- The view that reason is the chief source of knowledge. Believes in innate ideas and that truth can be discovered independently of sensory experience. Example:- Plato, Rene descarte, spinoza, leibniz.

Empiricism:-Sense experience is the basis of all knowledge. Knowledge is *a posteriori* (dependent on experience). Rejects innate ideas. Example:- John Locke, Berkeley, David Hume.

Phenomenology:- Describes experience as it appears to consciousness. Emphasizes intentionality i.e. all consciousness is directed at something. Therefore, Knowledge is grounded in first-person experience. Example:- Edmund Hussell.

Plato

Plato, a ***rationalist*** — he believed **reason** (not sense perception) is the ultimate source of true knowledge.



True knowledge is about **Forms** — eternal, perfect realities (e.g., Justice, Beauty), which the soul knows through intellect.

Theory of Recollection (Anamnesis): The soul is immortal and has seen the Forms before birth; **learning is recollecting** what the soul already knows.

Dialectic method, Knowledge arises by engaging in **rational dialogue, questioning assumptions to reach universal truths.**

Rene Descartes

As a **rationalist**, Descartes believed that **reason** is the primary source of knowledge, not the senses.

According to Descartes, **French philosopher**, **sense perception can be deceptive**; thus, only clear and distinct ideas, derived through reason, are reliable.

He employed ***methodical doubt*** — doubting everything that can possibly be doubted to find indubitable truths. Famously said, ***"Cogito, ergo sum"*** (I think, therefore I am) — knowledge begins with self-awareness.

Believed in **innate ideas** — certain truths **(like mathematics and God's existence)** are known a priori, independent of experience.

His **dualism** separated mind and body, prioritizing the mind as the seat of true knowledge.

Leibniz

Leibniz is a **rationalist**, who argues that **true knowledge comes from reason and innate ideas**, not from sense experience alone.

He distinguishes between **truths of reason** (necessary, analytic, a priori) **and truths of fact** (contingent, synthetic, a posteriori).

According to **Leibniz**, the mind possesses **innate ideas** — concepts like **identity, number, and substance** — which are not derived from experience but **"unfold"** through reflection.

He critiques **empiricism,** especially **Locke**, stating that **"nothing is in the intellect that was not first in the senses — except the intellect itself."**

Sensory experience, for Leibniz, is **necessary but not sufficient**; it helps occasion knowledge, but reason alone provides certainty. His theory aligns with **a priori knowledge**, where **clear and distinct ideas can be known independently of empirical input.**

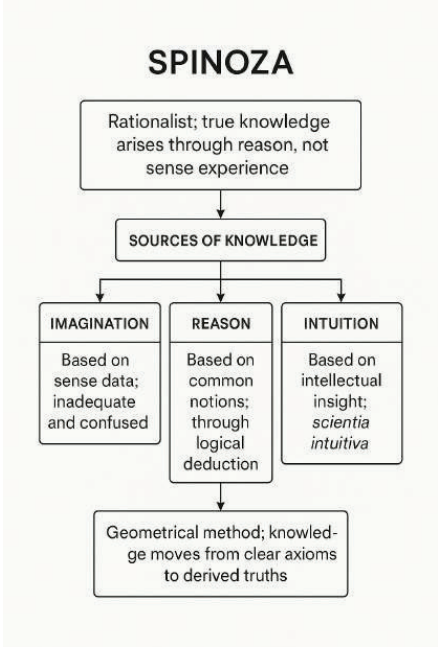
Spinoza

Spinoza is a **rationalist**, like **Descartes and Leibniz**, who believes that true knowledge arises through reason, not sense experience.

Spinoza **rejects** the **empiricist view that knowledge arises primarily through the senses**; he sees sense experience as unreliable and partial.

He distinguishes **three sources of knowledge:** imagination (based on sense data), reason (based on common notions), and intuition (based on intellectual insight).

- ➔ Imagination corresponds to empirical or phenomenal knowledge, but it is inadequate and often confused, similar to what phenomenology later treats as pre-reflective experience.
- ➔ Reason is the **core rationalist faculty**, allowing the mind to grasp necessary truths through logical deduction and universal principles.
- ➔ Intuition (scientia intuitiva) is a form of non-discursive, intellectual insight, aligning with later intellectualist traditions and even phenomenological intuition in thinkers like Husserl.

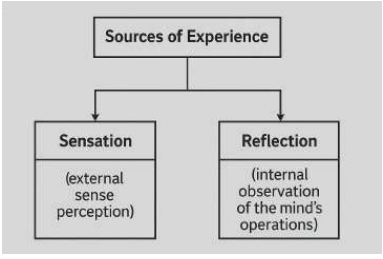


His epistemology is grounded in the **geometrical method**, where knowledge moves from clear axioms (ideas of God/substance) to derived truths, reflecting his rationalist commitment to clarity, necessity, and system.

Locke

Locke is an **empiricist**, arguing that **all knowledge originates in experience**, rejecting the rationalist idea of innate ideas.
He compares the **mind at birth to a tabula rasa** (blank slate), with knowledge inscribed through experience.

Locke identifies **two sources of experience: sensation** (external sense perception) and **reflection** (internal observation of the mind's operations).



He classifies knowledge into **intuitive (self-evident truths), demonstrative (via reasoning), and sensitive (empirical knowledge of the external world).**

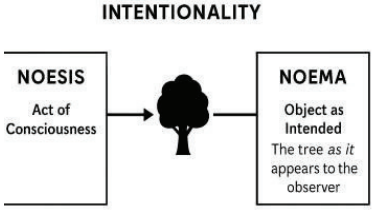
Posteori knowledge
Knowledge that arises after or through experience, it is empirical, relying on sense perception or observation rather than pure reason.
Ex:- water boils at 100°C, verified through experience.

For Locke, **a posteriori knowledge (based on experience)** is the foundation of understanding, challenging a priori rationalist views.

His work **influenced** later empiricists like **Berkeley and Hume**, and he laid the groundwork for **modern epistemological empiricism.**

Edmund Husserl

Husserl is the founder of **phenomenology**, which explores how things are presented to consciousness — emphasizing first-person experience as the source of knowledge.



He argues that **consciousness is always intentional** — it is always directed *towards* something (noesis-noema structure).

Term	Meaning	Example
Noesis	The intentional act of consciousness (e.g., perceiving, judging, wishing)	Perceiving a tree
Noema	The object as intended — the	The tree as it

	content or appearance in consciousness	appears to the observer
Relation	Noesis directs itself toward the noema; consciousness is always intentional	Consciousness gives meaning to the object

Husserl introduces **epoché** (phenomenological reduction): suspending judgments about the external world to study the pure structures of experience.

He distinguishes **natural attitudes** (everyday assumptions about the world) from **phenomenological attitudes**, where we reflect on how things appear. Knowledge arises through intuition and eidetic insight, not just logical inference — capturing the essences of phenomena.

Rejects both empiricism (reliance on sense data) and rationalism (abstract deduction alone); instead, he emphasizes direct, lived experience as foundational.

A short recap

📌 What are **Sources of Knowledge?**:-Means or faculties through which valid knowledge (pramā) arises — e.g., perception, inference, testimony.

📌 **Indian Philosophy Pramāṇa**:- Pratyakṣa, Anumāna, Upamāna, Śabda, Arthāpatti, Anupalabdhi.

📌 **Indian Schools –**

Cārvāka – Only *Perception* accepted; rejects inference & testimony; radical empiricism & skepticism.
Jainism – 5 types of knowledge; hierarchy from indirect (mati, śruta) to direct (avadhi, manahparyāya, kevala); accepts anekāntavāda & syādvāda.
Buddhism – Only perception & inference; momentary particulars (svalakṣaṇa) real; apoha theory of meaning; ultimate truth = direct non-conceptual awareness.
Sāṅkhya – Perception, inference, testimony; discrimination between *Prakṛti* & *Puruṣa* → liberation.
Yoga – Perception, inference, testimony; emphasizes meditative direct insight (prajñā).
Nyāya – Perception, inference, comparison, testimony; realist; detailed inferential logic & theory of error.
Vaiśeṣika – Perception & inference; atomic realism; rejects comparison & testimony as independent sources.
Mīmāṃsā – Bhāṭṭa: 6 pramāṇas incl. non-cognition; Prābhākara: 5 pramāṇas (no non-cognition); Vedas supreme authority.
Vedānta – Advaita: 6 pramāṇas; śabda (Upaniṣads) primary for Brahman; Viśiṣṭādvaita & Dvaita: 3 pramāṇas (perception, inference, testimony); stress on devotion & scripture.

📌 **Western Views:-**

Rationalism – Reason & innate ideas central (Plato, Descartes, Leibniz, Spinoza).
Empiricism – All knowledge from sense experience (Locke, Berkeley, Hume).
Phenomenology – First-person lived experience; intentionality; essence grasped through reduction

PYQs:-

2025

Q1. Match LIST–I with LIST–II.

LIST–I (Schools) – **LIST–II (No. of Pramāṇas)**
A. Sāṃkhya – i. Two
B. Nyāya – ii. Four
C. Cārvāka – iii. One
D. Vedānta – iv. Six

Options:
a. A-i, B-ii, C-iv, D-iii
b. A-i, B-iii, C-ii, D-iv
c. A-i, B-ii, C-iii, D-iv
d. A-iii, B-iv, C-i, D-ii

Q2. Which Indian school admitted *Arthāpatti* as a new pramāṇa?
a. Vaiśeṣika
b. Mīmāṃsā
c. Sāṃkhya
d. Cārvāka

Q3. Which Indian Philosophical system claims that God creates the manifested world out of Himself?
a. Cārvāka
b. Sāṃkhya
c. Vedānta
d. Advaita

Q4. Which one of the following is **not** considered as a part of Philosophical debate?
a. Vāda
b. Jalpa
c. Vitaṇḍā
d. Samasya

Q5. Match LIST–I with LIST–II.

LIST–I (System) – **LIST–II (Concept of Liberation)**
A. Buddhism – I. Nirvāṇa
B. Sāṃkhya – II. Kaivalya
C. Mīmāṃsā – III. Heaven (Svarga)
D. Vedānta – IV. Mokṣa

Options:
a. A-I, B-II, C-III, D-IV
b. A-II, B-IV, C-III, D-I
c. A-III, B-I, C-IV, D-II
d. A-IV, B-II, C-I, D-III

Q6. Match LIST–I with LIST–II.

LIST–I (School) – **LIST–II (Associated Thinker / Concept)**
A. Madhyamaka–Śūnyavāda – I. Nāgārjuna
B. Sāṃkhya – II. Kapila
C. Nyāya–Vaiśeṣika – III. Gautama & Kaṇāda
D. Ālambanapratyaya – IV. Buddhist Epistemology

Options:
a. A-I, B-III, C-II, D-IV
b. A-IV, B-III, C-II, D-I
c. A-I, B-III, C-IV, D-II
d. A-II, B-IV, C-III, D-I

Q7. Who considered the **self** to be merely the *potency of knowledge*?
a. Kaṇāda
b. Buddha
c. Patañjali
d. Śaṅkarācārya

Q8. Which scripture is also called **Vedānta**?
a. Āraṇyaka
b. Upaniṣad
c. Saṃhitā
d. Brāhmaṇa

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Q9. Match LIST–I with LIST–II.

LIST–I – **LIST–II**
A. One Pramāṇa – I. Cārvāka
B. Two Pramāṇas – II. Sāṃkhya
C. Three Pramāṇas – III. Buddhism
D. Six Pramāṇas – IV. Vedānta

Options:
a. A-I, B-II, C-III, D-IV
b. A-II, B-III, C-I, D-IV
c. A-III, B-IV, C-I, D-II
d. A-III, B-IV, C-II, D-I

Q10. In Buddhist Philosophy, the knowledge gained from the words of Buddha is valid knowledge within the category of:
a. Pratyakṣa
b. Anumāna
c. Śabda
d. Upamāna

Q11. *Anupalabdhi* is treated as an independent pramāṇa by:
a. Prabhākara
b. Gautama
c. Kumārila
d. Nāgārjuna

Q12. Which of the following pramāṇas are accepted by Rāmānuja?
A. Comparison
B. Perception
C. Inference
D. Verbal Testimony

Options:
a. A, B and D only
b. A, B and C only
c. A, B, C and D
d. B, C and D only

Q13. According to Cārvākas, which *puruṣārthas* should be pursued together?
a. Dharma
b. Artha
c. Kāma
d. Mokṣa

Options:
a. a and d
b. a and c
c. b and d
d. b and c

Q14. According to which school of Indian Philosophy are the Vedas considered *authorless, eternal, and infallible*?
a. Sāṃkhya
b. Nyāya
c. Buddhism
d. Pūrvamīmāṃsā

Q15. The sequence of the **Avayavas** in a typical Nyāya syllogism is:
A. Pratijñā
B. Upanaya
C. Hetu
D. Nigamana
E. Udāharaṇa

Options:
a. A, B, C, D, E
b. A, C, E, B, D
c. E, B, A, D, C
d. C, B, D, A, E

Q16. Which model of Logic does Śaṅkara use?
a. Anvaya–Vyatireka
b. Anvaya
c. Vyatireka–Vyatireka
d. Avyatireka–Samanvaya

Q17. According to Nimbārka, the three kinds of inanimate matter include:
a. Aprākṛta
b. Prākṛta
c. Kāla
d. Dveṣa

Options:
a. a, b and d only

b. a, b and c only
c. a, c and d only
d. b, c and d only

Q18. Match LIST–I with LIST–II.

LIST–I (Knowledge) – **LIST–II (Philosopher)**
A. Knowledge through perception – III. Locke
B. Knowledge through reasoning with sceptic stance – I. Descartes
C. Knowledge through critical reasoning – IV. Kant
D. Knowledge through intuition – II. Bradley

Options:
a. A-III, B-I, C-IV, D-II
b. A-I, B-III, C-II, D-IV
c. A-III, B-II, C-IV, D-I
d. A-III, B-IV, C-I, D-II

Q19. According to Nyāya system, in the process of production of valid knowledge, *vyāpāra* stands for:
a. That which is a cause but not an effect
b. That which is not a cause but an effect
c. That which is both a cause and an effect
d. That which is neither a cause nor an effect

Q20. Which of the following belong to the *kleśas* recognized in Yoga philosophy?
a. Asmitā
b. Rāga
c. Viparyaya
d. Abhiniveśa

2023

Q21. Who said “Cogito ergo sum”?
a. John Locke
b. Bertrand Russell
c. Jeremy Bentham
d. Rene Descartes

Q22. Match LIST–I with LIST–II.

LIST–I (Philosopher) – LIST–II (Concept)
A. Rene Descartes – I. Esse est Percipi
B. John Locke – II. Cogito ergo sum
C. George Berkeley – III. Tabula Rasa
D. David Hume – IV. Causality

Options:
a. A-I, B-III, C-II, D-IV
b. A-II, B-IV, C-III, D-I
c. A-III, B-II, C-I, D-IV
d. A-IV, B-III, C-II, D-I

Q23. The *Critique of Pure Reason* is written by:
a. Rene Descartes
b. Gotlob Frege
c. Bertrand Russell
d. Immanuel Kant

Q24. Assertion (A): For Aristotle there must be self-evident first principles or axioms that can be immediately known by intellectual intuition.
Reason (R): For Aristotle, providing a deductive proof for an instance of knowledge leads to an infinite regress of proofs.

Options:
a. Both A and R are true and R is the correct explanation of A.
b. Both A and R are true but R is not the correct explanation of A.
c. A is true but R is false.
d. A is false but R is true.

Q25. What is the meaning of *Epistemology*?
a. Theory of Truth
b. Theory of Error
c. Theory of Knowledge
d. Theory of Innate Ideas

Q26. Question: Assertion A: Whenever there is smoke there is fire.
Reason R: According to David Hume, there is a constant conjunction between smoke and fire.
a. Both A and R are correct and R is the correct explanation of A.
b. Both A and R are correct but R is NOT the correct explanation of A.
c. A is correct but R is not correct.
d. A is not correct but R is correct.

Q27. Statement I: According to Russell, 'Knowledge by acquaintance' means knowledge of things by direct awareness of the things concerned.
Statement II: According to Russell, 'Knowledge by description' means where we have knowledge by inference from direct awareness of intermediary things and knowledge of truths.

Options:
a. Both Statement I and Statement II are correct.
b. Both Statement I and Statement II are incorrect.
c. Statement I is correct but Statement II is incorrect.
d. Statement I is incorrect but Statement II is correct.

Q28. Match LIST–I with LIST–II.

LIST–I (Work) – LIST–II (Philosopher)
A. On what there is – I. Bertrand Russell
B. Tractatus – II. W. V. O. Quine
C. The Critique of Pure Reason – III. Wittgenstein
D. Appearance and Reality – IV. Immanuel Kant

Options:
a. A-I, B-III, C-II, D-IV
b. A-IV, B-III, C-III, D-I
c. A-II, B-III, C-IV, D-I
d. A-III, B-II, C-IV, D-I

2022

Q29. 'Naya' is a metaphysical concept of:
a. Buddhism
b. Nyāya
c. Advaita
d. Jainism

Q30. Arrange the following in descending order of certainty as per Locke's view:
A. Natural Science
B. Sensitive Knowledge
C. Deductions and Demonstrations
D. Intuition

Options:
a. C, B, D, A
b. D, C, B, A
c. D, A, B, C
d. D, B, C, A

Q31. Who is the author of *On What There Is* (1948)?
a. David Hume
b. P. F. Strawson
c. W.V.O. Quine
d. Ludwig Wittgenstein

Q32. Whose statement is – "To be is to be the variable"?
a. Spinoza
b. Kant
c. Wittgenstein
d. Quine

Answers:- 1- b, 2- b, 3- d, 4- a, 5- c, 6- b, 7- d, 8- b, 9- a, 10- d, 11- c, 12- b, 13- d, 14- b, 15- d, 16- d, 17- a, 18- d, 19- a, 20- c, 21- d, 22- c, 23- d, 24- a, 25- c, 26- a, 27- a, 28- c, 29- d, 30- b, 31- c, 32- d

Skepticism

Skepticism is a critical stance in epistemology that challenges the possibility, certainty, or scope of human knowledge. It asks whether we can ever truly know anything and, if so, how we justify such claims.

From ancient **Pyrrhonian doubts** to **Descartes' methodological skepticism** and Hume's problem of induction, the skeptical tradition has shaped key developments in Western philosophy.

Modern responses—like **foundationalism, coherentism, and reliabilism**—emerge as attempts to overcome skepticism. Indian philosophical traditions, too, engage with skepticism through schools like Cārvāka and Madhyamaka, highlighting the global significance of these concerns.

Skepticism, thus, serves both as a **philosophical challenge** and a catalyst for refining our understanding of knowledge.

Classical skepticism

Pyrrho of Elis is considered the **founder of classical skepticism.** He advocated suspension of judgment (epoché) and believed this leads to ataraxia (peace of mind).

Sextus Empiricus, a major source on Pyrrhonism, proposed that for every argument, there is an equal and opposite argument **(equipollence)** — hence, we should withhold assent.

Academic Skeptics (e.g., Arcesilaus and Carneades of Plato's Academy) claimed knowledge is impossible. Even if the truth exists, we cannot know it with certainty.

Classical skeptics do not assert that nothing is true — rather, they refrain from affirming or denying anything as certainly true or false.

They distinguish between appearances (phenomena) and beliefs or dogma — they accept appearances for practical life but suspend belief in theories.

The main aim is not nihilism, but intellectual humility and tranquility through non-dogmatism.

Influenced later thinkers like Descartes (methodological doubt) and Hume (empiricism and doubt about causality).

Cartesian skepticism

In "***Meditations on First Philosophy*", René Descartes**, a rationalist philosopher,initiated cartesian skepticism. Descartes applies methodic doubt — he deliberately doubts all his former beliefs to find indubitable knowledge. (Cogito ergo sum, I think, therefore I am).



He begins by doubting **sense perception**, arguing that the senses can deceive (e.g., dreams, illusions).

Introduces the **Evil Demon hypothesis** — a powerful deceiver might be manipulating all thoughts and perceptions, making even mathematics uncertain.

This **radical doubt** leads him to the famous foundational truth of **"Cogito, ergo sum" (I think, therefore I am)** — even if deceived, the act of thinking proves his existence.

Cartesian skepticism challenges foundational beliefs and raises questions about the certainty of knowledge derived from experience.

His skepticism is **methodological**, not total — its aim is to establish a firm foundation for science and philosophy through reason.

Descartes paved the way for epistemological foundationalism — building knowledge from clear and distinct ideas that are self-evident.

Modern skepticism

Modern skepticism emerges during the Enlightenment, questioning the certainty of knowledge inherited from classical and religious traditions.

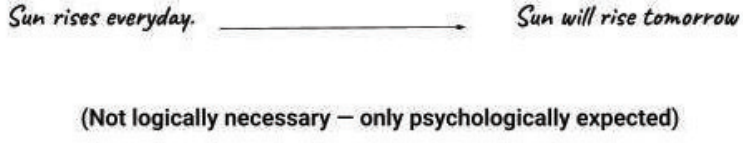
René Descartes initiated methodological skepticism, doubting everything that can be doubted to find indubitable foundations.

David hume

Hume is a **skeptic of rational justification** — he challenges the reliability of both reason and experience in grounding certain knowledge.

Hume (1711–1776): Questioned the **principle of causality**, arguing that we never *perceive* necessary connection between cause and effect — only constant conjunction of events. This leads to **skepticism**, since causal necessity is not derived from reason but from habit/custom of the mind.

He introduces the **Problem of Induction**, we cannot logically justify the inference that the future will resemble the past (e.g., that the sun will rise tomorrow just because it always has).



Hume argues that we never observe causal necessity, only a sequence of events (constant conjunction); the belief in causation arises from the mind, not from the world. This leads to **epistemic skepticism** — while we naturally believe in causality and uniformity of nature, such beliefs are not supported by reason.

He maintains that though skepticism cannot be refuted logically, human nature forces us to rely on these uncertain beliefs in daily life.

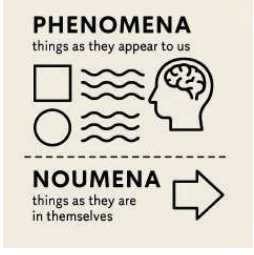
Immanuel Kant

Kant directly responds to **Humean skepticism**, especially the ***problem of induction*** — Hume doubted our ability to justify causal connections through experience.

Kant agrees that **pure empirical knowledge** can't justify necessary truths (like causality or mathematics). This led him to search for the conditions that make such knowledge possible.

Statement: "Every event has a cause."

It's synthetic because "cause" is not part of the definition of "event."
It's a priori because we know this is true before any experience — it's a rule the mind uses to understand events.



He argues that causality is not learned from experience but is instead a ***precondition* of experience** — part of the mind's a priori structure.

In doing so, Kant defeats radical skepticism by showing that certain knowledge is possible, but only *within the realm of appearances* (phenomena), not about things-in-themselves (noumena).
Phenomena = *the world as we experience it;*
Noumena = *the reality that exists beyond our experience.*

He introduces **synthetic a priori judgments** — statements that are necessarily true and informative (e.g., "Every event has a cause"), yet not derived from experience.

Kant's **transcendental idealism** shows that the mind actively shapes experience, using forms like space, time, and categories (like causality, unity, etc.).

Therefore, skepticism is limited as while we cannot know reality in itself (*noumena*), we can have certain knowledge about how things appear to us (*phenomena*), structured by our cognition.

G E Moore

G.E. Moore criticized skepticism with his **"common sense" approach** — affirming ordinary beliefs like **"Here is a hand"** as more certain than skeptical hypotheses.

He flips skeptical arguments using the **Moorean shift** — instead of accepting skepticism, he questions the assumptions that lead to it.

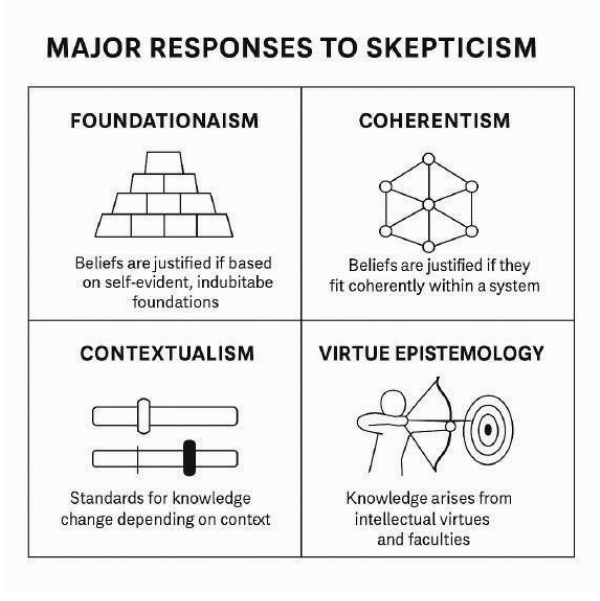
"Here is one hand, and here is another" — proves the external world exists.

He believes we have **direct knowledge of everyday facts**, even if we can't fully explain how. Moore argues that common sense beliefs (e.g., that objects exist) are more certain than philosophical doubts.

He claims that skepticism fails because it demands unrealistic standards for knowledge.

Responses to skepticism

Modern skepticism is often countered by foundationalism, contextualism, coherentism, and reliabilism, all trying to provide secure bases for knowledge.



Foundationalism

Knowledge must rest on certain foundational beliefs that are self-evident or indubitable.

These foundational beliefs do not require **justification from other beliefs.**

Derived or non-basic beliefs are justified based on their relation to foundational beliefs.

Descartes' **"Cogito, ergo sum"** (I think, therefore I am) is a **classic foundational belief**.

It aims to **stop the infinite regress of justification** by establishing a secure base.
Example: Basic sensory data justifies belief in the external world.

Coherentism

A belief is justified if it **coheres with a larger**, consistent system of beliefs.

There are no privileged **"foundational" beliefs; justification is holistic.**

Emphasizes mutual support among beliefs rather than linear derivation.

Seeks to avoid circularity by focusing on the entire belief network's structure.

Truth emerges from the strength and **harmony of interconnections.**
Example: Belief in gravity fits with physics, experience, and math.

Contextualism

The standards for knowing vary depending on the **context (everyday vs. skeptical scenarios).**

In ordinary contexts, low standards are sufficient for knowledge claims.

In skeptical contexts (e.g., "Are you dreaming?"), higher standards apply.

A person can "know" something in one context but not in another, without contradiction.

Example:- In **DeRose's Bank Case**, a person claims to know the bank will be open tomorrow. In a low-stakes context, this claim is accepted. But in a high-stakes situation (e.g., rent due), the same evidence no longer seems enough — showing how knowledge standards shift with context.

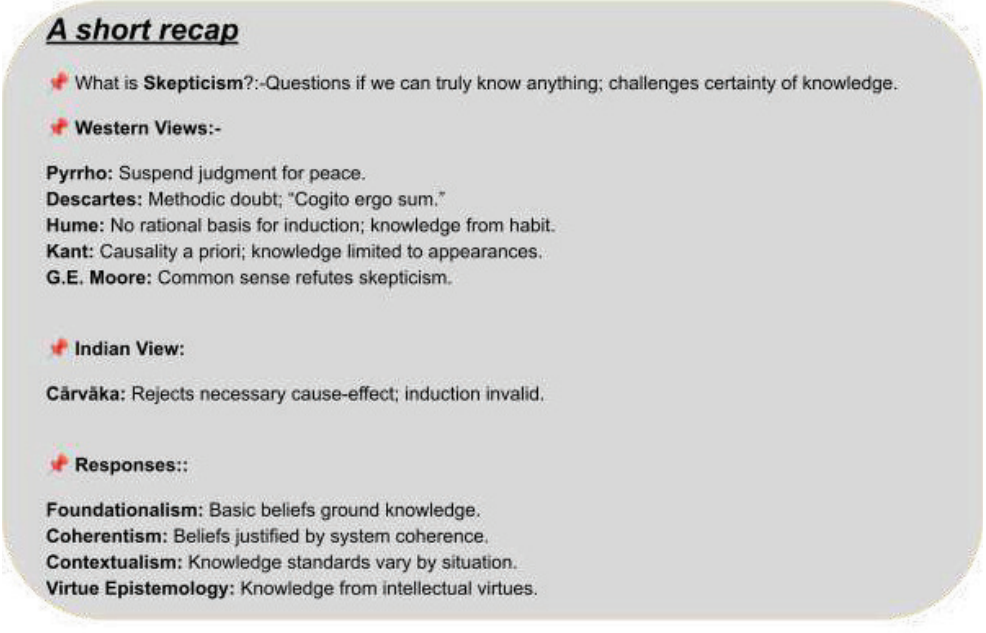
Virtue Epistemology

Knowledge arises from the **intellectual virtues of the knower** (e.g., intellectual courage, carefulness).

Focuses on the agent's character rather than just the belief structure. A belief counts as knowledge if it results from the proper use of intellectual faculties.

Connects epistemology with ethics — good character leads to good knowing.

Example:- Just as a **skilled archer** hits the target reliably due to their competence (not luck), a knower gains true belief through intellectual virtues like careful reasoning — making their belief a case of knowledge, not mere chance.



PYQs:-

2025

Q1. Which of the following elements is not a part of Nyaya Inference?
a. Prasna
b. Udaharana
c. Hetu
d. Upanaya

Q2. Which among the following is NOT associated with Hume's principle of Causality?
a. The two events are in conjunction with each other
b. The two events are in proximity to each other
c. The two events have necessary internal connection
d. The two events are contingent

2024

Q3. "Knowledge is not possible." Which school of philosophy propounds this view?
a. Scepticism
b. Anti-foundationalism
c. Contextualism
d. Perspectivism

2023

Q4. Who said *"Cogito ergo sum"*?
a. John Locke
b. Bertrand Russell

c. Jeremy Bentham
d. Rene Descartes

Q5. Match List I with List II

List I ——— List II
A. Rene Descartes —— I. Esse est Percipi

B. John Locke —— II. Cogito ergo sum
C. George Berkeley —— III. Tabula Rasa
D. David Hume —— IV. Causality

a. A-I, B-III, C-II, D-IV
b. A-II, B-IV, C-III, D-I
c. A-III, B-II, C-I, D-IV
d. A-IV, B-III, C-II, D-I

Q6. Assertion (A): Whenever there is smoke there is fire.
Reason (R): According to David Hume, there is a constant conjunction between smoke and fire.

a. Both A and R are correct and R is the correct explanation of A
b. Both A and R are correct but R is NOT the correct explanation of A
c. A is correct but R is not correct
d. A is not correct but R is correct

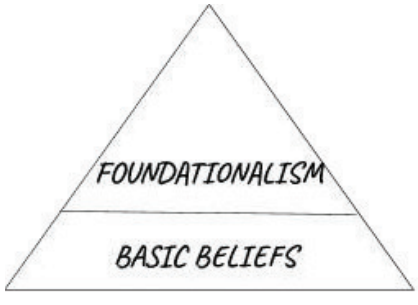
Answers:- 1- a, 2- c, 3- a, 4- d, 5- a, 6- a

Justification of Knowledge: Foundationalism, Anti-foundationalism, and Coherentism

In epistemology, the justification of knowledge focuses on how beliefs are supported or validated. It addresses the structure that underlies justified beliefs and attempts to answer the question: What makes a belief rational or credible? Three major approaches are foundationalism, anti-foundationalism, and coherentism.

Foundationalism

Foundationalism is the view that **knowledge or justified belief rests upon a foundation of basic beliefs that are self-evident, infallible, or evident to the senses.**



It aims to **stop the infinite regress of justification** by grounding beliefs in a solid base that doesn't require further support.

Basic beliefs (also called foundational or non-inferential beliefs) justify non-basic beliefs (inferential beliefs) through logical reasoning.

Classical foundationalism (e.g., Descartes) insists on indubitable beliefs (e.g., *"I think, therefore I am"*) as foundations.

Both **rationalists and empiricists are foundationalists**. As the Empiricists hold the data of experience to be foundational whereas the rationalists give that role to innate ideas. Only they differ in referring to what they refer to foundations.

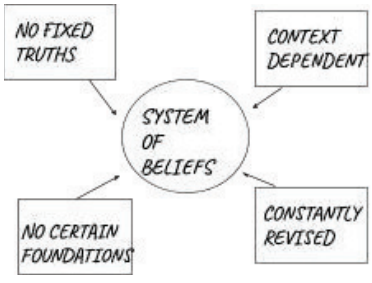
Criticism

Arbitrariness of basic beliefs, Critics argue foundationalism assumes that certain beliefs are "self-evident" or "basic" without offering sufficient justification for *why* they should be exempt from doubt.

Problem of Connection, it is unclear how basic beliefs (often sensory or simple) logically support complex, abstract beliefs — the inferential link may be weak or unjustified.

Anti-foundationalism

By claiming that knowledge and truth are not predicated on unchanging foundations or universal principles, **anti-foundationalism** questions conventional wisdom. Rather, it suggests that they are influenced by **social and cultural settings**, resulting in a more individualized perception of reality.



Richard Rorty proposed that knowledge should be seen as a product of social practices and linguistic communities, not as something rooted in objective foundations.

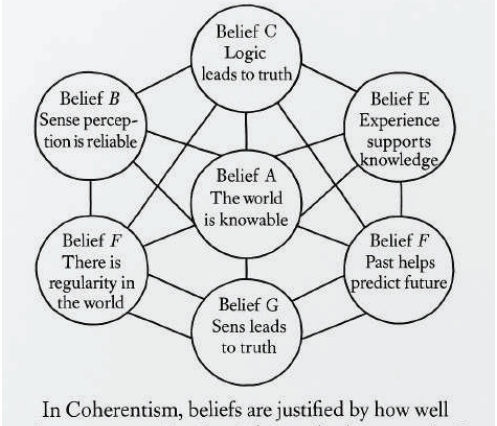
Anti-foundationalism also draws on **Quine's holism**, which argues that beliefs are justified in relation to whole systems, not in isolation.

Criticisms

It may **lead to relativism**—the idea that all views are equally valid, making it hard to criticize wrong ideas. Critics argue **it undermines objective knowledge** and weakens the authority of science and logic.

Coherentism

The main propounders for the concept of coherentism are **F.H. Bradley, Bernard Bosanquet and Carl Hempel, Otto Neurath and W.V. Quine.** A belief is considered justified if it fits into a broader, interrelated system of



In Coherentism, beliefs are justified by how well they support each other. Like a web, the strength of any belief depends on the coherence of the whole system.

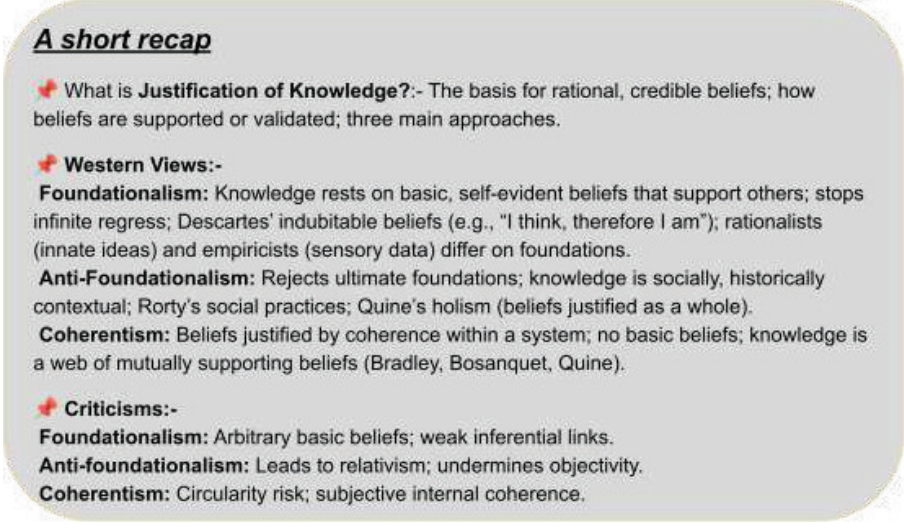
beliefs where each belief supports and strengthens the others.

The **standard of coherence** is based on the individual's own belief system, meaning justification is internal and personal, rather than relying on objective or external criteria.

Criticisms

Coherentism rejects the idea that there are any **self-evident or foundational beliefs;** instead, all beliefs derive their justification from how well they fit with the rest.

Knowledge is seen as a web, where no single belief stands alone—each belief gains support from its connection to the surrounding network of beliefs.



PYQs:-
2024

Q1. Which school of philosophy states that in order to have proper knowledge there are bound to be some basic beliefs that have a positive epistemic status?
a. Foundationalism
b. Universalism
c. Coherentism
d. Rationalism

Q2. Which school of philosophy states that for a belief to be justified (to be called knowledge) it must belong to a systematic set of beliefs?
a. Foundationalism
b. Phenomenalism
c. Epiphenomenalism
d. Coherentism

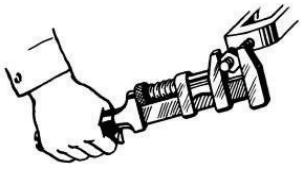
Answer:- 1- a, 2- d.

Knowledge That and knowledge How

In epistemology, knowledge is often categorized into two types: "knowledge-that" and "knowledge-how." This distinction helps clarify the difference between knowing facts and possessing skills or abilities. Philosophers like Gilbert Ryle challenged the idea that all knowledge is propositional, bringing attention to this crucial divide.

Knowledge-that refers to **propositional knowledge** — knowing that something is the case. Example: **"I know that Paris is the capital of France."** It involves justified true belief, and is central to traditional epistemology discussions.

Knowledge-how refers to **practical or skill-based knowledge** — knowing how to do something. Example: "I know how to ride a bicycle."

	Knowledge-that	***Knowledge-how***
Definition	*Knowing that something is true*	*Knowing how to do something*
Type	*Propositional (Fact-based)*	*Procedural (Skill-based)*
Example	*"I know that water boils at 100°C"*	*"I know how to swim"*
Acquisition	*Through teaching, reading, reasoning*	*Through practice, training, experience*
Example		

Gilbert Ryle's Argument

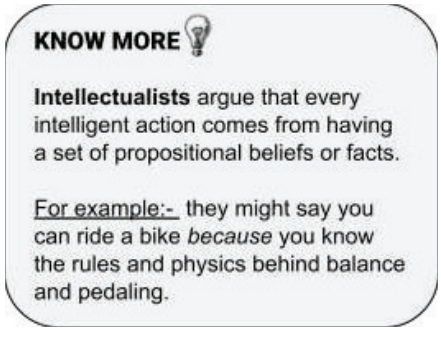
In the book, **concept of the mind,** Gilbert Ryle rejected the intellectualist view that all knowledge is reducible to propositional knowledge ("knowing that").

He argued that practical knowledge ("knowing how") is distinct and cannot be explained just through factual rules.

According to **Ryle**, a person can know how to do something (like cycle) without being able to explain it in words or theory.

He introduced the idea of a **"category mistake"** — where someone wrongly treats one type of thing as if it belonged to another.

An example he gave: asking where the university is after seeing all the buildings — misunderstanding that the university isn't a separate object but the system itself.



Intellectualism vs Anti-Intellectualism

Intellectualism holds that all knowledge, including practical skills (*knowledge-how*), can be reduced to propositional knowledge (*knowledge-that*).

According to this view, performing any intelligent action involves mentally representing and applying facts or rules.

Anti-Intellectualism, supported by philosophers like **Gilbert Ryle**, argues that *knowing how* is a fundamentally different kind of knowledge — not just applied facts.

Ryle says that riding a bike, cooking, or speaking a language involves *habitual, embodied skill*, not recalling a list of rules.

Anti-intellectualists accuse intellectualists of a **"category mistake"** — treating practical abilities as if they were theoretical knowledge.

A short recap

📌What is **Knowledge-That?:-** Propositional knowledge; "knowing that something is true"; example: "I know that Paris is the capital of France"; acquired by teaching, reading, reasoning.

📌What is **Knowledge-How?:-** Procedural knowledge; "knowing how to do something"; example: "I know how to ride a bike"; gained through practice, training, experience.

📌 **Gilbert Ryle's Argument:** Rejected intellectualism that all knowledge is propositional; practical knowledge is distinct and cannot be reduced to factual rules; introduced "category mistake" — confusing different kinds of knowledge; intelligent action often depends on habitual skill, not conscious theorizing.

📌 **Intellectualism vs Anti-Intellectualism:-**
Intellectualism: all knowledge reducible to knowledge-that; intelligent action requires applying facts.
Anti-Intellectualism (Ryle): knowledge-how is fundamentally different; skills involve embodied practice, not rule recall; treating knowledge-how as knowledge-that is a category mistake.

PYQs:-

2024

Q1. Name the philosopher who extensively discussed the difference between 'knowing how' and 'knowing that'.

(A) Anthony Kenny
(B) P. F. Strawson
(C) Jean-Paul Sartre
(D) Gilbert Ryle

Answers:- 1-d

Problem of Induction

The Problem of Induction is a central issue in epistemology, first clearly formulated by David Hume. It challenges the rational basis of inductive reasoning — the process of drawing general conclusions from particular observations. While much of our everyday and scientific knowledge depends on induction, Hume questioned whether this method can be logically justified, thus raising deep doubts about our claims to knowledge of the future or unobserved.

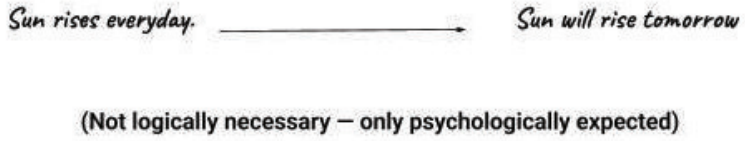
*David Hume questioned how we **justify conclusions about the future based on past experiences** — arguing there's no logical basis for assuming nature's uniformity. Inductive reasoning, like "the sun will rise tomorrow because it always has," relies on habit, not rational proof.*

*This creates a **philosophical problem**: we trust induction daily and in science, yet we can't justify it logically.*

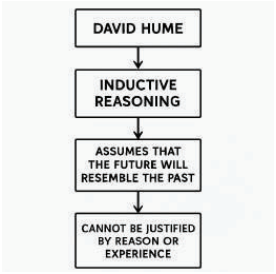
Hume's problem of Induction

Hume introduces the **problem of induction**, we cannot logically justify the inference that the future will resemble the past (e.g., that the sun will rise tomorrow just because it always has).

Inductive reasoning involves **drawing general conclusions from specific observations** (e.g., "The sun rose every day, so it will rise tomorrow").



Hume argued that **such reasoning is not logically certain;** just because something happened in the past doesn't guarantee it will happen in the future.



The belief that **"nature is uniform"** (i.e., future events will follow past patterns) is itself based on past experience — making it a circular argument.

Hume showed that **causal connections (like fire causes heat)** are not observed directly; we only observe constant conjunction and form expectations. Thus, induction lacks rational justification — it is based on custom or habit,

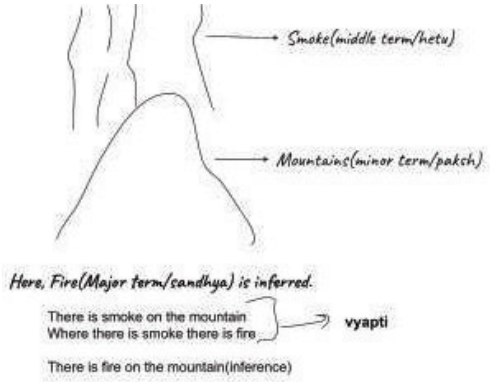
not reason.

This **challenges the foundation of scientific knowledge**, which relies heavily on **inductive generalizations**.

Indian philosophy views

Carvaka

Carvaka school also **rejected this generalisation concept** i.e drawing conclusions on the basis of few cause-effect events.



According to **Carvaka school**, there is **no necessary relation between cause and effect**, when two events are found to occur together on a number of occasions, then this experience produces just an expectation in the mind that they will always go together.

For example, **perceiving few events of the occurrence of smoke and then finding fire**, it does not lead to the conclusion that there will always be fire in association with smoke.

Therefore, without knowing all the conditions, and merely on the basis of repeated perceptions of two things occurring together, we cannot establish an invariable relation/vyapti.

Here, in the diagram, a vyapti has been formed, but according to carvaka this is invalid.

A short recap

📌 What is **the Problem of Induction?**:– Challenge to justifying inductive reasoning; questioning whether past observations guarantee future events; central to epistemology.

📌 **Western Views:-**

David Hume: No logical basis to assume nature's uniformity; induction based on habit/custom, not reason; causal connections are constant conjunctions, not observed necessity; inductive knowledge lacks rational proof; scientific knowledge relies on unproven assumptions.

Karl Popper (Later thinker): Emphasized falsifiability over induction; science progresses by refuting hypotheses, not confirming by induction.

📌 **Indian Views:-**

Cārvāka: Rejects universal cause-effect generalizations; no necessary connection between cause and effect; repeated co-occurrence leads only to mental expectation, not certainty; vyāpti (invariable relation) not valid from limited observations.

Apriori Knowledge

A priori knowledge refers to knowledge that is known independent of sensory experience. It is discovered through reason or intellect rather than observation.

A priori knowledge is typically universal and necessary, such as "All triangles have three sides" or "2+2=4."

It is **contrasted with a posteriori knowledge**, which is acquired through experience or observation.

Rationalist philosophers like **Plato, Descartes, and Kant** emphasized the importance of a priori knowledge in grounding philosophy and science.

Kant's idea of **"synthetic a priori"** reshaped the debate by arguing that some knowledge is both derived from reason and informative about the world (e.g., causality, space).

Aspect	A Priori	A Posteriori
Source	Independent of experience	Based on experience
Known by	Reason or logic	Sense perception or observation
Example	"All bachelors are unmarried"	"The sun is hot"
Certainty	Universal and necessary	Empirical and contingent

Rationalist Approach(Plato, Descarte)

Rationalists believe that **reason is the reliable source of knowledge**, and that certain truths can be known independently of experience — this is the essence of a priori knowledge.

Plato

True knowledge is recollection (*anamnesis*) of the eternal Forms that the soul knew before birth.
Sense experience cannot provide real knowledge — it only gives opinions (*doxa*), since the physical world is constantly changing.

The **Forms or Ideas**, such as Justice or Beauty, exist in the realm of Being and are the only true objects of knowledge.

The **Forms (like Justice, Beauty, Equality)** are abstract, perfect, and unchanging — known only through reason.

Learning is a process of remembering what the soul already knows, not gaining new information from the senses.

Believed that a priori knowledge is innate, and reason helps us access it by turning inward from the external world.

Descarte

Rene Descartes believed that **reason is the primary source of certain and indubitable knowledge, not experience.**

Introduced the famous a priori truth: **"Cogito, ergo sum" ("I think, therefore I am")** — known through pure reflection.

Argued for the **existence of innate ideas (e.g., God, self, mathematical truths)**, which are built into the mind by nature. Emphasized **clear and distinct ideas as the foundation of knowledge** — if something can be conceived clearly and distinctly, it must be true.

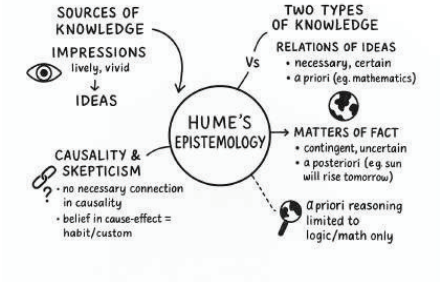
Consider mathematics and logic as examples of a priori knowledge, since they are universally true and not dependent on the senses.

Empiricist Critique (Hume, Quine)

David Hume

David Hume argued that all **knowledge comes from sense experience** — divided **knowledge into relations of ideas (like math, known a priori) and matters of fact (known a posteriori).**

Hume was **skeptical** about the existence of necessary connections in the world (e.g., causality), claiming we only infer them through habit, not reason.

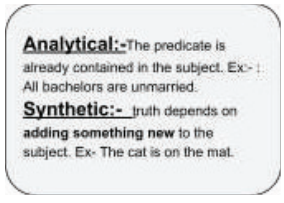


He challenged the reliability of a priori reasoning beyond abstract concepts like geometry or arithmetic.

Quine

W.V.O. Quine **rejected the analytic–synthetic distinction**, which underlies much of a priori reasoning.

In his essay "**Two Dogmas of Empiricism**", Quine argued that no statement is purely analytic or a priori — all knowledge is revisable in light of experience.



For Quine, **even logical and mathematical truths are part of a web of belief** that can be adjusted based on empirical data.

Quine on Ontology (From *"On What There Is"*, 1948): ***"To be is to be the value of a variable."***, Something exists if it must be referred to as a variable in our best logical theory.

Books:- **On what there is, Two Dogmas of Empiricism.**

Kant's Concept of Synthetic A Priori Judgments

Kant proposed that there are some judgements that are a priori but still synthetic.

- ➔ Synthetic means the predicate is not contained within the subject; it extends knowledge.
- ➔ A priori judgements means the judgment is known independently of sensory experience.

Example:-**"7 + 5 = 12" — the concept *12* is not contained in *7 + 5*,** yet we know this independently of experience.

Space and time (in mathematics and geometry) are known a priori, yet they inform us about the structure of experience — making them synthetic a priori.

A short recap

📌 What is **A Priori Knowledge?**:– Knowledge independent of experience; known by reason; universal and necessary (e.g., "All triangles have three sides").

📌 **Western Views:-**

Plato: Knowledge as recollection of eternal Forms; senses deceive; reason reveals truth; innate ideas.

Descartes: Reason as foundation; "Cogito ergo sum"; innate ideas; clear and distinct perceptions certain.

Hume (Empiricist critique): Knowledge from experience; skeptical of necessary connections; habits not reason.

Quine: Rejected analytic–synthetic distinction; all knowledge revisable by experience; logic part of belief web.

Kant: Synthetic a priori judgments exist (e.g., math, space); judgments informative yet known independently of experience.

PYQs:-

2025

Q1. The sequence from highest to lowest form of knowledge, with reference to Plato's theory of knowledge, is:
A. Opinion
B. Conjecture
C. Dialectical Intellect
D. Belief
a. A, B, C, D
b. B, D, A, C
c. B, A, D, C
d. C, B, D, A

Q2. Which among the following is NOT accepted as a source of knowledge in Kant's philosophy?
a. Understanding
b. Sensibility
c. Reason
d. Verbal Testimony

2024

Q3. What is the name of the philosophical counterpoint which argues that in spite of fulfilling all the three conditions of 'Justified True Belief', we cannot guarantee proper and correct knowledge?
a. Category mistake
b. Gettier problem
c. Heisenberg problem
d. Sophie's puzzle

2023

Q4. The *Critique of Pure Reason* is written by
a. Rene Descartes
b. Gotlob Frege
c. Bertrand Russell
d. Immanuel Kant

Q5. What is the meaning of 'Epistemology'?
a. Theory of Truth
b. Theory of Error
c. Theory of Knowledge
d. Theory of Innate Ideas

Q6. The definition of knowledge as *anadhigata-abādhita-artha-viṣayaka-jñānatv*

am means:
a. Includes both Memory and other valid sources of knowledge
b. Excludes memory and includes other valid sources of knowledge
c. Includes memory and excludes other valid sources of valid knowledge
d. Excludes both memory and other valid sources of knowledge

Q12. Match List I with List II

List I ——— List II
A. Rene Descartes —— I. Esse est Percipi
B. John Locke —— II. Cogito ergo sum
C. George Berkeley —— III. Tabula Rasa
D. David Hume —— IV. Causality

a. A-I, B-III, C-II, D-IV
b. A-II, B-IV, C-III, D-I
c. A-III, B-II, C-I, D-IV
d. A-IV, B-III, C-II, D-I

Q15. Match List I with List II

List I ——— List II
A. On what there is —— I. Bertrand Russell
B. Tractatus —— II. W. V. O Quine
C. The Critique of Pure Reason —— III. Wittgenstein
D. Appearance and Reality —— IV. Immanuel Kant

a. A-I, B-III, C-II, D-IV
b. A-IV, B-III, C-III, D-I
c. A-II, B-III, C-IV, D-I
d. A-III, B-II, C-IV, D-I

2022

Q7. 'Naya' is a metaphysical concept of:
a. Buddhism
b. Nyāya
c. Advaita
d. Jainism

Q8. Arrange the following in descending order of certainty as per Locke's view:
A. Natural Science
B. Sensitive Knowledge
C. Deductions and Demonstrations
D. Intuition
a. C, B, D, A
b. D, C, B, A
c. D, A, B, C
d. D, B, C, A

Q9. Assertion (A): For Aristotle there must be self-evident first principles or axioms that can be immediately known by intellectual intuition.
Reason (R): For Aristotle, providing a deductive proof for an instance of knowledge leads to an infinite regress of proofs.
a. Both A and R are true and R is the correct explanation of A
b. Both A and R are true but R is not the correct explanation of A
c. A is true but R is false
d. A is false but R is true

Q10. Who is known as the father of modern philosophy?
a. Aristotle
b. Rene Descartes
c. Immanuel Kant
d. John Locke

Q11. Statement I: According to Russell, 'Knowledge by acquaintance' means knowledge of things by direct awareness of the things concerned.
Statement II: According to Russell, 'Knowledge by description' means where we have knowledge by inference from direct awareness of intermediary things and knowledge of truths.
a. Both Statement I and Statement II are correct
b. Both Statement I and Statement II are incorrect
c. Statement I is correct but Statement II is incorrect
d. Statement I is incorrect but Statement II is correct

Q13. Who is the author of *"On what there is"* – 1948 (a paper)?
a. David Hume
b. P.F. Strawson
c. W.V.O. Quine
d. Ludwig Wittgenstein

Q14. Whose statement is – *"To be is to be the variable"*?
a. Spinoza
b. Kant
c. Wittgenstein
d. Quine

Answers: -1- b, 2- d, 3- b, 4- d, 5- c, 6- b, 7- d, 8- b, 9- a, 10- b, 11- a, 12- b, 13- c, 14- d

What is ethics?

Ethics (from the Greek *ethos*, meaning custom or character) is the branch of philosophy that studies morality – what is right, what is wrong, and why.
It asks:

- How should we live?
- What makes an action good or bad?
- What is the ultimate aim of human life?

Ethics in Indian Philosophy

- **Dharma (Duty/Righteousness):** Central to Hindu, Buddhist, and Jain traditions.
  Karma & Rebirth: Actions have moral consequences beyond this life.
  Ahiṃsā (Non-violence): Jainism and Buddhism emphasize compassion for all beings.
  Mokṣa (Liberation): Ultimate ethical goal = freedom from bondage of ignorance and selfish desire.

Ethics in Western Philosophy

- **Greek Tradition: Plato's idea of justice; Aristotle's virtues.**
  Christian Tradition: Morality based on God's will and divine law.
  Modern Thinkers: Kant's duty ethics, Utilitarianism, Nietzsche's critique of morality.
  Contemporary Debates: Human rights, equality, freedom, and global justice.

Topics to be covered:-
1. Theories of Normative Ethics: Utilitarianism, Kantian Deontology, Virtue ethics, Social contract theory, care ethics.
2. Theories of Metaethics: Relativism, Non-naturalism, Emotivism, Universal Prescriptivism, 3. Themes of Applied Ethics: Abortion, Euthanasia, Surrogacy, Capital punishment, Animal and
4. Environment ethics
5. Thoughts of Indian ethical tradition: Nature of Dharma, Morksa, Purusharthas, Rina, and themes from Buddhist and Jaina ethics

Theories of Normative Ethics

According to **James Rachels**, Normative ethics is concerned with the content of moral judgments and the criteria for what is right or wrong.

It gives the answer to the question: **"What ought I to do?"**.

It explores the criteria for moral judgment, such as consequences, duties, virtues, social agreements, or relationships of care.

Utilitarianism

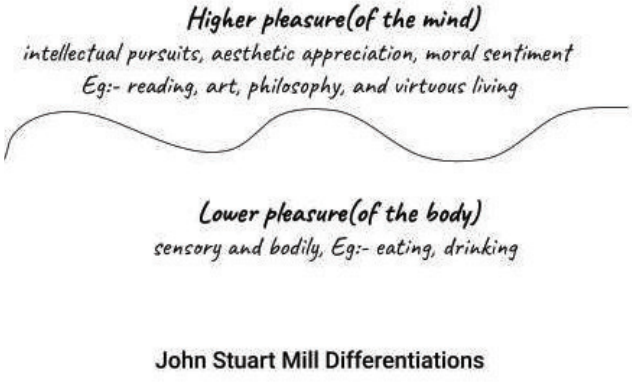
Utilitarianism is a normative ethical theory that holds that the moral worth of an action depends solely on its consequences, specifically its capacity to produce **happiness** or prevent suffering.

Utilitarianism is based on the concept:- **greatest happiness for the greatest number.** It encourages policy-making and laws aimed at maximizing social welfare, and has influenced economics, governance, and public health ethics.

It supports moral flexibility for say, robbery, stealing are justified if these result in maximum happiness.

Jeremy Bentham introduced the idea that moral decisions can be guided by a **"hedonic calculus"**. Bentham described **seven** dimensions (intensity, duration, certainty, propinquity, fecundity, purity, extent) to measure pleasure and pain in his **hedonistic calculus**.

John Stuart Mill refined Bentham's utilitarianism by arguing that not all pleasures are equal — the quality of pleasure matters, not



John Stuart Mill Differentiations

just quantity. Mill distinguished between **higher pleasure** and **lower pleasure.**

Kantian Deontology

Kantian deontology is a **duty-based moral theory** that emphasizes the inherent rightness or wrongness of actions, independent of their consequences.

For Kant, an action holds moral worth only when it is performed from duty, not merely in accordance with duty.

The idea that **"goodness is unconditionally good"** and has the quality of **universalizability** is central to **Immanuel Kant's** moral philosophy, where moral laws must apply universally and be good in all circumstances without condition.

Duty for Duty's Sake
Follow moral law *because* it is moral law, not for reward or inclination.

Duty for duty sake, one must act not in accordance with outcomes but purely out of respect for moral duty.

Postulates of Morality

The three postulates are:

1. **Freedom of Will** – Moral responsibility is possible only if humans are free.
2. **Immortality of the Soul** – Needed for endless progress toward moral perfection.
3. **Existence of God** – Ensures the union of virtue and happiness (highest good).

The idea of the **"Categorical Imperative"** was proposed by **Immanuel Kant** in his *"Groundwork of the Metaphysics of Morals". "Immanuel Kant's deontology rests on the Categorical Imperative, which emphasizes duty, universal law, and respect for persons.*

This makes Kantian ethics rigorous and principled, offering clear moral guidance even in complex situations.

Kant emphasized that moral philosophy requires us to examine how **will (autonomy), authority (moral law), and reason (practical reason)** are interconnected. For him, this reflection isn't optional but a **duty**.

Example:- You find a lost wallet with cash inside.

*Kantian view: You return it to the owner **because it's your duty**, not because you hope for a reward.*

Virtue ethics

It originates with **Aristotle**, who believed that the goal of human life is **eudaimonia**, often translated as **flourishing or the good life.**

In "**Nicomachean Ethics", Aristotle** describes that happiness comes from living with good habits and balance, avoiding too much or too little in actions.

According to **Socrates' Theory of Virtue**, virtue comes from knowledge; all virtues are essentially one, and true virtue is a divine gift. Hence, right thinking (knowledge) naturally leads to right action (virtue). Socratic method involves **conversational (dialogue-based), dialectical, and deductive reasoning** to arrive at truth.

Virtue ethics focuses on the moral character of a person rather than on rules (deontology) or consequences (utilitarianism).

Virtue is defined as a mean between two extremes **(Doctrine of the Mean)**; for example, courage is the mean between cowardice and recklessness.

Stoicism = Virtue ethics school (Greek–Roman).

Key figures: **Seneca, Epictetus, Marcus Aurelius** (not Pythagoras).

Core idea: *Virtue is the only true good; live in accordance with reason and nature; accept fate with equanimity.*

Social contract theory

Social Contract Theory explains the **origin of society and the legitimacy of the authority of the state over individuals.**

It suggests that individuals consent (explicitly or implicitly) to surrender some freedoms and submit to authority in exchange for protection of their remaining rights.

Thomas Hobbes

Hobbes described the state of nature as **violent and lawless (chaotic)** , where life is "solitary, poor, nasty, brutish, and short," requiring a powerful authority. Describes man as a ferocious animal.

In **Leviathan**, Thomas Hobbes propounded about the social contract in which individuals surrender all rights to a sovereign **(absolute power)** to ensure peace and order. Then, there would be no right to revolt once the contract is made.

John Locke

In **two treatises of government**, John Locke suggested the validity of the state authority as in order to protect life, liberty and property.

The government should exist with the consent of the governed and also people have the right to revolt if the government breaches the contract.

Jean Jacques Rousseau

In t**he social contract(1762)**, Rousseau propounded for direct democracy where the Contract should establish general will – collective good above individual interests.

He said, **Man is born free, everywhere he is in chains.**

Thomas Hobbes → Absolute Sovereign, No right to revolt, Leviathan, State of Nature = War

John Locke → Natural Rights (Life, Liberty, Property), Limited Government, Right to Revolt

Jean-Jacques Rousseau → General Will, Direct Democracy, Collective Sovereignty

Care Ethics

Care ethics is a normative theory that prioritizes moral responsibility in relationships over abstract principles or outcomes.

Introduced by **Carol Gilligan (*In a Different Voice*, 1982)** as a challenge to male-centric theories like Kantian deontology and utilitarianism.



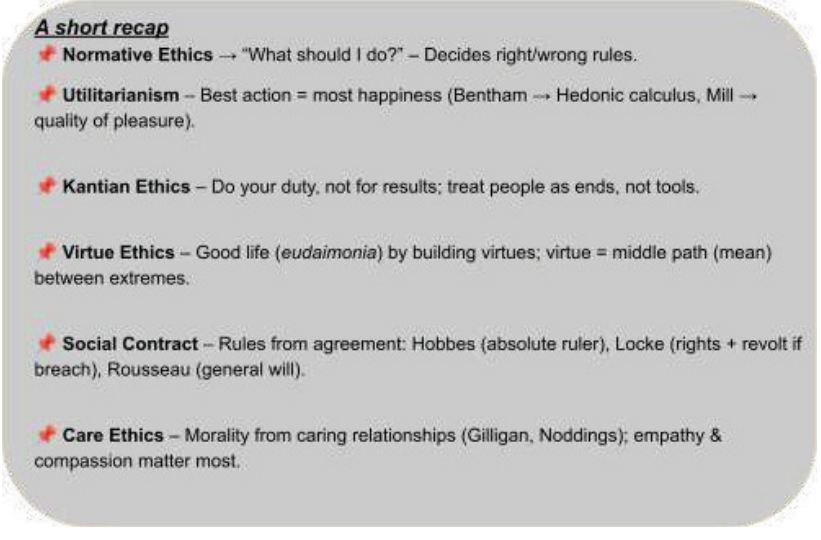
Carol Gilligan argued that ethics must reflect a "voice of care" grounded in connection, empathy, and

responsiveness, not just detached justice.

Central values include empathy, compassion, trust, and responsiveness, especially in asymmetrical relationships (e.g., parent–child, caregiver–patient).

Ethically, it resonates with Indian traditions like **Ahimsa (non-violence)** and **Karuṇā (compassion)** in Jainism and Buddhism, where moral life is inherently relational.





PYQs:-

2025

Q1. Which of the following concepts *Nicomachean Ethics* deals with?
Options:
(a) Happiness
(b) Pleasure
(c) Duty
(d) God

Q2. Which among the following are the parts of Bentham's Hedonistic Calculus?
Statements:
A. Duration
B. Fecundity

C. Purity
D. Morality

Options:
(a) A, B and D only
(b) A, B and C only
(c) A, B, C and D
(d) B, C and D only

Q3. Which of the following belongs to Socrates' theory of virtue?
Statements:
A. Knowledge is Virtue
B. Virtue is God
C. Knowledge is Power
D. Virtue is a Unity

Options:
(a) A, B and C only
(b) A, B and D only
(c) A, B, C and D
(d) B, C and D only

Q4. "Duty for Duty Sake" is the moral maxim propounded by which philosopher?
(a) Aristotle
(b) Plato
(c) Socrates
(d) Kant

Q5. Arrange in chronological order:
A. Stoicism
B. Existentialism
C. Kantian Deontology
D. Utilitarianism

Options:
(a) A, C, D, B
(b) A, B, C, D
(c) B, A, D, C
(d) C, B, D, A

Q6. Which among the following does **NOT** belong to the Socratic Method of knowledge?
(a) Empirical
(b) Conversational
(c) Deductive
(d) Phenomenal

Q7. Which among the following are included in Kant's Postulates of Morality?
Statements:
A. Mortality of Soul
B. Immortality of Soul
C. Freedom of Will
D. Existence of God

Options:
(a) A, C and D only
(b) C and D only
(c) B and C only
(d) B, C and D only

Q8. Who says that *"thinking about the relationship among will, authority and reason are not only a process but, a task and an obligation"*?
(a) Hume
(b) Spinoza
(c) Kant
(d) Wittgenstein

Q9. Who among the following belong to the school of Stoicism?
Statements:
A. Seneca
B. Marcus Aurelius
C. Epictetus
D. Pythagoras

Options:
(a) A, D and B only
(b) A and D only
(c) A, B, C only
(d) B, C and D only

Q10. Arrange the sequence of the stages of moral development of an individual:
A. Level of Custom
B. Level of Justice
C. Level of Relation
D. Level of Contextual Relativism

Options:
(a) A, B, C, D
(b) A, B, D, C
(c) B, A, C, D
(d) C, B, D, A

2024

Q11. Some of the twentieth-century philosophers who work on virtue ethics are also known, according to their focus of study, as:
(a) Neo-Platonist
(b) Neo-Aristotelian
(c) Neo-Pythagorean
(d) Neo-Kantian

Q12. Which philosopher states that *"goodness is unconditionally good"* and that it has the quality of universalizability?
(a) Kant
(b) Bentham
(c) Sidgwick
(d) Moore

Q13. Match List I with List II:

List I	List II
(A) Deontology	(II) Kant
(B) Emotivism	(III) Stevenson
(C) Consequentialism	(IV) Bentham
(D) Virtue Ethics	(I) Aristotle

Options:
(a) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(b) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)
(c) (A)-(I), (B)-(IV), (C)-(III), (D)-(II)
(d) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

2023

Q14. Who is the founder of Utilitarianism?
(a) Jeremy Bentham
(b) Aristotle
(c) Immanuel Kant
(d) Benedict Spinoza

Q15. Who is the founder of the theory of Deontology?
(a) Aristotle
(b) J.S. Mill
(c) Plato
(d) Immanuel Kant

Q16. Which theory talks about *"Maximum happiness for the maximum number of people"*?
(a) Utilitarianism
(b) Deontology
(c) Theory of Normative Ethics
(d) Virtue Ethics

Q17. Who talked about *Eudaimonia*?
(a) John Stuart Mill
(b) I. M. Copi
(c) Jeremy Bentham
(d) Aristotle

Q18. Assertion (A): *Duty for the sake of duty* is advocated by Immanuel Kant.
Reason (R): *Maximum happiness for the maximum number of people* is advocated by J. S. Mill.

Options:
(a) Both A and R are correct and R is the correct explanation of A
(b) Both A and R are correct but R is NOT the correct explanation of A
(c) A is correct but R is not correct
(d) A is not correct but R is correct

Q19. Statement I: J. S. Mill advocated the theory of Utilitarianism.

Statement II: Aristotle advocated the theory of Deontology.

Options:
(a) Both I and II are true
(b) Both I and II are false
(c) I is true but II is false
(d) I is false but II is true

Q20. Who talked about *Categorical Imperative*?
(a) Aristotle
(b) Plato
(c) Immanuel Kant
(d) Socrates

Q21. Match List I with List II:

List I	List II
(A) Aristotle	(I) Deontology
(B) Kant	(II) Utilitarianism
(C) Mill	(III) Virtue Ethics
(D) Bhagavad Gita	(IV) Niṣkāma Karma

Options:
(a) A-I, B-II, C-III, D-IV
(b) A-III, B-I, C-II, D-IV
(c) A-IV, B-II, C-III, D-I
(d) A-II, B-IV, C-I, D-III

Answers:- 1–a, 2–b, 3–b, 4–d, 5–a, 6–a, 7–d, 8–c, 9–c, 10–c, 11–b, 12–a, 13–b, 14–a, 15–d, 16–a, 17–d, 18–b, 19–c, 20–c, 21–b, 22–d, 23–d, 24–c, 25–c

2022

Q22. Statement I: Deontologist theories maintain that the basic judgements of obligation are purely particular ones like *"In this situation I should do so and so."*
Statement II: Deontologist theories maintain that the basic judgements of obligation are purely general ones like *"We should always keep our promises."*

Options:
(a) Both Statement I and Statement II are true
(b) Both Statement I and Statement II are false
(c) Statement I is true but Statement II is false
(d) Statement I is false but Statement II is true

Q23. According to Jeremy Bentham, how many elements or dimensions are described to calculate pleasure and pain in determining the relative worth?
(a) Four
(b) Five
(c) Three
(d) Seven

Q24. Which theory of Ethics advocates *"The greatest happiness for the greatest numbers"*?
(a) Egoism
(b) Positivism
(c) Utilitarianism
(d) Deontology

Q25. Who advocates that *"right thinking is essential to right action"*?
(a) Plato
(b) Bentham
(c) Socrates
(d) Aristotle

Theories of Metaethics

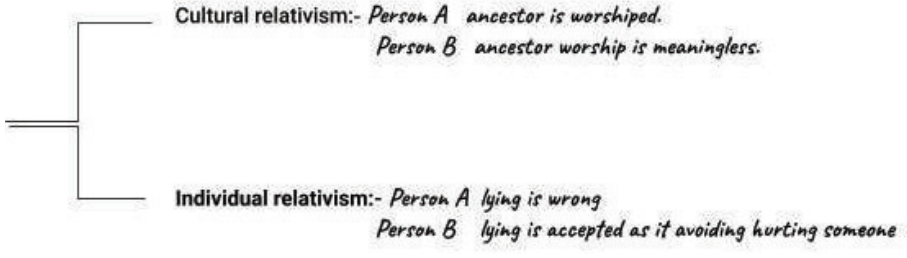
Meta-ethics studies the status of moral language — asking "*What do we mean by 'good', 'right', or 'ought'?*" rather than what is good or right.

Relativism

Relativism posits that moral truths are contingent — they depend on a particular culture, individual, or historical context, not on any objective or universal standard.

Culture Relativism:- Argues that what is morally right or wrong is determined by cultural norms, not by universal principles. Culture Relativism is associated with **Ruth Benedict** and **Franz Boas**. Morality becomes a social construct, shaped by shared language, customs, and belief systems.

Individual Relativism:- Claims that moral judgments depend solely on **individual beliefs — what is right for one person may be wrong for another**, and both can be valid. Unlike cultural relativism (which relies on group norms), individual relativism roots morality in personal opinion or attitude.



Non Naturalism

Non-naturalism holds that moral properties are real but not reducible to natural or scientific properties (like pleasure, desire, or biological facts).

G.E. Moore is the chief proponent of this view, especially in his work *Principia Ethica* (1903).

Moore argued that "good" is a simple, indefinable, non-natural property — like the color yellow: you can recognize it, but not define it further.

Moore introduced the idea of the "**naturalistic fallacy**" — the mistake of defining "good" in natural terms (e.g., pleasure, evolution, etc.).

Also introduced the "**open question argument**": If we say "Good = Pleasure," we can still meaningfully ask, "But is pleasure really good?" — showing that "good" isn't reducible.

Moral knowledge is possible through moral intuition — a kind of direct awareness or insight, not empirical observation.

Non-naturalism is a form of moral realism and cognitivism — moral statements are meaningful and can be objectively true or false. Stresses the objectivity of moral facts, even if they can't be explained by science.

Imagine someone says, "Telling the truth is good."

*A **naturalist** :- "It's good because it builds trust and happiness" (linking it to a natural property like happiness).*

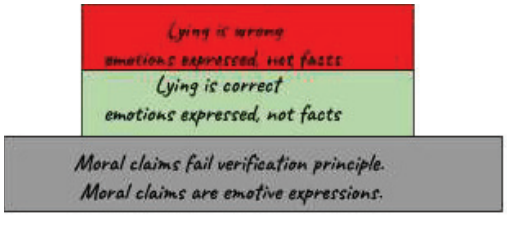
*A **non-naturalist** like G.E. Moore:- "It's good simply because it is good – goodness is a basic, indefinable property. You just see it as good through moral intuition."*

Emotivism(Boo-Hurray Theory)

According to **AJ Ayer** "Ethical terms do not serve to make statements of fact but are expressions of emotion which seek to arouse similar emotions in others."

AJ Ayer

Emotivism is a form of non-cognitivism — moral statements are neither true nor false.



Ayer holds that ethical statements do not describe facts but merely evoke emotions or commands.

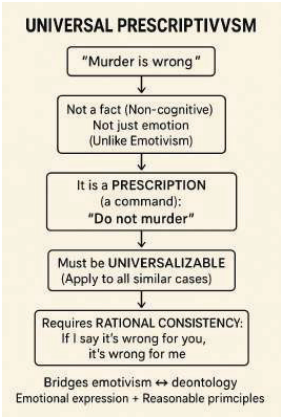
Moral claims like **"Stealing is wrong"** are emotive expressions, not objective truths.



Emotivism undermines moral debate by reducing ethical discourse to emotional expression.

Universal Prescriptivism

R.M. Hare developed Universal Prescriptivism in response to emotivism.



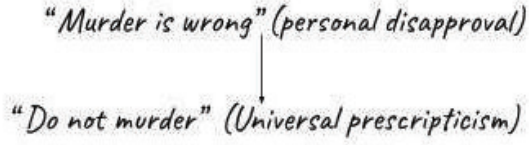
Like emotivism, it is a non-cognitive theory — moral statements don't state facts or possess truth-values.

But unlike emotivism, it argues that moral statements are not just emotional expressions; they are prescriptions or commands.

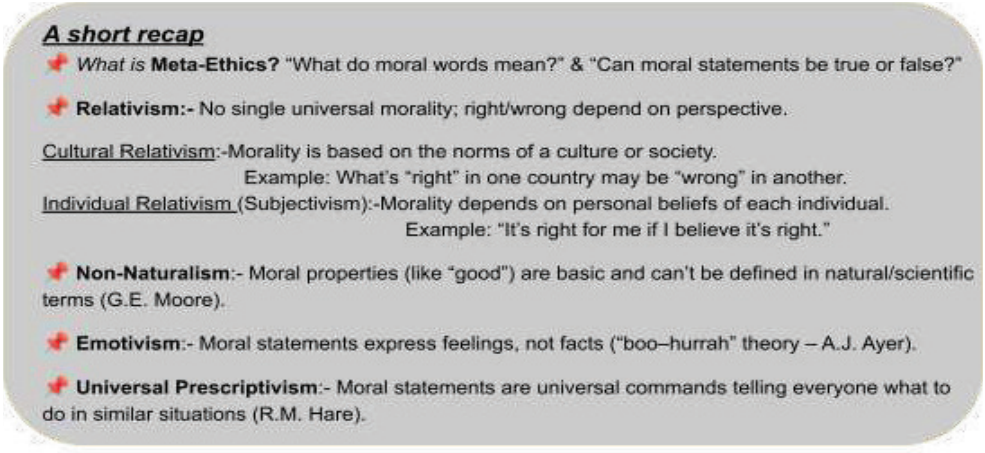
Saying "Murder is wrong" = prescribing "Do not murder" — it's a universal imperative.

Prescriptions must be universalizable — if I say "X is wrong," I must be willing to say it's wrong in all similar cases.

Moral language involves rational consistency: if you apply a moral rule to others, you must accept it for yourself too. Moral reasoning becomes a matter of consistently applying principles, not just expressing feelings.



Universal Prescriptivism **Bridges the gap between emotivism and deontology** — incorporates reason and universalizability without claiming moral facts.



PYQs:-

2024

Q1. Match List I with List II

List I (Description)	List II (Type)
(A) Virtue and character as primary attributes	(III) Virtue Ethics
(B) Judgment of right or wrong through the result	(I) Consequentialism
(C) Ethical and value judgments as expression of feeling and attitude	(IV) Emotivism
(D) Moral evaluation of conduct based on rules and principles	(II) Deontology

a. (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
b. (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
c. (A)-(IV), (B)-(I), (C)-(III), (D)-(II)
d. (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

Answer:- 1-a.

Themes of Applied Ethics

Applied ethics is a branch of ethics that examines how moral principles are applied to **real-world issues**.

Unlike metaethics or normative ethics, which focus on abstract moral theories, applied ethics deals with practical problems such as abortion, environmental protection, animal rights, business conduct, and technological advancements.

It seeks to offer reasoned and systematic approaches to resolving moral dilemmas faced in everyday life, professions, and public policy.

Abortion

Abortion raises ethical questions about when life begins and whether the fetus has moral rights.

Supporters argue that a woman should have the right to make decisions about her own body, including terminating a pregnancy.

Opponents believe that abortion ends the life of an innocent human being and is therefore morally wrong.

Utilitarians consider the overall consequences, supporting abortion if it reduces suffering or improves quality of life.

Some argue that abortion may be justified in cases like rape, danger to the mother's life, or severe fetal abnormalities.

The debate often involves tensions between personal freedom, moral responsibility, and societal or religious values.

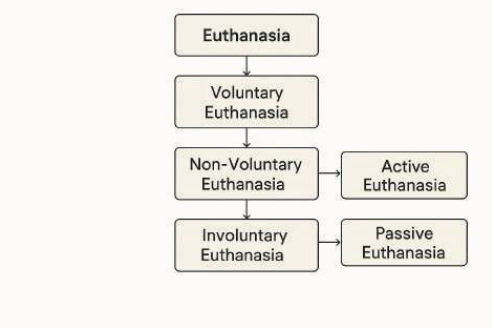
Euthansia

Euthanasia refers to the intentional ending of a person's life to relieve suffering, often in cases of terminal illness or unbearable pain.

utilitarianism may support it to reduce suffering, while Kantian ethics often oppose it based on duty not to kill.

Voluntary euthanasia:- The person requests or consents to euthanasia. It is ethically supported on grounds of autonomy and right to die with dignity.

Non Voluntary Euthanaisa:- The person cannot consent example in cases of coma, infant, severe mental disability. So, decisions are made by family or doctors. It is ethically controversial — raises concerns about who decides and on what basis.



Active Euthanasia:- Involves a direct action to cause death (e.g., lethal injection). It is quite faster and more certain but ethically more controversial, especially under deontological ethics.

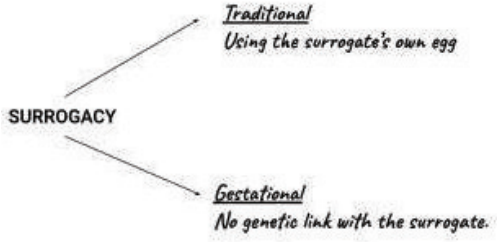
Involuntary Euthanasia- Euthanasia performed against the patient's will. It is considered ethically unacceptable and is generally treated as morally equivalent to murder.

Passive Euthanasia:- Involves withholding or withdrawing life-sustaining treatment (e.g., turning off a ventilator). It is seen as letting die rather than killing. It is more ethically acceptable in many cultures and legal systems.

Surrogacy

Surrogacy is an arrangement where a woman carries a child for someone else who becomes the legal parent after birth.

Altruistic surrogacy is done without payment beyond medical expenses, while commercial surrogacy involves financial compensation.





Ethical concerns include exploitation of poor women, consent under economic pressure, and the commodification of reproduction.

Legal issues arise around parenthood rights, child custody, and international surrogacy disputes.

In India, commercial surrogacy is banned; only altruistic surrogacy by close relatives is legally allowed.

Capital punishment

Capital punishment refers to the legal execution of a person as punishment for a serious crime, usually murder or terrorism.

Immanuel Kant supported capital punishment under deontological ethics. He propounded the Retributive punishment, punishment must be proportionate to the crime. For Kant, a murderer must be executed, not for deterrence, but to respect justice and the rational moral order.



John Staurt Mill as a **utilitarianism** defended the death penalty as a potential deterrent if it could prevent greater harm. An action is morally right if it leads to the greatest happiness for the greatest number — and if executing one criminal could protect many innocent lives, it could, in principle, be justified.

From an existentialist lens (e.g., Albert Camus), capital punishment is condemned as an absurd and inhumane act that denies human dignity and reflects a state's failure to deal with crime meaningfully.

Four types of punishment:-

Retributive punishment – Inflicting suffering on the offender because they deserve it for the wrongdoing ("an eye for an eye").

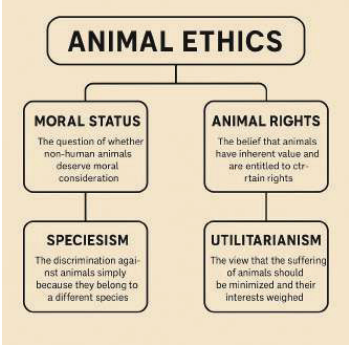
Deterrent punishment – Aimed at discouraging both the offender and others from committing crimes in the future.

Preventive (Incapacitation) – Preventing the offender from committing further crimes, e.g., imprisonment, death penalty.

Reformative (Rehabilitative) – Focused on reforming the offender's character and reintegrating them into society.

Animal Ethics

Animal ethics deals with the moral status of non-human animals and how humans ought to treat them.



It questions whether animals have intrinsic moral worth, rights, or are merely means to human ends.

Peter Singer, a utilitarian, argues in *Animal Liberation* that animals deserve equal consideration of interests, especially the ability to suffer — making practices like factory farming morally wrong. Some ethical frameworks (like deep ecology and biocentrism) extend moral concern beyond sentient animals to all living beings.

In contrast, Kantian ethics originally denied direct duties to animals, though Kant allowed indirect duties (e.g., being cruel to animals could harm human morality).

Religious and cultural perspectives vary: some see humans as stewards, others grant animals sacred status, while some traditions accept animal use within limits.

A short recap

- *What is* **Applied Ethics**?:- Application of moral theories to practical issues.
- **Abortion**:- Debate over the moral status of the fetus vs. rights of the mother; pro-choice vs. pro-life arguments.
- **Euthanasia**:-Voluntary ending of life to relieve suffering; raises issues of autonomy, dignity, and sanctity of life.
- **Surrogacy**:- Ethical issues around commercialization, exploitation, consent, and parenthood; in India, only altruistic surrogacy allowed and Commercial surrogacy is banned.
- **Capital Punishment**:-Moral and legal debate over death penalty; justice, deterrence, retribution vs. rehabilitation and human rights.
- **Animal Ethics**:-Questions about animal rights, welfare, and moral status; prevention of cruelty and exploitation.

PYQs:-

2025

Q1. Which among the following forms of surrogacy is legally accepted in India?
(a) Commercial Surrogacy
(b) Altruistic Surrogacy
(c) Corporate Surrogacy
(d) Commodified Surrogacy

Q2. Who states that *"nature has placed mankind under the governance of two sovereign masters, pain and pleasure"*?
(a) Mill
(b) Bentham
(c) Kant
(d) Aristotle

2024

Q3. Match List I with List II:

List I (Description)	List II (Type)
(A) Punishment equivalent to grievance caused by person	(IV) Retributive punishment
(B) To avoid future crime to be likely committed by others	(I) Deterrent punishment
(C) For solidarity and defense of society at large	(II) Preventive punishment
(D) Guided by principle of rehabilitation	(III) Reformatory punishment

Options:
(a) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(b) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(c) (A)-(IV), (B)-(I), (C)-(III), (D)-(II)
(d) (A)-(IV), (B)-(III), (C)-(I), (D)-(II)

Q4. Which of the following concepts deals with the problem of cessation of life?
Statements:
A. Surrogacy
B. Abortion
C. Euthanasia
D. Capital Punishment

Options:
(a) A, B and D only
(b) A, B and C only
(c) A, B, C and D
(d) B, C and D only

2023

Q5. Capital Punishment is not acceptable in:
(a) Deterrent Theory
(b) Preventive Theory
(c) Retributive Theory
(d) Reformative Theory

Q6. Assertion (A): Capital Punishment is not justified.
Reason (R): Reformative theory of

punishment does not accept capital punishment.

Options:
(a) Both A and R are correct and R is the correct explanation of A
(b) Both A and R are correct but R is NOT the correct explanation of A
(c) A is correct but R is not correct
(d) A is not correct but R is correct

Q7. Statement I: J. S. Mill advocated the theory of Utilitarianism.
Statement II: Aristotle advocated the theory of Deontology.

Options:
(a) Both I and II are true
(b) Both I and II are false
(c) I is true but II is false
(d) I is false but II is true

Q8. Which among the following is the correct statement that represents the idea of Euthanasia?
Statements:
A. It is about right to terminate one's life.
B. It is about controlling suicidal tendency among patients.
C. It is about allowing terminal patients to have natural death.
D. It is about state's control over the life of terminal patients.

Options:
(a) A and D only
(b) A and C only
(c) B and C only
(d) B and D only

2022

Q9. What are the most common classifications used today for Euthanasia?
(a) Active
(b) Passive
(c) Both (a) and (b)
(d) None of the above

Q10. Which theory of Ethics advocates *"The greatest happiness for the greatest numbers"*?
(a) Egoism
(b) Positivism
(c) Utilitarianism
(d) Deontology

Answers:- 1-b, 2-b, 3-c, 4-d, 5-d, 6-a, 7-c, 8-b, 9-c, 10-c

Environment ethics

Concerns the **moral relationship** between humans and the natural environment, asking whether nature has intrinsic value or value only as a resource for humans.

Anthropocentric vs Non-Anthropocentric Views

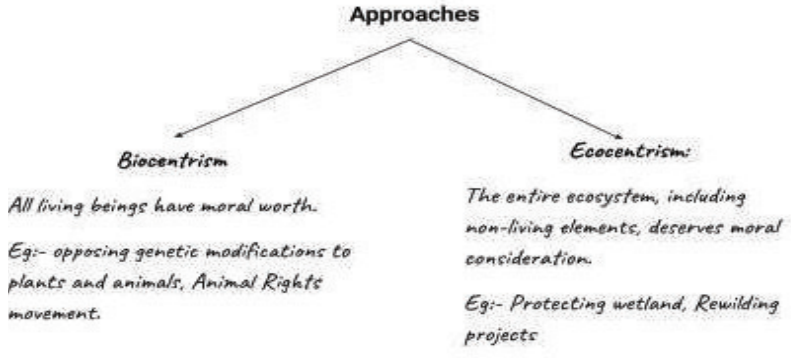
Anthropocentric views:-

Anthropocentric views considered **nature valuable** as they are beneficial to humans.

Example: "Protect forests because they provide oxygen and resources for humans."

Non-Anthropocentric views:-

The belief that **non-human entities** (animals, plants, ecosystems, Earth) also possess intrinsic moral value, independent of human use.



Paul Taylor argued for "**Respect for Nature**", Every living organism is a "**teleological center of life**" — meaning it has its own goals, interests, and purpose, independent of human use or value.

Aldo Leopold gave the concept of **Land ethic**, believing that ethical responsibility should extend to the land itself — including soils, waters, plants, and animals — not just to humans.

> **"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community."**
>
> **-Aldo Leopold**

Pathocentric

Grants moral worth to all beings capable of feeling **pleasure or pain**, regardless of species. Holds that humans have a duty to avoid causing unnecessary suffering to any sentient being.

Protects animals and other **sentient beings for their own sake**, not merely for human benefit. Often associated with opposition to practices like **animal cruelty, factory farming, and animal testing.**

Influenced by thinkers like **Jeremy Bentham** and **Peter Singer**, who stressed that the capacity to suffer is the basis for moral concern.

Egocentrism

Focuses only on one's own self-interest.

Ignores the good of other people, groups, or the environment unless it benefits oneself.

Sees nature and resources purely as **tools for personal gain.**

No intrinsic value is given to other beings or ecosystems.

Opposite of ecocentrism and other non-anthropocentric views.

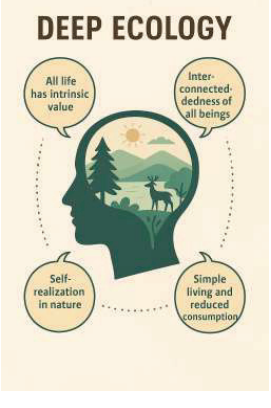
Deep Ecology

According to **Arnee Naess**, Deep Ecology is a relational, total-field image, where the world is not a collection of separate things but a **network of phenomena** that are fundamentally interconnected and interdependent."

It argues for a profound **respect for all life** — not just shallow environmental concern for human benefit.

.

Advocates for a **holistic view**: humans are part of nature, not separate or dominant over it.



A short recap

📌 *What are* **Environmental Ethics?**:- Moral relationship between humans and the natural environment.

📌 **Anthropocentric View**:- Human-centered; nature has value only for human benefit.

📌 **Non-Anthropocentric View**:- Nature has intrinsic value, independent of human use.

📌 **Biocentrism**:- All living beings (humans, animals, plants) have moral worth.

📌 **Ecocentrism**:- Moral value to whole ecosystems, including non-living elements.

📌 **Deep Ecology**:- Radical approach; all life forms have equal rights, humans should live in harmony with nature, reduce exploitation.

PYQs:-

2022

Q1. Which of the following is an accepted view in classifications of Environmental Ethics?
Options:
(a) Egocentric
(b) Anthropocentric
(c) Pathocentric
(d) All of the above

Q2. Which theory about Environmental Ethics maintains that *"the good of another person, another group, or all mankind is irrelevant"*?
Options:
(a) Egocentrism
(b) Biocentrism
(c) Theocentrism
(d) Pathocentrism

Answers:- 1-d, 2-a

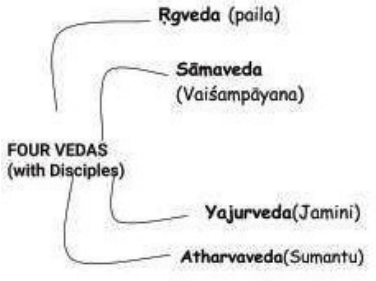
Thoughts of Indian ethical tradition

Vedic Foundations of Indian Ethics

The Vedas are the earliest scriptures of Indian tradition. Ethical values in the Vedas are deeply tied to religion, ritual, and cosmic balance.

The **Puruṣa Sūkta** (Ṛgveda 10.90) describes creation from the sacrifice of the Cosmic Being (*Puruṣa*).





They are not just ritual manuals but also moral-spiritual guides, providing hymns that emphasize cosmic order, truth, and duty.

Ṛta, the central concept of Vedic ethics, derived from the root *ṛ* (to rise, to order), Ṛta means **universal law, order, and harmony**. means universal law and cosmic order that governs nature, society, and morality. Even gods like Varuṇa are bound by Ṛta. In later thought, this principle evolved into **Dharma**, the moral law sustaining life.

Nature of Dharma

Dharma is derived from the Sanskrit word, dhr(to sustain). Dharma is the moral-spiritual principle that sustains the cosmos (*ṛta*), society, and the self — it links order with ethics.

It is not fixed or absolute, but dynamic and context-dependent — shaped by varṇa (caste), āśrama (stage of life), and desha-kāla (place and time).

It integrates the individual (svadharma) with cosmic harmony (sanātana dharma) — balancing personal nature with eternal law.

Just as a thread weaves together the fabric of a garment, dharma keeps the **social order intact by encouraging righteous behavior, justice, and compassion.**

Dharma is the **ethical path to moksha** — by performing righteous action without attachment, one purifies the self.

In arthashasta, **Kautilya** advocated the dharma concept for **statecraft** as it maintains order and prosperity, and supports *artha* (material welfare) and *kāma* (desire) within moral limits.

The distinction between **Śruti (Vedas, Upanishads)** and **Smṛti (Manusmṛti, Epics, Puranas, Gītā, etc.)** is central to how **Dharma** is defined and understood in Hindu philosophy. In Indian ethics, **sources of Dharma** are usually listed as: **Śruti, Smṛti, Ācāra (custom), Ātmanastuṣṭi (conscience)**.

Jaimini, in *Mīmāṃsā*, emphasized Dharma as that which is revealed by the Vedas and is action-oriented — not abstract virtue, but duty tied to ritual and obligation.

In Hindu philosophy, time is viewed as **cyclical** rather than linear. A complete cycle (*Mahayuga*) consists of **four Yugas**: Satya (Krita), Treta, Dvapara, and Kali. These represent the **gradual decline of Dharma (righteousness)** in the world—from complete virtue in Satya Yuga to only a quarter remaining in Kali Yuga. This concept is central to understanding the **Nature of Dharma** in Indian ethical tradition:-

Yuga	Dharma
Satya	100% (4 legs)
Treta	75% (3 legs)
Dvapara	50% (2 legs)
Kali	25% (1 leg)

Types of dharma:-

Classical Hindu ethics often distinguishes between the following types:

Type of Dharma	Definition	Example

Varṇa Dharma	Duties based on one's varṇa (Brahmin, Kshatriya, Vaishya, Shudra) as per the traditional social order.	A Kshatriya's duty is to protect and fight for justice; a Brahmin's duty is to study and teach scriptures.
Jāti Dharma	Duties determined by one's specific community or sub-caste (*jāti*).	A fisherman's jāti dharma is to fish for livelihood, even if broader duties differ.
Svadharma	One's own personal duty based on individual nature, abilities, and life circumstances.	A Kshatriya participating in war despite personal reluctance, as in the *Bhagavad Gita*.
Āpaddharma	Dharma followed in emergencies or crises where usual duties may be set aside to protect life or prevent harm.	A Brahmin taking up arms or manual labor during famine or war to survive.

Dual nature of Dharma:-

Dharma as duty(svadharma)

The duties and the responsibilities that must follow in one's life. As soon as a person is born, that person is born with some set of rules that he must follow.

Krishna in bhagvat gita advocated for the svadharma i.e. one must follow one's duty even imperfectly, but it is better than to do other's duty.

Gita Rahasya was written by **Lokmanya Bal Gangadhar Tilak** during his imprisonment in Mandalay Jail (1910–1911). It explains the Bhagavad Gita as a gospel of Karma-Yoga, teaching that true essence lies in selfless action with detachment, not mere renunciation.

"Yogah karmasu kaushalam" (Bhagavad Gita 2.50) means *Yoga is skill in action*. It teaches that true yoga is not escape from work but performing one's duties with efficiency, balance of mind, and detachment from selfish results.

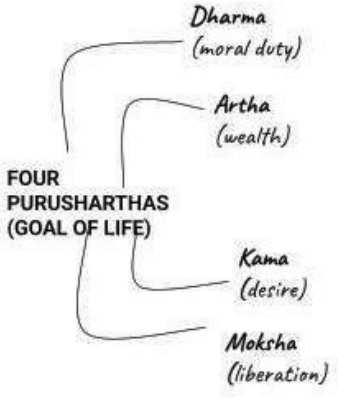
"Better is one's own dharma, though imperfectly performed, than another's well-executed."

Dharma as moral virtue(Righteousness)

It involves the moral virtues that a person must adopt in his life. For example, the virtues of non-violence, honesty help the person to live a moral life.

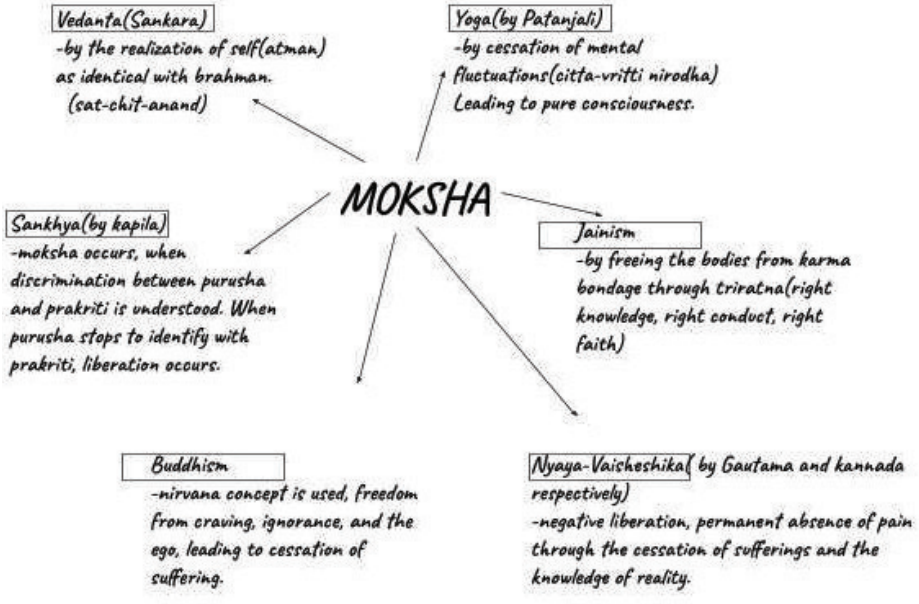
Moksha

Moksha refers to the freedom from the cycle of birth-death cycle and to be freed from all the sufferings of life.



It is the highest of the four Purusharthas (goals of life):
Dharma, Artha, Kāma, Moksha — where moksha is the ultimate spiritual goal.

Bhakti Traditions by Rāmānuja, Madhvacharya, emphasize grace of God and devotion (bhakti) as the path to moksha. Here, liberation is eternal union with or proximity to God.



Prasthāna Trayam (Three Sources of Vedānta):-

In Vedānta philosophy, the **three canonical foundations** (*Prasthāna-trayam*) are:

1. **Upanishads** (*Śruti-prasthāna*) → revelations (ultimate authority).

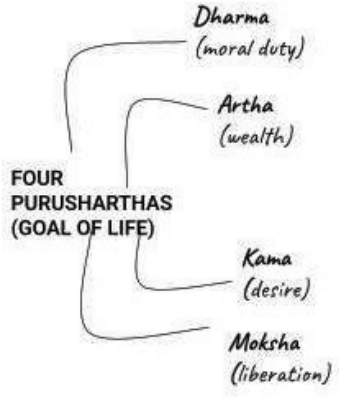
2. **Bhagavad Gītā** (*Smṛti-prasthāna*) → synthesis of philosophy & practice.

3. **Brahmasūtras** (*Nyāya-prasthāna*) → logical systematization of Vedānta.

Purusharthas

Dharma

It is central in Hinduism. Dharma comprises moral law, duty, and righteousness. It tends to maintain social and cosmic order. It varies by stage of life((ashrams) and social role in society.



In the context of Dharma, the term Āshrama refers to the four stages of life in Hindu philosophy:-

- Brahmacharya – Student life
- Grihastha – Householder life
- Vanaprastha – Forest-dweller / retired life
- Sannyasa – Renunciate life.

Artha

Pursuit of material well-being, prosperity, and livelihood. It can be legitimate goal if aligned with Dharma. It has been discussed extensively in Arthashastra (Kautilya/Chanakya).

Kama

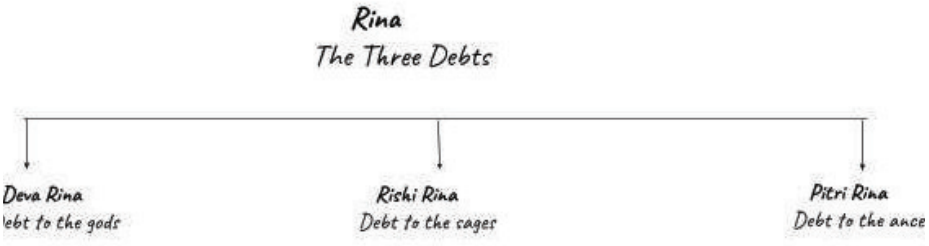
Desire, pleasure, and aesthetic enjoyment (sensual and emotional). It Includes art, love, beauty, and personal fulfillment.

Moksha

Upanishads, Shankaracharya, Buddha, and Jaina thinkers interpret Moksha differently — but all see it as transcending material life.

The ultimate goal: freedom from *samsara* (cycle of birth and death) through realization of the true Self (*Atman*).

Rina(Debts)



➔ **Deva Rina – Debt to the gods**

◆ Repaid through rituals, sacrifices (*yajnas*), and living in harmony with nature.

◆ Acknowledges dependence on divine forces for life and sustenance.

➔ **Rishi Rina – Debt to the sages**

◆ Repaid by gaining knowledge, preserving wisdom, and teaching it to others.

◆ Honors the spiritual and intellectual heritage passed down through teachers and saints.

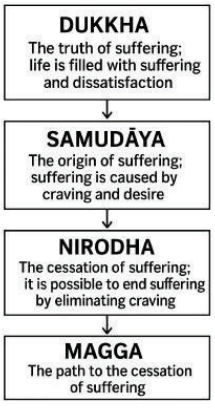
➔ **Pitri Rina – Debt to the ancestors**

◆ Repaid through family duties, continuing the family line, and performing ancestor rites (*shraddha*).

◆
Ensures gratitude and respect for one's lineage.

◆ Themes from Buddhist ethics

Buddhist ethics based on the teachings of the Buddha, aiming at liberation (Nirvana) from suffering (Dukkha).



Four Noble truths

1. Dukkha: The truth of suffering; life is filled with suffering and dissatisfaction.

2. Samudāya: The origin of suffering; suffering is caused by craving and desire.
3. Nirodha: The cessation of suffering; it is possible to end suffering by eliminating craving.
4. Magga: The path to the cessation of suffering.

Eightfold paths

Right View → Right Intention → Right Speech → Right Action → Right Livelihood → Right Effort → Right Mindfulness → Right Concentration.

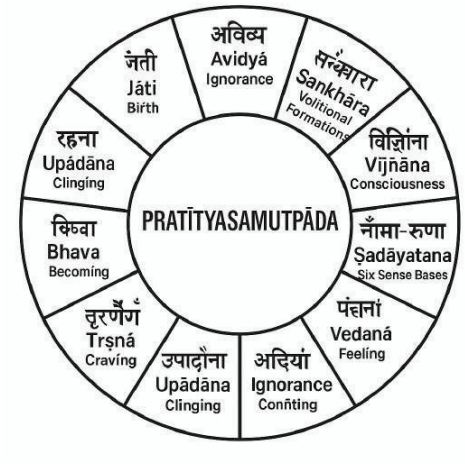
Pitaka

Pitaka	Content
Vinaya Pitaka	Rules of discipline for monks and nuns; ethical conduct in monastic life.
Sutta Pitaka	Discourses of Buddha; moral teachings, parables, dialogues on ethics.
Abhidhamma Pitaka	Philosophical and psychological analysis; ethical classification of mind and actions.

Pratityasamutpada

There are **12 paths** of pratityasamutpada which leads to the **second noble truth of origin of suffering.**

1. Avidyā – Ignorance
2. Saṅkhāra – Volitional formations / mental constructions
3. Vijñāna – Consciousness
4. Nāma-rūpa – Name-and-form (mind and body)
5. Ṣaḍāyatana – Six sense bases (eye, ear, nose, tongue, body, mind)
6. Sparśa – Contact
7. Vedanā – Feeling / sensation



8. Tṛṣṇā – Craving

9. Upādāna – Clinging / grasping

10. Bhava – Becoming / existence

11. Jāti – Birth

12. Jarāmaraṇa – Aging and death

Themes from Jainism ethics

Panchmahavrata

There are five vows of mahavrata(panchmahavrata):-

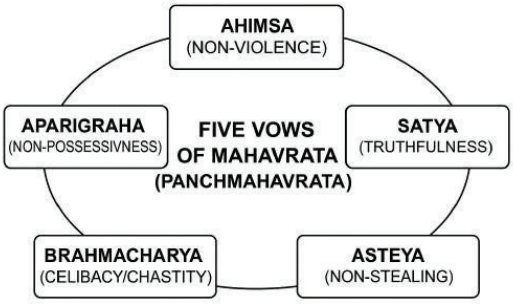
1. Ahimsa (Non-Violence) – supreme principle; no harm in thought, word, or action to any living being.

2. Satya (Truthfulness) – speaking the truth without causing harm.

3. Asteya (Non-Stealing) – not taking what is not given.

4. Brahmacharya (Celibacy/Chastity) – complete celibacy for ascetics; fidelity for householders.

5. Aparigraha (Non-Possessiveness) – detachment from material and emotional possessions.



Three jewels(Triratna)

1. Right Faith (Samyak Darshan) – correct perception of reality.

2. Right Knowledge (Samyak Jnana) – understanding truth without doubt.

3. Right Conduct (Samyak Charitra) – living in accordance with vows.

Object: A clay pot on a table.

1. **Syat asti** – "In some respect, it exists" (it exists as a clay pot).

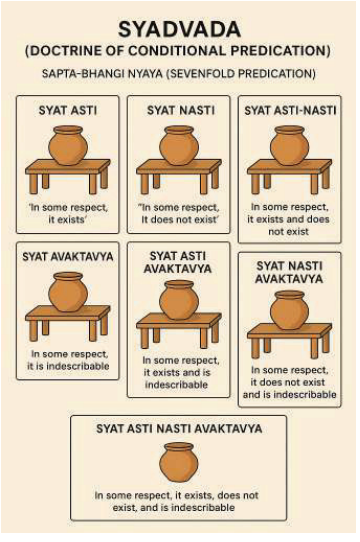
2. **Syat nasti** – "In some respect, it does not exist" (it doesn't exist as a cloth).

3. **Syat asti-nasti** – "In some respect, it exists and does not exist" (exists as clay, but not as cloth).

4. **Syat avaktavya** – "In some respect, it is indescribable" (cannot fully describe its smell or spiritual nature).

5. **Syat asti avaktavya** – "In some respect, it exists and is indescribable" (exists physically, indescribable in all qualities).

6. **Syat nasti avaktavya** – "In some respect, it does not exist and is indescribable" (as cloth, it doesn't exist, and in that aspect, indescribable).



7. **Syat asti nasti avaktavya** – "In some respect, it exists, does not exist, and is indescribable" (as clay pot, yes; as cloth, no; total qualities indescribable).

A short recap

📌 **Nature of Dharma** – Moral duty and righteous conduct; maintains social and cosmic order (*ṛta*). Varies by role, stage of life, and situation.

📌 **Moksha** – Liberation from the cycle of birth and death (*saṃsāra*); highest goal of life; attained through self-realization and detachment.

📌 **Purusharthas** – Four aims of life: Dharma, Artha, Kama, Moksha.

📌 **Rina** – Three debts in life: Deva Rina, Rishi Rina, Pitr Rina.

📌 **Themes from Buddhist Ethics** – Four Noble Truths, Eightfold Path, Middle Way, compassion (*karuṇā*), non-violence, Pratityasamutpada.

📌 **Themes from Jaina Ethics** – Five vows (*mahāvratas*): Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (celibacy), Aparigraha (non-possession), Saptabhanginyaya, Syadvada.

PYQS:-

2025

Q1. The stages of Life (Ashrama) are–
A. Garhasthya
B. Brahmacharya
C. Banaprastha
D. Sanyasa
Options:
(a) B and D only
(b) A, C and D only
(c) A, B and C only
(d) B, C and D only

Q2. What is the correct order of the Four Noble Truths?
A. Dukkha samudaya
B. Dukkha nirodha
C. Dukkha
D. Dukkha nirodh gamini pratipat
Options:
(a) A, B, C, D
(b) C, A, D, B
(c) C, A, B, D
(d) C, B, D, A

Q3. According to the Buddhist Theory of Dependent Origination, what would be the correct sequence of the causal links?
A. Trsna
B. Upadana
C. Vedana
D. Sparsha
Options:
(a) A, D, C, B
(b) D, C, A, B
(c) B, A, D, C
(d) B, C, D, A

Q4. Which one is not considered as a "Present Life" link of Buddhist Causal Wheel?
(a) Trsna
(b) Nama-Rupa
(c) Jati-janmana
(d) Sadyonata

Q5. The correct division of 'the Name of the Veda and Name of Disciples' was decided by Rishi Vyasa–
A. Rg-Veda → Pila
B. Yajur-Veda → Vaishampayan
C. Sama-Veda → Jaimini
D. Atharva-Veda → Sridhara
Options:
(a) B, C and D only
(b) A, B and D only
(c) A, B and C only
(d) B and D only

Q6. According to Hinduism – the correct options of Four Yugas are:
A. Treta
B. Dvapara
C. Sat
D. Kali
Options:
(a) A, B and D only
(b) B, C and D only
(c) B and C only
(d) A, C and D only

Q7. The Prasthana Trayam of Vedanta are–
A. Upanishads
B. Srimad Bhagavadgita
C. Puranas
D. Brahmasutra
Options:
(a) B, C and D only
(b) A, B and D only
(c) A, C and D only
(d) B and D only

Q8. Hindu religious scriptures are divided mainly into—
A. Apavarga
B. Sruti
C. Smriti
D. Anvaya

2024

Q9. Which of the following dharma states that moral obligation or commitment to perform a right conduct is dependent on how an individual rightfully performs the conduct considering the uniqueness of the given condition, and this act need not necessarily be in adherence to any given principle or value?
Options:
(a) Varṇa dharma
(b) Jāti dharma
(c) Svadharma
(d) Āpaddharma

Q10. Which of the following does not belong to 'Puruṣārtha Catuṣṭaya'?
(a) Vivek
(b) Mokṣa
(c) Kāma
(d) Dharma

Q11. How many types of Purusharthas are there in Indian Ethics?
(a) Two
(b) Three
(c) Four
(d) Five

Q12. Which of the following are included in the Pañcamahāvratas of Jainism?
A. Dharma
B. Satya
C. Asteya
D. Brahmacharya
Options:
(a) A, B and D only
(b) A, B and C only
(c) A, B, C and D
(d) B, C and D only

Q13. Match List I with List II:

List I	List II
(A) Duhkha	(III) There is Suffering
(B) Duhkha-samudaya	(IV) There is a cause of Suffering
(C) Duhkha-nirodha	(I) There is cessation of Suffering
(D) Duhkha-nirodha-gāmini-pratipad	(II) There is a way leading to cessation of Suffering

Options:
(a) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(b) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(c) (A)-(I), (B)-(III), (C)-(IV), (D)-(II)
(d) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

Q14. The Puruṣa Sūkta, one of the hymns on creation, is contained in which Veda?
(a) Sāma Veda
(b) Yajur Veda
(c) Ṛg Veda
(d) Atharva Veda

2023

Q15. The Ethics of 'Triratna' belongs to:
(a) Jainism
(b) Buddhism
(c) Vedanta
(d) Mimamsa

Q16. In Indian Ethical tradition 'Dharma' means:
(a) Duty
(b) Moral Principle
(c) Wealth
(d) Desire

Q17. Match the list I with list II

List I	List II
A. Astanga-Yoga	II. Yoga Philosophy
B. Triratna	III. Buddhism

C. Sapta-bhangi-naya	I. Jainism
D. Kaivalya	IV. Samkhya Philosophy

Options:
(a) A–II, B–III, C–I, D–IV
(b) A–III, B–II, C–IV, D–I
(c) A–I, B–IV, C–III, D–II
(d) A–IV, B–I, C–II, D–III

Q18. Match List I with List II:

List I	List II
A. Aristotle	III. Virtue Ethics
B. Kant	I. Deontology
C. Mill	II. Utilitarianism
D. Bhagavad Gita	IV. Niskama Karma

Options:
(a) A-I, B-II, C-III, D-IV
(b) A-III, B-I, C-II, D-IV
(c) A-IV, B-II, C-III, D-I
(d) A-II, B-IV, C-I, D-III

Q19. The order of the Samhitas is:
A. Sama - Veda
B. Atharva - Veda
C. Rg - Veda
D. Yajur - Veda

Options:
(a) A - B - C - D
(b) D - C - B - A
(c) C - A - D - B
(d) B - D - A - C

Q20. The order of the Vedic Literature are:
A. Samhitas
B. Upanishads
C. Aranyakas
D. Brahmanas

Options:
(a) C - D - B - A
(b) D - C - A - B
(c) A - B - C - D
(d) B - D - A - C

Q21. 'Rta' means:
(a) Gross elements
(b) Consciousness
(c) Subtle elements
(d) Moral order of the Universe

Q22. 'Pitaka' is the collection of teachings of:
(a) Samkhya Philosophy
(b) Nyaya Philosophy
(c) Jaina Philosophy
(d) Buddhist Philosophy

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Q23. Which of the following is not considered as a debt (Rina) by Indian Philosophy?
(a) Rishi-Rina
(b) Deva-Rina
(c) Pitṛ-Rina
(d) Bhūta-Rina

Q24. Which of the following does not belong to 'Puruṣārtha Catuṣṭaya'?
(a) Vivek
(b) Mokṣa
(c) Kāma
(d) Dharma

Q25. How many types of Purusharthas are there in Indian Ethics?
(a) Two
(b) Three
(c) Four
(d) Five

Answers:- 1-d, 2-b, 3-b, 4-c, 5-c, 6-b, 7-b, 8-b, 9-d, 10-a, 11-c, 12-d, 13-d, 14-c, 15-a, 16-b, 17-a, 18-b, 19-c, 20-b, 21-d, 22-d, 23-d, 24-a, 25-c.

What is Symbolic logic?

Symbolic Logic is the study of reasoning that uses symbols and formal rules to represent arguments.
It replaces words with logical symbols (. , ∧, ∨, ⊃, ≡) to make arguments precise and test their validity.

Topics to be covered:-

1. Inductive Logic
a. Analogical Reasoning
b. Causal Reasoning
c. Probability

2. Deductive Logic
a. Categorical Propositions
b. Categorical Syllogisms
c. Symbolic Logic
d. Methods of Deduction
e. Quantification Logic

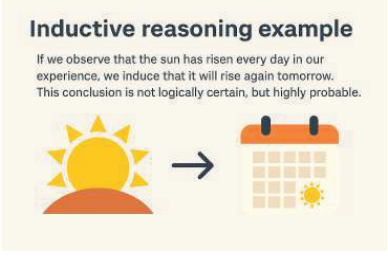
3. Informal Fallacies
– Indian and Western traditions

4. Types of Arguments

INDUCTIVE LOGIC

What is **inductive logic?**

Inductive logic is a form of reasoning that uses premises or observations to draw a likely conclusion. Unlike deductive logic, which guarantees the truth of a conclusion based on incontrovertible evidence, inductive logic can at best suggest that a conclusion is highly probable based on the premises.Since inductive reasoning is open to somewhat general and non-specific premises, the possibility of bias and incorrect conclusions is often quite high.



Inductive logic plays a vital role in:

- Scientific reasoning (forming hypotheses and theories)
- Everyday decision making
- Empirical observations

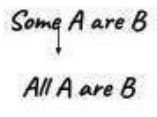
It is open-ended, flexible, and helps in expanding knowledge based on experience. Even after all this examination, it is important to remember that inductive logic can only lead to a thoroughly educated guess, and never to the definitive, undeniable truth.

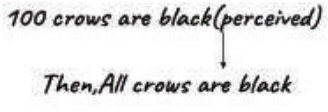
Types of inductive logic

Inductive reasoning can be in various forms depending on how conclusions are drawn from the premises. Some are as follows:-

a. Inductive Generalization

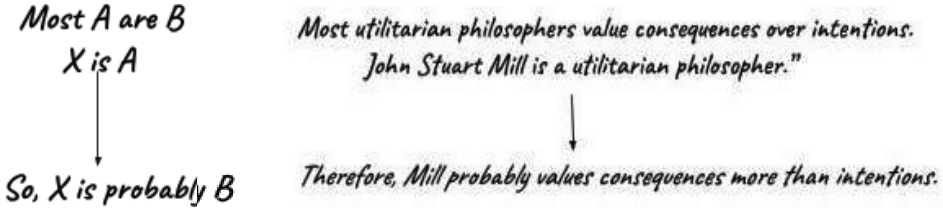
It is about drawing a general rule from a small number of cases.





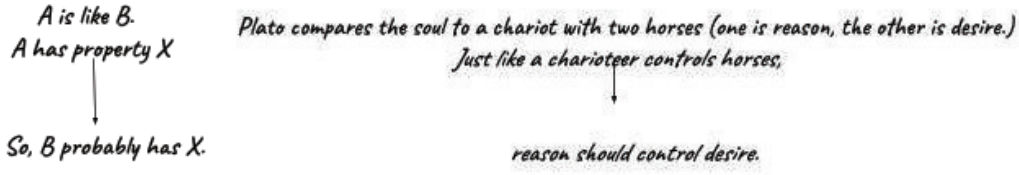
b. Statistical Syllogism

It is about drawing a conclusion from the premise by applying a general statistical claim.



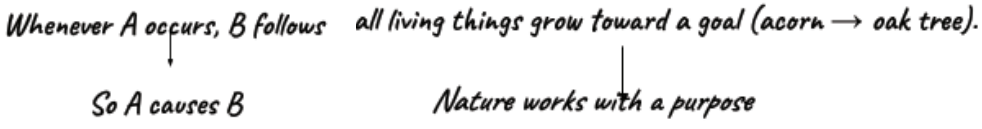
c. Argument from Analogy

Reasoning that because two things are similar in some ways, they will be similar in other ways too.



d. Casual Inference

It is about reasoning a casual correlation(cause-effect relation) from usual occurrences.



1. Inductive Logic

a. Analogical Reasoning

b. Causal Reasoning

c. Probability

A. Analogical Reasoning

Role of Induction and Analogy

Inductive reasoning establishes "**matters of fact,**" as David Hume puts it.
Inductive arguments differ fundamentally from deductive arguments.

Inductive Reasoning	Deductive Reasoning
Specific → General	General → Specific
Conclusion is probable	Conclusion is certain
Based on observation	Based on logic/rules
Example: "All swans I saw are white → all swans are white"	Example: "All humans are mortal → Socrates is mortal"

Analogy is the most common type of inductive argument.

It is the common ground of our everyday inferences from past experience to the future.

Nature of Analogical Arguments

Arguments grounded on analogies aim to establish particular conclusions.

These arguments are not demonstratively valid; conclusions do not follow with logical necessity. They are to be judged in terms of probability, not validity or invalidity.

It is plainly possible—logically possible—that although the premises are true, the conclusions are false.

They differ from deductive arguments, where the **relation is one of logical necessity**.

For example,

Example:- *We may observe a very great similitude between this earth which we inhabit, and the other planets, Saturn, Jupiter, Mars, Venus, and Mercury. They all revolve around the sun, as the earth does, although at different distances and in different periods. They borrow all their light from the sun, as the earth does. Several of them are known to revolve around*

their axis like the earth, and by that means, must have a like succession of day and night. Some of them have moons that serve to give them light in the absence of the sun, as our moon does to us. They are all, in their motions, subject to the same law of gravitation, as the earth is. From all this similitude, it is not unreasonable to think that those planets may, like our earth, be the habitation of various orders of living creatures. There is some probability in this conclusion from analogy.

- ➔ *Neither this argument, nor those everyday inferences we draw about computers and books and the like, are demonstratively valid. Their conclusions are not claimed to follow from their premises with logical necessity, and they obviously do not follow with certainty. The earth is very likely to be the only inhabited planet in our solar system.*

- ➔ In addition to their use in arguments, analogies are very often used argumentatively, for the purpose of lively description.The literary uses of analogy in metaphor and simile are tremendously helpful to the writer who strives to create a vivid picture in the reader's mind

Example:-*I'm a third-generation American. I don't know all the legal details about how my grandparents got here. But I do know that they worked very hard, paid their taxes, and raised a son who served his country. Americans being against immigration is like a house being against its bricks.4 Analogy is also used in explanation, when something that may not be familiar to the reader is made somewhat more intelligible by being compared to something else, presumably more familiar, to which it has certain similarities.*

Structure of an analogy

Every analogical argument proceeds from the similarity of two or more things in one or more respects to the similarity of those things in some further respect. Schematically, where a, b, c, and d are any entities and P, Q, and R are any attributes or "respects," an analogical argument may be represented as having the form

a, b, c, d all have the attributes P and Q.
a, b, c all have the attribute R.

Therefore d probably has the attribute R.

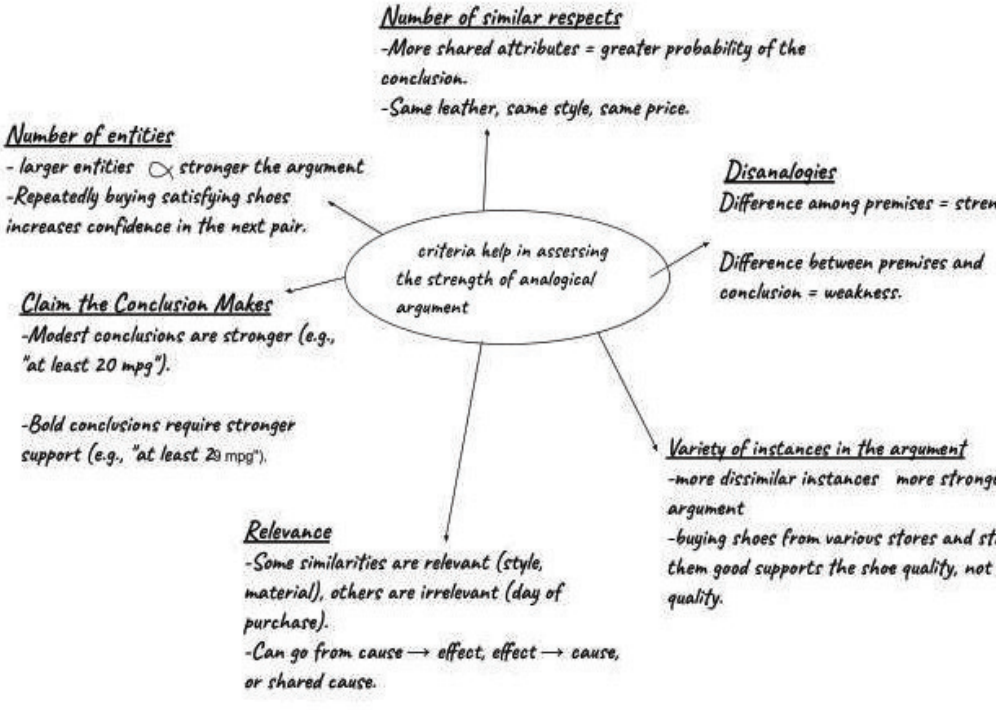
Application of analogy:-

Analogical argument is one of the most fundamental tools of appellate courts. The inference in a particular case before a court may be shown to be very much like some other inference drawn previously, and if it was clearly correct in that earlier case, it is held to be correct in this one too. Analogical argument is also common in political controversy. Sometimes the analogy is effective, sometimes it is far-fetched.

Appraising Analogical arguments

Analogical arguments **cannot be deductively valid**, but some are **much more cogent than others**. Evaluated by the **degree of probability** with which, **relying on the premises**, the conclusion may be affirmed.

Six key criteria help in assessing the strength or weakness of analogical arguments.



Example:- An investor has purchased one hundred shares of oil stock every December for the past five years. In every case the value of the stock has appreciated by about 15 percent a year, and it has paid regular dividends of about 8 percent a year on the price at which she bought it. This December she decides to buy another hundred shares of oil stock, reasoning that she will probably receive modest earnings while watching the value of her new purchase increase over the years.

a. Suppose that she had always purchased stock in eastern oil companies before, and plans to purchase stock in an eastern oil company this year, too.

b. Suppose that she had purchased oil stocks every December for the past fifteen years, instead of for only five years.

c. Suppose that the oil stocks previously purchased had gone up by 30 percent a year, instead of only by 15 percent.

d. Suppose that her previous purchases of oil stock had been in foreign companies as well as in eastern, southern, and western U.S. oil companies.

e. Suppose she learns that OPEC has decided to meet every month instead of every six months.

f. Suppose she discovers that tobacco stocks have just raised their dividend payments.

Solution:- a. More probable. Number of similar respects. The change provides an additional respect in which the instance in the conclusion is the same as those in the premises.

b. More probable. Number of entities. With this change the number of entities in the premises is substantially increased.

c. More probable. Claim made by the conclusion. With this change in the premises, the conclusion, although unchanged, is now, relatively speaking, substantially more modest.

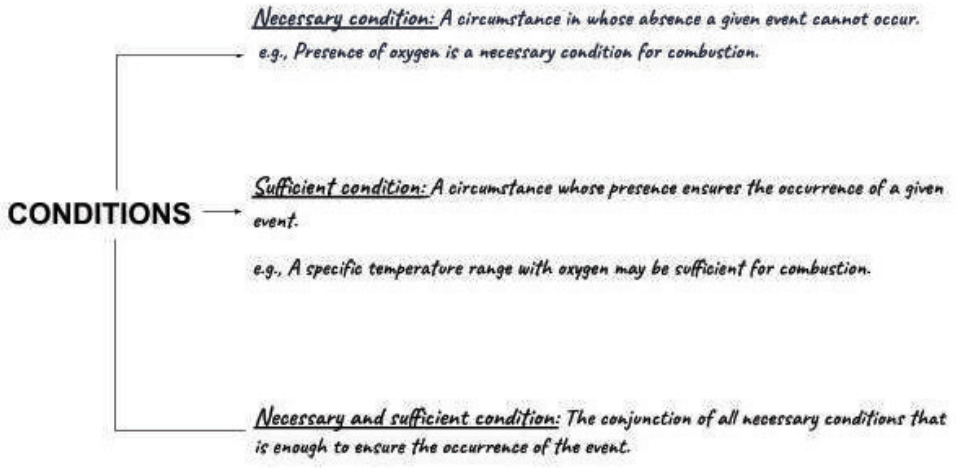
d. More probable. Variety among the premises. With this change, the dis similarity among the instances in the premises is clearly established.

e. Less probable. Disanalogy. With this change in the premises, a significant difference between the instance in the conclusion and the instances in the premises is introduced.

f. Neither. Relevance. It is unlikely that the dividends paid by tobacco companies would have any impact on the profitability of oil companies or the price of their shares.

B. Causal Reasoning

Causal Reasoning is a type of Inductive reasoning in which **some effect is inferred from what is assumed to be its cause**, or **some cause is inferred from what is assumed to be its effect.**



Here, we can *infer cause from effect* only when "cause" means necessary condition.
We can *infer effect from cause* only when "cause" means sufficient condition.
Inferences both from cause to effect and effect to cause require that "cause" means necessary and sufficient condition.

Methods of Inductive inference

The classic formulation of the methods central to all induction were given in the nineteenth century by **John Stuart Mill**.Present-day accounts of discoveries in the biological, social, and physical sciences commonly report the methodology used as one or another variant (or combination) of these five techniques of inductive inference called Mill's methods. They are:

1. The method of agreement
2. The method of difference
3. The joint method of agreement and difference
4. The method of residues
5. The method of concomitant variation

1. The Method of agreement

"If two or more instances of the phenomenon under investigation have only one circumstance in common, the circumstance in which alone all the instances agree, is the cause (or effect) of the given phenomenon"

> *The one factor or circumstance that is common to all the cases of the phenomenon under investigation is likely to be the cause (or effect) of that phenomenon*

A B C D occur together with w x y z.
A E F G occur together with w t u v.

Therefore A is the cause (or the effect) of w.

2.The Method of Difference

"If an instance in which the phenomenon under investigation occurs and an instance in which it does not occur, have every circumstance in common save one, that one occurring only in the former, the circumstance in which alone the two instances differ, is the effect, or the cause, or an indispensable part of the cause, of the phenomenon."

The one factor or circumstance whose absence or presence distinguishes all cases in which the phenomenon under investigation occurs from those cases in which it does not occur, is likely to be the cause, or part of the cause, of that phenomenon.

A B C D occur together with w x y z.
B C D occur together with x y z.

Therefore A is the cause, or the effect, or an indispensable part of the cause of w

3.The Joint Method of Agreement and Difference

"Mill believed that the joint method of agreement and difference was an additional and separate technique, it is best understood as the combined use of the method of agreement and the method of difference in the same investigation."

Although perhaps not a separate method, the combination, in the same investigation, of the method of agreement and the method of difference gives substantial probability to the inductive conclusion.

A B C – x y z.	A B C – x y z.
A D E – x t w.	B C – y z.

Therefore A is the effect, or the cause, or an indispensable part of the cause, of x

4. The Method of Residues

"Subduct from any phenomenon such as is known by previous inductions to be the effect of certain antecedents, and the residue of the phenomenon is the effect of the remaining antecedents."

When some portion of the phenomenon under examination is known to be the consequence of well-understood antecedent circumstances, we may infer that the remainder of that phenomenon is the effect of the remaining antecedents.

A B C – x y z.

B is known to be the cause of y.
C is known to be the cause of z.
Therefore A is the cause of x.

5.The Method of Concomitant Variation

"Whatever phenomenon varies in any manner whenever another phenomenon varies in some particular manner is either a cause or an effect of that phenomenon or is connected with it through some fact of causation."

When the variations in one phenomenon are highly correlated with the variations in another phenomenon, one of the two is likely to be the cause of the other, or they may be related as the products of some third factor causing both.

A B C – x y z.
A+ B C – x+ y z.

Therefore A and x are causally connected.

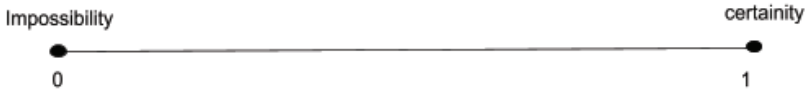
C.Probability

Probability is the **measure of how likely an event is to happen**. It helps us quantify uncertainty and make informed guesses about outcomes.

Probability is central to inductive logic and reflects the **degree of belief** in a proposition.

Unlike deductive reasoning, which offers certainty, **inductive reasoning offers probability**—never full proof.

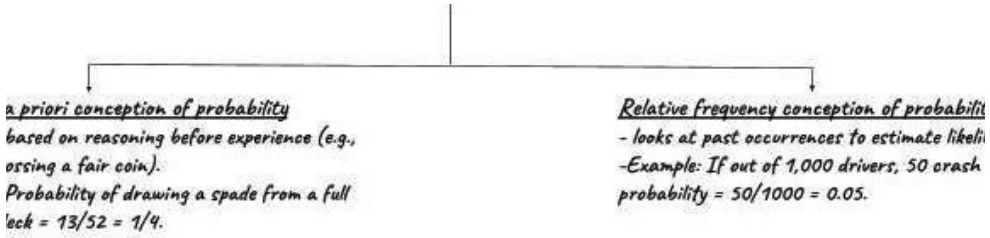
A **numerical coefficient of probability** (between 0 and 1) quantifies how likely an event is:



Here are two additional senses in which the concept of "probability" is used:

1. The a priori conception of probability

2. The relative frequency conception of probability



A short recap

📌 What is **Inductive Logic?:-** Reasoning from particular observations → probable general conclusions. Unlike deduction, it gives likelihood, not certainty. Common in science, daily life, empirical inquiry.

📌 **Types of Induction**

Generalization → Some cases → general rule.
Statistical Syllogism → General stats → individual case.
Analogy → Similarities → further similarity.
Causal Inference → Correlation → cause-effect claim.

📌 **Analogical Reasoning**

Establishes probability, not certainty.
Stronger with: more relevant similarities, larger/varied samples, fewer disanalogies.
Used in law, politics, science, explanation.

📌 **Causal Reasoning**

Cause = necessary + sufficient condition.
Infers effect from cause or cause from effect.

📌 **Mill's Five Methods**

Agreement – Common factor = cause.
Difference – Factor present/absent with effect.
Joint – Agreement + Difference.
Residues – Leftover factors explain remaining effect.
Concomitant Variation – Two phenomena vary together → causal link.

📌What is **Probability?:-** Probability = degree of likelihood (0–1). Outcomes are probable, not certain. Two views: **a priori** (rational) & **relative frequency** (empirical).

PYQs

2025

Q1. The notion of Validity/Invalidity is associated with:
(a) Deductive Argument
(b) Inductive Argument
(c) Both Deductive and Inductive
(d) Moral Argument

2024

Q2. Which of the following statements represent the nature of a probability

judgement?
A. A probability judgement attributes a degree of probability to an event, to an effect, or to a thing's having some property.
B. A probability judgement attributes a way towards certainty to an event, to an effect, and to a thing's having some property.
C. A probability judgement highlights probable combinations of truth or falsity of an event, an effect, or a thing.
D. A probability judgement highlights a degree of probability in a propositional statement.

(a) A only
(b) A and B
(c) B and C
(d) C and D

Q3. Which of the following statements is true of Causal Reasoning?
A. Deductive reasoning in which the first premise acts as a cause for a consequent event as effect.
B. Deductive reasoning in which some effect is inferred from what is assumed to be its cause, but not the vice versa.
C. Inductive reasoning in which some effect is inferred from what is assumed to be its cause, or some cause is inferred from what is assumed to be its effect.
D. Inductive reasoning in which some cause is inferred from what is assumed to be its effect, but not vice versa.

(a) A only
(b) B only
(c) C only
(d) D only

2022

Q4. In a traditional square of opposition, what relation is there between A and I?
(a) Contrary
(b) Sub-Alternate
(c) Sub-Contrary
(d) Contradictory

Q5. $P \cdot Q$, $P \vee Q$, $P \rightarrow Q$ and $P \equiv Q$ are all true only when:
(a) P is True and Q is True
(b) P is True and Q is False
(c) P is False and Q is True
(d) P is False and Q is False

Q6. The order of the standard forms that make up the premises and conclusion of a categorical syllogism is known as:
(a) Figure
(b) Mood
(c) Premise
(d) Validity

Q7. Match List I with List II:

List I (Proposition)	**List II (Symbolic Form)**
A. All S is P	I. $SP \neq 0$
B. No S is P	II. $SP = 0$
C. Some S is P	III. $SP \neq 0$
D. Some S is not P	IV. $SP = 0$

(a) A–I, B–II, C–III, D–IV
(b) A–II, B–III, C–IV, D–I
(c) A–III, B–IV, C–II, D–I
(d) A–IV, B–I, C–II, D–III

Q8. Match List I with List II:

List I (Proposition)	**List II (Conversion Result)**
A. All S is P	I. Some P is S (by limitation)
B. No S is P	II. No P is S
C. Some S is P	III. Some P is S
D. Some S is not P	IV. Conversion not valid

(a) A–II, B–III, C–IV, D–I
(b) A–I, B–II, C–III, D–IV
(c) A–III, B–IV, C–I, D–II
(d) A–IV, B–I, C–II, D–III

Q9. Match List I with List II (Conversion in Logic):

List I	List II
A. All S is P	I. Some P is S (by limitation)
B. No S is P	II. No P is S
C. Some S is P	III. Some P is S
D. Some S is not P	IV. Conversion not valid

(a) A–I, B–II, C–III, D–IV
(b) A–II, B–III, C–IV, D–I
(c) A–III, B–IV, C–I, D–II
(d) A–IV, B–I, C–II, D–III

Q10. A compound statement that is true for every assignment of truth value to its atomic component is called:
(a) Contingent statement
(b) Contradiction
(c) Tautology
(d) Paradox

Q11. Identify the fourth figure of this categorical syllogism:

(a)
M – P
S – M
∴ S – P

(b)
P – M
S – M
∴ S – P

(c)
P – M
M – S
∴ S – P

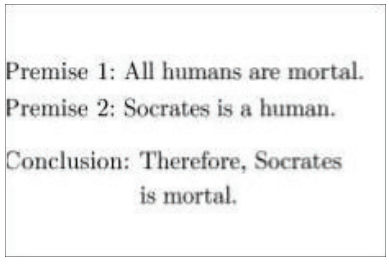
(d)
M – P
M – S
∴ S – P

Q12. If I proposition is True then E, A, and O propositions will be:
(a) E is false, A and O are undetermined.
(b) A is false, E and O are undetermined.
(c) A is false, E is true, O is true.
(d) E is True, A and O are False.

Answers:- 1-a, 2-a, 3-c, 4-b, 5-a, 6-b, 7-a, 8-b, 9-a, 10-c, 11-d, 12-a

Deductive Logic

Deductive logic is a form of reasoning in which the conclusion follows necessarily from the premises. Unlike inductive logic, which deals with probability, deductive reasoning guarantees the truth of the conclusion if the premises are true and the argument form is valid. In this way, deductive arguments move from the general to the specific, applying universal rules or principles to particular cases.



Deductive logic plays a vital role in:

- Mathematics and formal sciences (proofs, theorems)
- Philosophy and law (deriving conclusions from principles)
- Symbolic and predicate logic (syllogisms, truth-functional reasoning).

It is rigid, precise, and aimed at certainty. However, a deductive argument is only as good as its premises: if the premises are false, the conclusion—though validly derived—will also be false.

Deductive Logic

a. Categorical proposition
b. Categorical syllogisms
c. Symbolic Logic
d. Methods of Deduction
e. Quantification Logic

A. Categorical proposition

A proposition that can be analyzed as being about classes, or categories, affirming or denying that one class, S, is included in some other class, P, in whole or in part. Categorical propositions are the fundamental elements, **the building blocks of argument**, in the classical account of deductive logic. Consider the argument

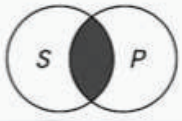
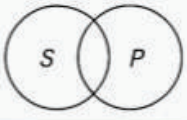
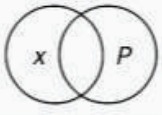
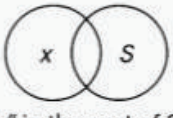
No athletes are vegetarians.
All football players are athletes.
Therefore no football players are vegetarians.

(This argument contains three categorical propositions.)

Venn diagram:- Iconic representation of a categorical proposition or of an argument, used to display their logical forms by means of overlapping circles.

Four kinds of categorical proposition

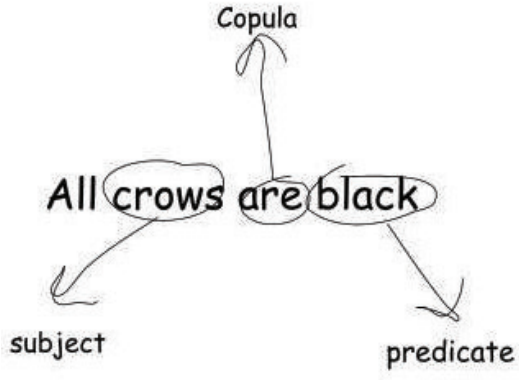
Chart of Categorical Proposition Types

Type	Qulity	Quantity	Example	Venn Dacr Description
A	All S is P	Universal Affirmative	All cats are marnmals.	
E	No S is P	Universal Negative	No birds are reptiles.	
I	Some S is P	Particular Affirmative	Some arti-sts are teachers	
O	Some S is not P	Particular Negative	"x" placed in the overlapping area of S and P	 "x" in the part of S that does not overlap with P

Quality, Quantity and Distribution

Quality:- An attribute of every categorical proposition, determined by whether the proposition affirms or denies class inclusion. Thus every categorical proposition is either universal in quality or particular in quality.

Quantity:-An attribute of every categorical proposition, determined by whether the proposition refers to all members or only to some members of the class designated by its subject term. Thus every categorical proposition is either universal in quantity or particular in quantity.



Copula:- Any form of the verb "to be" that serves to connect the subject term and the predicate term of a categorical proposition.

Distribution:- An attribute that describes the relationship between a categorical proposition and each one of its terms, indicating whether or not the proposition makes a statement about every member of the class represented by a given term.

Distribution of Terms in Categorical Propositions

	Predicate term undistributed	Predicate term distributed
Subject term undistributed	**A**: All *S* is *P*	**E**: No *S* is *P*
Subject term undistributed	**I**: Some *S* is *P*	**O**: Some *S* is not *P*

Traditional Square of Opposition

The logical relation that exists between two contradictories, between two contraries, or in general between any two categorical propositions that differ in quantity, quality, or other respects. These relations are displayed on the square of opposition.

The various kinds of opposition are correlated with some very important truth relations, as follows:-

1.Contradictories:- Two propositions are said to be contradictories if one is the denial or negation of the other.

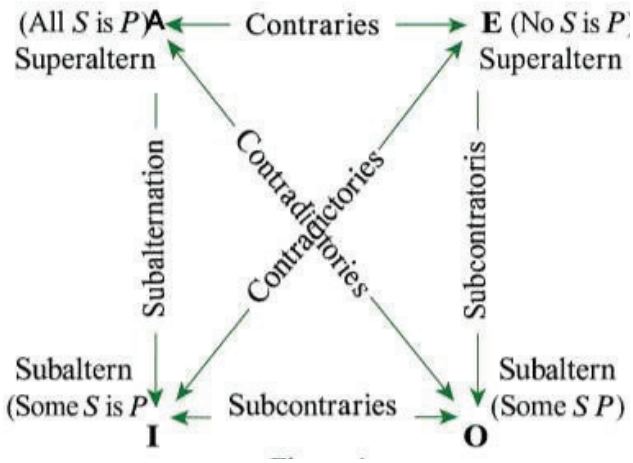
A and O are contradictories
I and E are contradictories

2. Contrary and Sub-contrary:- Two propositions are said to be contrary or sub contrary if they agree in quantity and differ in quality. When we are talking about universal propositions, the name that is given to this relationship is contrary and when we are talking about the particular propositions then this relationship is sub contrary.

A and E are contrary
I and O are sub contrary

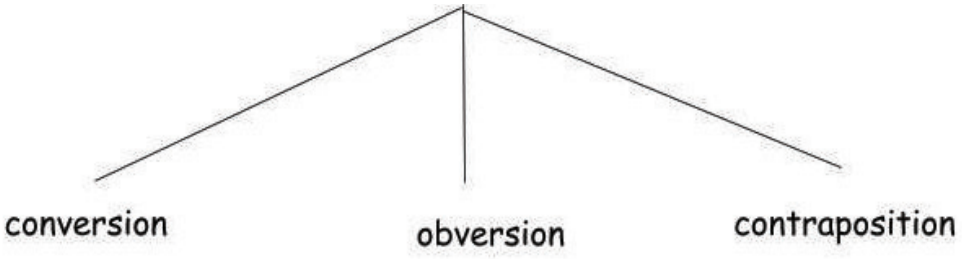
3.Sub alters:- Two propositions are said to be sub altern if they agree in quality but differ in quantity.

A and I are sub alterns
E and O are sub alters



Further immediate inferences

There are three other important kinds of immediate inference:



These are not associated directly with the square of opposition. Each is explained below:

A. Conversion:- The proposition on which conversion has to be applied is known as **convergent** and the answer that we get after applying rules of conversion is known as **converse**.

Rules:-

1. Interchange the subject and predicate
2. There is no change in quality.
3. There can be a provisional change in quantity but here too change from universal to particular is allowed.
4. Direct conversion is possible for propositions E and I. For proposition A, conversion is possible by limitation and for proposition O, there is no valid converse.

Convergent		Converse
All S is P	→	Some P is S(by limitation)
No S is P	→	No P is S
Some S is P	→	Some P is S
Some S is not P	→	conversion not valid

B. Obversion:- The proposition on which the rules of obversion has to be applied is known as **obvertend** and the answer that we get after applying the rules is known as **obverse**.

Rules:-

1. No change in quantity.(universal–universal), (particular-particular)
2. Change in quality(Affirmative-negative), (negative-affirmative)

3. Predicate is replaced by its complement. So P would become non P.(People — non people).
4. Direct obversion is possible for all four types of propositions.

Obvertend		Obverse
All S is P		No S is non-P
No S is P	⟶	All S is non-P
Some S is P		Some S is non non P
Some S is not P		Some S is nonP

C. Contraposition:- Contraposition is a process of switching the subject and predicate of a proposition and replacing both with their complements (negations).

Contraposition preserves logical equivalence only for A and O types.
For E and I types, contraposition may result in false inferences.

Rules:-

1. Switching the subject and predicate terms.
2. replacing both terms with their complements (i.e., using "non-").

Symbolism and Diagrams for Categorical Propositions

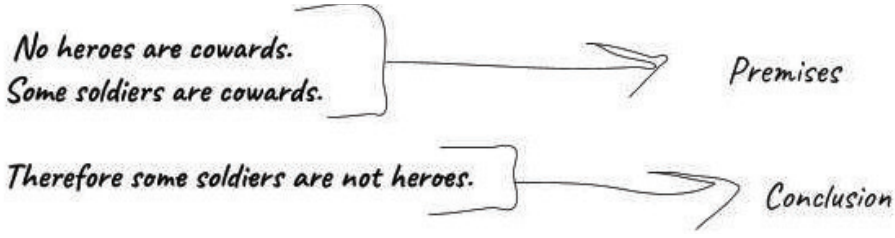
Symbolic Representation of Categorical Propositions

Form	Proposition	Symbolic Representation	Explanation
A	All S is P.	$S\hat{P} = 0$	The class of things that are both S and non-P is empty.
E	No S is P.	$SP = 0$	The class of things that are both S and P is not empty.
I	Some S is P.	$Sp \neq 0$	The class of things that are both S and non-P is not empty. (SP has at least one member.)
O	Some S is not P	$Sp \neq 0$	The class of things that are both S and non-P is not empty. (SP has at least one member.)

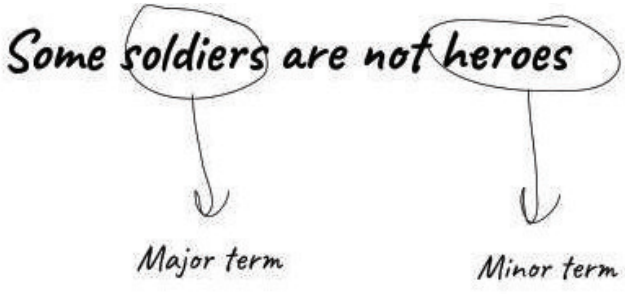
B.Categorical syllogism

A deductive argument consisting of three categorical propositions that contain exactly three terms, each of which occurs in exactly two of the propositions.

The first two terms are the premises and the third is a conclusion.



Here, the conclusion is "Some soldiers are not heroes" which is an ***O* proposition.**



Terms of the Syllogism

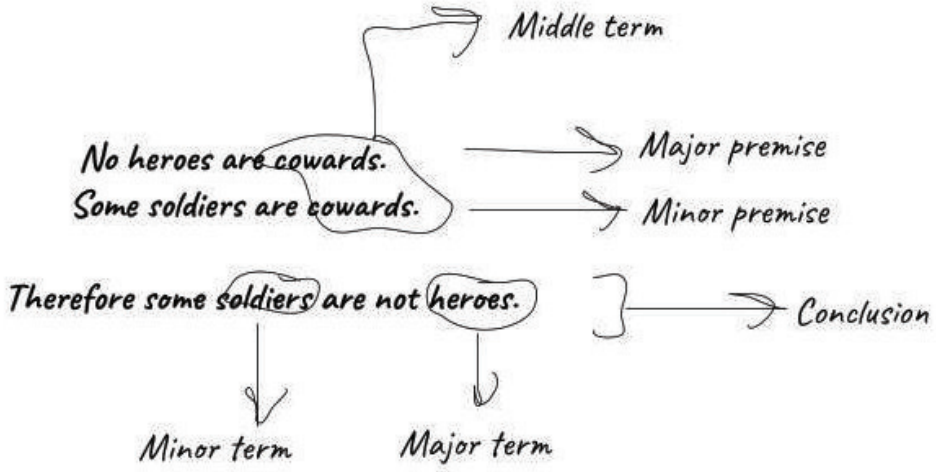
Major term:- The term that occurs as the predicate term of the conclusion in a standard-form categorical syllogism.

Minor term:- The term that occurs as the subject term of the conclusion in a standard-form categorical syllogism.

Middle term:- In a standard-form categorical syllogism (which must contain exactly three terms), the term that appears in both premises but does not appear in the conclusion.

Major premise:- In a standard-form categorical syllogism, the premise that contains the major term.

Minor premise:- In a standard-form categorical syllogism, the premise that contains the minor term.

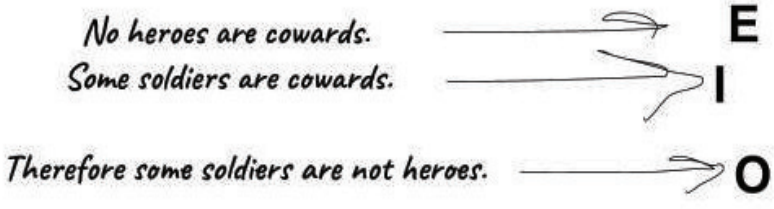


A categorical proposition is always written in standard form.

- **Standard form;-** The form in which a syllogism is said to be when its premises and conclusion are all standard-form categorical propositions (A, E, I, or O) and are arranged in standard order (major premise, then minor premise, then conclusion).

Mood of the syllogism

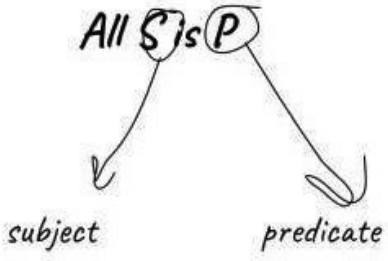
Mood:- A characterization of categorical syllogisms, determined by the forms of the standard-form categorical propositions it contains. Since there are just four forms of propositions, A, E, I, and O, and each syllogism contains exactly three such propositions,



there are exactly 64 moods, each mood identified by the three letters of its constituent propositions, **AAA, AAI, AAE, and so on, to OOO.**

Figure of the syllogism

The mood of a standard-form syllogism is determined by the types of its three categorical propositions: A, E, I, O.
Here, M refers to the middle term, P refers to major term and S refers to minor term.



$M = P$	$P = M$	$M = P$	$P = M$
$S = M$	$S = M$	$S = M$	$M = S$
$\therefore S = P$	$\therefore S = P$	$\therefore S = P$	$S = P$
First Figure	Second Figure	Third Figure	Fourth Figure

There are 64 possible moods (e.g., AAA, EIO, AII, etc.).

However, mood alone does not fully describe the logical form or determine the validity of a syllogism.

All P is M
Some S is M

∴ Some S is P

Mood:-All

(VALID)

All M is P
Some M is S

∴ Some S is P

Mood:- All

(INVALID)

Quick tip

If the standard form of categorical proposition is matching with any of the four figures.

Then, that categorical proposition is valid.

The position of the middle term (M) affects the validity.
The figure refers to the position of the middle term (M) in the premises.

Only some of the 256 possible combinations (64 moods × 4 figures) are valid.

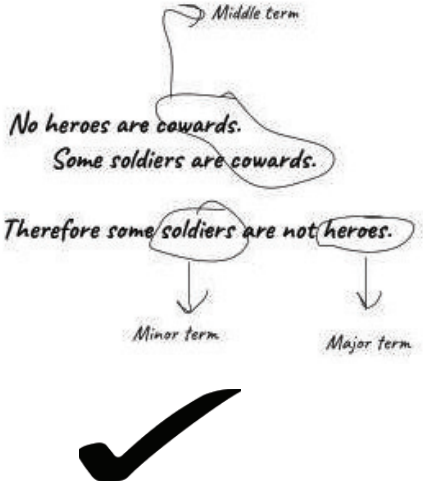
★ Hence the total number of possible forms are:-

64 moods, 4 figures and 256 possible syllogistic forms.

Syllogistic Rules

1. Avoid four terms

A valid categorial syllogism must have only 3 terms: **minor term, middle term, major term**.





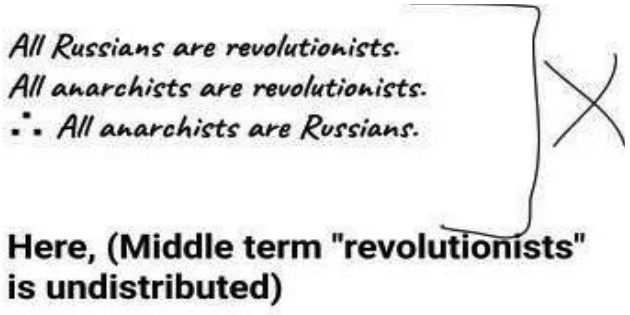
Its violation would lead to fallacy of four terms

Distribution of Terms in Categorical Propositions

	Predicate term undistributed	Predicate term distributed
Subject term undistributed	**A**: All S is P	**E**: No S is P
Subject term undistributed	**I**: Some S is P	**O**: Some S is not P

2. Distribute the Middle Term in At Least One Premise

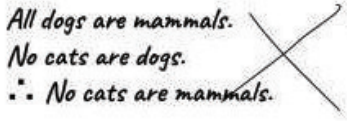
The middle term (M) must be distributed in at least one premise (i.e., refer to all members of that class). If not, the connection between S and P is ambiguous.



Its violation would lead to the **Fallacy of the Undistributed Middle.**

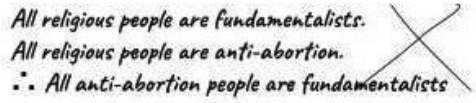
3. Any Term Distributed in the Conclusion Must Be Distributed in the Premises

A term distributed in the conclusion must also be distributed in the corresponding premise.



Here, major term(mammals) is distributed only in conclusion but is not distributed in any of the premises.

Fallacy:- illicit major

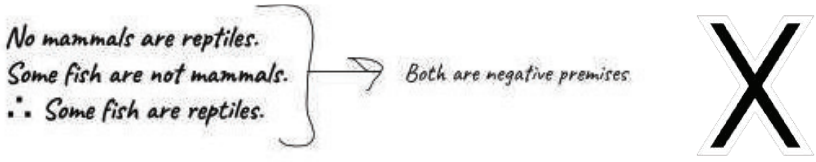


Here, no term is distributed in conclusion.

Fallacy:- illicit minor

If violated, the fallacy would be here illicit process:- **illicit minor or illicit major.**
Illicit Major: if the major term (P) is distributed only in the conclusion.

Illicit Minor: if the minor term (S) is distributed only in the conclusion.

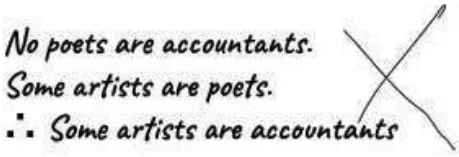


4. Avoid Two Negative Premises

If violated, the fallacy would be **Fallacy of Exclusive Premises.**

5. If Either Premise is Negative, the Conclusion Must Be Negative

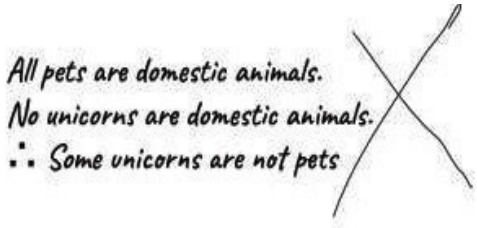
You cannot have an affirmative conclusion from even one negative premise



Here, the major premise(No poets are accountants) is negative but the conclusion(Some artists are accountants) is not negative.

If violated then the fallacy would be **Fallacy of Affirmative Conclusion from a Negative Premise.**

6. From Two Universal Premises, No Particular Conclusion May Be Drawn



Here, the major premise(all pets are domestic animals) and the minor premise(No unicorns are domestic animals.) are universal but the conclusion is particular.

If violated, then the fallacy would be **Existential Fallacy.**

The Fifteen Valid Formsof the Standard-Form Categorical Syllogism

In the first figure (in which the middle term is the subject of the major premise and the predicate of the minor premise):

1. AAA–1 *Barbara*
2. EAE–1 *Celarent*
3. AII–1 *Darii*
4. EIO–1 *Ferio*

In the second figure (in which the middle term is the subject o both premises):

5. AII–3 *Camestres*
6. EAE-2 *Cesare*
7. AOO-2 *Baroko*
8. EIO–2 *Festino*

In the fourth figure (in which the middle term is the subject of both premise and the subject of the minor premise):

9. AII–3 *Datisi*
10. IAI–4 *Camenes*
11. EIO–4 *Dimaris*
12. EIO–4 *Fression*

Syllogistic Rules and Fallacies

Rule	Associated Fallacy
1. Avoid four terms.	Four terms
2. Distribute the middle term in at least one premise	Undistributed middle
3. Any term distributed in the conclusion must be distributed in the premises.	Illicit process of the major term (illicit major), illicit process of the minor term (illicit minor)
4. Avoid two negative premises	Exclusive premises
5. If either premise is negative, the conclusion must be negative	Drawing an affirmative conclusion from a negative premise
6. No particular conclusion may be drawn from two universal premises	Existential fallacy

C.Symbolic Logic

Using symbols in logic is called symbolic logic.

Symbolic logic is used for two purposes:-

- ➔ Logical operations become more **visual and manageable**.
- ➔ Makes complex reasoning **easier and more mechanical**

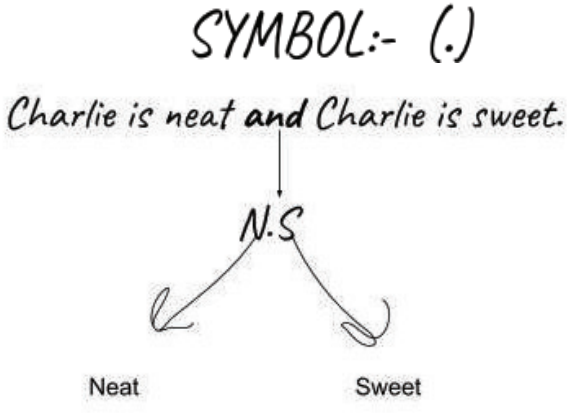
Types of Statements

Statements are of two types: simple statement and compound statement.

- ➔ Simple Statement: Contains no other statement as a part (e.g., "Charlie is neat").
- ➔ Compound Statement: Contains at least one other statement as a component (e.g., "Charlie is neat and sweet").

Symbols for conjunction, Disjunction, Negation, material equivalence, Material Implication

1.Conjunction:- Connects two statements with "and, but, still, Although, however. Each one of the component statements connected in a conjunctive statement is known as conjunct. Its symbol is dot.



One has to use the constants(capital letter) in the place of the proper nouns and not variables as they will otherwise symbolize varying truth value.

True only when both statements(or conjuncts) are true.In all the other cases it will be false.

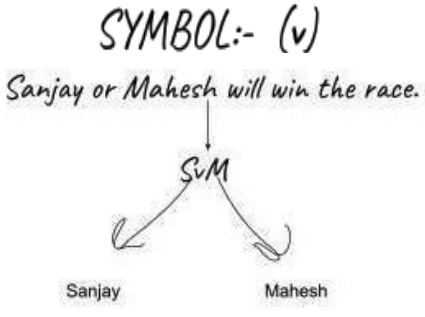
(•) is a truth-functional connective (truth depends only on components' truth values).

Here is truth table for conjunction:-

TRUTH TABLE FOR CONJUNCTIO

P	Q	$P \cdot Q$
T	T	T
F	T	F
F	F	F
T	F	F

2.Disjunction:- Connects two statements with "or","nethier-nor","unless". Its symbol is wedge(v).

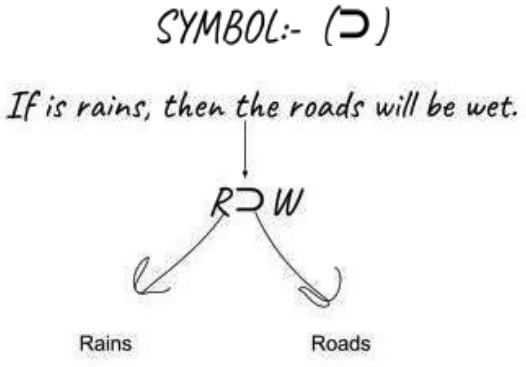


It is false only in one case, if all the disjucts are false, in all other cases it will be true. Here is truth table for disjunction,

TRUTH TABLE FOR DISJUNCTION

P	Q	$P \vee Q$
T	T	T
T	F	T
F	T	T
F	F	F

3.Material Implication:- connects statements with "if-then". Its symbol is (⊃). The first statement is termed as antecedent and the second statement is termed as consequent.



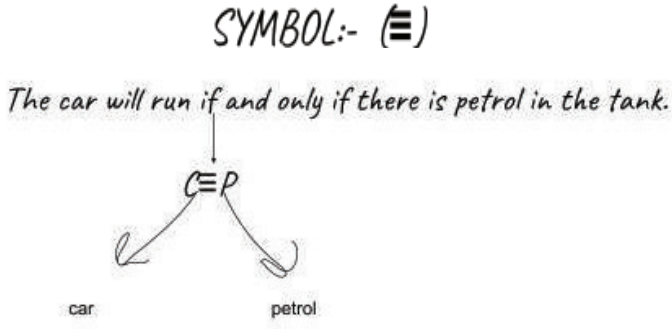
False only in one case when the antecedent is true and the consequent is false, in all other cases it will be true.

Here is truth table for material implication:-

TRUTH TABLE FOR MATERIAL IMPLICATION

P	Q	P → Q
T	T	T
T	F	F
F	T	T
F	F	T

4.Material Equivalence:- connect the statements with "if and only if". Its symbol is (≡).

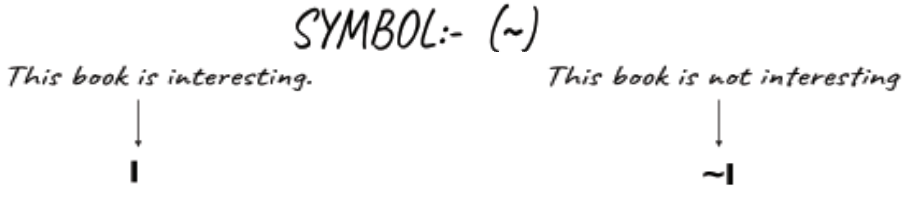


It will be true in two cases, when all the components are true and when all the components are false.
Here is the truth table for material equivalence.

TRUTH TABLE FOR MATERIAL EQUIVALENCE

P	Q	P ═ Q
T	T	T
T	F	F
F	T	F
F	F	T

5. Negation:- whenever the word does not occur in any statement, it is a case of negation. Its symbol is curl/tilde (~).



Understanding validity or invalidity in deductive logic

Invalid :- An argument form is invalid if there exists even one substitution instance in which:

- ➔ The premises are all true, and
- ➔ The conclusion is false.

This means that the form does not guarantee the truth of the conclusion, even when the premises are true.

Example: If it rains, the ground gets wet.
The ground is wet.
∴ It rained.

This argument is invalid because the conclusion could be false (maybe someone used a sprinkler), even though both premises are true.

Valid:- An argument form is valid if no substitution instance exists where:

- ➔ The premises are all true, and
- ➔ The conclusion is false.

In a valid argument form, truth in the premises guarantees truth in the conclusion.

Example: All humans are mortal.
Socrates is a human.
∴ Socrates is mortal.

No matter what substitution we try, this form always preserves truth from premises to conclusion.

Truth Table Method for Validity Testing

Its purpose is to test the validity of a truth-functional argument form by checking all possible truth-value combinations of its variables.

"An argument is invalid if any row shows all premises true and the conclusion false.
If no such row exists, the argument is valid."

Truth Table Setup:

1. Use a guide column for each distinct variable (e.g., *p*, *q*, *r*).

2. Construct rows for all possible combinations of truth values (2^n rows for *n* variables).

3. Include columns for each premise, each sub-expression, and the conclusion.

Steps::-

1. Identify variables in the argument.

2. Determine the number of rows (e.g., 2 variables → 4 rows).

3. Fill in all combinations of T and F.

4. Apply the truth rules for . (dot), ∨ (wedge), ⊃ (horseshoe), and ~ (tilde) to fill out columns.

5. Scan for any row where premises are T and conclusion is F.

Truth table

p⊃ q
P
∴q

P	q	p⊃q
T	T	T
T	F	F
F	T	T
F	F	T

(valid)

Truth table

K v l
K
∴~l

k	l	k v l	k	~l
T	T	T	T	F
T	F	T	T	T
F	T	T	F	F
F	F	F	F	T

(invalid by 1st), as true premises has led to false conclusion.

Truth table

(cvd)⊃ (c.d)
c.d
∴ c v d

c	d	c v d	c.d	(c v d)⊃(c.d)	c.d	c v
T	T	T	T	T	T	T
T	F	T	F	F	F	T
F	T	T	F	F	F	T
F	F	F	F	T	F	F

(valid)

Statement forms

A statement form uses variables like *p*, *q*, etc., instead of concrete statements. When specific statements are substituted consistently, the result is a full logical statement. Common types of statement forms:

Conjunctive: $p \wedge q$ / $p \,.\, q$

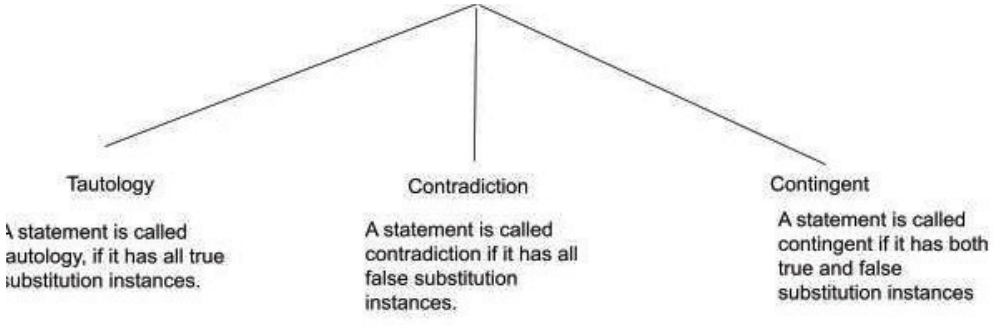
Disjunctive: $p \vee q$

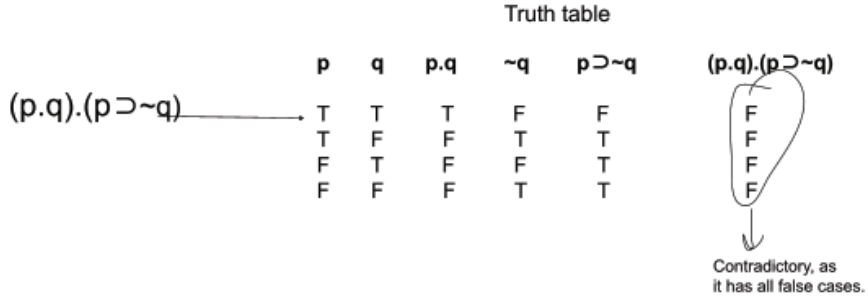
Conditional: $p \supset q$ (if p, then q)

Negation: $\neg p$

Each actual statement (like "Socrates is mortal") is a *substitution instance* of a broader logical form.

Kinds of Statement Forms Based on Truth Value:-





Three laws of thought

1. Principle of Identity:

If any statement is true, then it is true.
Expressed symbolically: p ⊃ p
This is a tautology and reflects consistency of truth within a statement.

Example:- Statement: *"The Earth revolves around the Sun."*

- ➔ Since this statement is true, it is simply **true** = **true**.
- ➔ It affirms itself. This is a tautology in logic: **p** ⊃ **p** is always true.

2. Principle of Noncontradiction:

No statement can be both true and false at the same time and in the same respect.
Symbolically: ~(p . ¬p) or p . ~p is a contradiction.
It ensures that truth is not self-defeating.

Example:- Statement: *"Water boils at 100°C under normal pressure."*

- ➔ Its contradiction: *"Water does not boil at 100°C under normal pressure."*
- ➔ Both cannot be true together. If one is true, the other must be false.
- ➔ So, p . ~p is always false — this is a contradiction.

3. Principle of Excluded Middle:

Every statement is either true or false — there is no third option.
Symbolically: p ∨ ~p
This is also a tautology and forms the basis of two-valued logic.

Example:- Statement: *"It is raining right now."*

- ➔ Either this is true, or it is not true (false).
- ➔ There's no "maybe" or "halfway" in logic.
- ➔ So, p ∨ ~p is always true — this is a tautology.

D.Methods of Deduction

Formal deduction is an efficient method for proving the validity of arguments, especially when truth tables become too lengthy or impractical due to the number of variables involved. Instead of checking all possible truth-value combinations, this method involves a step-by-step derivation of the conclusion from the premises using valid rules of inference. These rules include forms like Modus Ponens, Modus Tollens, Hypothetical Syllogism, and Disjunctive Syllogism.

Elementary valid argument forms:-

These are the foundational patterns of reasoning in deductive logic where, if the premises are true, the conclusion necessarily follows.

These forms help us:

- ➔ Identify valid arguments
- ➔ Construct logically sound reasoning
- ➔ Analyze and evaluate arguments in symbolic logic

They are called "elementary" because they involve basic structures that form the building blocks of more complex arguments. These forms are universally accepted in classical logic and are key to mastering topics like rules of inference, deductive reasoning, and proof construction.

Name	Abbreviation	Form
1. *Modus Ponens*	MP	$p \supset q$ p $\therefore q$
2. *Modus Tollens*	MT	$p \supset q$ $\sim q$ $\therefore \sim p$
3. Hypothetical Syllogism	HS	$p \supset r$ $q \supset r$ $\therefore p \supset r$
4. Disjunctive Syllogism	DS	$p \vee q$ $q \supset r$ $\therefore q \supset s$
5. Constructive Dilemma	CD.	$(p \supset q) \wedge (r \supset s)$ $p \vee r$ $\therefore q \vee s$
6. Absorption	Abs.	$p \supset q$ $\therefore p \supset (p \cdot q)$
7. Simplification	Simp	$p \wedge q$ $\therefore p$
8. Conjunction	Conj	p q $\therefore p \wedge q$
9. Addition	Add	p $\therefore p \vee q$

Expanding the Rules of Inference: Replacement Rules

Replacement Rules (also called Rules of Equivalence) are logical equivalences used in deductive reasoning to substitute one logical expression with another logically equivalent one without changing the truth value of the statement

The Rules of Replacement
Logically Equivalent Expressions

Any of the following logically equivalent expressions may replace each other wherever they occur.

Name	Abbreviation	Form
De Morgan's theorems	De M.	$-(p \wedge q) \leftrightarrow (-p \vee (--q)$
Commutation	Com.	$(p \wedge q) \leftrightarrow (q \wedge p)\ (q \vee p)$
Association	Assoc.	$(p \wedge (q \wedge r)) \leftrightarrow ((p \wedge q) \vee (p \wedge r)$
Distribution	Dist.	$(p \wedge (q \vee r)) \leftrightarrow ((p \wedge q) \vee (p \wedge r))$
Double Negation	D.N.	$p \leftrightarrow --p$
Transposition	Trans.	$(p \rightarrow q) \leftrightarrow (-q \rightarrow --p)$
Material Implication	Impl.	$(p \rightarrow q) \leftrightarrow (-p \vee \upsilon\, q)$
Material Equivalence	Equiv.	$(p \rightarrow q) \leftrightarrow ((p \rightarrow q) \wedge (q \rightarrow p)$
Exportation	Exp.	$(p \rightarrow (q \rightarrow r)) \leftrightarrow (p \wedge \partial \rightarrow r)$

Shorter truth table method:-

The Shorter Truth-Table Technique is a quick method to test the validity of deductive arguments by assigning truth values (T/F) to their components.
It uses Reductio ad Absurdum (proof by contradiction):
Trying to falsify a valid argument should force an absurd result—something logically impossible.This method is often the most efficient to test deductive argument validity, especially in formal logic problems and exams, where quick contradiction spotting is helpful.

Step by step process:-

1. Assume the premises are true and the conclusion is false.
2. Start assigning truth values based on logical rules.
3. If any variable must be both T and F, contradiction occurs.
4. Hence, the original assumption (that the argument is invalid) is false → argument is valid.

Some examples of applying this rules of inference and rules of replacement:-

Quick tip

Learn the 18 rules of inference and rules of replacement. Then apply this rules.

Example:- Given:

P ⊃ Q
Q⊃P
P
∴ R

Solution:- (Inference Rules):

1 P ∨ Q (Premise)
2 ~P (Premise)
3 Q (1, 2 by Disjunctive Syllogism)

~(~P ∨ ~Q)
∴ P · Q

∴

Solution:-

(R v S)⊃ (T.U)
R v ~T
∴~S⊃U

$(R \vee S) \supset (T \wedge U)$	Premise
$R \vee -T$	Premise
$S \supset U$	1,2 Hypothetical Syllogism
$\neg\neg S \supset \neg\neg U$	3 Double Negation
$\neg S \vee \neg\neg U$	4 Demorgan's
$-S \vee U$	5 Double Negation
$U \vee -S$	6 Commutation
$-S \supset U$	7 Implication
$-S \supset U$	

E.Quantification Logic

Quantification, introduced by Gottlob Frege, allowed logic to express "some" and "all" formally—something earlier systems couldn't handle.

Limitation of earlier logic: Truth-functional logic (using *and*, *or*, *if…then*) cannot analyze arguments like "All humans are mortal; Socrates is human; therefore Socrates is mortal."

Quantification's purpose: Reveals the inner structure of noncompound statements, making them analyzable like compound ones.

Singular propositions: Statements attributing a property to an individual (e.g., "Socrates is human")—symbolized as Hs.

Propositional functions: General forms like Hx, which become full propositions when a specific individual replaces *x* (e.g., *Hs* or *Hc*).

Key symbolic tools:

- Lowercase letters (*a–w*) = individuals (constants)
- Uppercase letters (*H*, *M*) = predicates (attributes)
- *x*, *y* = variables (placeholders for individuals)

Quantification's impact: Makes formal logic powerful enough to test validity in everyday and philosophical arguments involving generality.

Truth-Functional Logic	Quantification
All humans are mortal.	All humans are mortal.
Socrates is human.	Socrates is human.
Therefore, Socrates is mortal.	Therefore, Socrates is mortal
$H > M$	$\forall x\,(Hx \geq Mx)$
A	Hs
|	|
A	Ms

Understanding Universal and Existential Quantifiers

Quantifiers are fundamental tools in logic that help us express statements about the number of individuals that possess certain properties. The two main types are:

- Universal Quantifiers: Statements about all things.
- Existential Quantifiers: Statements about some things.

To understand how quantifiers work, we must also understand what propositional functions are and how they relate to propositions.

Propositional Functions and Instantiation

A propositional function is like a sentence with a blank that needs to be filled in. It has the form:

- Mx: "x is mortal"
- Bx: "x is beautiful"

These are not complete statements—they only become propositions when a specific individual is substituted for "x". This process is called instantiation.

Example:

- Ms = "Socrates is mortal"
- Bs = "Socrates is beautiful"

Cases in Quantification

Case 1: Universal Quantifier (∀ or (x))

When we want to say something is true for **all individuals**.

- **Statement:** Everything is mortal
- **Logical form:** (x)Mx
- **Meaning:** For every individual x, x is mortal.

Case 2: Existential Quantifier (∃)

When we want to say something is true for **at least one individual**.

- **Statement:** Something is beautiful
- **Logical form:** (∃x)Bx
- **Meaning:** There is at least one x such that x is beautiful.

Case 3: Negation with Universal Quantifier

Negation allows us to make **negative universal claims**.

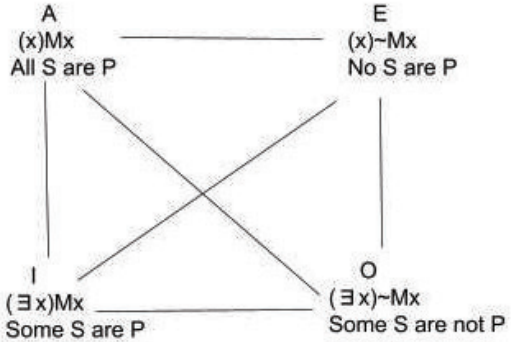
- **Statement:** Nothing is perfect
- **Rephrased:** Everything is not perfect
- **Logical form:** (x)~Px
- **Meaning:** For every individual x, x is not perfect.

Case 4: Negation with Existential Quantifier

When we want to deny that some individual exists with a given property.

- **Statement:** Something is not mortal
- **Rephrased:** Not everything is mortal
- **Logical form:** (∃x)~Mx ≡ ~(x)Mx
- **Meaning:** There exists at least one x such that x is not mortal.

Tradition square of opposition(for quantifiers)



★ Here,

A& E don't presuppose existence; I & O assert existence.

Traditional Subject–Predicate Propositions

Type	Example	Symbolic Form
A	All humans are mortal.	$(x)(Hx \Rightarrow Mx)$
E	No humans are mortal.	$(x)(Hx \Rightarrow -Mx)$
I	Some humans are mortal.	$(\exists x)(Hx \cdot Mx)$
O	Some humans are not mortal.	$(\exists x)(Hx \cdot -Mx)$

Convert universal into particular quantifiers and vice versa

1. **Universal ↔ Negated Existential**
   (x)Mx≡~(∃x)~Mx
   "Everything is mortal" is logically equivalent to "There is nothing that is not mortal."

2. **Universal Negation ↔ Negated Existential**
   (x)~Mx≡~(∃x)Mx
   "Nothing is mortal" is logically equivalent to "There is no x such that x is mortal."

3. **Existential ↔ Negated Universal**
   (∃x)Mx≡~(x)~Mx
   "Something is mortal" is logically equivalent to "Not everything is not mortal."

SYMBOLS GUIDE:-
(x) Universal Quantifier: "For all x..."

(∃x) = Existential Quantifier: "There exists at least one x..."

⊃ = Material Implication (if... then...)

· = Conjunction (and)

~ = Negation

4. **Existential Negation ↔ Negated Universal**

   (∃x)~Mx≡~(x)Mx

   "Something is not mortal" is logically equivalent to "Not everything is mortal."

Key Logical Translations

Universal Affirmative (A):	All humans are mortal.	$-(x)(Hx \supset Mx)$
Universal Negative (E):	If anything is human, then it is not mortal.	$(x)(Hx \supset' - Mx)$
Particular Affirmative (I):	There exists at least one thing that is both human and mortal.	$(\bar{\varepsilon}x)(Hx \cdot Mx)$
Particular Negative (O):	There exists at least one thing that is human and not mortal.	$(\bar{\varepsilon}x)(Hx \cdot - Mx)$

A short recap

📌 What is **Deductive logic?**:-General → Specific. If prem true + valid ⇒ concl true.

📌 **Categorical Props**: A (All S P), E (No S P), I (Some S P), O (Some S not P).

Qual: affirm/deny | Quan: univ/partic | Dist: covers all | Tool: Venn.

📌 **Square of Opp.**:

Contrad: A–O, E–I
Contraries: A–E
Sub-contr: I–O
Sub-alt: A–I, E–O

📌 **Inferences**: Conversion (swap), Obversion (quality + comp), Contraposition (swap + comp).

📌 **Syllogism**: 3 terms (S, P, M). Mood (AAA, EIO). Fig (4).

Rules: 3 terms, middle dist, concl dist prem, no 2 negs, neg prem→neg concl, no 2 univ→partic.

📌 **Symbols**: ∧ and, ∨ or, ⊃ if–then, ≡ iff, ~ not. → Truth tables check validity.

📌 **Validity**: Valid = no (Prem T + Concl F).

📌 **Laws**: Identity, Non-contrad, Excl. Middle.

📌 **Deduction Rules**: MP, MT, Hypo, Disjunctive, Replacement, Short truth table.

📌 **Quantifiers (Frege)**: ∀ (all), ∃ (some).

PYQs:-

2025

Q1. The correct symbolization of the proposition *'Some flowers are red'* in the form of Predicate Calculus is:
a. (∃x)(Fx ⊃ Rx)
b. (x)(Fx ⊃ Rx)
c. (∃x)(Fx ∧ Rx)
d. (x)(Fx ∧ Rx)

Q2. In order to test the validity of an argument by shorter truth table method, the correct order of steps to be followed is:
A. Assuming the antecedent of the statement to be true and consequent to be false.
B. Assuming the statement to be false.
C. Assigning truth values to the variables.
D. Reducing the argument into conditional statement form.

a. B, D, C, A
b. B, A, C, D
c. D, A, C, B
d. D, C, A, B

Q3. Match the following:

List I (Rules of Deduction)	List II (Examples)
A. Modus Ponens	I. P ⊃ Q, P ∴ Q
B. Modus Tollens	II. P ⊃ Q, ~Q ∴ ~P
C. Hypothetical Syllogism	III. P ⊃ Q, Q ⊃ R ∴ P ⊃ R
D. Disjunctive Syllogism	IV. P ∨ Q, ~P ∴ Q

a. A–I, B–II, C–III, D–IV
b. A–III, B–II, C–IV, D–I
c. A–III, B–I, C–IV, D–II
d. A–III, B–I, C–II, D–IV

Q4. With reference to the formal proof of validity of the following argument, state the correct order of rules employed:
P ⊃ Q
Q ⊃ R ∨ S
∴ P ⊃ S

A. Elimination
B. Hypothetical Syllogism
C. Addition
D. Simplification

a. A, B, C, D
b. B, C, E, A
c. C, B, D, A
d. C, B, A, D

Q5. Which term is distributed in the example: *"Some students are not scholarship holders"*?
a. Subject term is distributed
b. Predicate term is distributed
c. Copula is distributed
d. Quantifier is distributed

Q6. Which of the following, in Logic, is not considered as a *"Law of Thought"*?
a. Law of Non-Contradiction
b. Law of Excluded Middle
c. Law of Consistency
d. Law of Identity

Q7. Which among the following is an attribute of a deductive argument?
a. They can be valid or invalid
b. They can be true or false
c. They are strong or weak
d. They can be good or bad

Q8. Match the following:

List I (Statements)	List II (Categorical Propositions)

A. Rarely citizens are voters	I. Some citizens are not voters
B. Citizens are never voters	II. All citizens are voters
C. Almost all citizens are voters	III. No citizens are voters
D. Some citizens are always voters	IV. Some citizens are voters

a. A–I, B–II, C–III, D–IV
b. A–I, B–III, C–IV, D–II
c. A–I, B–IV, C–II, D–III
d. A–III, B–IV, C–I, D–II

Q9. Which among the following is the attribute of a categorical syllogism?
a. It has three premises
b. It has three terms
c. It has three figures
d. It has three moods

Q10. In a valid syllogism, if both the premises are Universal propositions, then the conclusion must be –
a. Maybe universal or maybe particular
b. Only Particular proposition
c. Neither Universal nor Particular proposition
d. Only Universal proposition

Q11. In order to make a truth table for the statement $(P \vee Q) \supset R$, if the number of component statements is represented with the following letters, what would be the correct order of the choices in solving the truth table?

A. R
B. Q
C. P
D. $\supset$
E. $\vee$

a. A, B, C, D, E
b. B, A, D, C
c. A, B, C, $\vee$, $\supset$
d. B, C, A, D

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Q12. What is the third law of thought?
a. The principle of Identity
b. The principle of Non-contradiction
c. The principle of Excluded Middle
d. The principle of Hypothesis

Q13. How many figures are in syllogism?
a. 2
b. 3
c. 4
d. 5

Q14. In which figure is the Middle term in predicate place in both the premises?
a. 1st Figure
b. 2nd Figure
c. 3rd Figure
d. 4th Figure

Q15. 'Conversion by limitation' means:
a. Both premise and conclusion have same quality
b. Both premise and conclusion have same quantity
c. Premise and conclusion have different qualities
d. Premise and conclusion have different quantities

Q16. Which proposition doesn't have any valid conversion?
a. A
b. E
c. I
d. O

Q17. Which term is distributed in *"Some flowers are Beautiful"*?
a. Only Subject
b. Only Predicate
c. Both Subject and Predicate
d. Neither Subject nor Predicate

Q18. The order of the 4 figures in categorical syllogisms is:
a. B – C – D – A
b. A – B – C – D

c. B – D – C – A
d. A – C – D – B

Q19. The order of the 4 basic standard form categorical propositions is:

A. Particular Affirmative
B. Universal Negative
C. Universal Affirmative
D. Particular Negative

a. D – C – B – A
b. C – B – A – D
c. A – B – C – D
d. B – C – A – D

Q20. Statement I: In 'A' proposition only the subject is distributed.
Statement II: In 'I' proposition no term is distributed.

a. Both I and II are true
b. Both I and II are false
c. I is true but II is false
d. I is false but II is true

Q21. Statement I: In the proposition *"No students are Intelligent"*, only subject term is distributed.
Statement II: In the proposition *"No students are Intelligent"*, both subject and predicate terms are distributed.

a. Both I and II are true
b. Both I and II are false
c. I is true but II is false
d. I is false but II is true

Q22. Statement I: 'BARBARA' is a valid mood of 1st figure.
Statement II: 'CESARE' is a valid mood of 2nd figure.

a. Both I and II are true
b. Both I and II are false
c. I is true but II is false
d. I is false but II is true

Q23. Match List I with List II:

List I (Proposition Type)	List II (Form)
A Universal Affirmative	I All S is P
B Universal Negative	II No S is P
C Particular Affirmative	III S is P
D Particular Negative	IV O

Correct Match:
a. A–II, B–I, C–III, D–IV
b. A–IV, B–II, C–I, D–III
c. A–III, B–I, C–II, D–IV
d. A–I, B–II, C–IV, D–III

Q24. $P \supset Q, P \therefore Q$ is the form of:
a. Modus Ponens
b. Modus Tollens
c. Hypothetical Syllogism
d. Inductive Logic

Q25. Assertion (A): $p \vee q, \sim p \therefore q$ is valid.
Reason (R): A valid argument form in which one premise is a disjunction, another premise is the denial of one disjunct, and the conclusion is the truth of the other disjunct.

a. Both A and R are correct and R is the correct explanation of A
b. Both A and R are correct but R is NOT the correct explanation of A
c. A is correct but R is not correct
d. A is not correct but R is correct

Q26. Assertion (A): $(x)\otimes x \equiv (\exists x)\otimes x$
Reason (R): Propositions that are contradictories of which one must be true and the other must be false.

a. Both A and R are correct and R is the correct explanation of A
b. Both A and R are correct but R is NOT

the correct explanation of A
c. A is correct but R is not correct
d. A is not correct but R is correct

Q27. Logical order of Quantification rules:
a. Universal Instantiation
b. Existential Instantiation
c. Existential Generalization
d. Universal Generalization

2024

Q28. What is a Venn Diagram?
a. A chart that represents relationships of subject and object in the four types of propositional statements.
b. An audio-visual representation of subject and predicate in the A and E statements.
c. An iconic representation of categorical propositions, and of arguments, to display their logical forms using overlapping circles.
d. A representation of the relationship of subject, predicate, and copula in the categorical propositions using overlapping circles.

Q29. Arrange these valid Moods in proper sequence:
FERIO – CELARENT – BARBARA – DERII
a. (A), (B), (C), (D)
b. (C), (B), (A), (D)
c. (B), (A), (D), (C)
d. (C), (B), (D), (A)

Q30. To see whether a hypothesis is true, derive some prediction from it. If the prediction is true, then the hypothesis is confirmed. If the prediction is false, then the hypothesis is disconfirmed. Which method does the above statement represent?
a. Hypothetical method
b. Hypothetico-inductive method
c. Hypothetico-deductive method
d. Hypothetico-scientific method

Q31. What is the contradiction of proposition 'A' in the Square of Opposition?
a. A
b. E
c. I
d. O

Q32. What is the name of the form of argument $p \Rightarrow q,\ p \vdash q$?
a. Modus Ponens
b. Modus Tollens
c. Hypothetical Syllogism
d. Disjunctive Syllogism

Answers:- 1-c, 2-c, 3-a, 4-d, 5-b, 6-c, 7-a, 8-b, 9-b, 10-d, 11-c, 12-c, 13-c, 14-b, 15-d, 16-d, 17-d, 18-b, 19-b, 20-a, 21-d, 22-a, 23-d, 24-a, 25-a, 26-d, 27-a, 28-c, 29-d, 30-c, 31-d, 32-a

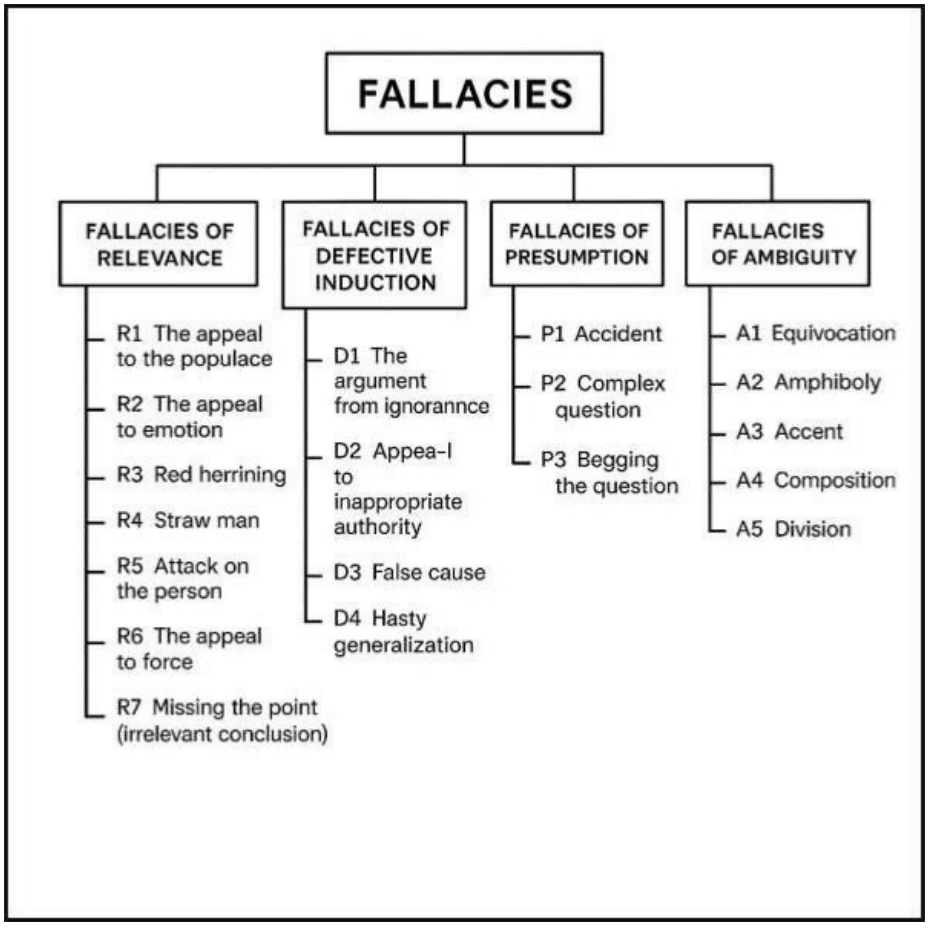
INFORMAL FALLICIES

Informal fallacies arise from errors in content or meaning rather than form. They often appear in everyday reasoning, not formal deduction.

These fallacies are tricky to detect because the argument may *seem persuasive* or "plausible on the surface."

They stem from language misuse, ambiguity, or misleading content. The fallacy is not in structure, but in how the premises relate to the conclusion. Often seen in speeches, media, or casual conversation (e.g., letters to editors, debates).

Classification of informal fallacies(western)



1. FALLACY OF RELEVANCE

Fallacies of relevance are bald mistakes; they might better be called fallacies of irrelevance, because they arise when there is no real connection between the premises and the conclusion of an argument.

Because that connection is missing, the premises offered cannot possibly establish the truth of the conclusion drawn.

The premises are psychologically persuasive, but logically irrelevant.

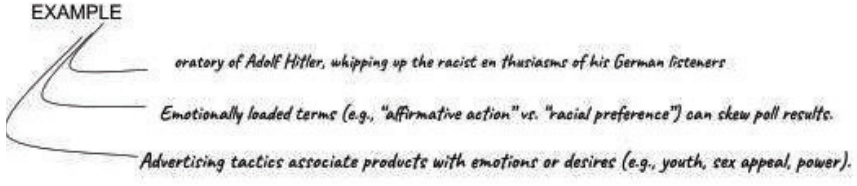
Often rely on emotive language or rhetorical devices instead of rational evidence.

R1 Appeal to the Populace (Argumentum ad Populum)

An informal fallacy in which the support given for some conclusion is an appeal to popular belief. Also known as argument ad populum.

The argument ad populum ("to the populace") is the baldest of all fallacies, and yet it is one of the most common.

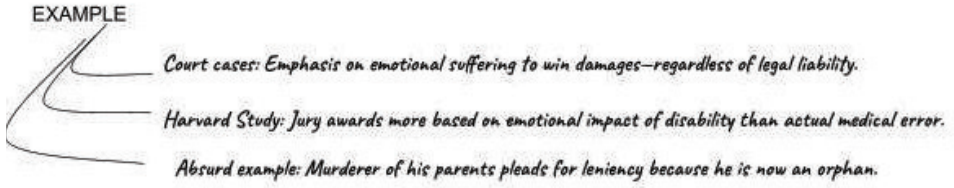
It is the instrument on which every demagogue and propagandist relies when faced with the task of mobilizing public sentiment



R2 Appeal to Emotion

A fallacy in which the argument relies on generosity, altruism, or mercy, rather than on reason. Also known as argument ad misericordiam.

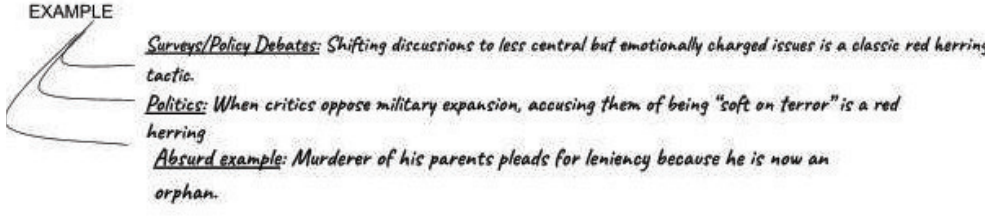
The Latin word misericordiam literally means "merciful heart"; this fallacy is the emotional appeal to pity.



R3 Red Herring

A fallacy in which attention is deliberately deflected away from the issue under discussion.

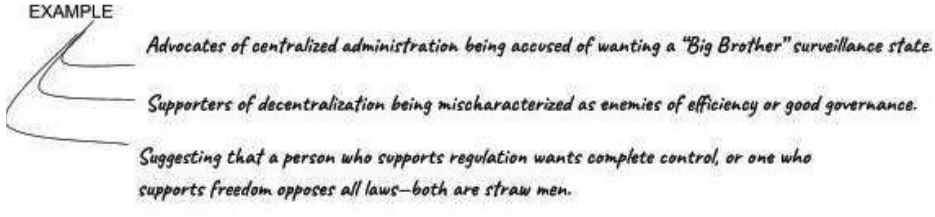
Common in debates, politics, media, and literature. It is used to distract attention from the core argument or issue.



R4 Straw man

A fallacy in which an opponent's position is depicted as being more extreme or unreasonable than is justified by what was actually asserted.

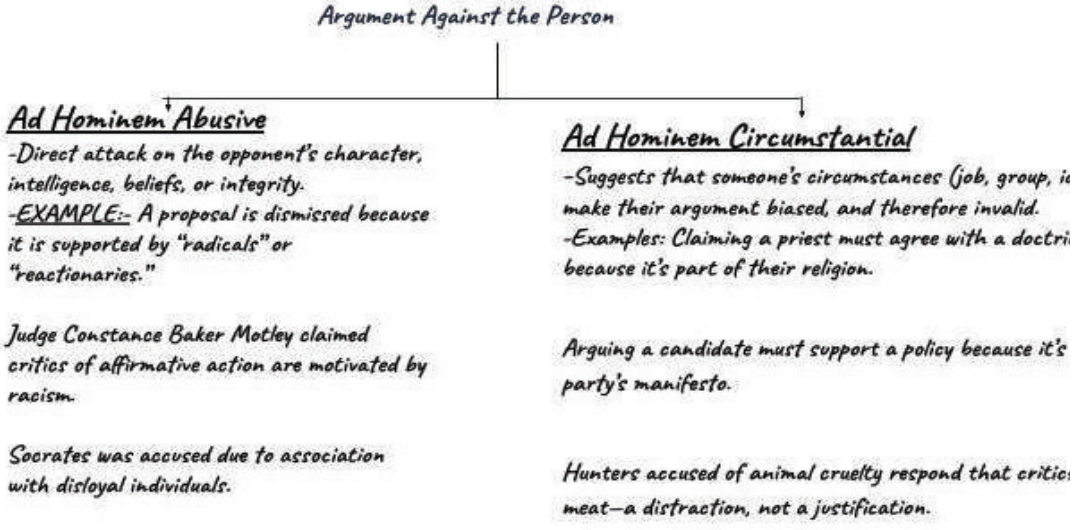
Replaces the original argument with an exaggerated, oversimplified, or extreme version. Then attacks this weaker version, instead of the real position.



R5 Argument Against the Person (Argumentum ad Hominem)

A fallacy of irrelevance in which one attacks the person making the argument rather than addressing the argument itself

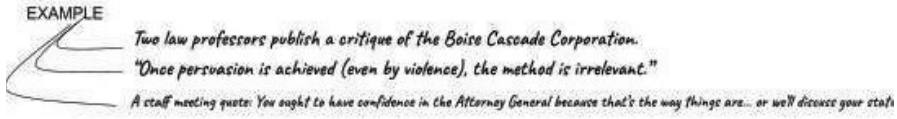
These attacks are often persuasive, but logically irrelevant and potentially personally damaging.



R6 Appeal to Force (Argumentum ad Baculum)

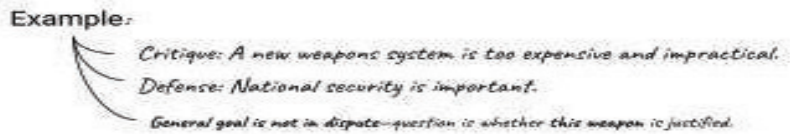
A fallacy in which the argument relies upon an open or veiled threat of force. Also known as "**argumentum ad baculum**.

It **abandons reason** and **uses power, fear, or coercion** to win the argument.



R7 Missing the Point (Ignoratio Elenchi / Irrelevant Conclusion)

A fallacy in which the premises support a different conclusion from the one that is proposed. Also known as "irrelevant conclusion" and "ignoratio elenchi

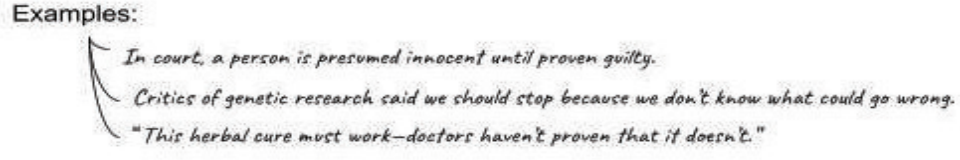


2. FALLACY OF DEFECTIVE INDUCTION

A fallacy in which the premises are too weak or ineffective to warrant the conclusion.

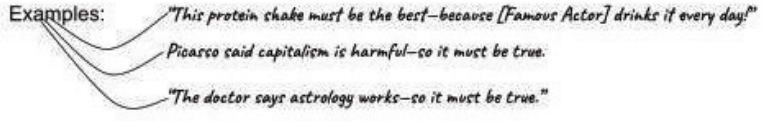
D1. .The Argument from Ignorance

A fallacy in which a proposition is held to be true just because it has not been proven false, or false because it has not been proven true. Also known as "**argument ad ignorantiam.**"



D2. THE APPEAL TO INAPPROPRIATE AUTHORITY

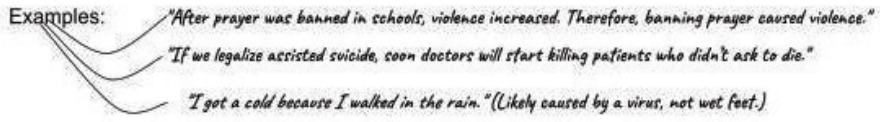
A fallacy in which a conclusion is accepted as true simply because an expert has said that it is true. This is a fallacy whether or not the expert's area of expertise is relevant to the conclusion. Also known as "argument ad verecundiam."



D3. False Cause (Argument non Causa pro Causa)

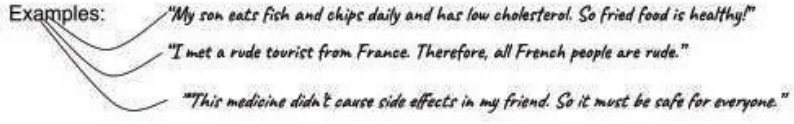
A fallacy in which something that is not really the cause of something else is treated as its cause. Also known as non causa pro causa.

"Not the cause for the cause."



D4. Hasty Generalization

A fallacy of defective induction in which one moves carelessly from a single case, or a very few cases, to a large scale generalization about all or most cases. Also known as "converse accident."

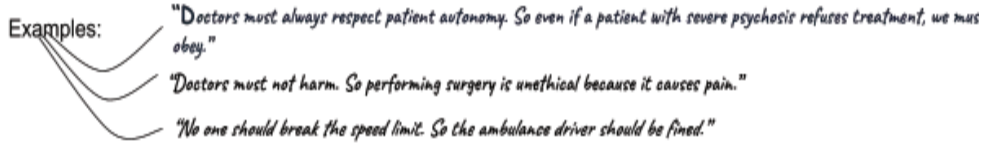


3. FALLACY OF PRESUMPTION

Any fallacy in which the conclusion depends on a tacit assumption that is dubious, unwarranted, or false.

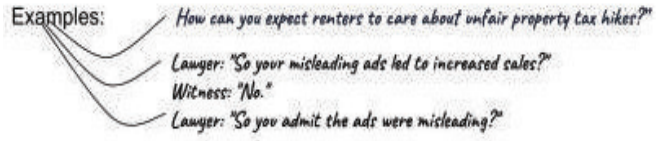
P1. Accident

A fallacy in which a generalization is mistakenly applied to a particular case to which the generalization does not apply.



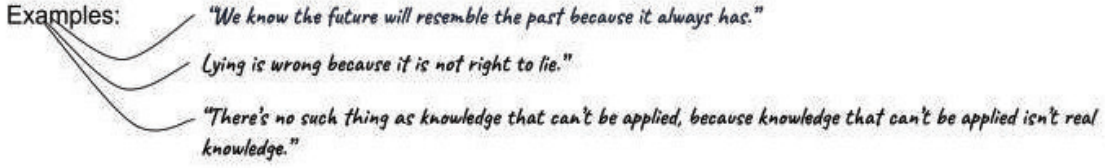
P2. Complex question

An informal fallacy in which a question is asked in such a way as to presuppose the truth of some conclusion buried in that question.



P3. Begging the question

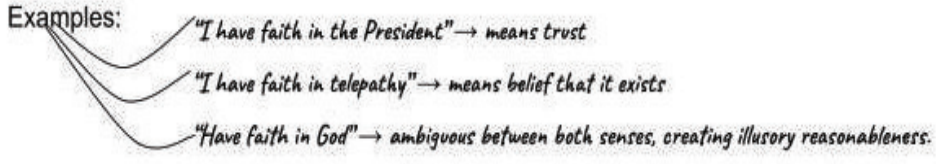
An informal fallacy in which the conclusion of an argument is stated or assumed in any one of the premises. Also known as "circular argument" and petitio principii.



4. FALLACIES OF AMBIGUITY

An informal fallacy caused by a shift or a confusion in the meanings of words or phrases within an argument. Also known as a "sophism.

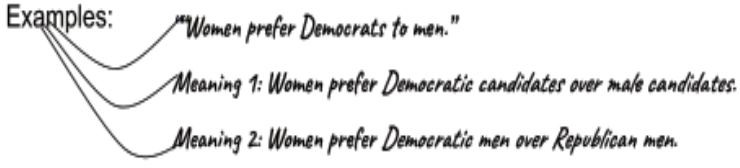
A1: Equivocation



A fallacy in which two or more meanings of a word or phrase are used, accidentally or deliberately, in different parts of an argument.

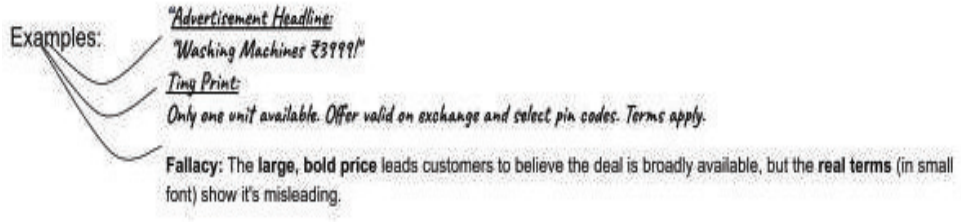
A2. Amphiboly

A fallacy in which a loose or awkward combination of words can be interpreted in more than one way; the argument contains a premise based upon one interpretation, while the conclusion relies on a different interpretation.



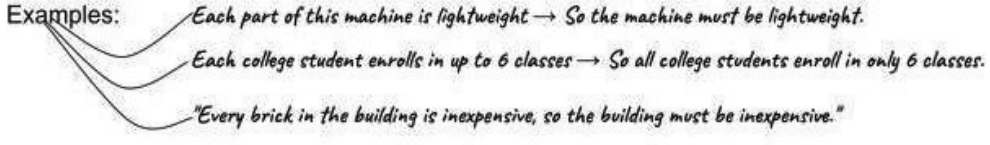
A3. Accent

A fallacy of ambiguity that occurs when an argument contains a premise that relies on one possible emphasis of certain words, but the conclusion relies on a different emphasis that gives those same words a different meaning



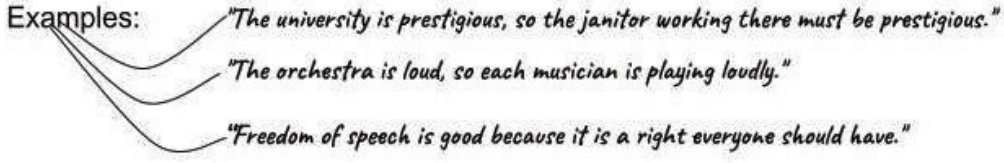
A4. Composition

A fallacy of ambiguity in which an argument erroneously assigns attributes to a whole (or to a collection) based on the fact that parts of that whole (or members of that collection) have those attributes.



A5. Division

A fallacy of ambiguity in which an argument erroneously assigns attributes to parts of a whole (or to members of a collection) based on the fact that the whole (or the collection) has those attributes.



Classification of informal fallacies(Indian)

In **Nyāya logic**, a fallacy in reasoning is called **Hetvābhāsa** (literally: "the semblance of a reason").

It occurs when the hetu (reason) used to prove a conclusion is defective.

Fallacy (Sanskrit)	Meaning	Explanation	Example
Savyabhicāra	Fallacy of Inconclusive Reason / Irregular Middle	The reason given is not exclusive; it is found in cases where the conclusion does not hold.	"Sound is eternal because it is audible." → Audibility also applies to non-eternal sounds like a bell.
Viruddha	Contradictory Reason	The reason proves the opposite of what is intended.	"Fire is cold because it is a substance." → Being a substance doesn't prove coldness; fire is hot.
Satpratipakṣa	Counterbalanced Reason	The reason is opposed by another valid reason proving the contrary conclusion.	Argument A: "Sound is eternal because it is unproduced." Argument B: "Sound is non-eternal because it is produced."
Asiddha	Unproved Reason / Unreal Middle	The reason itself is unestablished or not true in the subject under discussion.	"The sky-lotus is fragrant because it is a lotus." → Sky-lotus does not exist.

Bādhita	Contradicted Reason	The reason is contradicted by stronger evidence (perception/experience).	"Fire is cold because it is a substance." → Direct perception shows fire is hot.

Nyāya Fallacies of Definition (Lakṣaṇa-doṣa)

Fallacy	Meaning	Example / Memory Tip
Avyāpti (अव्याप्ति)	Too **narrow** → definition does **not cover all** members of the target set.	Defining "cow" as "a white animal" → misses black cows.
Ativyāpti (अतिव्याप्ति)	Too **broad** → definition **covers more** than intended.	Defining "cow" as "an animal with four legs" → includes horses, dogs, etc.
Asambhava (असंभव)	**Impossible** → definition does **not cover any** member of the set.	Defining "cow" as "a flying animal" → no cow flies.
Cirkularity (Chakraka)	Definition depends on what is to be defined.	Defining "light" as "that which is luminous."
Anavasthā (Infinite regress)	Definition leads to endless chain.	Defining A by B, B by C, C by A.
Lakṣaṇa (Proper Definition)	Free from all fallacies (covers all and only the intended cases).	"Cow = a domestic animal with dewlap, hoofs, and horns."

A short recap

📌 **What is informal fallacies?:-**Errors in content/meaning (not form). Persuasive but illogical.

📌 **Fallacy of Relevance**

R1. **Ad Populum** – appeal to popular opinion.
R2. **Appeal to Emotion (pity)** – mercy over reason.
R3. **Red Herring** – distract from issue.
R4. **Straw Man** – misrepresent opponent.
R5. **Ad Hominem** – attack person, not argument.
R6. **Ad Baculum** – appeal to force/threat.
R7. **Ignoratio Elenchi** – proves different conclusion.

📌 **Fallacy of Defective Induction**

D1. **Ad Ignorantiam** – true/false bcz not proven.
D2. **Ad Verecundiam** – false appeal to authority.
D3. **False Cause** – wrong cause-effect.
D4. **Hasty Generalization** – generalize from few cases.

📌 **Fallacy of Presumption**

P1. **Accident** – misapply general rule.
P2. **Complex Question** – loaded question.
P3. **Begging Q (Petitio)** – circular argument.

📌 **Fallacy of Ambiguity**

A1. **Equivocation** – word w/ 2 meanings.
A2. **Amphiboly** – ambiguous grammar.
A3. **Accent** – misleading emphasis.
A4. **Composition** – parts → whole wrongly.
A5. **Division** – whole → parts wrongly.

📌 **Nyāya (Indian – Hetvābhāsa):-** Savyabhicāra, Viruddha, Satpratipakṣa, Asiddha, Bādhita

PYQs:-

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Q1. Match the LIST-I with LIST-II.

LIST-I	LIST-II
A. Argument Ad Populum	I. Appeal to Emotion
B. Argument Ad Misericordiam	II. Appeal to Pity
C. Argument Ad Hominem	III. Argument Against a Person
D. Argument Ad Baculum	IV. Appeal to Force

a. A–I, B–II, C–III, D–IV
b. A–I, B–III, C–II, D–IV
c. A–II, B–III, C–I, D–IV
d. A–III, B–IV, C–I, D–II

Q2. Which Informal Fallacy refers to the ambiguity of a complete statement, as of a word or a sentence?
a. Fallacy of Accent
b. Fallacy of Accident
c. Fallacy of Amphiboly
d. Fallacy of Equivocation

Q3. Which of the following informal fallacy is considered as one of the Fallacies of Presupposition?
a. Irrelevant Conclusion
b. Fallacy of Composition
c. Fallacy of Accent
d. Complex Question

Q4. Match the LIST-I with LIST-II.

LIST-I (Statements)	LIST-II (Fallacy/Concept)
A. He is not at home because no one is answering the doorbell.	I. Petitio Principii
B. All men are mortal. So, I am mortal.	II. Complex Question
C. If it's not novel, it can't win first prize.	III. Composition
D. Have you stopped cheating in your exams?	IV. Equivocation

a. A–III, B–I, C–II, D–IV
b. A–I, B–II, C–IV, D–III
c. A–I, B–II, C–IV, D–III
d. A–IV, B–I, C–II, D–III

Q5. Which among the following does not belong to the fallacy of relevance?
a. Argument Ad Populum
b. Argument Ad Misericordiam
c. Argument Ad Baculum
d. Argument Ad Petitio Principii

Q6. Which informal fallacy is otherwise called as Argument Ad Populum?
a. The Appeal to Pity
b. The Appeal to Emotion
c. The Argument from Ignorance
d. The Appeal to Force

Q7. Which Informal fallacy occurs when the 'cited authority' falls short of credibility?
a. The Argument against the Person
b. Begging the Question
c. An Appeal to Inappropriate Authority
d. Fallacy of Converse Accident

2024

Q8. Name the fallacy present in the following argument: "Sound is a quality, because it is visible."
a. Anupasamhāri
b. Satpratipakṣa
c. Viruddha
d. Svarūpasiddha

Q9. Match the LIST-I with LIST-II.

List I (Fallacy)	List II (Explanation)
Avyāpti	(III) Too narrow
Ativyāpti	(II) Too broad
Asambhava	(I) Impossible
Lakṣaṇa	(IV) Proper definition

a. (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
b. (A)-(III), (B)-(II), (C)-(I), (D)-(IV)
c. (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
d. (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

2023

Q10. “Ignoratio Elenchi” means
a. Appeal to Emotion
b. Argument against the Person
c. Missing the Point
d. Appeal to Force

Q11. Statement I: “The Straw man” is a kind of Informal fallacy.
Statement II: One of the Informal fallacies is committed when force is relied on to win consent.
a. Both I and II are true
b. Both I and II are false
c. I is true but II is false
d. I is false but II is true

2022

Q12. “It’s good to put water in your body, so it must be good to put water in your lungs.” — This is an example of:
a. Fallacy of Composition
b. Fallacy of Division
c. False Analogy
d. Equivocation

Q13. “Give me your mobile otherwise there shall be consequences.” — This is an example of:
a. Appeal to Force
b. Appeal to Pity
c. Ad Hominem
d. Strawman

Q14. “I think you’ll find this merger is the best idea... because disagreement may indicate this company is not the right place for you.” — This is an example of:
a. Appeal to Force
b. Appeal to Emotion
c. Appeal to Authority
d. Red Herring

Answers:- 1-a, 2-c, 3-d, 4-a, 5-d, 6-b, 7-c, 8-c, 9-b, 10-c, 11-a, 12-c, 13-a, 14-a.

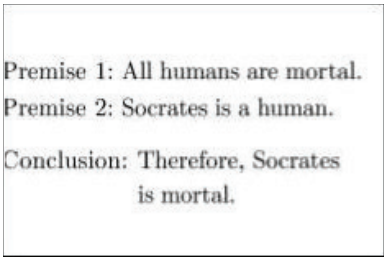
Types of argument

In logic, arguments can be broadly classified according to the method of reasoning they employ. The CUET PG syllabus mentions “Types of Arguments” as a category, but these are not entirely new; **they are already covered under other sections such as Deductive Logic, Inductive Logic, and Informal Fallacies.** This section mainly requires us to recognize and distinguish among these forms.

1. Deductive Arguments

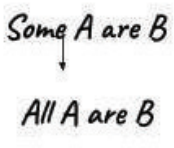
- Reasoning where the conclusion follows **necessarily** from the premises.
- If premises are true, the conclusion cannot be false.
- Example forms: **Categorical syllogisms, Modus Ponens, Modus Tollens, Disjunctive and Hypothetical syllogisms**.

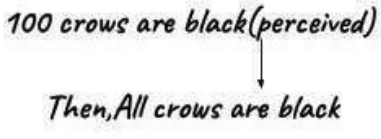
*(Already covered under **Symbolic Logic / Deductive Logic** → refer there.)*



2. Inductive Arguments

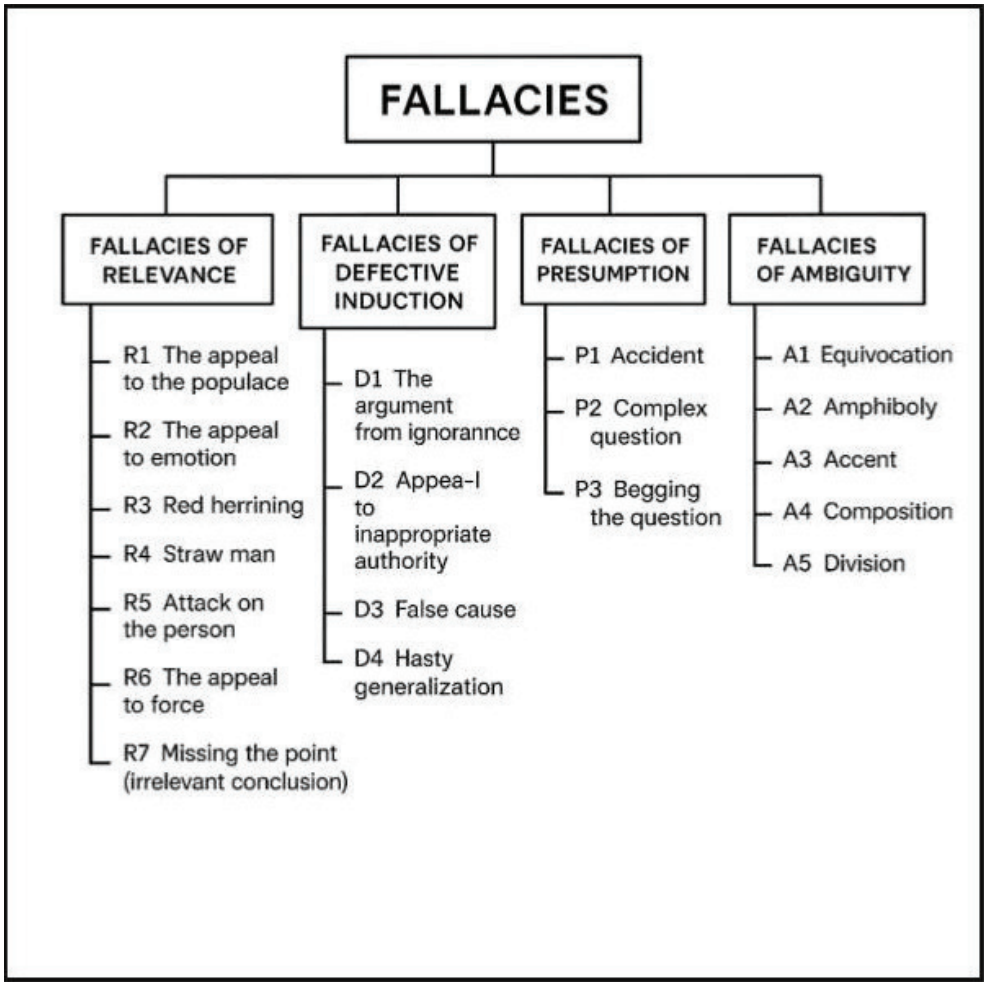
- Reasoning where the conclusion follows only with **probability**, not necessity.
- Based on observation, generalization, or likelihood.
- Examples: **Argument by analogy, causal reasoning, probability arguments.**
  *(Already covered under **Inductive Logic** → refer there.*





3. Informal Fallacies

- Defective arguments where the reasoning seems persuasive but is logically weak.
- Can occur in both inductive and deductive contexts.
- Examples: **Ad hominem, Straw man, Begging the question, False dilemma.**
- Indian tradition also discusses fallacies (e.g., **Hetvabhasa** in Nyaya).
  *(Already covered under **Fallacies (Indian & Western)** → refer there.)*



Fallacy (Sanskrit)	Meaning	Explanation	Example
Savyabhicāra	Fallacy of Inconclusive Reason / Irregular Middle	The reason given is not exclusive; it is found in cases where the conclusion does not hold.	"Sound is eternal because it is audible." → Audibility also applies to non-eternal sounds like a bell.
Viruddha	Contradictory Reason	The reason proves the opposite of what is intended.	"Fire is cold because it is a substance." → Being a substance doesn't prove coldness; fire is hot.
Satpratipakṣa	Counterbalanced Reason	The reason is opposed by another valid reason proving the contrary conclusion.	Argument A: "Sound is eternal because it is unproduced." Argument B: "Sound is non-eternal because it is produced."
Asiddha	Unproved Reason / Unreal Middle	The reason itself is unestablished or not true in the subject under discussion.	"The sky-lotus is fragrant because it is a lotus." → Sky-lotus does not exist.
Bādhita	Contradicted Reason	The reason is contradicted by stronger evidence (perception/experience).	"Fire is cold because it is a substance." → Direct perception shows fire is hot.

What is social-political philosophy?

Social and Political Philosophy is a branch of philosophy that studies how humans should live together in society, how power and resources should be distributed, and what makes a government or state just and legitimate.

It deals with fundamental questions such as:

- What is justice?
- What are rights, duties, and freedoms?
- What makes political authority legitimate?
- How should resources, opportunities, and power be shared?
- What is the ideal form of government and society?

Topics to be covered:-
1. Theories of Justice
2. Liberty and Equality
3. Democracy
4. Feminism
5. Global justice
6. Marginalization and Discrimination
7. Gandhi: Non-violence, Satyagraha, Swaraj, Nationalism, State
8. Ambedkar: Genesis of Caste and Annihilation of Castes
9. Tagore: Nationalism, Education and Religion of Man
10. Amartya Sen: Justice (Niti and Nyaya)

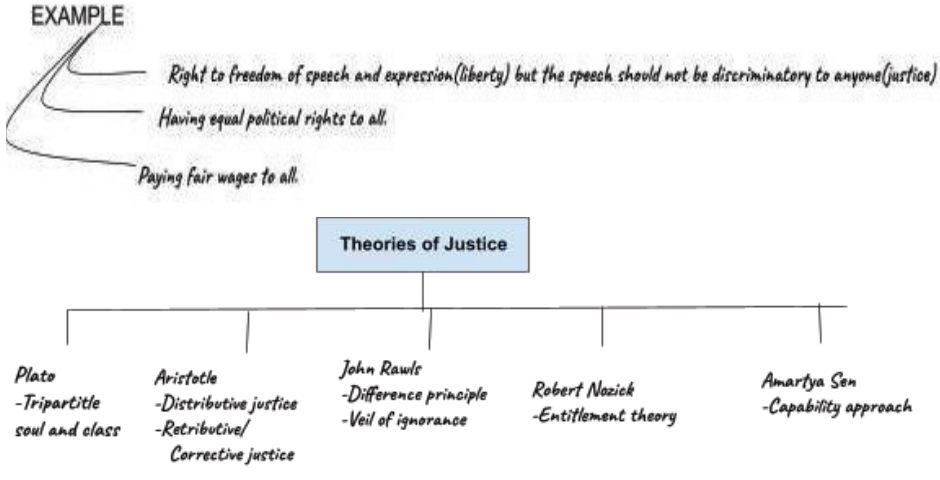
THEORIES OF JUSTICE

Justice refers to doing what is fair and just to all. There have been many theories around this concept ranging from Plato's tripartite soul and class concept in which people should do the work according to their class(this will be justice) to the Amartya Sen'concept where people's opportunities and freedom would be enhanced according to their capability(this will be justice).

Justice is about doing what's **fair**, **right**, and makes sense for everyone involved.

It's more than just treating everyone the same—it's about making sure everyone gets what they truly need and deserve. It means treating people **with respect** and **fairness in everyday life**.

Our understanding of justice isn't fixed. It **evolves over time**, shaped by changing **social values**, **moral beliefs**, and **legal systems**. What we see as just today might be seen differently in the future.



PLATO

Justice — where each individual and class in the city performs its proper role without interfering in the roles of others, leading to **harmony and order** in both the city and the soul.

Tripartite soul and class:-



1. RULERS, who use reason to make decisions. (REASON)
2. WARRIORS, who protect and defend (SPIRIT)
3. PRODUCERS, like farmers, who take care of society's needs. (APPETITE)

If people belonging to respective class, perform its own assigned role then justice✅

Women can also get the **same opportunities as men** but the precondition is that they should also have abilities similar to men.
For example:-women can be rulers but should be similar in capability as men.

Plato argues that women should be **educated** and trained alongside men to become rulers and warriors in the ideal state.

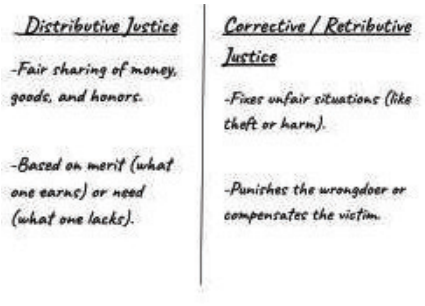
One should do the job that one is suited for.

BOOKS:- APOLOGY, REPUBLIC, THE LAWS, SYMPOSIUM

> **"Justice is doing one's own work and not meddling with what is not one's own."**
>
> — *Plato, The Republic*

ARISTOTLE

Aristotle divided justice into two parts: **Distributive justice and Corrective/Retributive justice.**



According to **Aristotle**, people should do the roles that they are **naturally suited for**. For example:- slaves have to be ruled by masters as Aristotle viewed **slaves as naturally inferior to masters.**

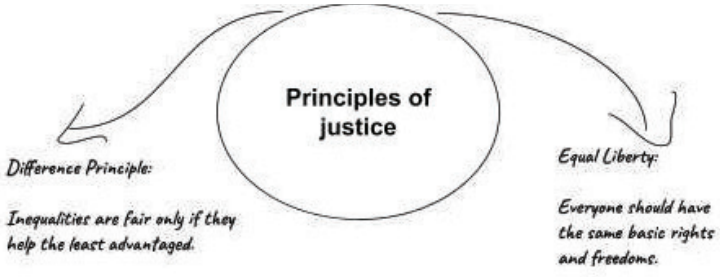
Proportional equality, individuals should receive **merits** or **honours in proportion to their merit or contribution.**

Gender equality ❌ As women are naturally inferior to men both in reasoning ability and in their ability to contribute to public life.

BOOKS:- Nicomachean Ethics, Politics, Eudemian Ethics, Rhetoric, Magna Moralia, Metaphysics, Organon

> **"The just is the equal, and the unjust is the unequal."**
> —Aristotle, *Nicomachean Ethics*

JOHN RAWLS



Rawls' **theory of distributive justice** promotes fairness in sharing wealth, opportunities, and resources.

He **replaces utilitarianism with the idea of justice as fairness**, focusing on equality and individual rights. (Utilitarianism:-T**he greatest good for the greatest number**.)

Example:-

Designing school rules without thinking whether you are a teacher or a student.

John Rawls suggested a thought experiment where people design a fair society without knowing their own status.

Veil of Ignorance, Hides personal details like wealth, class, race, or gender to ensure unbiased decisions.

Books:- *A Theory of Justice, Political Liberalism, Justice as Fairness: A Restatement, The Law of People*

> **"Justice is the first virtue of social institutions, as truth is of systems of thought."**
> — John Rawls, *A Theory of Justice*

ROBERT NOZICK

Liberty over equality.

Entitlement theory, People are entitled to hold and keep their property and wealth if it was acquired through just means.

Rejected **redistributive justice of Aristotle**, focusing instead on individual rights, property, and liberty.

Minimal State, The most just form of government, as it protects individual rights without interfering in personal liberty or redistributing property.

Supported inequality, as far as the property has been acquired by just means.

Books:- Anarchy, State, and Utopia

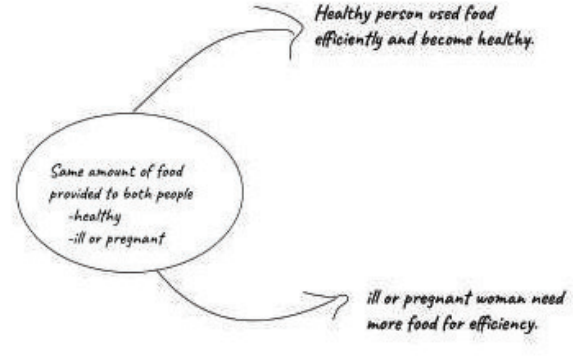
AMARTYA SEN

*In **The Idea of Justice***, offers an alternative to traditional justice theories like John Rawls'.

He aims to **reduce existing injustices** rather than imagining a perfect society.

Capability approach, justice is about enhancing real freedoms and opportunities people have.

Evaluates real-world situations to determine what is more just.



Hence, giving equal opportunities to both doesn't ensure justice.

Focus on ***comparative* justice**, not *transcendental* justice.

No single concept of justice fits all societies.

BOOKS:-*The Idea of Justice, Development as Freedom, Poverty and Famines, Inequality Reexamined.*

COMPARATIVE ANALYSIS

Thinker	Justice?	Key Idea	View on Equality
Plato	*Doing your assigned role in society*	*Tripartite soul & class*	*Role-based, not equa*
Aristotle	*Giving people what they deserve (merit-based)*	*Proportional equality*	*Natural hierarchy*
Rawls	*Fair distribution of rights and resources*	*Veil of Ignorance*	*Equality with fairness*
Robert Nozick	*Respecting property and liberty*	*Entitlement theory*	*Allows inequality*
Amartya Sen	*Expanding real freedoms and opportunities*	*Capability approach*	*Justice through empowerment*

A short recap

📌 *What is* **Justice?**:- be fair and just to all.

📌**Plato**:- tripartite soul and class, work according to the class.

📌**Aristotle**:- justice two types:- distributive and redistributive\corrective justice, gender inequality promoted, proportional equality

📌**John Rawls:**- Difference Principle, Veil of ignorance.

📌**Robert Nozick**:- entitlement theory, Minimal state, promoted liberty over equality, people can own wealth,property as far as attained by just means

📌**Amartya Sen:**- capability approach, worked on real world situation, no perfect society imagination.

PYQs

2025

Q1. Who is the author of the book *Laws*?
(a) Plato
(b) Aristotle
(c) Socrates
(d) Protagoras

Q2. Match the LIST-I with LIST-II:

LIST-I | LIST-II
A. Social Contract theory | 1. Rawls
B. Genesis of Caste theory | 2. Berlin
C. Theory of Justice | 3. Ambedkar
D. Two Concepts of Liberty | 4. Locke

Choose the correct answer from the options given below:
(a) A - I, B - III, C - II, D - IV
(b) A - I, B - II, C - III, D - IV
(c) A - II, B - III, C - IV, D - III
(d) A - III, B - IV, C - I, D - II

2024

Q3. Who among these belong to the school of political liberalism?
A. J. S. Mill
B. John Rawls
C. Isaiah Berlin
D. Tom Bottomore

Choose the correct answer from the options given below:
(a) A, B, and D only
(b) A, B, and C only
(c) A, B, C, and D
(d) B, C, and D only

Q4. Who among these spoke of justice?
A. Moritz Schlick
B. Plato
C. John Rawls
D. Amartya Sen

Choose the correct answer from the options given below:
(a) A, B, and D only
(b) A, B, and C only
(c) A, B, C, and D
(d) B, C, and D only

2022

Q5. The book *Symposium* was written by –
(a) Aristotle
(b) Plato
(c) Socrates
(d) J.S. Mill

Answers:- 1 – a, 2 – d, 3 – b, 4 – d, 5 – b.

Liberty and Equality

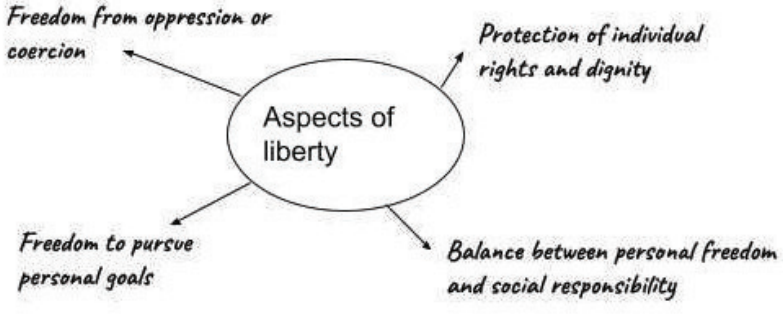
Liberty and equality are one of the major concepts of debate in social and political philosophy. Philosophers have given their varied philosophies to demonstrate the existence of these in different dimensions. From Aristotle to Amartya Sen, John Rawls to Gandhi have given different theories. Where liberty talks about the freedom to act, speak without external and internal interventions, there equality i.e to treat everyone with same worth with no discrimination, needs minimal liberty to be in process. This chapter deals with both the concepts in different dimensions as advocated by different philosophers and thinkers.

Liberty

Liberty is the **freedom to act, think,speak without any interference and intervention while respecting the other's freedom and rights of others.**

There are two types of liberty:-

1. **Positive liberty**
2. **Negative liberty**



"Liberty is to be free from restraint and violence from others; which cannot be where there is no law"

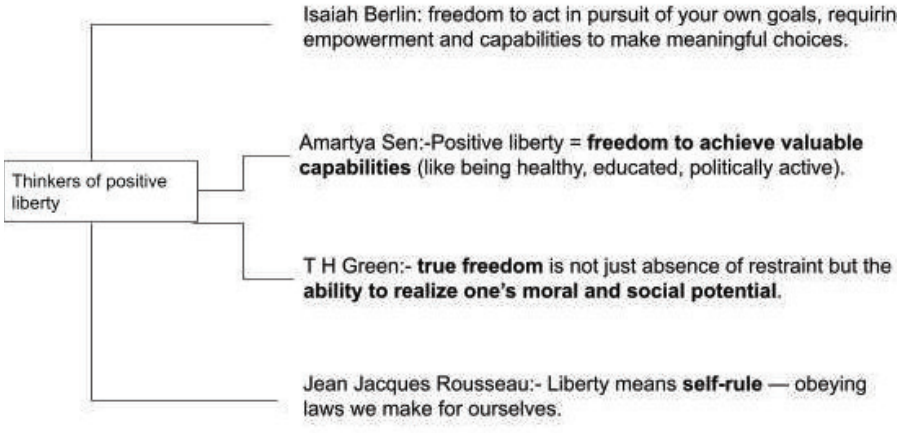
NEGATIVE LIBERTY	POSITIVE LIBERTY
• Freedom from external interference or constraints • Focus on non-interference and autonomy • Calls for limiting the role of the state • Thinkers: Isaah Berlin, John Locke, Robert Nozick	• Freedom to control and direct one's own life • Emphasis on self-mastery and fulfillment • May require empowerment by the state • Thinkers: T. H. Green, Jean-Jacques Rousseau, Amartya Sen

Positive Liberty

freedom from external intervention.

In this the person is in one's own control to act. It is about having the **capacity and opportunity** to make meaningful choices and **achieve self-realization**.

Example:- a poor person has access to education.
Right to vote with people.

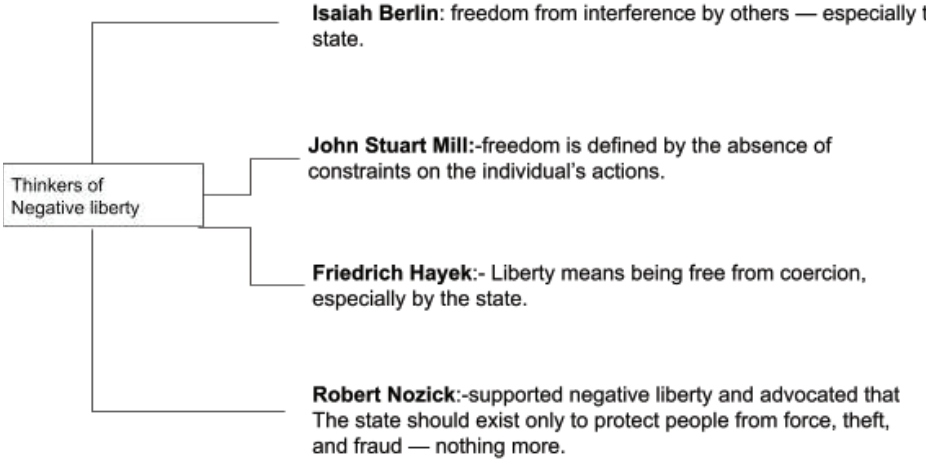


Negative liberty

complete freedom to act as soon as no one is stopping the person.

The concept of negative liberty is about **personal autonomy** and **individual rights**.

Example:- right to speech without censorship
Right to own property without government control.



Contemporary Views

John Locke

People have natural liberty to act(according to the nature of state and natural law) with the natural rights of life, liberty and property.

Natural liberty is not absolutely free here as personal actions' should not harm anyone.

Liberty ≠ License, people dont get license to act absolutely freely under the realm of liberty.

The government's main role is to protect liberty, not suppress it. If it fails, people have the right to revolt.

In **Two treatises of government**, Locke's emphasis on natural liberty also involves civil liberty under the rule of law. Here civil liberty refers to the liberty to act within the confines of laws that protect individuals' natural rights.

Works:- Two treatises of government, An Essay Concerning Human Understanding, A Letter Concerning Toleration.

Jean Jacques Rousseau

Saw liberty as both a collective political condition and a moral ideal.

Liberty is not about doing what one wants, do things which are rational and right.

According to Rousseau, people are free to do things accepted by laws that they themselves help in making(general will).

General will is the collective will of all people- what is best for everyone.

Rousseau says: Even if the law forces you to do something, you're still free — because you helped make that law.

Social contract theory:- People give up their natural liberty (doing whatever they want) and agree to live under common laws made by everyone together.



Thomas Hobbes

In Leviathan, Hobbes discussed his concept of liberty, about acting according to one's own will.

But complete liberty without a common rule would lead to chaos and conflict, **war of all against all**. And has also described Man as a ferocious animal.

To avoid this chaos, he advocated for an agreed ruler by social contract in the state of nature concept.

Quick tip

Hobbes believed true liberty exists under law, where individuals are protected by the sovereign from threats — not in doing anything they please.

After the establishment of the sovereign ruler, people cannot rebel because now the ruler will be after a social contract.

Hobbes distinguished between civil liberty and natural liberty in his book Leviathan.

Civil liberty:- freedom to act within the laws

Natural liberty:- freedom to act on the basis of one's desire and will i.e an absolute freedom

Works:- Leviathan

Immanuel Kant

Kant **rejected the idea of freedom as doing whatever one wants**

True liberty, for Kant, is autonomy: acting according to moral law that one gives to oneself.

It's not about doing whatever you want, but about acting according to reason and duty.

liberty=treating people morally, treating people as an end not means.

> ***"Act only according to that maxim whereby you can at the same time will that it should become a universal law."***
>
> — Immanuel Kant, *Groundwork of the Metaphysics of Morals*

Friedrich Hayek

Supported negative liberty, the absence of arbitrary interference, not state-guaranteed outcomes.

Hayek opposed socialism and centralized economic planning as he believed it destroys individual freedom and leads to totalitarianism.

Hayek **warned against positive liberty**, which he believed leads to state overreach and the loss of personal freedom.

Hayek advocated for limited government,as according to him: the state's role is not to make people equal, but to protect individual liberty, property rights, and the rule of law.

Robert Nozick

Support negative liberty:- freedom from the interference of the state.

Self ownership:- every person owns themselves, their body, labour and products of their labour.

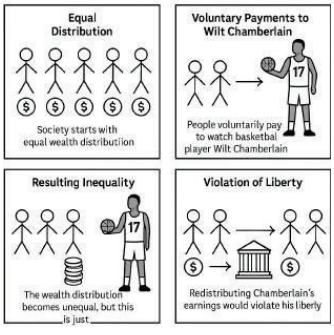
Liberty over equality, redistribution of wealth violates personal liberty and rights.

Minimal state, state should protect **life, property and liberty** and no more interference by state should be beyond these domains like in economy and personal lives.

Nozick has critiqued the welfare policies and socialist policies as this act infringes on personal liberty of the people because it involves redistributing the resources that has been taken from people by coercion.

Nozick accepts if liberty leads to inequality. As he advocated for just society as far as the initial acquisition and subsequent transfers of wealth and property are just.

Nozick gave a **Chamberlain example** to demonstrate how redistribution of resources can violate liberty.



Society tends to start with equal distribution of wealth
By voluntary transaction, some people pay **Wilt Chamberlain** to see his show, making him very rich.

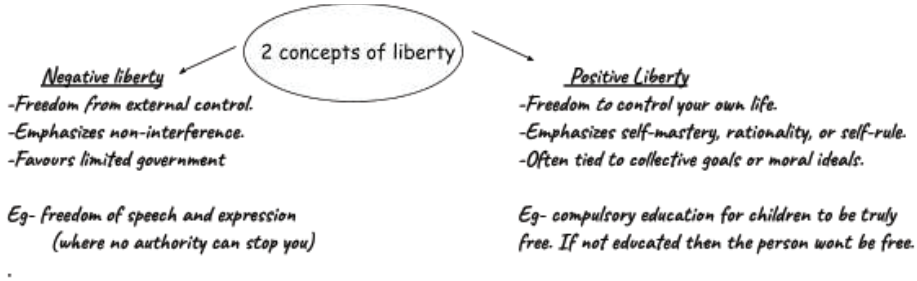
The state intervenes by redistributing the wealth that Wilt Chamberlain gain through voluntary transactions by people.

Nozick argues that to forcibly redistribute Wilt Chamberlain's earnings to re-establish the original pattern would violate his liberty, as it would involve taking something from him that he has justly acquired through voluntary transactions

Isaiah Berlin

In his famous essay, **Two Concepts of liberty**, Isaiah Berlin distinguished between two types of liberty:-Negative liberty and positive liberty.

- ➔ Negative liberty:- complete freedom to act as soon as no one is stopping the person. It emphasises minimal government intervention and the protection of individual rights.
- ➔ Positive liberty:- It refers to the freedom to control one's life and to realize one's fundamental purposes. Positive liberty is often associated with welfare state policies and collectivist or communitarian approaches, where the state or society is expected to actively help individuals achieve the conditions that allow for personal freedom and development.



He said positive liberty can be dangerous as it allows others (leaders, states) to decide what your true interests are. Positive liberty can justify coercion:- ""We know what's good for you—even if you don't.

Advocated for a pluralistic society:where many ways of life can co-exist.

Gandhi's and Rawls views on liberty

Gandhi views on liberty

Gandhi advocated for the idea of **Swaraj(self rule)**. He emphasised freedom from both external oppressions and the inner weaknesses(desire, greed). Gandhi believed in the moral freedom of individuals, where true liberty comes from self discipline and living in harmony with ethical and spiritual values.

For Gandhi, liberty wasn't just about breaking free from external control—it was about living with conscience and compassion. He deeply believed that true freedom could never be built on violence or the suffering of others

Instead, real liberty meant everyone being free, together. It was about standing up against oppression, yes—but also about holding ourselves accountable to treat others with dignity and kindness.

In his eyes, liberty and **non-violence (Ahimsa**) were inseparable—because hurting another soul, even in the name of freedom, would only create new chains.

Rawls views on Liberty

In Rawls' theory, political and civil liberties are essential components of a just society.

Rawls prioritizes **liberty over economic and social equality**.

He believes that liberties should be protected and any inequalities in wealth or power must not infringe on these basic freedoms.

His framework ensures that everyone enjoys the same basic liberties, and any political system that sacrifices individual liberties for the sake of collective goals is unjust.

Comparison between Gandhi's and Rawls views on liberty

Aspect	Gandhi's View	Rawls' View
Liberty	Self-rule, tied to truth & non-violence	Equal basic rights guaranteed to all
Focus	Moral freedom and community harmony	Political and social justice
Limits	Restricted by duty and non-violence	Limited only to protect equal liberty
Economy	Simple living, rural empowerment	Inequality allowed if helps least advantaged
Goal	Spiritual & social liberation	Fair society balancing liberty & equality

Equality

Equality, one of the central concepts of political and moral philosophy. Different philosophers and thinkers has provide their own interpretations of the term

Equality is about treating everyone equal without any type of biasness and discrimination. It should aim to provide equal opportunities in various domains of life-political, social and economic.

People should achieve the same status in terms of rights, status and opportunity.

There are two concepts of equality: Negative equality and political equality.

Aspect	Negative Equality	Positive Equality
Definition	Equal treatment without interference or favor	Equal access and opportunity through state support
Nature	Formal Equality	Substantive Equality
State's Role	Minimal – protects rights, avoids interference	Active – ensures equal opportunity through welfare and aid
Emphasis	Freedom from interference	Freedom to achieve and participate equally
View on Inequality	Acceptable if legal rights are equal	Must be reduced to ensure fairness
Type of Justice	Procedural Justice (focus on fair processs)	Distributive Justice (focus on fair outcomes)
Examples	Equal laws, free speech, voting rights	Reservations, free education, public healthcare
Criticism	Ignores real–world disadvantages and social inequality	John Rawls, Karl Marx, Amartya Sen, Modern Liberals/Socialists

Aristotle

Aristotle supports **proportional equality.**

Proportional equality, Equals should be treated equally and unequals should be treated unequally.

Aristotle advocated that everyone is not born equal. For example, slaves are naturally inferior to masters.

Only rational and virtuous men deserve equal political rights (excludes slaves, women, laborers).

Equality is not sameness — it's fairness based on virtue, ability, or contribution.

Key works:- Nicomachean Ethics, Politics

> **Justice is equality, but only for those who are equal; justice is inequality, but only for those who are unequal."**
>
> *— Aristotle, Nicomachean Ethics*

Jean Jacques Rousseau

In his work, **Discourse on the Origin of Inequality**, Rousseau differentiated between two types of equality: Natural and Moral/political equality.

Rousseau believed all humans are born naturally equal and free. Inequality is not natural; it arises from society, private property, and institutions.

Natural inequality

-inequality in terms of sex, height, body distinctions.
-Acceptable, as it does not harm others
-Effect minimal as people live in peace and equality.
-exists in state of nature.

Moral/political inequality

-naturally, people are equal. Inequality is created as soon as societies are formed and government is established.
-moral inequality is artificial.
-can be justified by the social contract through general will.
-it creates dominance, corruption etc.
-exists in civil society.

> ***Man is born free, and everywhere he is in chains."***
> — Jean-Jacques Rousseau, The Social Contract

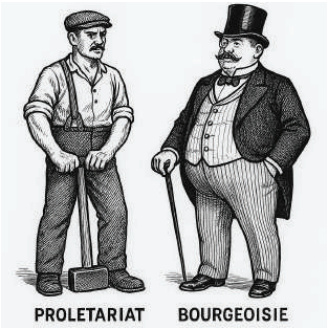
Karl Marx

Marx's views on economic equality are rooted in his analysis of the class struggle between the **bourgeoisie** (owners of the means of production) and the **proletariat** (working class).

He advocated that true equality can only exist in **classless society** as according to Karl Marx inequality arises.

Marx believed **that private ownership of the means of production (factories, land, and capital)** was the root cause of economic inequality.

Marx envisioned a classless society in which the distinction between the bourgeoisie and the proletariat would disappear.



Criticising capitalism, Marx viewed **capitalism** as inherently unequal as it creates a system where a small number of people i.e.capitalists own the means of production and extract surplus value from the produce.

John Rawls

John Rawls does not **advocate for absolute equality.**

Rawls believed that **equality should be built on fairness** — not everyone having the same, but everyone having a fair chance.

Difference principle, He accepted inequality in such a way that it would benefit only a least number of people.

Fair Equality of Opportunity, Positions and roles should be open to all — not based on birth, wealth, or class.

Veil of ignorance, John Rawl suggested a thought experiment method in which the person would not consider his position while designing rules or laws for the society.

Rawls did not argue for strict equality in the distribution of resources but instead suggested that inequalities are justified only if they meet two conditions:

They benefit the least advantaged. They are attached to positions open to all under conditions of fair equality of opportunity.

Books:- a theory of justice.

> **"Social and economic inequalities are to be arranged so that they are to the greatest benefit of the least advantaged."**
>
> *— John Rawls, A Theory of Justice*

Immanuel Kant

Kant believed that every person is morally equal because each person possesses rationality and autonomy — the ability to reason and choose freely.

Deontological ethics, emphasizes the duty to treat others as ends in themselves, rather than as means to an end.

For Kant, every individual has the same capacity for moral reasoning, and thus they should all be held to the same ethical standards.

According to Kant, **autonomy** is the capacity to make moral decisions based on rational thought, free from external influences or personal inclinations.

This moral autonomy is something that all humans possess, and it is what grants them equal moral standing.

Works:- Groundwork of the Metaphysics of Morals, Critique of Practical Reason,The Metaphysics of Morals.

John Locke

In "**A letter concerning Toleration**", Locke advocates for religious tolerance and equality.

In "**Two treatises of government"**, Locke advocated that all individuals are born free and equal, having natural rights that no can take away.

Locke supports a government by consent, built through a social contract. The laws must apply equally to all, even rulers.

No one is above the law → this is the foundation of constitutional government and rule of law.

Locke was the **first political thinker** to argue for religious equality,

He advocated for the **separation of church and state.**

According to Locke, people are free to follow any of the religions of their choice and the government has no right to intervene in it.

Religious power and political institutions are separate. The state exists to protect **life, liberty and property.** All religions should be tolerated equally as long as they don't threaten civil society.

His works:-**A letter concerning Toleration, Two treatise of government.**

Simone de Beauvoir

Advocated for **gender equality**. Simone de beauvoir introduced the idea that women are considered as the "other" and are treated as inferior to man.

As an **existentialist**, she believed that all persons are born with equal existential freedom i.e the ability to make decisions and define themselves as they desire to.

Token equality, Simon de Beauvoir warned against token equality where women are considered equal to men superficially but still made to face deep rooted social biases and discriminations.

She advocated for a society where men and women relate through **reciprocal recognition**, not domination.

WORKS:- **The Second Sex**

> ***"One is not born, but rather becomes, a woman."***
> *— The Second Sex,*

Michael Walzer

In spheres of justice, Michael Walzer differentiated between two concepts of simple equality and complex equality.

Simple equality, the society in which all goods would be distributed equally among all the members of the society.

Complex equality:- the idea of such a society in which distribution of resources depends on different principles in distinct spheres of justice. Each sphere has its own standards and distribution process.

SPHERES OF JUSTICE
(MICHAEL WALZER)

SIMPLE EQUALITY	COMPLEX EQUALITY
All goods distributed equally to everyone	Different goods/resources distributed by distinct principles in separate spheres

For example:- a wealthy person can't buy political power or the best healthcare. As political power requires democratic process and the healthcare distribution is based on need and availiability.

Gandhi's view on Equality

Gandhi advocated for Sarvodya (welfare for all) , advocating that true equality would be achieved when everyone would work for the collective good, especially of the marginalised community.

Mahatma Gandhi's concept of **"Sarvodaya" (welfare of all)** was inspired by John Ruskin's book *Unto This Last*.

Advocated for self rule(swaraj) and ahimsa (non violence). Created an idea of such a society where people would have swaraj with minimal state.

In the society of Mahatma Gandhi, every person would be morally and spiritually moral.

Gandhi did not advocate for complete material equality but believed in **economic self-reliance and trusteeship**, where wealth should be used for the benefit of society, not hoarded by individuals

Rawls view on equality

Advocated for **distributive equality, fair distribution of goods and resources**.

Rawls did not support absolute equality. But introducing **the concept of Difference principle, inequality** is accepted but it should benefit the least advantage.

Advocated for the strong role of the state to manage fairness through laws and institutions.

Rawls emphasizes **fair equality of opportunity**, meaning that everyone should have the same chance to succeed regardless of their social background.

Comparison between Rawls and gandhi views on equality

Aspect	Rawls	Gandhi
Equality	Fairness; help least advantaged	Dignity, non-violence, harmony
Focus	Institutional justice	Moral and social upliftment
Approach	Legal and political reforms	Ethical and community change
Economy	Inequality allowed if benefits poor	Simple living, reduce inequality
Goal	Equal opportunity and fairness	Social harmony and dignity

A short recap

- What is **Liberty?** :freedom to act,think ,speak with no intervention. Two types:positive and negative equality.
- What is **Equality?**:- treating everyone equally with no biases and discrimination.
- **John locke**:-natural right of life,liberty and property. Religious equality
- **Jean Jacques Rousseau**:-general will and social contract theory.
- **Thomas Hobbes:**- to avoid "war of all against all", civil liberty is needed
- **Immanuel kant:-**Deontological ethics, treating people as an end not means, moral autonomy
- **Robert Nozick**:-entitlement theory, negative liberty, self-ownership.
- **MK Gandhi:**- swaraj, ahimsa, sarvodaya
- **Rawl:-** fair distribution of resources, difference principle, veil of ignorance.
- **Aristotle:-** proportional equality, equally should be treated equally and unequals should be treated unequally.
- **Karl Marx:-** advocated classless society, criticised capitalism.
- **Simone de Beauvoir:-** gender equality, Women as "other".
- **Michael Walzer:**- simple equality and complex equality.

PYQs

2025

Q1. Match the LIST-I with LIST-II

LIST-I | **LIST-II**
A. Social Contract theory → 4. Locke
B. Genesis of Caste theory → 3. Ambedkar
C. Theory of Justice → 1. Rawls
D. Two Concepts of Liberty → 2. Berlin

Options:
(a) A - I, B - III, C - II, D - IV
(b) A - I, B - II, C - III, D - IV
(c) A - II, B - III, C - IV, D - III
(d) A - III, B - IV, C - I, D - II

Q2. Hobbes has been known for… "Man is a ferocious animal" is a statement given by which of the following philosophers?
(a) Locke
(b) Kant
(c) Hobbes
(d) Hume

2024

Q3. Who among the following argued that positive liberty and negative liberty are not merely two distinct concepts, but these can be not only opposed but also be incompatible to a single political ideal?
(a) Bernard Williams
(b) Jeremy Bentham
(c) J. S. Mill
(d) Isaiah Berlin

2023

Q4. Who wrote *'An Essay Concerning Human Understanding'*?
(a) Rene Descartes
(b) John Locke
(c) David Hume
(d) George Berkeley

2022

Q5. 'An Essay Concerning Human Understanding' (1688) was written by:
(a) Rene Descartes
(b) Locke
(c) Leibniz
(d) Spinoza

Answers:- 1- d, 2- c, 3- d, 4- b, 5- b

Democracy

Democracy is a political and ethical ideal rooted in the principles of equality, freedom, and collective decision-making. It emphasizes the sovereignty of the people, where governance is based on the will and consent of citizens. In philosophy, democracy isn't just a system of government — it's a value system promoting individual dignity, moral autonomy, and participatory deliberation in public life.

Abraham Lincoln defined democracy as **"a government of the people, for the people, and by the people."** This emphasizes popular sovereignty, equality, and representation.

Different types of Democracy

Representative Democracy

Under it, Citizens elect officials to represent their interests and make laws.

John Locke and Thomas Hobbes:- Viewed it as government authorized by the people.

Followed in India, USA.

Participatory Democracy/Direct Democracy

Emphasizes **direct involvement of citizens in political decision-making.**

Rousseau: Advocated direct participation; believed all individuals are sovereign together.

J.S. Mill: Saw participation as educational, promoting public-spirited citizenship.

Followed in ancient **Athens**.

Deliberative Democracy

Emphasizes **public discussion** and reasoned argument as the basis for political decisions.

Increased accountability and control over public life through discussion, not just participation.

Type	Core Idea	Thinker(s)	Example
Representative	Elect officials to	John Locke, Thomas	India, USA

	make laws	Hobbes	
Participatory / Direct	Citizens decide directly	Jean-Jacques Rousseau, J.S. Mill	Athens, referendums
Deliberative	Decisions via public discussion	Jürgen Habermas, John Rawls	Citizens' assemblies
Social	Rep. democracy + social justice	Eduard Bernstein, Amartya Sen	Nordic states
Cosmopolitan	Global democratic governance	David Held, Daniele Archibugi	UN reforms

Philosophical foundations(western)

Plato

In **The Republic,** Plato argues that democracy would lead to **mob rule** and ultimate tyranny. Plato believed that only **philosopher kings are fit to rule.**

Proposed the **ideal state governed by wisdom, not popularity.**

Aristotle

In politics, **Supported a mixed regime (polity) — a balance of democracy and oligarchy.**

Oligarchy

A form of government in which power is held by a small and privileged group, often based on wealth, social status, military control, or political influence.

Categorized **governments based on number of rulers and their intent** (for common good vs. private interest). Advocated *polity* as the most stable form: **rule by the many, but virtuous and moderate.**

Aristotle said, **"Man is a political animal".**

John Stuart Mill

Mill believed democracy helps citizens develop **moral and intellectual faculties** through active political participation.

Tyranny of the Majority, Mill warned that democratic majorities can oppress minorities, so individual liberty must be protected, even in a democracy.

Mill supported **representative democracy** as the most efficient form of government for large societies.

Mill proposed that educated citizens should have more votes, arguing they make better political decisions (a controversial idea).

Jean Jacqueas Rousseau

In "**The Social Contract**", Rousseau advocated for a **direct form of democracy**, where all citizens participate personally in law-making.

True democracy reflects the **"general will"** — the collective good — which is always right and must guide laws. In Rousseau's view, individuals are truly free only when they obey laws they have helped create through general will.

He **rejected representative democracy** as a form of slavery — real democracy requires political equality and active citizen involvement.

Thomas Hobbes

Hobbes **rejected democracy**, believing it leads to **disorder**. He favored a strong, absolute sovereign to maintain peace and prevent civil war.

In Leviathan, Hobbes argued that people surrender all rights (except self-preservation) to a ruler in exchange for security and order, not liberty.

Hobbes described the state of nature as **violent and lawless(chaotic)** , where life is "solitary, poor, nasty, brutish, and short," requiring a powerful authority.

Philosophical foundations (Indian)

MK Gandhi

Democracy should be **non-violent and based on truth (*Satya*) and non-violence (*Ahimsa*).** Rejected overly centralized, industrialized models of governance.

He imagined a community structured around decentralized, self-sufficient village societies (Gram Swaraj), where authority is derived from the ethical standing of individuals instead of the legal power of institutions.

Tagore

Democracy should nurture human dignity and respect for individuality.

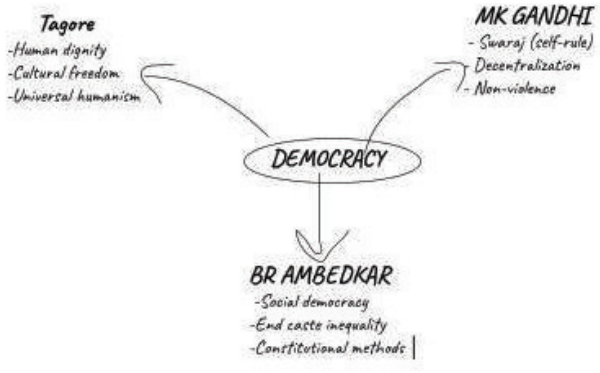
Opposed **mechanical majoritarianism**; stressed spiritual and cultural freedom.
Believed in universal humanism — democracy as cooperation beyond nationalism.

Education is key to cultivating democratic values.

BR Ambedkar

Political democracy must be supported by **social democracy (equality, fraternity, liberty)**. Saw democracy **as a way of life, not just a political system**.

Warned against contradiction between **political equality (votes) and social inequality (caste system)**. Advocated constitutional methods over extra-legal methods for change.



A short recap

- **What is Democracy?** – Political & ethical ideal based on equality, freedom, people's sovereignty, and participatory decision-making.
- **Representative Democracy:** Citizens elect officials; Locke & Hobbes; India, USA.
- **Participatory/Direct Democracy:** Citizens decide directly; Rousseau, J.S. Mill; Athens, referendums.
- **Deliberative Democracy:** Public discussion & reasoned debate; Habermas, Rawls.
- **Plato:** Criticized democracy; advocated philosopher kings.
- **Aristotle:** Supported mixed polity; "Man is a political animal."
- **Mill:** Liberty protection, warned against majority tyranny.
- **Rousseau:** Direct democracy & general will.
- **Hobbes:** Rejected democracy; preferred strong sovereign.
- **Gandhi:** Non-violent, decentralized Gram Swaraj.
- **Tagore:** Democracy as dignity, individuality, universal humanism.
- **Ambedkar:** Political + social democracy; equality, fraternity, liberty; against caste inequality.

PYQs

2024

Q1. Who among the following believed that democracy is the rule of mob and, thus, the worst form of governance?
(a) Socrates
(b) Plato
(c) Augustine
(d) Mill

2023

Q2. The main characteristics of Liberal Democracy is:
A. More than one political party freely competing for political power.
B. Political offices not confined to any privileged class
C. Protection of Civil liberties
D. Independence of the Judiciary

Options:
(a) A, B, C and D only
(b) A, B, C only
(c) A, B only
(d) A only

2022

Q3. What is the most prevalent electoral system of Democracy?
(a) Plurality system
(b) Majoritarian system
(c) Proportional system
(d) None of these

Q5. Who among the following said, *"Democracy is a government of the people, for the people and by the people"*?
(a) Seeley
(b) Hearn Shaw
(c) Lincoln
(d) None of these

Answers:- 1-b, 2-a, 3-a, 4-c.

Feminism

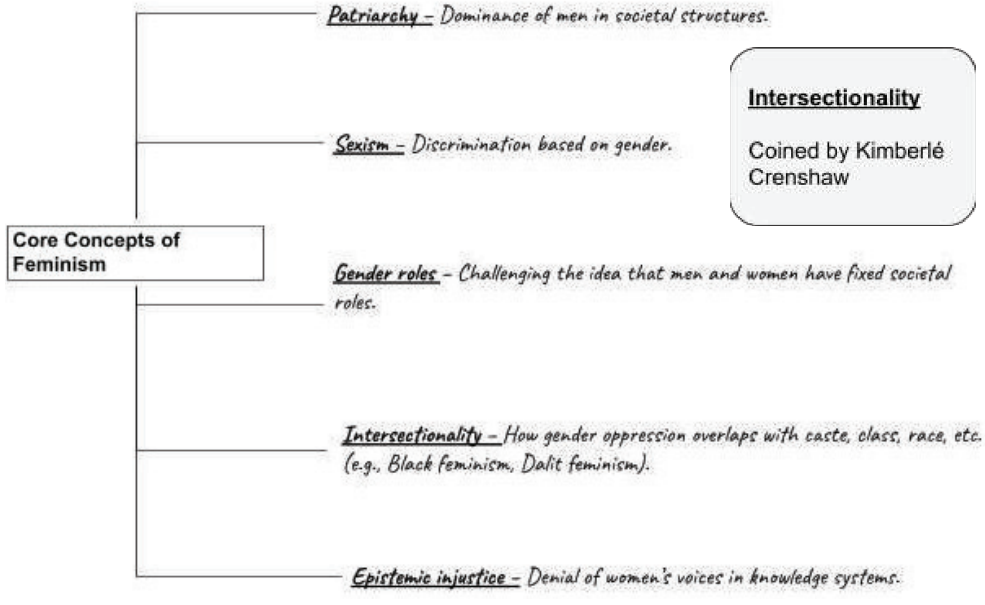
Feminism is both a philosophical and social movement that seeks to understand and dismantle systems of gender-based oppression, aiming for equality between all genders. It critiques patriarchy, androcentrism, and structural injustice, emphasizing women's lived experiences, autonomy, and representation. Philosophically, feminism challenges traditional epistemology, ethics, and political theory by centering embodiment, care, intersectionality, and voice of the marginalized.

It confronts the **systemic oppression** and **discrimination that women endure** as a result of deeply entrenched patriarchal systems and advocates for a society in which all individuals, irrespective of gender, can attain equal opportunities and respect.

Feminist philosophy has progressed over time to tackle the various dimensions of gender inequality and involves a range of perspectives and frameworks for comprehending and dismantling gender-based oppression.

Feminist philosophy deals with topics such as **patriarchy, sexism, intersectionality, gender roles**, and the **essence of gender** itself, with the goal of transforming societal structures to be more inclusive and equitable.

Core concepts under feminism



Feminist philosophers

Mary Wollstonecraft

Early **advocates of women's education and rationality**, argued women should be treated as equals in moral and intellectual development.

Work:- A Vindication of the Rights of Woman

Simone de Beauvoir

Laid the foundation of **existential feminism**, famous quote: ***"One is not born, but rather becomes, a woman."*** – meaning gender is constructed.

Work:-*The Second Sex*

Judith Butler

Introduced the **concept of gender performativity**, arguing that gender is not a fixed identity but a repeated performance shaped by society.

Work:- *Gender Trouble*

Bell hooks

Highlighted how **race, class, and gender intersect in the oppression of women, especially Black women.**

Work: *Ain't I a Woman?*

Eco-feminism

*A branch of feminism that draws **connections between the oppression of women and the exploitation of nature**, both rooted in patriarchal structures.*
*Key figure: **Vandana Shiva** – Advocates for women's central role in environmental protection and sustainable development.*

Work: *Staying Alive: Women, Ecology and Development*

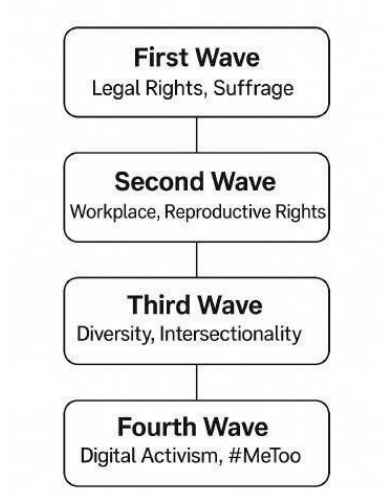
Waves of Feminism

First Wave(19th–early 20th century).

Focused on **legal rights, especially women's suffrage**

This wave laid the groundwork for recognizing women as full citizens deserving of political representation and basic legal rights.

Key figures:- Mary Wollstonecraft, Susan B. Anthony, and Elizabeth Cady Stanton.



Second Wave (1960s-1980s)

Second-wave feminists **challenged traditional gender roles** and advocated for systemic changes in the workplace, education, and family dynamics.

Simone de Beauvoir's The Second Sex was highly influential, examining the construction of women as "the Other" in patriarchal societies.

Key figures:- Betty Friedan, Gloria Steinem, and Simone de Beauvoir.

Third Wave(1990s–2000s)

Embracing **diversity and inclusivity**, this movement challenged the earlier waves' emphasis on the **experiences of white, middle-class women**.

The third wave of feminism brought forth the concept of intersectionality, highlighting the distinct experiences of women of color, LGBTQ+ individuals, and others who fall outside the traditional feminist discourse.

Notable figures:- bell hooks and Judith Butler.

Fourth Wave (Contemporary) –

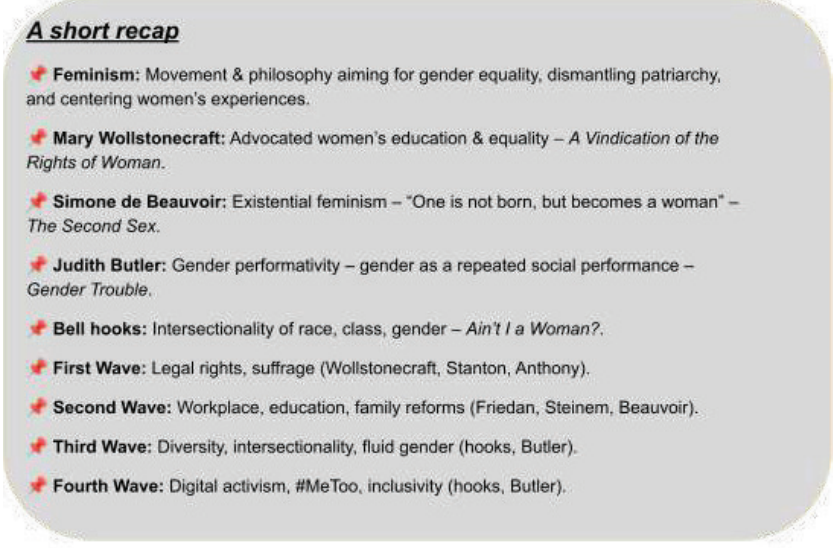
Defined by its **digital activism and emphasis on topics such as #MeToo, body positivity, trans-inclusivity, and the fight against sexual harassment.** It is recognized for its worldwide and intersectional perspective.

Fourth-wave feminists promote greater inclusivity, leveraging social media to elevate varied voices and highlight concerns impacting marginalized groups.

Notable figures:-Bell hooks and Judith Butler.

Some important feminist writers and their book name:-

Thinker	Key Book
Mary Wollstonecraft	*A Vindication of the Rights of Woman*
J. S. Mill	*The Subjection of Women*
Simone de Beauvoir	*The Second Sex*
Betty Friedan	*The Feminine Mystique*
Kate Millett	*Sexual Politics*
Shulamith Firestone	*The Dialectic of Sex*
Sheila Rowbotham	*Hidden from History*
Juliet Mitchell	*Woman's Estate*
bell hooks	*Ain't I a Woman?*
Judith Butler	*Gender Trouble*



PYQs:-

2022

Q1. According to which of the following feminist thinkers “the basis of women’s subordination is ultimately biological”?
(a) Kate Millett
(b) Sheil Rowbotham
(c) Shulamith Firestone
(d) Mary Wollstonecraft

Q2. Who among the following feminist thinkers is accredited with the notion of eco-feminism?
(a) Vandana Shiva
(b) Judith Butler
(c) Mary Wollstonecraft
(d) Simone De Beauvoir

2025

Q3. Who wrote the book *The Second Sex*?
(a) Simone de Beauvoir
(b) Michel Foucault
(c) Judith Butler
(d) Shulamith Firestone

Q4. Prepare chronology of four waves of feminism as represented by these feminists:
A. Wendy Davis
B. Mary Wollstonecraft
C. Simone de Beauvoir
D. Rebecca Walker

Options:
(a) D, B, C, A
(b) C, B, A, D
(c) B, A, D, C
(d) B, C, D, A

Q5. Match the LIST I with LIST II:

List I (Books / Theory Proposed) | List II (Author / Thinker)
A. *The Second Sex* | III. S. De Beauvoir
B. *The History of Sexuality* | IV. M. Foucault
C. *The Ethics of Sexual Difference* | I. Irigaray
D. *The Dialectics of Sex* | II. S. Firestone

Options:
(a) A - I, B - III, C - II, D - IV
(b) A - III, B - II, C - I, D - IV
(c) A - I, B - III, C - IV, D - II
(d) A - III, B - IV, C - I, D - II

2023

Q6. Which of the following are the titles of the books **not authored by Sheila Rowbotham**?
A. *Women, Resistance and Revolution*
B. *Hidden from History*
C. *Past is Before Us*
D. *Sexual Politics*

Options:
(a) A only
(b) D only
(c) B only
(d) C only

Answers: -1-c, 2-a, 3-a, 4-d, 5-d, 6-b

Global justice

Global justice explores ethical principles and responsibilities across national borders, questioning how wealth, rights, and opportunities should be fairly distributed globally. It critiques global inequality, poverty, and exploitation, and addresses issues like immigration, human rights, global capitalism, and climate justice. Philosophers argue whether justice demands cosmopolitan obligations (duty to all humans equally) or statist obligations (duty first to fellow citizens).

Theoretical frameworks concerning morality and politics related to **fairness, rights, and responsibilities on a global level that transcends national boundaries.**

This encompasses issues such as **global poverty, inequality, climate change, human rights, and migration.**

The primary inquiry is: what responsibilities do individuals hold towards one another irrespective of their nationality?

It extends beyond the **concept of international justice** by emphasizing individuals instead of merely states.

Theoretical Philosophical Foundations

Cosmopolitanism

From an **ethical perspective**, individuals represent the fundamental unit of moral consideration, rather than states.

Every human possesses **equal moral value and has the right to justice**, irrespective of their nationality.

This viewpoint advocates for **universal human rights and the principles of global distributive justice.**

John Rawls

In **"The Laws of People"**, The expansion of justice as fairness to the international arena via an agreement among "peoples" (nations).

Proponents of peace, the upholding of human rights, and collaboration between liberal and "decent" societies. Preserves state sovereignty; does not require complete global resource redistribution.

An illustration of a statist theory within the discourse of global justice.

Thomas Pogge

Critiques the current global institutional order for perpetuating poverty and inequality.

Argues that affluent states are complicit in harm through unjust trade, debt, and resource regimes.

Proposes **Global Resources Dividend** (small tax on natural resource use) for poverty eradication.



Aligns with institutional cosmopolitanism—changing structures rather than only providing aid.

Nussbaum's Capabilities Approach

In ***Creating Capabilities***, Martha Nussbaum defined Justice as **enabling all individuals to achieve central human capabilities** (life, health, education, political participation, etc.).

Based on Aristotelian human flourishing and contemporary human development theory. Stresses dignity as the core of justice, nationally and globally. Tends to moves beyond GDP to measure development via human capability expansion.

A short recap

- What is **Global Justice**?:- Justice beyond borders, focused on fair global distribution of wealth, rights, and opportunities.
- Issues: Poverty, inequality, climate change, human rights, migration.
- Focus on individuals' moral duties, not just states.
- **Cosmopolitanism:** Equal moral worth to all humans; universal rights (Stoics, Kant).
- **Rawls:** Justice among states; peace and sovereignty; statist view.
- **Pogge:** Wealthy states sustain global poverty; calls for system reform.
- **Nussbaum:** Justice as enabling key human capabilities and dignity.

Marginalization and Discrimination

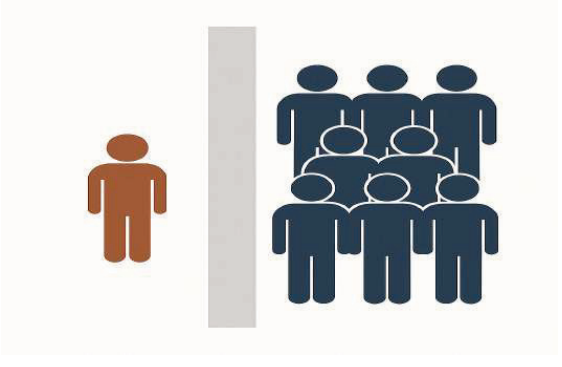
Marginalization and discrimination are key concerns of social and political philosophy, focusing on the unjust treatment and exclusion of certain groups in society. These issues arise from inequalities based on caste, class, gender, religion, and other identities. Philosophers like Ambedkar, Rawls, Gandhi have proposed theories of justice and recognition to address such structural injustices in the existing society.

Marginalization

The process by which certain individuals or groups are pushed to the edge of society. These groups have limited access to rights, resources, and opportunities.

Often caused by **social, economic, political, cultural, religious, or gender-based factors.**

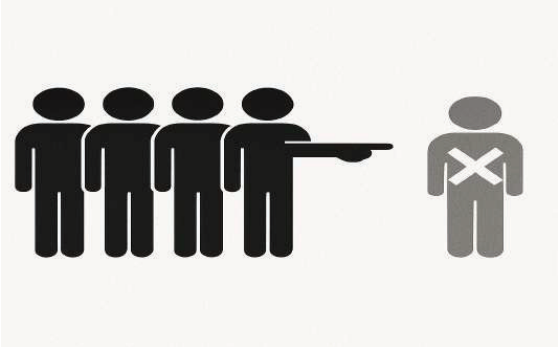
Example:- Dalits were pushed to the edge of the society with limited access to education, land and social mobility.



Discrimination

Unjust or prejudicial treatment of individuals or groups based on categories like caste, race, religion, gender, etc. Leads to systematic oppression and exclusion.

Example:- Glass ceiling where women are paid less than men for the same job and women get prevented from the top positions of the company.



Types of Marginalization and Discrimination

The table below presents diverse kinds of marginalization and discrimination forms and the consequent impacts on the society:-

Type	Example	Forms of Discrimination	Impact
Caste-based	*Dalits in India*	*Social exclusion, violence, job & education denial*	*Poverty, stigma, low literacy*
Gender-based	*Women, Transgender community*	*Wage gap, violence, legal exclusion*	*Underrepresentation, insecurity*
Religious	*Muslims, Rohingyas*	*Hate crimes, biased laws, communal violence*	*Ghettoization, fear, social divide*
Economic	*Homeless, landless laborers*	*No healthcare, informa jobs, lack of social security*	*Slums, crime, intergenerational poverty*
Ethnic/Racial	*Tribals (Adivasis), African descent*	*Cultural denial, profiling, violence*	*Alienation, identity suppression*
Linguistic/Regional	*Migrants, language minorities*	*Mockery, exclusion from jobs, cultural pressure*	*Loss of language, migration, tension*

"Until caste discrimination is buried, the soul of India will not be free."
– Martin Luther King

Philosophical key concepts

Social justice

In **A Theory of Justice**, Rawls proposed **two principles of justice**—especially the **difference principle**, which states that inequalities are acceptable only if they benefit the least advantaged members of society.

Redistributive policies
Reducing economic and social inequalities by transferring resources like wealth, income from more advantaged groups to less advantaged or the marginalized groups.

Therefore, applying this principle, **Marginalized groups should be given equal opportunities**, and any structural inequality must work to improve their condition. **Rawlsian justice** supports affirmative action and redistributive policies.

BR Ambedkar' thoughts

In **Annihilation of Caste**, Ambedkar saw **caste-based exclusion** as the biggest obstacle to Indian democracy.

His work laid the foundation for **reservations, legal rights, and the Constitutional commitment** to equality and fraternity. He viewed political power as the key to social upliftment. He promoted **dignity, education and upliftment for the other backward classes and the dalits**.

MK Gandhi

Gandhi's commitment to **non-violence(Ahimsa) and truth (Satya)** led him to oppose caste-based violence and untouchability.

Gandhi strongly opposed the practice of untouchability and worked to uplift Dalits, whom he called **Harijans** i.e children of Gods.

Gandhi believed **true India lived in its villages**, and marginalization could only be ended through rural empowerment and self-reliant economies **(Gram Swaraj)**. He promoted the **dignity of labor**, hand-spinning (charkha), and boycotting foreign goods to uplift the marginalized rural masses.

The removal of untouchability is one of the highest expressions of ahimsa.

Feminism

Feminist theory critiques the male-dominated structures that exclude women from knowledge production, decision-making, and resource control. The key thinkers include **Simon de Beauvoir, Nassbaum, Bell hooks.**

It advocates for **intersectionality**—recognizing that gender-based marginalization often intersects with caste, class, and race. Feminism calls for inclusive representation, bodily autonomy, and freedom from gender roles.

A short recap

📌 **Marginalization:** Pushing groups to society's edge, limiting rights, resources, and opportunities (e.g., Dalits).
📌 **Discrimination:** Unjust treatment based on caste, gender, religion, race, etc. (e.g., wage gap for women).
📌 **Various Types:** Caste, gender, religion, economic, ethnic/racial, linguistic — all cause exclusion, poverty, violence, identity loss.
📌 **John Rawls:** Justice demands improving the condition of the least advantaged via equality and redistribution.
📌 **BR Ambedkar:** Upliftment through political power, education, legal rights.
📌 **MK Gandhi:** Non-violence, opposition to untouchability, rural empowerment (Gram Swaraj), dignity of labor.
📌 **Feminism:** Challenges male dominance, advocates intersectionality, bodily autonomy, inclusive representation. First wave, second wave, third wave.

PYQs:-

2024

Q1. Who among these worked for the eradication of social discrimination and exploitation?
A. Savitribai Phule
B. Periyar
C. Ambedkar
D. Tagore

Choose the correct answer from the options given below:
(a) A, B, and D only
(b) A, B, and C only
(c) A, B, C, and D
(d) B, C, and D only

Answers:- 1-b

Gandhi: Non-violence, Satyagraha, Swaraj, Nationalism, State

MK Gandhi was more than a revolutionary, his philosophy is more based on moral and spiritual worldview. He suggested a kind of state which would strive on ethics and principles of sarvodaya, ahimsa, and trusteeship. And besides centralised governance, MK Gandhi advocated for a decentralised state system where swaraj(or self rule)would be there:best illustrated through the concept of Oceanic circle. Gandhi thus redefines politics as a moral vocation, fusing the personal and the political into an integrated vision of justice"

Non-Violence

Ahimsa is derived from the Sanskrit verb root ***san***, which means **to kill.**

Gandhi saw **Ahimsa as a way of life, rooted in compassion, empathy, and respect for all living beings.**

Advocated **non-violence (*ahimsa*)** and warned that ***"An eye for an eye will only make the whole world blind"***, emphasizing reconciliation over retaliation.

Gandhiji's concept of **Ahimsa** (non-violence) is rooted in the **Bhagavad Gita**. Linked to **self-discipline, non-attachment, and freedom from hatred, pride, and anger**.

Gandhi's practical tool in implementing his idea of **Non-violence was Satyagraha.** This has been translated as passive resistance, non-violent resistance, non-violent direct action. Gandhi reinterpreted it as an active force — *not passive submission*.

Political decisions should be rooted in **dharma (duty) and truth, not utility or expediency.**

Gandhi's advocacy of non-violence was closely connected to his attitude **towards ends and means.** He believed that violent methods for achieving a desired social result would inevitably result in an escalation of violence.

"The Kingdom of God is Within You" by Leo **Tolstoy** has inspired Gandhi for non-violence & ethical self-rule.

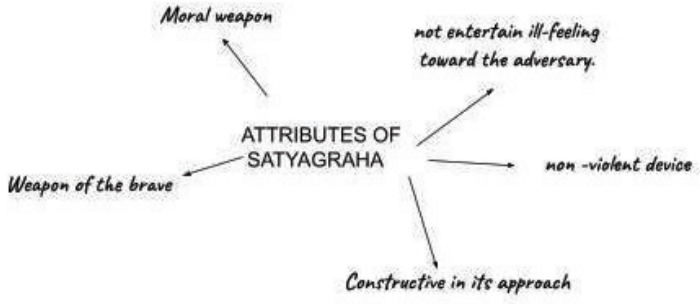
Satyagraha

Truth or Satya, for Gandhiji, is **God himself**. He therefore changed the statement, "God is Truth", later in his life into, **"Truth is God"** and suggested that it was one of the fundamental discoveries of his life's experiments.

Satyagraha is a moral weapon and does not entertain **ill-feeling towards the adversary**; it is'a non-violent device and calls upon its user to love his enemy.

For Gandhiji, a Satyagrahi is always truthful, morally imbued, non-violent and a person without any malice; he is one who is devoted to the service of all.

Truth, he firmly believed, can be attained only through **non-violence** which was not negative, meaning absence of violence, but was positively defined by him as love.



Given the inseparability of means and ends, Gandhi often saw Love, Truth, God, and Non-violence as interchangeable terms.

Truth/God/Self-realisation is man's ultimate goal, and it can be attained only through non-violence or ahimsa.

Swaraj

Gandhiji's concept of Swaraj was not merely confined to freeing India from the British yoke. Such freedom he desired but he said that he did not want to exchange 'king log for king stork'.

Swaraj is not a transfer of political power to the Indians. Nor does it mean, as he emphasised, mere political self-determination.

For him, the movement of Swaraj involved primarily the process of **releasing oneself from all the bondages one is prey to both internal and external.** It involves a movement of self-purification too.

"Swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority"

MK Gandhi gave a deeper meaning to the word swaraj: **Swaraj is a sacred word, a Vedic word, meaning self- rule and self-restraint and not freedom from all restraint which 'independence' often means".**

He saw swaraj as freedom for all plus self-control by all. It is related to thp inner strength and capacity of a people which enable them to understand and control their social world.

Swaraj is thus **a basic need of all**. It recognizes no race, religion, or community. Gandhiji made it very clear that India's Swaraj did not mean the rule of majority coin~nunity i.e. Hindus. **'Every community would be at par with every other under the Swaraj constitution.'**

His Swaraj had economic, social, political and international connotations.

- ➔ Economic Swaraj, as he says himself, "stands for social justice, it promotes the good of all equally including the weakest, and is indispensable for decent life."
- ➔ Social Swaraj centres on "an equalisation of status." Political Swaraj aims at '.'enabling people to better their condition in every department of life."
- ➔ In the international field, swaraj emphasised on interdependence. "There is", he says, "No limit to extending our services to our neighbours across state-made frontiers. God never made those frontiers."

According to Gandhian thinking, democracy can function smoothly and according to the concept of swaraj only if it is decentralised. "Centralisation as a system is inconsistent with the non-violent structure of society". He wanted the centre of power to move from cities to villages.

Oceanic circle, "In this structure composed of innumerable villages, there will be ever-widening never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes a life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of,the oceanic circle of which they are integral units.

As Gandhiji argued, "My idea of village swaraj is that it is a complete republic, independent of its neighbours for its own vital wants, and yet inter-dependent for many others in which dependence is a necessity"

Nationalism

Gandhi's nationalism was not just about getting the territory back from britishers but it is about moral and spiritual awakening of people.

Religious pluralism, Gandhi's nationalism policy was inclusive of all religions. Followed principles of ahimsa, satya, sarvodaya and emphasised on self rule(swaraj).

Gandhi rejected the centralization system of governance, rather emphasised more on decentralised system of governance, where the development will be from village to state level.

Led the major movement:-**Non-Cooperation Movement (1920), Salt Satyagraha (1930), Quit India Movement (1942).**

Gandhi's nationalism **inspires non-violent resistance movements** worldwide (e.g., Martin Luther King Jr., Nelson Mandela).

Continues to be relevant in debates on inclusive nationalism, environmental sustainability, and grassroots democracy.

J. Krishnamurti – Author of *Freedom from the Known*, a work exploring self-awareness, liberation from conditioning, and the transformation of the mind.

Key concepts of nationalist thoughts of gandhi

Swaraj: In his book *"Hind Swaraj"*, **Gandhi** pointed out that the real enemy was not the **British political domination** but the **modern western civilization** which was luring India into its stranglehold. He saw **Swaraj** or **self-rule** as a **state of life** which could only exist where **Indians** followed their **traditional civilization** uncorrupted by **modern civilization**.

Sarvodaya: Sarvodaya literally means '**the welfare of all**' or '**the upliftment of all.**' The ultimate objective of **Sarvodaya** is the **total well-being of all** or the **greatest good of all**. By '**welfare of all**' **Gandhi** means the **sum total of conditions – religious, moral, political, social and economic.** It is to be achieved through the **inner conversion of the**

individual and a **life based on the twin principles of truth and non-violence**, within the **family, village, province, nation and the world** as a whole.

Trusteeship: Gandhi wanted **complete equality** in so far as the **basic needs of the people** were concerned. In fact, he wanted the **basic needs of all including animals** to be met satisfactorily. When an individual had **more than his proportionate portion** he became **trustee** of that portion for **God's people**. He wished that the idea of **trusteeship** becomes a **gift from India to the world**. Then there would be **no exploitation** and **no reserve**. In these **distinctions** he found the **seeds of war and conflict**.

Swadeshi: Gandhi advocated **Swadeshi** which meant the **use of things belonging to one's own country**, particularly stressing the **replacement of foreign machine-made goods** with **Indian handmade cloth**. This was his **solution to poverty of peasants** who could **spin at home** to supplement their income and his **cure for the drain of money to England** in payment for **imported cloth**.

State

Gandhi's conception of state thrives more from moral and spiritual worldview. He **challenged both liberal and Marxist notions of the State**, regarding it not as a neutral institution for social order or a tool for class revolution, but as an inherently coercive and morally corrupting force.

For Gandhi, the modern state – with its **emphasis on legal authority, economic centralization, and military power – was antithetical to the ethical ideals of Ahimsa (non-violence), Satyagraha (truth-force), and Swaraj (self-rule)**.

Instead, he envisioned a **society based on decentralized,** self-reliant village

Modern State	Gandhi's Ideal State (Gram Swaraj)
Power source	Moral authority, rooted in trutn (Satya) & non-violence (Ahimsa)
Structure	Decentralized, village-based republics
Control mechanism	Voluntary cooperation, self-discipline
Economy	Local self-reliance, swadeshi, khadi
Citizen's role	Active moral agent, satyagrahi
Justice system	Reconciliation, ethical reasoning
Goal of the state	Human dignity, spiritual and moral development

communities **(Gram Swaraj)** where power arises from the moral authority of individuals rather than the legal force of institutions.

Differences with Ambedkar

Aspect	Gandhi	Ambedkar
Caste System	Wanted *reform* within varna system (no untouchability)	Wanted *annihilation* of the caste system altogether
Dalit Upliftment	Called Dalits *Harijans* (Children of God)	Saw this term as paternalistic, lacking real equality
Political Method	Favored moral persuasion, satyagraha	Emphasized legal rights, constitutional protection
Religion	Saw Hinduism as reformable	Criticized Hinduism for its structural inequality

A short recap

- **MK Gandhi** accepted casteism and varna system. Wanted to remove discrimination only.
- BR Ambedkar rejected **casteism** and **Varna system.**
- MK Gandhi only supported internal reform within Hindu casteism,not abolition.
- BR Ambedkar and MK Gandhi thoughts clashed. BR Ambedkar converted into **Buddhism** in 1956.

PYQs:-

2025

Q1. Which of the following does NOT belong to Gandhian philosophy?
(a) Non-violence
(b) Satyagraha
(c) Annihilation of Caste
(d) Swaraj

2024

Q2. Who holds the view that “Eye for an eye will only make the whole world blind”?
(a) R. N. Tagore
(b) B. G. Tilak
(c) M. K. Gandhi
(d) Vivekananda

Q3. Who among the following is the author of the book *Freedom from the Known*?
(a) J. Krishnamurti
(b) M. K. Gandhi
(c) Sri Aurobindo
(d) Dr. S. Radhakrishnan

Q4. Match the following

List I (Authors/Thinkers)	List II (Works/Concepts)
(A) M. K. Gandhi	(III) Sarvodaya
(B) R. N. Tagore	(IV) Surplus in Man
(C) B. R. Ambedkar	(II) Caste-based discrimination
(D) Amartya Sen	(I) Nyāya and Nīti

Options:
(a) (A)-(I), (B)-(IV), (C)-(III), (D)-(II)
(b) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(c) (A)-(I), (B)-(III), (C)-(IV), (D)-(II)
(d) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

2023

Q5. Who among the following is the propounder of Non-violence?
(a) Amartya Sen
(b) M. K. Gandhi
(c) Ambedkar
(d) R. N. Tagore

Q6. Who wrote *A Theory of Justice*?
(a) M. K. Gandhi
(b) Ambedkar
(c) John Rawls
(d) Amartya Sen

Q7. Who among the following propounds the view that means justify the End?
(a) Swami Vivekanand
(b) Swami Ram Tirtha
(c) J. L. Nehru
(d) M. K. Gandhi

Q8. According to Gandhi, which book forms the basis for his notion of 'Sarvodaya'?
(a) Unto This Last
(b) Hind Swaraj
(c) My Experiments with Truth
(d) Harijan

Q9. Who wrote the book *The Kingdom of God is Within You*?
(a) M. K. Stalin
(b) Leo Tolstoy
(c) John Ruskin
(d) J. L. Nehru

Q10. Gandhiji based his concept of 'Ahimsa' by which book and linked it to the idea of non-attachment and freedom from hatred, pride and anger?
(a) Bhagavad Gita
(b) Ramayan
(c) Mahabharata
(d) Upanishad

2022

Answers:- 1- c, 2- c, 3- a, 4- d, 5- b, 6- c, 7- d, 8- a, 9- b, 10- a

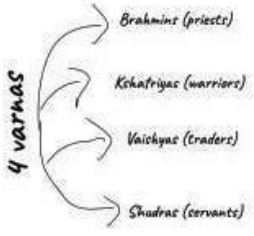
Ambedkar: Genesis of Caste and Annihilation of Castes

BR Ambedkar, also known as the father of Constitution, devoted a major part of his life in the upliftments of the lower caste, especially the dalits(or untouchables). He deeply criticised the existing caste and the varna system which according to him promote social discrimination and caste based inequality among people. His thoughts and vision inspired many social reformers.

BR Ambedkar critically analysed the established caste concept in India.

Vedas, Manusmriti, and other Dharmashastras classified society into **four varnas.**

According to this **caste system**, labour was considered to be assigned naturally as per the caste. For example, **Brahmins as priests, Kshatriyas as warriors, Vaishyas as traders and Shudras as servants.**

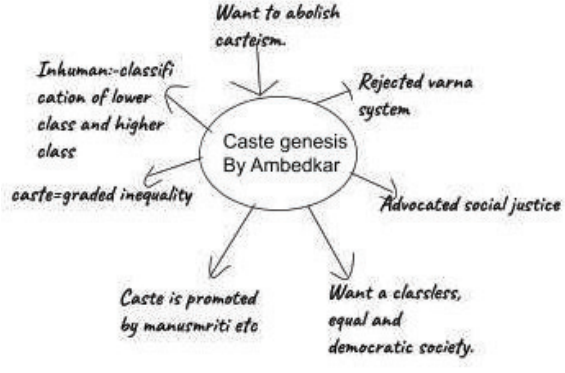


Caste Genesis analysis by BR Ambedkar

Caste is not a natural division of labour, but a division of labourers as it is a rigid, birth-based hierarchy, unlike the flexible division of labour in other societies.

The **concept of Endogamy**, marrying within one caste has maintained this caste hierarchy. Endogamy created closed social groups, making mobility and intermixing impossible.

Also, the Manusmriti and other Dharmashastras were used to justify caste divisions.



Ambedkar argued that **Brahmins created caste to protect their status and social exclusivity.** Religion became the **ideological tool to legitimize inequality.** Over time, economic roles became frozen into caste identities: for example:-artisans, potters, sweepers.

Hence, what started as functional division became hierarchical, due to ritual pollution and purity concepts.

Upper castes consider themselves as pure and consider lower caste especially dalits as untouchables. This classification has been considered as inhuman by BR Ambedkar.

Caste is not rooted in nature or economy, but in social-religious design. It relies on rituals, hierarchy, closed marriage, and cultural practices.

For BR Ambedkar, the **real fight was against the ideology that sustains caste, not just its symptoms.**

> **"Caste is not merely a division of labour. It is a division of labourers."**
> — BR Ambedkar,*Annihilation of Caste*

Annihilation of caste's concepts

BR Ambedkar wrote the book, ***Philosophy of Hinduism*** and ***Annihilation of Caste***, in which he deeply **criticised casteism and the varna system.**

Ambedkar rejected **Gandhi's idea of reforming caste from within.**

According to BR Ambedkar, deep rooted casteism is impossible to destroy from hinduism so he wanted to completely end the casteism concept.

Viewed hindu scriptures, texts discriminatory because of its support to untouchability, casteism, hierarchy etc.

Because of deep rooted casteism in hinduism, it is difficult to find brotherhood and unity in Hinduism as prevalent in other communities of Sikhs, Muslims etc

M.K.Gandhi views on Casteism

- Gandhi accepted the varna system, advocated that varna system is a natural division of labour, not caste
- Distinguished between varna and caste. Varna being function and moral whereas casteism as rigid and oppressive.
- Gandhi don't want this varna system to end as he saw spirituality within it if practised without hierarchy.
- Gandhi want to abolish the caste based discrimination not the casteism.
- Gandhi wanted reform within hinduism, not a rejection of it.
- Gandhi advocated that caste should be made non discriminatory, **not abolished.**

Ambedkar wanted to **end the complete caste division system** of varnas (Brahmins,kshatriyas, vaishyas and shudras) to bring a revolution. BR Ambedkar found a root of inequality, untouchability and illness in this varna system.

Being unable to end this system, **he later converted to Buddhism in 1956**, believing it aligned better with equality, rationality, and compassion.

His legacy continues to inspire movements for Dalit liberation, social justice, and constitutional equality.

Mahatma Gandhi	B. R. Ambedkar
View on Caste Believed caste can be reformed and purified	Believed caste is be ınfermed and purified and must be annihiated
Genesis of Caste Viewed caste as a social division based on occupation	Viewed caste as a social division based on occupation
Varna vs. Caste Supported Varna (division by work), not caste by birth	Rejected both Varna and caste as discriminatory
Outlook on Untouchability	Saw it as a structural part

A short recap

- **Varna system**:- Brahmins, Kshatriya, vaishyas, Shudras
- BR Ambedkar rejected **casteism** and **Varna system.**
- MK Gandhi only supported internal reform within Hindu casteism,not abolition.
- BR Ambedkar and MK Gandhi thoughts clashed.
- BR Ambedkar converted into **Buddhism** in 1956.
- His works:- ***Anniliation of caste***, ***Philosophy of Hindusim,*****Riddles of Hinduism**

PYQs:-

2022

Q1. Who among the following is the author of *Riddles of Hinduism*?
(a) Swami Vivekanand
(b) Dr. B. R. Ambedkar
(c) M. K. Gandhi
(d) J. L. Nehru

2024

Q2. According to Ambedkar, which text contains the first reference to the caste system?
(a) The Bhagavad Gita
(b) The Manu Smriti
(c) The Rig Veda
(d) The Mahabharata

Q3. Match the following:

List I | List II
A. Who were the Shudras? | I. B. R. Ambedkar
B. Religion of Man | IV. R. N. Tagore
C. Hind Swaraj | II. M. K. Gandhi
D. The Idea of Justice | III. Amartya Sen

Options:
(a) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(b) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(c) (A)-(I), (B)-(IV), (C)-(II), (D)-(III)
(d) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

Q4. According to B. R. Ambedkar, the Shudras in India were originally:
(a) Brahmanas
(b) Ksatriyas
(c) Vaishyas
(d) Shudras

Q5. Match the following:

List I (Authors/Thinkers) | List II (Works/Concepts)
A. M. K. Gandhi | III. Sarvodaya
B. R. N. Tagore | IV. Surplus in Man
C. B. R. Ambedkar | II. Caste-based discrimination
D. Amartya Sen | I. Nyāya and Nīti

Options:
(a) (A)-(I), (B)-(IV), (C)-(III), (D)-(II)
(b) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(c) (A)-(I), (B)-(III), (C)-(IV), (D)-(II)
(d) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

2025

Q6. The hierarchical order of the caste system –
A. Vaishya
B. Kshatriya
C. Brahmana
D. Shudra

Choose the correct answer:
(a) A, B, C, D
(b) C, B, A, D
(c) B, A, D, C
(d) C, B, D, A

Answers:- 1-b, 2-c, 3-c, 4- b, 5-d, 6-b

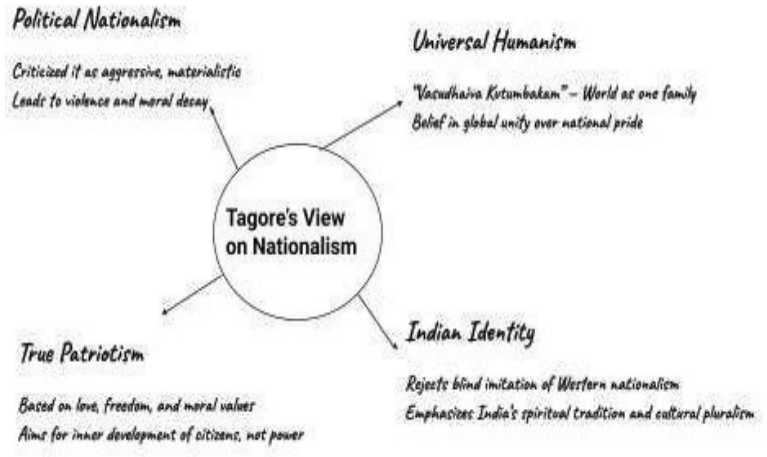
Tagore: Nationalism, Education and Religion of Man

Rabindranath Tagore was a visionary thinker who critiqued narrow nationalism, emphasized holistic education, and proposed a spiritual philosophy called the "Religion of Man." His ideas centered on universal humanism, creativity, and inner freedom. Tagore's thought remains deeply relevant in contemporary debates on culture, politics, and education.

Nationalism

At one hand where Gandhi promoted nationalist spirit among Indians for the growth of unity and the nation, there **Tagore critiqued political nationalism** as a dehumanizing force that prioritizes power and economic interest over moral and spiritual growth.

He believed **nationalism fosters division, violence, and blind loyalty**, which hinders the development of individual conscience.



Tagore promoted **"Internationalism**" or **"Universal Humanism"**, emphasizing the oneness of humanity beyond national borders.

He **opposed both Western imperialist nationalism and imitative Indian nationalism**, urging India to build a civilization based on harmony, diversity, and inner freedom.

Education

Tagore believed education should be rooted in **freedom, creativity, and harmony** with nature — he rejected the rigid, exam-driven colonial model.

He **emphasized self-realization over rote memorization**, promoting an education that draws out the inner soul rather than stuffing the mind with facts.

His **ideal of education was holistic** — balancing the intellectual, aesthetic, moral, and spiritual dimensions of human life. He introduced learning through the environment, where open-air classes at Santiniketan encouraged dialogue with nature, not confinement in classrooms.

He opposed the **mechanical Western system of education** that prioritized utility over creativity, warning it would produce lifeless, obedient clerks, **not free thinkers**.

He believed **true education** must instill universal human values — transcending nationalism, caste, or religious dogma.

Religion of Man

Tagore **believed true religion comes from the heart**, not from rituals, dogmas, or institutions.

He saw **God as the universal spirit within all humans** — not an external deity but immanent in nature, beauty, and love.

Humanity itself is sacred — to serve and love others is the highest spiritual act. Inspired by the Upanishads, Bhakti poetry, and universal humanism, he believed in a religion of harmony and inner realization.

Religion **should unite people across boundaries**, not divide them through sects or nationalism. **True religion,** for Tagore, meant freedom, creativity, and connection with the infinite through life, art, and compassion.

Differences with Gandhi

Theme	Tagore	Gandhi
Nationalism	Criticized it as narrow & violen	Embraced it for freedom & self-rule
Education	Focused on creativity, nature, global learning	Emphasized simplicity, manual work (Nai Talim)

Religion	Universal spirituality (Brahman, harmony)	Truth is God; moral & ascetic path
Modernity	Accepted science & modern ideas with caution	Rejected Western modernity, valued tradition

A short recap

📌 **What is Nationalism?:** – Loyalty to one's nation; can unite or divide.

📌 **Tagore:-** Opposed narrow, political nationalism; promoted Universal Humanism and cultural-spiritual unity.

📌 **Education (Tagore):-** Holistic, creative, nature-linked; against rote and exam-driven learning; focused on self-realization.

📌 **Religion of Man:**- God as universal spirit within all; harmony over rituals and dogma; inspired by Upanishads and Bhakti poetry.

📌 **Nationalism:-** Tagore saw it as divisive; Gandhi embraced it for freedom.

📌 **Education:**- Tagore stressed creativity and global learning; Gandhi emphasized simplicity and manual work (*Nai Talim*).

📌 **Modernity & Religion:-** Tagore cautiously accepted science, promoted universal spirituality; Gandhi valued tradition, truth, and ascetic path.

PYQs

2025

Q1. Which among the following is the idea proposed by Rabindra Nath Tagore?
(a) The Religion of Man
(b) Religion of God
(c) Religion of Humanity
(d) Religion of Money

2024

Q2. Who is the author of the book *Philosophy of Hinduism*?
(a) Swami Vivekananda
(b) Dayananda Saraswati
(c) B. R. Ambedkar
(d) Sri Aurobindo

Answers:- 1-a , 2-c , 3-d

Q3. Match the following:

List I (Authors/Thinkers) | List II (Works/Concepts)
A. M. K. Gandhi | III. Sarvodaya
B. R. N. Tagore | IV. Surplus in Man
C. B. R. Ambedkar | II. Caste-based discrimination
D. Amartya Sen | I. Nyāya and Nīti

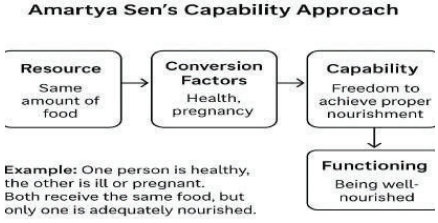
Choose the correct answer:
(a) (A)-(I), (B)-(IV), (C)-(III), (D)-(II)
(b) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(c) (A)-(I), (B)-(III), (C)-(IV), (D)-(II)
(d) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

Amartya Sen

Amartya Kumar Sen is one of the world's leading contemporary public intellectuals. He is probably the world's best-known economic, social and political theorist since the Second World War. His work on social choice theory is seminal, his capabilities approach changed the way we think about human well-being and the quality of life, and his contributions on freedom, agency, the standard of living, justice and democracy shake to the very foundations

Capability Approach

Focuses on what **individuals are able to do and be (their capabilities)**, rather than just resources or income.



Justice should enhance freedom to achieve well-being.

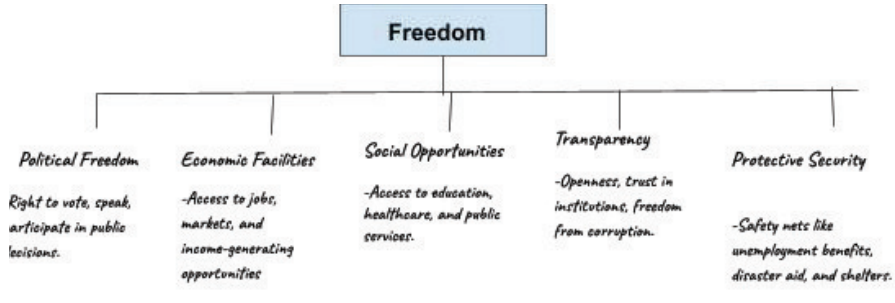
Supports a comparative approach to justice: focus on removing injustice rather than building an ideal.

Critiqued the John Rawls idea of a perfect society as according to Amartya Sen, no one size fits all.

Freedom as Development

Development is not just economic growth or GDP expansion, it is **also the growth of freedom.**

With the growth in freedom, people expand their ability.



Gender equality

Women are considered as **missing from many Asian countries** due to sex selective abortion and discrimination.

Capability deprivation, women suffer this due to poverty which affects women more as they face multiple levels of deprivation in terms of education, health and voice.

Development is not sustainable if **half the population (women)** is excluded or marginalized.

Women's education, work participation, and leadership lead to **better outcomes** for entire communities.

> **"Empowering women with education and basic freedoms is the surest way to ensure development."**
>
> ***— Amartya Sen, Development as Freedom***

Democracy

In his book **Development as Freedom**, Sen argues that **political freedoms are a key part of development**.

Brain Booster

Sen used the concept of freedom as development concept to show why countries with similar income show varying Human development index.

Societies where people can participate freely are more likely to ensure **basic welfare and social justice**.

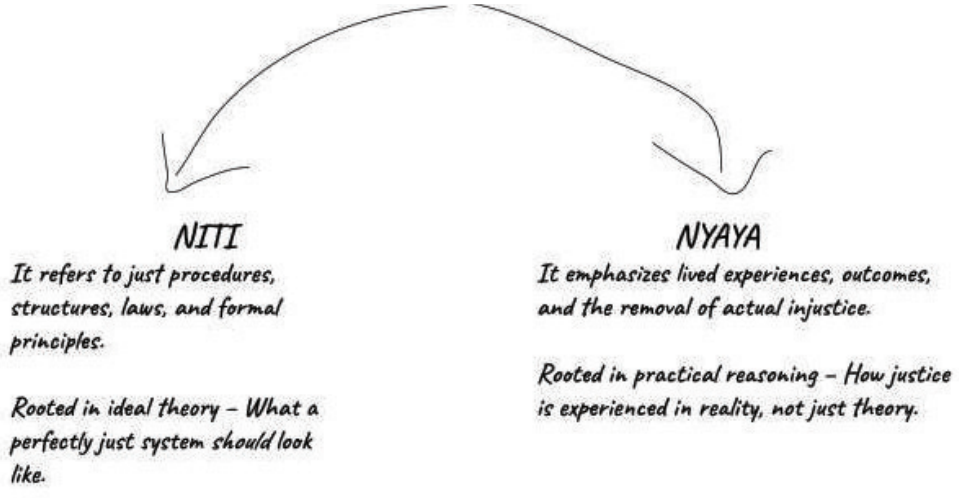
Sen promotes a **pluralistic view** of democracy that respects **diverse cultures, religions, and identities**.

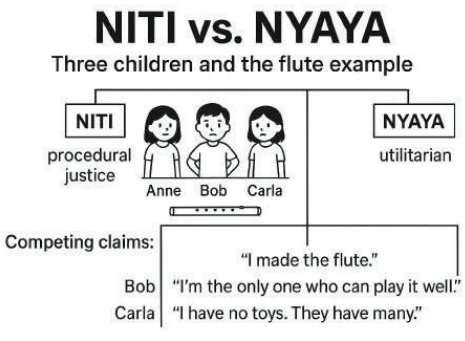
True democracy allows **minority voices** to be heard and considered in decision-making.

Niti and Nyaya concept

Having the procedures to run an institution won't ensure justice.

A society can have **Niti (good laws and systems)**, but still fail in **Nyaya** if people continue to suffer due to inequality, exclusion, or poverty.
Niti can exist when people suffer but Nyaya would ensure the reduction of inequalities and sufferings.





Here, (as in the picture)
Anne → Made the flute → Niti (Entitlement by rule)
Bob → Plays it best → Nyaya (Outcome-based)
Carla → Has no toys → Nyaya (Equity-based)

Hence, according to Amartya Sen, justice should not follow only procedural rules, rather justice is about considering fairness in outcomes and real human needs in order to minimize inequality.

A short recap

📌**Capability approach**:focus on what people should able to do and be rather than what they have.

📌Critiqued the **perfect society idea** of **John Rawls**.

📌**Development=Freedom**

📌Women as **"missing women"** as they got affected more by poverty.

📌Five types of **freedom**:-political,economic, social opportunities, Transparency, Protective society.

📌**Niti and Nyaya concept:** Niti(procedure based), Nyaya(removing actual inequalities). Example of the three children and flute

PYQs:-

2024

Q1. *Match the following:*

List I (Authors/Thinkers) | List II (Works/Concepts)
A. M. K. Gandhi | II. Naiyā-Taleem
B. B. R. Ambedkar | IV. Annihilation of Caste
C. R. N. Tagore | III. Religion of Man
D. Amartya Sen | I. Argumentative Indian

Choose the correct answer:
(a) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(b) (A)-(II), (B)-(IV), (C)-(I), (D)-(III)
(c) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)
(d) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)

Q2. *Who among the following argues that justice can be achieved only when 'unfreedom' like poverty, illiteracy, exploitation, etc., are overcome?*
(a) John Rawls
(b) Ronald Dworkin
(c) Amartya Sen
(d) Jeremy Bentham

Q3. *Match the following:*

List I (Authors/Thinkers) | List II (Works/Concepts)
A. M. K. Gandhi | III. Sarvodaya
B. R. N. Tagore | IV. Surplus in Man
C. B. R. Ambedkar | II. Caste-based discrimination
D. Amartya Sen | I. Nyāya and Nīti

Choose the correct answer:
(a) (A)-(I), (B)-(IV), (C)-(III), (D)-(II)
(b) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(c) (A)-(I), (B)-(III), (C)-(IV), (D)-(II)
(d) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)

Answers:- 1-b, 2-c, 3-d.

Test yourself with 300+MCQs

Ethics

Q1. Match the following authors with their works:

List I (Author)	List II (Book)
(A) Thomas Hobbes	(III) *Leviathan*
(B) John Locke	(II) *Two Treatises of Government*
(C) Jean-Jacques Rousseau	(I) *The Social Contract*
(D) Aristotle	(IV) *Nicomachean Ethics*

Options:
a) A–3, B–2, C–1, D–4
b) A–1, B–3, C–4, D–2
c) A–4, B–1, C–2, D–3
d) A–2, B–4, C–3, D–1

Q2. Which of the following best represents Jeremy Bentham's contribution to utilitarianism?
a) Distinction between higher and lower pleasures
b) Hedonic calculus involving seven dimensions of pleasure and pain
c) Emphasis on moral duties independent of consequences
d) Promotion of virtue as the basis of morality

Q3. John Stuart Mill refined Bentham's utilitarianism by arguing that:
a) All pleasures are equal in quality and quantity
b) The intentions behind actions determine their moral worth
c) Higher quality pleasures are more valuable than mere quantity
d) Moral duties should be followed regardless of outcomes

Q4. Which of the following statements correctly describes Kantian deontology?
a) Moral worth of an action depends on its consequences
b) Goodness is conditional on social utility
c) Actions have moral worth only if done from duty, irrespective of outcomes
d) Moral laws apply only to particular situations

Q5. In Kantian ethics, treating a person as an "end in themselves" means:
a) Using others as means to achieve personal goals
b) Recognizing others' inherent dignity and moral worth
c) Ignoring the autonomy of others
d) Following cultural norms without question

Q6. Aristotle's concept of virtue ethics is best described as:
a) Following strict moral laws without exception
b) Maximizing pleasure and minimizing pain
c) Living a balanced life by finding the "mean" between extremes
d) Prioritizing social contracts over individual character

Q7. Which philosopher stated, *"Man is born free, everywhere he is in chains,"* advocating for the general will?
a) Thomas Hobbes
b) John Locke
c) Jean-Jacques Rousseau
d) Immanuel Kant

Q8. Care ethics, as developed by Carol Gilligan and Nel Noddings, emphasizes:
a) Universal moral laws and principles
b) Individual autonomy and rational duty
c) Moral responsibility in relationships based on empathy and care
d) Maximizing overall happiness for the greatest number

Q9. Which of the following is NOT one of the seven dimensions in Bentham's hedonic calculus?
a) Intensity
b) Purity
c) Certainty
d) Morality

Q10. Match List I (Philosophers) with List II (Key Contribution):

List I (Thinker)	List II (Concept)
(A) Jeremy Bentham	(I) Hedonic Calculus
(B) John Stuart Mill	(II) Higher and Lower Pleasures
(C) Immanuel Kant	(III) Duty-based Ethics
(D) Aristotle	(IV) Virtue Ethics

Options:
a) A–I, B–II, C–III, D–IV
b) A–II, B–I, C–IV, D–III
c) A–III, B–IV, C–I, D–II
d) A–IV, B–III, C–II, D–I

Q11. Assertion (A): Kantian deontology emphasizes that actions have moral worth only when performed from duty, regardless of their consequences.
Reason (R): Jeremy Bentham's utilitarianism focuses on maximizing pleasure and minimizing pain as the basis for moral decisions.

Options:
a) Both A and R are true, and R is the correct explanation of A
b) Both A and R are true, but R is not the correct explanation of A
c) A is true, but R is false
d) A is false, but R is true

Q12. Assertion (A): Aristotle's virtue ethics teaches that moral virtue lies in finding a balanced mean between two extremes.
Reason (R): John Stuart Mill distinguished between higher and lower pleasures in refining utilitarian ethics.

Options:
a) Both A and R are true, and R is the correct explanation of A
b) Both A and R are true, but R is not the correct explanation of A
c) A is true, but R is false
d) A is false, but R is true

Q13. Universal Prescriptivism is different from Emotivism because it says:
a) Moral statements can be true or false
b) When you say something's wrong, you're telling everyone not to do it — everywhere, every time
c) Moral talk is just about expressing feelings
d) There's no need to be consistent when making moral arguments

Q14. When someone says *"Stealing is wrong,"* Universal Prescriptivism means they are:
a) Expressing dislike for stealing
b) Telling everyone not to steal — no exceptions
c) Making a factual statement about

stealing
d) Referring to what their culture thinks

Q15. Who is a key thinker behind Cultural Relativism?
a) G.E. Moore
b) Ruth Benedict
c) A.J. Ayer
d) R.M. Hare

Q16. Who among the following is associated with the principle of "greatest happiness of the greatest number"?
a) Immanuel Kant
b) Jeremy Bentham
c) John Rawls
d) Aristotle

Q17. John Rawls' principle of *justice as fairness* emphasizes:
a) Maximizing individual wealth
b) Equal liberty and the difference principle
c) Utilitarian calculation of happiness
d) Obedience to divine command

Q18. According to Divine Command Theory, morality is grounded in:
a) Human reason
b) Social contract
c) God's will
d) Individual happiness

Q19. Which of the following best represents Nietzsche's critique of traditional morality?
a) Morality is based on universal reason
b) Slave morality suppresses the will to power
c) Moral laws are eternal truths
d) Happiness is the sole standard of morality

Q20. Which one of the following philosophers is associated with the idea of "veil of ignorance"?
a) Aristotle
b) John Locke
c) John Rawls
d) David Hume

Q21. According to Carol Gilligan, traditional moral theories often overlook:
a) Rational duty
b) The ethics of care and relationships
c) The categorical imperative
d) Higher and lower pleasures

Q22. Which of the following is an example of Teleological Ethics?
a) Kant's Categorical Imperative
b) Aristotle's Virtue Ethics
c) Bentham's Utilitarianism
d) Divine Command Theory

Q23. Who said: *"Hell is other people"*?
a) Jean-Paul Sartre
b) Simone de Beauvoir
c) Søren Kierkegaard
d) Friedrich Nietzsche

Q24. Which among the following is NOT an existentialist thinker?
a) Sartre
b) Kierkegaard
c) Heidegger
d) Hobbes

Q25. In virtue ethics, the term *phronesis* means:
a) Practical wisdom
b) Rational duty
c) Happiness
d) Greatest pleasure

Q26. Which one of the following pairs is correctly matched?

List I (Thinker)	List II (Concept)
(A) Immanuel Kant	(I) Categorical Imperative
(B) Jeremy Bentham	(II) Hedonic Calculus
(C) John Stuart Mill	(III) Higher & Lower Pleasures

(D) Aristotle	(IV) Doctrine of the Mean

Options:
a) A–I, B–II, C–III, D–IV
b) A–II, B–I, C–IV, D–III
c) A–III, B–IV, C–I, D–II
d) A–IV, B–III, C–II, D–I

Q27. Which of the following statements is correct regarding emotivism?
a) Moral statements are factual truths
b) Moral statements are commands universally binding
c) Moral statements express emotions or attitudes
d) Moral statements derive from God's will

Q28. According to Sartre, "existence precedes essence" means:
a) Human beings have a fixed nature given by God
b) Humans must first exist and then define their own essence
c) Essence determines human freedom
d) Existence depends on cultural values

Q29. The "categorical imperative" requires that:
a) One should always seek pleasure
b) One must act only according to maxims that can be universalized
c) One must maximize utility in every situation
d) One must follow divine authority

Q30. Which philosopher is associated with the idea of "will to power"?
a) Hegel
b) Nietzsche
c) Sartre
d) Marx

Q31. Match the following theories with their central concern:

List I (Theory)	**List II (Concern)**
(A) Utilitarianism	(I) Happiness / pleasure
(B) Deontology	(II) Duty / obligation
(C) Virtue Ethics	(III) Character excellence
(D) Care Ethics	(IV) Empathy / relationships

Options:
a) A–I, B–II, C–III, D–IV
b) A–II, B–I, C–IV, D–III
c) A–III, B–IV, C–II, D–I
d) A–IV, B–III, C–I, D–II

Q32. "Tabula Rasa" or the concept of mind as a blank slate is associated with:
a) René Descartes
b) John Locke
c) David Hume
d) George Berkeley

Q33. Who among the following proposed the "greatest equal liberty principle"?
a) John Rawls
b) Immanuel Kant
c) Jeremy Bentham
d) Thomas Hobbes

Q34. Which ethical theory emphasizes *universalizability* as the test for moral rules?
a) Utilitarianism
b) Virtue Ethics
c) Kantian Deontology
d) Emotivism

Q35. "Esse est percipi" (*To be is to be perceived*) is the central idea of:
a) John Locke
b) David Hume
c) George Berkeley
d) Thomas Hobbes

Q36. Who argued that causality is not a rational necessity but a habit of the mind?
a) Kant

b) Hume
c) Descartes
d) Berkeley

Q37. Which philosopher emphasized the idea of “authentic existence” in existentialism?
a) Kierkegaard
b) Mill
c) Bentham
d) Locke

Q38. The “original position” in Rawls’ theory is designed to ensure:
a) Utilitarian calculation
b) Religious fairness
c) Impartiality through the veil of ignorance
d) Obedience to natural law

Q39. In ethical discourse, the principle of *double effect* is used to justify:
a) Actions with both good and bad consequences, where the bad is unintended
b) All actions that maximize happiness
c) Any action commanded by divine law
d) Virtues as balance between extremes

Q40. Who introduced the concept of “categorical imperative” in moral philosophy?
a) Aristotle
b) Kant
c) Mill
d) Bentham

Q41. Match the following:

List I (Thinker)	List II (Idea)
(A) Descartes	(I) Cogito ergo sum
(B) Locke	(II) Tabula Rasa
(C) Berkeley	(III) Esse est percipi
(D) Hume	(IV) Causality
	skepticism

Options:
a) A–I, B–II, C–III, D–IV
b) A–II, B–I, C–IV, D–III
c) A–III, B–IV, C–I, D–II
d) A–IV, B–III, C–II, D–I

Q42. Which of the following is a key criticism of utilitarianism?
a) It ignores consequences
b) It overlooks duties and rights
c) It gives too much weight to cultural relativism
d) It disregards emotions in morality

Q43. Which of the following statements correctly describes moral relativism?
a) Moral truths are absolute and universal
b) Morality depends on cultural or individual perspectives
c) Morality is derived only from divine authority
d) Moral claims are meaningless expressions of emotion

Q44. Which thinker is associated with the idea of “general will”?
a) Locke
b) Rousseau
c) Hobbes
d) Hume

Q45. Who among the following emphasized that morality is grounded in human freedom and responsibility?
a) Sartre
b) Kant
c) Mill
d) Aristotle

Q46. Which among the following theories states that punishment should be proportionate to the crime committed (an “eye for an eye” approach)?
a) Preventive theory
b) Deterrent theory

c) Reformative theory
d) Retributive theory

Answers:- 1–a. 2–b. 3–c. 4–c. 5–b. 6–c. 7–c. 8–c. 9–d. 10–a. 11–b. 12–b. 13–b. 14–b. 15–b. 16–c. 17–b. 18–b. 19–a. 20–b. 21–b. 22–b. 23–c. 24–b. 25–c. 26–a. 27–b. 28–b. 29–a. 30–b. 31–b. 32–b. 33–c. 34–c. 35–c. 36–c. 37–a. 38–c. 39–b. 40–d. 41–b. 42–b. 43–d. 44–a. 45–c. 46–a.

Socio political philosophy

Q1. Who is the author of the book *The Idea of Justice*?
(a) John Rawls
(b) Robert Nozick
(c) Amartya Sen
(d) Isaiah Berlin

Q2. Match List I with List II and choose the correct answer:

List I (Thinker)	List II (Key Concept)
(A) Plato	(II) Tripartite Soul & Class
(B) Aristotle	(III) Proportional Equality
(C) Amartya Sen	(I) Capability Approach
(D) Robert Nozick	(IV) Entitlement Theory

Options:
(a) (A)-(II), (B)-(III), (C)-(I), (D)-(IV)
(b) (A)-(III), (B)-(II), (C)-(I), (D)-(IV)
(c) (A)-(II), (B)-(I), (C)-(III), (D)-(IV)
(d) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

Q3. According to Aristotle, justice can be divided into:
(a) Distributive Justice and Corrective Justice
(b) Legal Justice and Social Justice
(c) Procedural Justice and Substantive Justice
(d) Political Justice and Economic Justice

Q4. Who among the following supported inequality as long as the property was acquired by just means?
(a) John Rawls
(b) Robert Nozick
(c) Aristotle
(d) Amartya Sen

Q5. In Rawls's Theory of Justice, the "Veil of Ignorance" refers to:
(a) Lack of knowledge about historical justice systems
(b) Decision-making without knowing personal position in society
(c) A metaphor for limited understanding of fairness
(d) The difference between positive and negative liberty

Q6. The "Difference Principle" is associated with which thinker?
(a) Robert Nozick
(b) John Rawls
(c) Amartya Sen
(d) Isaiah Berlin

Q7. Who among the following proposed the concept of "Two Principles of Justice"?
(a) John Stuart Mill
(b) Immanuel Kant
(c) John Rawls
(d) Jeremy Bentham

Q8. Who coined the term "Positive and Negative Liberty"?
(a) Thomas Hobbes

(b) Isaiah Berlin
(c) Rousseau
(d) Kant

Q9. The concept of "Entitlement Theory" is propounded by:
(a) John Rawls
(b) Robert Nozick
(c) Karl Marx
(d) Thomas Hobbes

Q10. According to Amartya Sen, the "Capability Approach" focuses on:
(a) Maximizing wealth
(b) Maximizing happiness
(c) Expanding freedoms and opportunities
(d) Establishing equality of resources

Q11. Who is the author of *A Theory of Justice*?
(a) John Stuart Mill
(b) John Rawls
(c) Robert Nozick
(d) Karl Marx

Q12. Which of the following is NOT a principle of justice according to John Rawls?
(a) Equal basic liberties for all
(b) Social and economic inequalities arranged for the greatest benefit of the least advantaged
(c) Inequality justified only if it results in absolute equality of outcome
(d) Fair equality of opportunity

Q13. Who among the following emphasized "Justice as Fairness"?
(a) Robert Nozick
(b) John Rawls
(c) Plato
(d) Amartya Sen

Q14. "From each according to his ability, to each according to his needs" is associated with:
(a) John Rawls
(b) Karl Marx
(c) Robert Nozick
(d) Aristotle

Q15. The Tripartite Division of Soul (Reason, Spirit, Appetite) was propounded by:
(a) Plato
(b) Aristotle
(c) Kant
(d) Rousseau

Q16. Who considered Justice as "giving each his due"?
(a) Socrates
(b) Plato
(c) Aristotle
(d) Rawls

Q17. Which among the following is an example of Distributive Justice?
(a) Equal pay for equal work
(b) Punishing a criminal
(c) Restoring stolen property
(d) Imprisoning an offender

Q18. "Liberty is the absence of restraint" refers to:
(a) Positive Liberty
(b) Negative Liberty
(c) Political Liberty
(d) Civil Liberty

Q19. Who among the following is a critic of Rawls' Difference Principle?
(a) Robert Nozick
(b) Amartya Sen
(c) Aristotle
(d) Marx

Q20. Which one of the following thinkers is associated with Communitarian critique of liberal justice?
(a) Michael Sandel
(b) John Rawls
(c) Isaiah Berlin
(d) Robert Nozick

Q21. Who said "Man is born free, and everywhere he is in chains"?

(a) Rousseau
(b) Hobbes
(c) Locke
(d) Kant

Q22. The Social Contract Theory of Hobbes was published in which book?
(a) Two Treatises of Government
(b) Leviathan
(c) The Republic
(d) Social Contract

Q23. Locke's idea of natural rights included:
(a) Life, Liberty and Equality
(b) Life, Liberty and Property
(c) Equality, Security and Property
(d) Justice, Liberty and Life

Q24. Who among the following emphasized "Justice is the first virtue of social institutions"?
(a) John Rawls
(b) Robert Nozick
(c) Karl Marx
(d) Amartya Sen

Q25. Match List I with List II:

List I (Thinker)	List II (Key Concept)
(A) Plato	(II) Tripartite Soul & Class
(B) Aristotle	(III) Proportional Equality
(C) Amartya Sen	(I) Capability Approach
(D) Robert Nozick	(IV) Entitlement Theory

Options:
(a) (A)-(II), (B)-(III), (C)-(I), (D)-(IV)
(b) (A)-(I), (B)-(IV), (C)-(II), (D)-(III)
(c) (A)-(II), (B)-(IV), (C)-(III), (D)-(I)
(d) (A)-(II), (B)-(II), (C)-(III), (D)-(I)

Q26. Who said "Justice is nothing else than the interest of the stronger"?
(a) Socrates
(b) Thrasymachus
(c) Plato
(d) Aristotle

Q27. Which of the following best represents Plato's idea of justice?
(a) Equality of outcome
(b) Harmony between classes performing their functions
(c) Maximization of utility
(d) Individual liberty above all

Q28. Aristotle's justice is based on which idea?
(a) Proportional equality
(b) Absolute equality
(c) Equal outcomes
(d) Liberty

Q29. Who advocated the idea of "Justice as a form of fairness and cooperation"?
(a) John Rawls
(b) Kant
(c) Hegel
(d) Nozick

Q30. In the concept of "Negative Liberty," freedom is understood as:
(a) The ability to do what one wants
(b) Absence of external constraints
(c) Living according to moral law
(d) Freedom to achieve potential

Q31. Which theory of punishment focuses on deterrence?
(a) Reformative theory
(b) Retributive theory
(c) Utilitarian theory
(d) Deterrent theory

Q32. Who is associated with the concept of "general will"?
(a) Rousseau
(b) Locke
(c) Hobbes
(d) Mill

Q33. According to Hobbes, the state of nature was:
(a) A state of peace and goodwill
(b) A state of war of every man against every man
(c) A state of liberty and equality
(d) A state of social cooperation

Q34. Locke argued that government is legitimate only if it has:
(a) Absolute power
(b) Divine right
(c) Consent of the governed
(d) Power of tradition

Q35. Who among the following is associated with the Harm Principle?
(a) John Stuart Mill
(b) Jeremy Bentham
(c) Thomas Hobbes
(d) Locke

Q36. Bentham's Utilitarianism is based on:
(a) Greatest good for greatest number
(b) Justice as fairness
(c) Liberty as non-domination
(d) Social contract

Q37. Who emphasized "each according to his contribution"?
(a) Marx
(b) Nozick
(c) Aristotle
(d) Rawls

Q38. Which type of justice is concerned with distribution of rewards and honors?
(a) Corrective justice
(b) Commutative justice
(c) Distributive justice
(d) Retributive justice

Q39. "Liberty is the positive power of doing or enjoying something worth doing or enjoying" — this reflects:
(a) Negative liberty
(b) Positive liberty
(c) Political liberty
(d) Civil liberty

Q40. Who said "Punishment is an evil, it can be justified only if it excludes some greater evil"?
(a) Kant
(b) Bentham
(c) Hobbes
(d) Mill

Q41. Retributive theory of punishment is based on the principle of:
(a) Reforming the offender
(b) Preventing future crime
(c) An eye for an eye
(d) Social welfare

Q42. Preventive theory of punishment focuses on:
(a) Transforming the character of the offender
(b) Protecting society by preventing future crimes
(c) Inflicting suffering on the criminal
(d) Maximizing pleasure over pain

Q43. Reformative theory of punishment views crime as:
(a) A sin that deserves retribution
(b) A result of defective social conditions
(c) A natural instinct that must be controlled
(d) A deterrent to law and order

Q44. The Deterrent theory of punishment mainly aims at:
(a) Reforming the criminal
(b) Setting an example to others
(c) Providing compensation to the victim
(d) Establishing equality before law

Q45. Who among the following supported the Utilitarian theory of punishment?
(a) John Stuart Mill and Bentham
(b) Kant and Hegel
(c) Aristotle and Plato
(d) Rawls and Nozick

Q46. Kant's view of punishment is based on:
(a) Utilitarianism

(b) Reformative theory
(c) Retributive theory
(d) Preventive theory

Q47. The principle of “greatest happiness of the greatest number” was given by:
(a) Aristotle
(b) Bentham
(c) Rousseau
(d) Rawls

Q48. Match List I with List II:

List I (Theory of Punishment)	List II (Thinker)
(A) Retributive theory	(I) Kant
(B) Utilitarian theory	(II) Bentham
(C) Reformative theory	(III) Gandhi
(D) Deterrent theory	(IV) Hobbes

Options:
(a) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(b) (A)-(II), (B)-(I), (C)-(IV), (D)-(III)
(c) (A)-(III), (B)-(IV), (C)-(II), (D)-(I)
(d) (A)-(IV), (B)-(III), (C)-(I), (D)-(II)

Q49. Capital punishment is opposed in which theory of punishment?
(a) Retributive theory
(b) Deterrent theory
(c) Reformative theory
(d) Preventive theory

Q50. Who among the following thinkers is associated with “categorical imperative”?
(a) Kant
(b) Hegel
(c) Mill
(d) Hobbes

Q51. The concept of “justice as fairness” is related to:
(a) John Rawls
(b) Kant
(c) Rousseau
(d) Hegel

Q52. Which theory considers punishment as a means to secure social defense?
(a) Preventive theory
(b) Retributive theory
(c) Reformative theory
(d) Utilitarian theory

Q53. Which thinker justified punishment purely on moral grounds and not on consequences?
(a) Kant
(b) Bentham
(c) Rawls
(d) Hobbes

Q54. Match List I with List II:

List I (Concept)	List II (Thinker)
(A) Harm Principle	(I) Mill
(B) Utility Principle	(II) Bentham
(C) Categorical Imperative	(III) Kant
(D) General Will	(IV) Rousseau

Options:
(a) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)
(b) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(c) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(d) (A)-(IV), (B)-(II), (C)-(I), (D)-(III)

Q55. Who emphasized that punishment should always treat humans as ends and never merely as means?
(a) Kant
(b) Bentham
(c) Mill
(d) Rousseau

Q56. Which of the following is true about the utilitarian justification of punishment?

(a) Punishment is an end in itself
(b) Punishment is a necessary evil justified only for greater happiness
(c) Punishment is based on divine will
(d) Punishment is based on proportional equality

Q57. The principle “Let the punishment fit the crime” belongs to:
(a) Retributive theory
(b) Preventive theory
(c) Reformative theory
(d) Utilitarian theory

Q58. Which thinker said: “Punishment cannot be inflicted merely as a means to promote another good”?
(a) Mill
(b) Kant
(c) Bentham
(d) Hobbes

Q59. The idea of “Euthanasia” deals with:
(a) Surrogacy
(b) Right to life and right to die
(c) Liberty and equality
(d) Justice as fairness

Q60. Passive euthanasia means:
(a) Actively ending life through intervention
(b) Withholding treatment to allow natural death
(c) Encouraging suicide
(d) Providing life support indefinitely

Q61. Active euthanasia involves:
(a) Withdrawal of treatment
(b) Intentionally causing death through intervention
(c) Providing palliative care
(d) Refusal of medical aid by patient

Q62. Which of the following is legally recognized in India?
(a) Active euthanasia
(b) Passive euthanasia
(c) Both active and passive
(d) Neither active nor passive

Q63. Which case legalized passive euthanasia in India (2011)?
(a) Kesavananda Bharati v. State of Kerala
(b) Aruna Shanbaug case
(c) Maneka Gandhi v. Union of India
(d) Vishaka v. State of Rajasthan

Q64. Which article of the Indian Constitution deals with the Right to Life?
(a) Article 14
(b) Article 19
(c) Article 21
(d) Article 32

Q65. In Common Law, euthanasia was historically treated as:
(a) Legal right
(b) Suicide and homicide
(c) Compassionate act
(d) Natural death

Q66. Who among the following supported the moral permissibility of euthanasia?
(a) Kant
(b) Mill
(c) Rawls
(d) Hobbes

Q67. Which committee in India first recommended legalization of passive euthanasia?
(a) Justice Hegde Committee
(b) Law Commission of India
(c) Sarkaria Commission
(d) Verma Committee

Q68. Which of the following is NOT related to the debate on euthanasia?
(a) Right to die with dignity
(b) Autonomy of individual
(c) State sovereignty over life
(d) Maximization of profit

Q69. Who defined utilitarianism as “the greatest happiness principle”?
(a) Rousseau
(b) Mill

(c) Rawls
(d) Hobbes

Q70. "Liberty means freedom to do everything which injures no one else" — this is stated in:
(a) American Bill of Rights
(b) French Declaration of the Rights of Man and Citizen
(c) Magna Carta
(d) Indian Constitution

Q71. According to Kant, moral law is binding on:
(a) Only religious persons
(b) Only rulers and leaders
(c) Every rational being
(d) Only citizens of a state

Q72. Who criticized utilitarianism for ignoring the separateness of persons?
(a) Rawls
(b) Kant
(c) Nozick
(d) Berlin

Q73. The concept of "Overlapping Consensus" was introduced by:
(a) Rawls
(b) Nozick
(c) Mill
(d) Kant

Q74. Which thinker emphasized that "Liberty is liberty, not equality or fairness or justice"?
(a) Rawls
(b) Nozick
(c) Berlin
(d) Hobbes

Q75. The principle of "justice delayed is justice denied" is related to:
(a) Speedy trial
(b) Equality before law
(c) Reformative theory
(d) Rule of law

Q76. Who defined democracy as "government of the people, by the people, for the people"?
(a) Rousseau
(b) Abraham Lincoln
(c) Locke
(d) Mill

Q77. Which among the following is NOT a feature of Rule of Law?
(a) Equality before law
(b) Arbitrary power of ruler
(c) Supremacy of law
(d) Absence of arbitrariness

Q78. Who among the following is associated with the concept of "Swaraj"?
(a) Gandhi
(b) Nehru
(c) Ambedkar
(d) Tagore

Q79. Directive Principles of State Policy in the Indian Constitution are taken from:
(a) USA
(b) UK
(c) Ireland
(d) France

Q80. Fundamental Rights in India are inspired from:
(a) American Bill of Rights
(b) French Revolution
(c) Russian Constitution
(d) Canadian Constitution

Answers:- 1-b, 2-b, 3-c, 4-d, 5-d, 6-a, 7-c, 8-b, 9-c, 10-c, 11-c, 12-b, 13-a, 14-d, 15-c, 16-b, 17-c, 18-b, 19-a, 20-a, 21-d, 22-b, 23-a, 24-c, 25-c, 26-d, 27-b, 28-a, 29-c, 30-a, 31-b, 32-d, 33-c, 34-b, 35-d, 36-c, 37-a, 38-b, 39-c, 40-d, 41-c, 42-b, 43-b, 44-b, 45-a, 46-c, 47-b, 48-a, 49-c, 50-a, 51-a, 52-a, 53-a, 54-b, 55-a, 56-b, 57-a, 58-b, 59-b, 60-b, 61-b, 62-b, 63-b, 64-c, 65-b, 66-b, 67-b, 68-d, 69-b, 70-b, 71-c, 72-a, 73-a, 74-c, 75-a, 76-b, 77-b, 78-a, 79-c, 80-a

Metaphysics

Q1. Who among the following argued that existence is a necessary attribute of a perfect being, similar to how three sides are essential to a triangle?
(a) St. Anselm
(b) René Descartes
(c) Baruch Spinoza
(d) Leibniz

Q2. Assertion (A): According to the cosmological argument, the universe cannot be its own sufficient reason because it is contingent.
Reason (R): A contingent being requires a necessary being to explain its existence.
Options:
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

Q3. Which of the following is not part of Thomas Aquinas' Five Ways?
(a) Motion – First Mover
(b) Efficient Cause – First Cause
(c) Contingency – Necessary Being
(d) Principle of sufficient reason – Necessary Being

Q4. Assertion (A): William Paley argued that the complexity of the universe implies an intelligent designer.
Reason (R): A watch found in nature could have formed spontaneously without a maker.
Options:
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

Q5. In Nyāya philosophy, the Āyojanāt proof for the existence of God refers to:
(a) Atoms cannot combine without a conscious force
(b) The purposeful arrangement of nature indicates an intelligent designer
(c) The flawless nature of the Vedas implies a divine author
(d) The world as an effect must have a cause

Q6. Leibniz's claim that God created the best of all possible worlds is based on:
(a) Teleological argument
(b) Ontological argument
(c) Cosmological argument using the principle of sufficient reason
(d) Moral argument

Q7. Who among the following is considered a hard determinist in Western philosophy?
(a) Jean-Paul Sartre
(b) Baruch Spinoza
(c) Immanuel Kant
(d) Cārvāka

Q8. Assertion (A): According to Kant, free will is a necessary postulate of practical reason.
Reason (R): Without assuming free will, moral responsibility would not be possible.
Options:

(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

Q9. Which of the following pairs is correctly matched?

List I (Thinker)	List II (Concept/Doctrine)
A. Cārvāka	Determinism is true, free will is false
B. Buddhism	Dependent origination
C. Sartre	Existence precedes essence
D. Spinoza	Conditional determinism

Options:
(a) A and B only
(b) B and D only
(c) B only
(d) A and C only

Q10. Assertion (A): Sartre held that "existence precedes essence" for human beings.
Reason (R): Humans are born with a fixed nature and predetermined purpose.
Options:
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

Q11. In Buddhist philosophy, the doctrine of pratītyasamutpāda (dependent origination) implies:
(a) Absolute free will, unconstrained by causal factors
(b) Conditional determinism, where events arise due to interdependent causes
(c) The denial of karma
(d) Predestination by a supreme deity

Q12. According to Spinoza's metaphysics, which of the following is correct?
(a) God is the only substance with all attributes
(b) Everything acts according to the necessity of its nature
(c) Human actions are free from all causal determination
(d) God exists but is separate from the universe

Q13. According to Descartes, which of the following best represents the relation between mind and body?
(a) The mind is extended and unconscious, and the body is unextended and conscious
(b) The mind and body are two distinct substances interacting through the pineal gland
(c) The mind is material, and the body is immaterial
(d) The mind and body are identical

Q14. "I think, therefore I am" (Cogito, ergo sum) is used by Descartes to prove:
(a) The existence of God
(b) The impossibility of error
(c) The existence of the thinking self
(d) The reality of the physical world

Q15. Who among the following philosophers believed that the self is nothing but a bundle of perceptions?
(a) Immanuel Kant
(b) David Hume
(c) John Locke
(d) Jean-Paul Sartre

Q16. Which of the following correctly matches the philosopher with their concept of self?

List I (Thinker)	List II (Concept/Doctrine)
A. Kant	Transcendental unity of apperception
B. Sartre	Existence precedes essence
C. Locke	Self known through reflection
D. Hume	Bundle theory of self

Options:
(a) A and C only
(b) A, B, and D only
(c) A, B, C, and D
(d) B and D only

Q17. Assertion (A): For Kant, the self cannot be experienced directly.
Reason (R): It is only a regulative idea of pure reason without any role in unifying experiences.
Options:
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

Q18. In Sartre's view, "existence precedes essence" means:
(a) Humans are born with a fixed nature determined by God
(b) Humans first exist and then create their own essence through choices
(c) Essence and existence are identical in all beings
(d) Human identity is predetermined by social structures

Q19. Which school of Indian philosophy holds that body itself is the self?
(a) Nyāya
(b) Buddhism
(c) Cārvāka
(d) Sāṅkhya

Q20. In Buddhist philosophy, the doctrine of anattā denies:
(a) The existence of matter
(b) The existence of a permanent, unchanging self
(c) The existence of karma
(d) The impermanence of all phenomena

Q21. According to Nyāya-Vaiśeṣika, which of the following is true of the self (ātman)?
(a) Consciousness is its essence
(b) Consciousness is an accidental quality arising from contact with the mind and senses
(c) The self perishes with the body
(d) The self is directly perceived through the senses

Q22. In Sāṅkhya philosophy, bondage arises because:
(a) Puruṣa becomes physically bound by prakṛti
(b) Puruṣa falsely identifies with prakṛti due to ignorance
(c) Prakṛti controls puruṣa through karma
(d) Puruṣa and prakṛti merge into one

Q23. According to Mīmāṃsā, consciousness is:
(a) The essence of the soul
(b) An accidental quality of the soul
(c) Illusory and unreal
(d) Dependent on the body

Q24. Which philosopher asserted that "all the materials of our thinking are derived from outward and inward impressions"?
(a) Descartes
(b) Hume
(c) Locke
(d) Berkeley

Q25. Which of the following correctly matches the philosopher with their concept of consciousness?

A. Descartes – Consciousness as a property of extended substance
B. Hume – Bundle theory of self
C. Husserl – Epoché and intentionality
D. Advaita Vedānta – Consciousness as accidental quality of the self
Options:
(a) A and B only
(b) B and C only
(c) C and D only
(d) B, C, and D only

Q26. In the Sāṅkhya system, which of the following is active but unconscious?
(a) Puruṣa
(b) Prakṛti
(c) Ātman
(d) Brahman

Q27. Who among the following asserted that "I think, therefore I am" (Cogito, ergo sum)?
(a) David Hume
(b) Edmund Husserl
(c) René Descartes
(d) G. W. F. Hegel

Q28. According to Nyāya-Vaiśeṣika, consciousness arises only when:
A. The self is associated with mind and sense organs
B. The self is disassociated from mind and sense organs
C. The self exists independently without any contact
D. The mind functions without the self
Options:
(a) A only
(b) B only
(c) A and D only
(d) C and D only

Q29. Which school of Indian philosophy maintains that consciousness is a by-product of the body composed of four elements?
(a) Advaita Vedānta
(b) Cārvāka
(c) Yoga
(d) Sāṅkhya

Q30. The concept of "consciousness as nothingness" and radical freedom is central to which philosopher?
(a) Sartre
(b) Hume
(c) Locke
(d) Aristotle

Q31. According to Advaita Vedānta, which of the following is not a state of consciousness?
(a) Jāgrat
(b) Suṣupti
(c) Turīya
(d) Prakṛti

Q32. According to John Locke, personal identity is based on:
(a) Continuity of the soul across lives
(b) Continuity of the body
(c) Continuity of memory and consciousness
(d) Continuity of social recognition

Q33. Which of the following is NOT accepted by Buddhism in its analysis of personal identity?
(a) Permanent self (Ātman)
(b) Five skandhas
(c) Doctrine of Anatta
(d) Impermanence (Anitya)

Q34. Match the following philosophers with their key ideas on personal identity:

List I (Thinker/School)	List II (Concept/Doctrine)
A. David Hume	2. Bundle theory of self
B. Immanuel Kant	1. Transcendental unity of apperception
C. Nyāya	3. Continuity of the

	same self across experiences
D. Advaita Vedānta	4. Identity in eternal Atman identical with Brahman

Options:
(a) A–1, B–2, C–3, D–4
(b) A–2, B–1, C–3, D–4
(c) A–4, B–2, C–1, D–3
(d) A–2, B–3, C–1, D–4

Q35. In Kant's philosophy, the transcendental self:
A. Is directly experienced in inner sense
B. Is a necessary condition for unified experience
C. Is identical with the empirical self
D. Binds diverse experiences into one consciousness
Options:
(a) A and C only
(b) A and B only
(c) B and D only
(d) B, C, and D only

Q36. Who among the following denies the existence of any permanent self?
(a) Advaita Vedānta
(b) Jainism
(c) Buddhism
(d) Nyāya

Q37. According to Nyāya-Vaiśeṣika, memory is possible only if:
(a) The same soul experienced and recalls the event
(b) The same body remains unchanged
(c) The mind produces identical perceptions repeatedly
(d) Karma connects two different selves

Q38. Which philosopher maintained that "even if the same soul exists, it does not guarantee the same person"?
(a) John Locke
(b) David Hume
(c) Immanuel Kant
(d) Derek Parfit

Q39. In Advaita Vedānta, adhyāsa refers to:
(a) The superimposition of the Self on the non-Self or vice versa
(b) The realization of Brahman through meditation
(c) The doctrine of causal efficiency (arthakriyākāritva)
(d) The process of mental construction in Yogācāra

Q40. Who among the following is known for the theory of monads as simple, indivisible substances?
(a) Spinoza
(b) Leibniz
(c) Locke
(d) Berkeley

Q41. Which of the following philosophers argued that existence is a necessary attribute of a perfect being, similar to how three sides are essential to a triangle?
(a) St. Anselm
(b) René Descartes
(c) Baruch Spinoza
(d) Leibniz

Q42. Assertion (A): According to the cosmological argument, the universe cannot be its own sufficient reason because it is contingent.
Reason (R): Therefore, there must be a necessary being as the ultimate cause of the contingent universe.
Options:
(a) Both A and R are true, and R is the correct explanation of A
(b) Both A and R are true, but R is not the correct explanation of A
(c) A is true, R is false
(d) A is false, R is true

Q43. Which among the following is NOT a version of the argument for the existence

of God?
(a) Ontological Argument
(b) Cosmological Argument
(c) Teleological Argument
(d) Dialectical Argument

Q44. Match the following arguments with their exponents:

List I (Argument)	List II (Thinker)
A. Ontological Argument	2. Anselm
B. Cosmological Argument	1. Thomas Aquinas
C. Teleological Argument	3. William Paley
D. Moral Argument	4. Immanuel Kant

(a) A–2, B–1, C–3, D–4
(b) A–1, B–2, C–3, D–4
(c) A–2, B–3, C–4, D–1
(d) A–3, B–4, C–1, D–2

Q45. Which of the following is the best description of the Design Argument?
(a) The world must have had a designer because of its order and purpose
(b) The world exists, therefore God exists
(c) God's existence is logically necessary
(d) Moral laws imply the existence of a moral lawgiver

Q46. Who among the following is associated with the "Five Ways" to prove the existence of God?
(a) Anselm
(b) Descartes
(c) Aquinas
(d) Spinoza

Q47. Which of the following is NOT one of Aquinas's Five Ways?
(a) Argument from motion
(b) Argument from efficient cause
(c) Argument from design
(d) Argument from skepticism

Q48. The Kalam Cosmological Argument was revived in modern times primarily by:
(a) William Lane Craig
(b) Richard Dawkins
(c) David Hume
(d) Bertrand Russell

Q49. The Problem of Evil is often posed as a challenge to which kind of theism?
(a) Polytheism
(b) Pantheism
(c) Monotheism
(d) Atheism

Q50. Which of the following best represents the Free Will Defense against the Problem of Evil?
(a) Evil is unreal and only an illusion
(b) God allows evil because it results in greater goods
(c) Evil is necessary for free beings to exist and make choices
(d) Evil proves that God does not exist

Q51. Match the following philosophers with their theodicies:

List I (Thinker)	List II (Concept/Doctrine)
A. Augustine	1. Evil as privation of good
B. Leibniz	2. Best of all possible worlds
C. Irenaeus	3. Soul-making theodicy
D. Hick	4. Modern interpretation of Irenaean theodicy

Options:
(a) A–1, B–2, C–3, D–4
(b) A–2, B–3, C–1, D–4

(c) A–1, B–3, C–2, D–4
(d) A–4, B–1, C–2, D–3

Q52. Who among the following claimed that “God is dead”?
(a) Hegel
(b) Nietzsche
(c) Kierkegaard
(d) Sartre

Q53. In Kierkegaard’s philosophy, the “leap of faith” refers to:
(a) Logical proof of God’s existence
(b) The existential commitment to belief beyond reason
(c) Rational acceptance of religious dogma
(d) Scientific demonstration of divine order

Q54. According to Spinoza, God is:
(a) A transcendent creator separate from the world
(b) An immanent substance identical with nature
(c) A personal being who intervenes in history
(d) An unknowable entity beyond reason

Q55. Which of the following pairs is correct?
A. Hume – Critique of miracles
B. Kant – Moral argument for God’s existence
C. Paley – Watchmaker analogy
D. Aquinas – Cosmological arguments
Options:
(a) A and B only
(b) A, B, and C only
(c) A, B, C, and D
(d) B and D only

Q56. In Indian philosophy, which school accepts Īśvara as a special puruṣa untouched by afflictions?
(a) Nyāya
(b) Sāṅkhya
(c) Yoga
(d) Cārvāka

Q57. Which Indian school of philosophy denies the existence of God?
(a) Advaita Vedānta
(b) Nyāya
(c) Sāṅkhya (classical)
(d) Jainism

Q58. The doctrine of anekāntavāda, which allows for multiple perspectives on truth, is central to:
(a) Buddhism
(b) Jainism
(c) Nyāya
(d) Advaita Vedānta

Q59. Who among the following propounded the Ontological Argument?
(a) Aquinas
(b) Descartes
(c) Anselm
(d) Leibniz

Q60. The statement “The unexamined life is not worth living” is attributed to:
(a) Socrates
(b) Plato
(c) Aristotle
(d) Descartes

Q61. Who among the following philosophers emphasized the distinction between phenomena and noumena?
(a) Hume
(b) Kant
(c) Locke
(d) Berkeley

Q62. The idea of “categorical imperative” is central to the ethics of:
(a) Hume
(b) Kant
(c) Mill
(d) Bentham

Q63. Which of the following is NOT a form of Utilitarianism?

(a) Act utilitarianism
(b) Rule utilitarianism
(c) Preference utilitarianism
(d) Deontological utilitarianism

Q64. Who among the following philosophers is associated with the principle of "greatest happiness for the greatest number"?
(a) Kant
(b) Mill
(c) Bentham
(d) Aristotle

Q65. Match the following ethical theories with their exponents:

List I (Theory)	List II (Thinker)
A. Deontology	2. Kant
B. Utilitarianism	1. Bentham
C. Virtue Ethics	3. Aristotle
D. Social Contract	4. Hobbes

Options:
(a) A–1, B–2, C–3, D–4
(b) A–2, B–1, C–3, D–4
(c) A–3, B–4, C–2, D–1
(d) A–4, B–3, C–1, D–2

Q66. Aristotle's concept of eudaimonia is best translated as:
(a) Pleasure
(b) Happiness or flourishing
(c) Duty
(d) Freedom

Q67. Which of the following is NOT one of the four cardinal virtues in Plato's philosophy?
(a) Wisdom
(b) Justice
(c) Courage
(d) Charity

Q68. According to Kant, an action has moral worth only if:
(a) It produces the greatest happiness
(b) It is done out of duty
(c) It avoids harm to others
(d) It is in accordance with custom

Q69. Nietzsche's concept of the Übermensch refers to:
(a) A divine being beyond good and evil
(b) An ideal human who creates values beyond conventional morality
(c) A philosopher-king who rules with justice
(d) A religious saint who renounces worldly desires

Q70. Which of the following is central to Levinas's ethics?
(a) Duty toward the categorical imperative
(b) Responsibility toward the Other
(c) Maximizing pleasure
(d) Pursuit of self-actualization

Q71. According to John Rawls, the "original position" and "veil of ignorance" are used to:
(a) Justify utilitarianism
(b) Establish principles of justice
(c) Defend libertarianism
(d) Argue against social contracts

Q72. Nozick's entitlement theory of justice emphasizes:
(a) Fair distribution of goods based on need
(b) Justice as fairness
(c) Historical principles of acquisition and transfer
(d) Maximizing social utility

Q73. Which of the following best expresses Amartya Sen's "capability approach"?
(a) Justice is measured by distribution of resources alone
(b) Justice is about actual freedoms people have to achieve well-being
(c) Justice is equivalent to legal rights guaranteed by the state

(d) Justice is defined by adherence to moral duties

Q74. Which thinker is most closely associated with the Harm Principle?
(a) Mill
(b) Bentham
(c) Kant
(d) Aristotle

Q75. The idea of “general will” is central to the political philosophy of:
(a) Hobbes
(b) Locke
(c) Rousseau
(d) Hegel

Q76. Which of the following is NOT a postulate of morality according to Kant?
(a) Freedom
(b) Immortality of the soul
(c) Existence of God
(d) Greatest happiness principle

Q77. The concept of “state of nature” was central to the political theories of:
(a) Hobbes, Locke, Rousseau
(b) Kant, Hegel, Marx
(c) Plato, Aristotle, Aquinas
(d) Descartes, Spinoza, Leibniz

Q78. Marx’s theory of historical materialism holds that:
(a) Ideas shape material conditions
(b) Material conditions determine social, political, and intellectual life
(c) Morality is independent of economic structures
(d) History is guided solely by divine will

Answers:- 1-b, 2-a, 3-d, 4-c, 5-a, 6-b, 7-c, 8-d, 9-a, 10-c, 11-a, 12-b, 13-d, 14-b, 15-a, 16-c, 17-b, 18-d, 19-a, 20-b, 21-c, 22-a, 23-d, 24-b, 25-c, 26-a, 27-b, 28-c, 29-d, 30-a, 31-b, 32-d, 33-a, 34-c, 35-b, 36-d, 37-a, 38-b, 39-d, 40-c, 41-b, 42-a, 43-d, 44-a, 45-a, 46-c, 47-d, 48-a, 49-c, 50-c, 51-a, 52-b, 53-b, 54-b, 55-c, 56-c, 57-c, 58-b, 59-c, 60-a, 61-b, 62-b, 63-d, 64-c, 65-b, 66-b, 67-d, 68-b, 69-b, 70-b, 71-b, 72-c, 73-b, 74-a, 75-c, 76-d, 77-a, 78-b

Symbolic logic

Q1. Which of the following best defines inductive logic?
A) Reasoning where conclusions necessarily follow from premises
B) Reasoning where premises guarantee the truth of the conclusion
C) Reasoning where premises provide probable support to the conclusion
D) Reasoning where premises are irrelevant to the conclusion

Q2. "All swans observed so far are white; therefore, all swans are white." This is an example of:
A) Statistical Syllogism
B) Analogical Reasoning
C) Inductive Generalization
D) Causal Reasoning

Q3. Statistical syllogism is reasoning from:
A) A universal generalization to a particular case
B) A particular observation to another particular case
C) A statistical generalization to a particular conclusion
D) A cause to its effect

Q4. Argument from Analogy proceeds on the basis of:
A) Cause and Effect
B) Dissimilarity

C) Resemblance
D) Deductive Validity

Q5. Identify the weak analogical argument among the following:
A) Planets revolve around the sun like Earth; hence, they may have life.
B) Previous oil stocks have risen, so new oil stock will also rise.
C) Tobacco stocks increased dividends, so oil stocks will also increase.
D) Computers and books share regularities, hence used in analogy.

Q6. Which of the following is NOT one of Mill's methods of inductive inference?
A) Method of Agreement
B) Method of Difference
C) Method of Limitation
D) Method of Residues

Q7. In Mill's Method of Agreement, the cause is identified as:
A) The circumstance common to all instances
B) The circumstance differing between instances
C) The circumstance eliminated as residue
D) The circumstance varying with the effect

Q8. "If a phenomenon occurs when a factor is present and does not occur when the factor is absent, that factor is the cause." This refers to:
A) Method of Agreement
B) Method of Difference
C) Method of Residues
D) Method of Concomitant Variation

Q9. The joint method of agreement and difference is:
A) Deductive reasoning using universal rules
B) Combination of similarity and dissimilarity in causes
C) Purely statistical reasoning
D) Causal inference without evidence

Q10. Which Mill's method focuses on correlation between two varying phenomena?
A) Method of Residues
B) Method of Concomitant Variation
C) Method of Difference
D) Method of Agreement

Q11. The probability of an event is expressed as:
A) A number greater than 1
B) A whole number only
C) A value between 0 and 1
D) A metaphysical certainty

Q12. Which conception of probability deals with logical relations prior to experience?
A) Relative frequency
B) A priori conception
C) Empirical probability
D) Bayesian conception

Q13. Identify the correct statement about inductive arguments:
A) Their conclusions necessarily follow from premises
B) Their conclusions are always true if premises are true
C) Their conclusions are probable given the premises
D) Their conclusions are deductively valid

Q14. Causal reasoning in induction requires:
A) Mere temporal sequence
B) Necessary and sufficient connection between cause and effect
C) Statistical probability alone
D) Deductive validity

Q15. Which of the following is NOT a type of inductive reasoning?
A) Causal inference
B) Inductive generalization

C) Analogical reasoning
D) Hypothetical syllogism

Q16. Assertion (A): The Method of Agreement in Mill's inductive logic identifies the cause by noting the common factor present in all cases where the effect occurs.
Reason (R): If an effect is present despite variation in other factors, the cause must lie in the single factor common to all instances.
A) Both A and R are correct and R is the correct explanation of A
B) Both A and R are correct but R is NOT the correct explanation of A
C) A is correct but R is not correct
D) A is not correct but R is correct

Q17. Assertion (A): Inductive generalization always guarantees the truth of the conclusion.
Reason (R): Inductive reasoning proceeds from observed cases to unobserved cases with probability, not necessity.
A) Both A and R are correct and R is the correct explanation of A
B) Both A and R are correct but R is NOT the correct explanation of A
C) A is correct but R is not correct
D) A is not correct but R is correct

Q18. (Matching) List–I (Mill's Methods) — List–II (Features)
A. Method of Agreement – I. Cause is the circumstance common to all instances
B. Method of Difference – II. Cause is found by presence/absence of a factor when effect is present/absent
C. Method of Concomitant Variation – III. Cause is identified by noting correlation of increase/decrease
D. Method of Residues – IV. Cause is found by eliminating known factors and leaving the unexplained part
A) A–1, B–2, C–3, D–4
B) A–2, B–3, C–4, D–1
C) A–3, B–4, C–2, D–1
D) A–4, B–1, C–2, D–3

Q19. In the traditional Square of Opposition, A and I stand in the relation of:
A) Contrary
B) Contradictory
C) Subalternation
D) Subcontrary

Q20. Which of the following is true only when both component statements are true?
A) Disjunction (∨)
B) Conjunction (·)
C) Conditional (⊃)
D) Biconditional (≡)

Q21. In a categorical proposition, which of the following is always distributed?
A) Subject in universal affirmative (A)
B) Predicate in universal negative (E)
C) Predicate in particular affirmative (I)
D) Subject in particular negative (O)
Options:
A) Only A and B
B) Only B and D
C) Only A and C
D) A, B, C, and D

Q22. (Matching) List I (Conversion in Logic) — List II (Result)
A. All S is P — I. Some P is S (by limitation)
B. No S is P — II. No P is S
C. Some S is P — III. Some P is S
D. Some S is not P — IV. Conversion not valid
A) A–II, B–III, C–IV, D–I
B) A–I, B–II, C–III, D–IV
C) A–III, B–IV, C–I, D–II
D) A–IV, B–I, C–II, D–III

Q23. Obversion of "All S are P" is:
A) No S is non-P
B) Some S is P

C) Some P is S
D) All S are non-P

Q24. The fallacy “Illicit process of the major” occurs when:
A) Major term is distributed in the conclusion but not in the major premise
B) Minor term is distributed in the conclusion but not in the minor premise
C) Middle term is undistributed in both premises
D) Both premises are negative

Q25. In a valid syllogism, the middle term must be:
A) Distributed at least once
B) Distributed in both premises
C) Never distributed
D) Only in the conclusion

Q26. “Some poets are philosophers. All philosophers are thinkers. Therefore, some poets are thinkers.” This syllogism is:
A) Valid
B) Invalid due to undistributed middle
C) Invalid due to illicit process
D) Invalid due to negative premise

Q27. Which of the following is an example of a hypothetical syllogism?
A) All men are mortal; Socrates is a man; therefore Socrates is mortal.
B) If it rains, the ground gets wet; it rains; therefore the ground gets wet.
C) Some birds can fly; penguins are birds; therefore penguins can fly.
D) No humans are perfect; some humans are kind; therefore some kind beings are not perfect.

Q28. Which of the following represents a valid disjunctive syllogism?
A) Either A or B; A; therefore not B
B) Either A or B; not A; therefore B
C) Either A or B; not B; therefore not A
D) Either A or B; both A and B

Q29. In propositional logic, the statement “If P then Q; Q; therefore P” commits the fallacy of:
A) Affirming the consequent
B) Denying the antecedent
C) Illicit major
D) Illicit minor

Q30. “If P then Q; Not Q; therefore Not P” is an example of:
A) Affirming the consequent
B) Denying the antecedent
C) Modus ponens
D) Modus tollens

Q31. Which among the following is a tautology?
A) $P \vee \neg P$
B) $P \wedge \neg P$
C) $P \supset Q$
D) $\neg(P \vee Q)$

Q32. Truth value of “$P \wedge Q$” when P = True and Q = False is:
A) True
B) False
C) Indeterminate
D) Both true and false

Q33. The converse of “If it rains, the ground is wet” is:
A) If it does not rain, the ground is not wet
B) If the ground is wet, it rains
C) The ground is wet if and only if it rains
D) The ground is not wet if it does not rain

Q34. In the Square of Opposition, contradiction holds between:
A) A and E
B) I and O
C) A and O
D) A and I

Q35. If in a truth table, a compound proposition is false in at least one case, it is called:
A) Tautology
B) Contradiction

C) Contingency
D) Paradox

Q36. Which of the following is a valid rule of inference?
A) From P ∧ Q, infer P
B) From P ∨ Q, infer P
C) From P, infer P ∧ Q
D) From Q, infer P ⊃ Q

Q37. In symbolic logic, the symbol "≡" stands for:
A) Negation
B) Conjunction
C) Material equivalence
D) Implication

Q38. The fallacy "petitio principii" refers to:
A) Begging the question
B) Argument against the person
C) Appeal to ignorance
D) False cause

Q39. Which of the following is an example of a material fallacy?
A) Four-term fallacy
B) Illicit process
C) Fallacy of accident
D) Undistributed middle

Q40. "The book is heavy, therefore it must be a good book." This reasoning commits:
A) Non causa pro causa
B) Fallacy of division
C) Fallacy of composition
D) Ad hominem

Q41. In a categorical syllogism, if both premises are universal, the conclusion must be:
A) Universal
B) Particular
C) Either universal or particular
D) Negative only

Q42. Assertion (A): Every valid syllogism is a sound syllogism.
Reason (R): A valid syllogism may have false premises.
A) Both A and R are true, and R is the correct explanation of A
B) Both A and R are true, but R is not the correct explanation of A
C) A is true, but R is false
D) A is false, but R is true

Q43. "All cats are animals; all dogs are animals; therefore, all dogs are cats." This argument commits the fallacy of:
A) Undistributed middle
B) Illicit process
C) False conversion
D) Existential fallacy

Q44. Which among the following is NOT a valid mood of syllogism in the first figure?
A) AAA
B) EAE
C) AII
D) IAI

Answers:- 1-b, 2-b, 3-c, 4-d, 5-d, 6-a, 7-c, 8-b, 9-c, 10-c, 11-a, 12-b, 13-b, 14-d, 15-b, 16-a, 17-a, 18-c, 19-b, 20-d, 21-a, 22-a, 23-a, 24-a, 25-a, 26-a, 27-b, 28-b, 29-a, 30-d, 31-a, 32-b, 33-b, 34-c, 35-c, 36-a, 37-c, 38-a, 39-c, 40-a, 41-b, 42-d, 43-a, 44-d

Epistemology

Q1. According to the Correspondence Theory of Truth, a statement is true if and only if:
(a) It is logically consistent with other

beliefs
(b) It corresponds to a fact or reality
(c) It works practically in everyday life
(d) It is intuitively recognized as true

Q2. Which philosopher is most closely associated with the statement: “Truth is an ideal expression of the Universe, at once coherent and comprehensive”?
(a) Aristotle
(b) F. H. Bradley
(c) Charles Peirce
(d) St. Thomas Aquinas

Q3. Match List I with List II:

List I (Theory of Truth)	List II (Thinker)
(A) Coherence theory of truth	(II) Dummett
(B) Correspondence theory of truth	(IV) Aristotle
(C) Pragmatic theory of truth	(I) Peirce
(D) Semantic theory of truth	(III) Tarski

Options:
(a) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(b) (A)-(I), (B)-(III), (C)-(II), (D)-(IV)
(c) (A)-(I), (B)-(IV), (C)-(III), (D)-(II)
(d) (A)-(II), (B)-(IV), (C)-(I), (D)-(III)

Q4. According to the Pragmatic Theory of Error, a belief is considered false if:
(a) It misrepresents facts
(b) It fails to help us navigate experience successfully
(c) It arises from ignorance or superimposition
(d) It conflicts with a coherent system of beliefs

Q5. The Ātma-khyāti theory of error, propounded by Yogācāra Buddhism, holds that:
(a) Error arises from mislocated real objects
(b) Error is caused by the mind projecting its own constructions
(c) Error results from failure to distinguish memory from perception
(d) Error is due to cognizing the entirely non-existent

Q6. In Mādhyamika Buddhism, the Asat-khyāti theory of error explains that:
(a) Error occurs because the object is indescribable
(b) Error arises when an unreal thing is taken as real
(c) Error is caused by misattributing memory to present perception
(d) Error results from partial viewpoints

Q7. The Akhyāti theory, proposed by Prābhākara Mīmāṃsā, identifies error as arising from:
(a) Mislocation of a real object
(b) Mind’s projection of imaginary objects
(c) Non-discrimination between past and present perceptions
(d) Superimposition due to ignorance

Q8. Which theory of error states that the erroneous object is real but wrongly placed, and is accepted by the Nyāya school?
(a) Anirvacanīya-khyāti
(b) Anyathā-khyāti
(c) Ātma-khyāti
(d) Asat-khyāti

Q9. What is the name of the philosophical counterpoint which argues that in spite of fulfilling all three conditions of ‘Justified True Belief’, we cannot guarantee proper and correct knowledge?
(a) Category mistake
(b) Gettier problem

(c) Heisenberg problem
(d) Sophie's puzzle

Q10. In the Smith and Jones Gettier case, Smith's belief that "The man who will get the job has 10 coins" is:
(a) True but unjustified
(b) Justified, true, yet not knowledge
(c) False and unjustified
(d) Knowledge because it is true

Q11. The No False Lemma condition seeks to:
(a) Remove the need for justification in knowledge
(b) Add a fourth condition to JTB ensuring the belief is not based on a false assumption
(c) Reject the truth requirement in JTB
(d) Make knowledge dependent on luck

Q12. According to the Causal Theory of Knowledge, knowledge exists only if:
(a) The belief is justified, regardless of the cause
(b) There is a proper causal chain from the fact to the belief
(c) The belief is true by coincidence
(d) The belief is produced by intellectual virtues

Q13. Reliabilism, as proposed by Alvin Goldman, asserts that:
(a) Knowledge requires conscious justification
(b) A belief counts as knowledge if it is produced by a reliable, truth-conducive process
(c) Knowledge is always accidental
(d) Knowledge depends only on luck

Q14. In Virtue Epistemology, knowledge is:
(a) True belief occurring by chance
(b) A belief resulting from intellectual competence, skill, and aptness
(c) Justified true belief without any skill requirement
(d) Belief justified solely by causal connection

Q15. In Buddhist epistemology, Svalakṣaṇa refers to:
(a) Universal characteristics shared by multiple objects
(b) The particular, unique, self-characterized nature of an object
(c) Conceptual generalizations like "cow" or "table"
(d) Conventional truth only

Q16. According to Buddhism, the highest form of knowledge is:
(a) Intellectual reasoning based on logic
(b) Conceptual generalization
(c) Intuitive insight into reality leading to freedom from suffering
(d) Knowledge through inference only

Q17. Dignāga's Apoha theory states that words refer to objects by:
(a) Identifying the universal shared properties of objects
(b) Excluding what they are not
(c) Directly perceiving the essence of objects
(d) Recognizing only particular objects

Q18. In Kantian philosophy, "a priori" knowledge is:
(a) Known independently of experience
(b) Known through experience
(c) Contingent and variable
(d) Always empirical

Q19. In Kantian philosophy, a synthetic judgment is one in which:
(a) The predicate is contained in the subject
(b) The predicate adds something new to the subject
(c) Truth is based on logical identity
(d) Verification is true by definition

Q20. Locke's concept of the mind as a tabula rasa implies that:
(a) Knowledge is innate and pre-existing

(b) Knowledge originates entirely from experience
(c) Knowledge requires rational intuition alone
(d) Knowledge is independent of sensation and reflection

Q21. According to Russell, 'Knowledge by acquaintance' refers to:
(a) Knowledge of things by direct awareness of the things concerned
(b) Knowledge of objects indirectly through their properties
(c) Knowledge derived only from language
(d) Knowledge that requires descriptive inference

Q22. According to Russell, 'Knowledge by description' means:
(a) Knowledge of things by direct awareness
(b) Knowledge inferred from direct awareness of intermediary things and truths
(c) Immediate, non-inferential knowledge of sense-data
(d) Knowledge that does not depend on acquaintance

Q23. The word pramāṇa in Indian epistemology refers to:
(a) Object of cognition
(b) Valid means of knowledge
(c) Illusion or error
(d) Knower of truth

Q24. Which school accepts only Pratyakṣa (perception) as a valid source of knowledge?
(a) Nyāya
(b) Cārvāka
(c) Vaiśeṣika
(d) Mīmāṁsā

Q25. The Buddhist Apoha theory states that:
(a) Universals are directly perceived
(b) Words convey meaning through exclusion of the opposite
(c) Words and objects are identical
(d) All words are illusions

Q26. Which of the following accepts six pramāṇas including Anupalabdhi?
(a) Nyāya
(b) Vaiśeṣika
(c) Kumārila Bhaṭṭa's Mīmāṁsā
(d) Rāmānuja's Vedānta

Q27. Nirvikalpaka pratyakṣa in Nyāya means:
(a) Conceptual, language-mediated perception
(b) Non-conceptual, raw perception
(c) Erroneous perception
(d) Memory-based cognition

Q28. Which Vedānta thinker holds that liberation is through God's grace, not self-realization?
(a) Śaṅkara
(b) Rāmānuja
(c) Madhva
(d) Kapila

Q29. In Jain epistemology, Śruta-jñāna refers to:
(a) Telepathy
(b) Omniscience
(c) Scriptural knowledge
(d) Sense-perception

Q30. Which school accepts only two pramāṇas: Perception and Inference?
(a) Sāṅkhya
(b) Vaiśeṣika
(c) Yoga
(d) Advaita Vedānta

Q31. Match the Schools with Number of Pramāṇas accepted:

School	**Number of Pramāṇas Accepted**

(A) Cārvāka	1
(B) Nyāya	4
(C) Vaiśeṣika	2
(D) Mīmāṁsā (Bhāṭṭa)	6

Options:
(a) A-1, B-4, C-2, D-6
(b) A-2, B-6, C-4, D-1
(c) A-1, B-2, C-6, D-4
(d) A-6, B-4, C-1, D-2

Q32. Match the Pramāṇa with its Example:

Pramāṇa	Example
(A) Arthāpatti	(i) Inferring night-eating from weight gain
(B) Anupalabdhi	(ii) Knowing absence of a pot on the floor
(C) Upamāna	(iii) Recognizing a gavaya by comparing to cow
(D) Śabda	(iv) Learning dharma from scriptures

Options:
(a) A-i, B-ii, C-iii, D-iv
(b) A-ii, B-iv, C-i, D-iii
(c) A-iii, B-i, C-ii, D-iv
(d) A-iv, B-iii, C-i, D-ii

Q33. Who among the following is considered the father of modern empiricism?
(a) John Locke
(b) René Descartes
(c) Immanuel Kant
(d) David Hume

Q34. According to Descartes, which of the following is the foundation of certain knowledge?
(a) Sense perception
(b) Cogito (“I think, therefore I am”)
(c) Divine revelation
(d) Empirical observation

Q35. David Hume denied the rational basis of which of the following concepts?
(a) Causation
(b) Perception
(c) Memory
(d) Identity

Q36. According to Locke, the mind at birth is a:
(a) Bundle of ideas
(b) Tabula rasa (blank slate)
(c) Storehouse of innate ideas
(d) Mixture of sensations

Q37. Who distinguished between “analytic” and “synthetic” judgments?
(a) John Locke
(b) David Hume
(c) Immanuel Kant
(d) George Berkeley

Q38. Berkeley’s famous dictum is:
(a) Cogito ergo sum
(b) Esse est percipi
(c) Sapere aude
(d) Nihil est in intellectu quod non prius in sensu

Q39. Kant’s “synthetic a priori” judgments are meant to explain:
(a) How mathematics and natural science are possible
(b) The illusions of metaphysics
(c) The rejection of causality
(d) The doctrine of innate ideas

Q40. Who argued that all knowledge begins with experience but does not arise out of experience alone?
(a) Locke
(b) Hume

(c) Kant
(d) Berkeley

Q41. Which of the following philosophers is most associated with the theory of innate ideas?
(a) Locke
(b) Descartes
(c) Hume
(d) Berkeley

Q42. Which empiricist philosopher held that personal identity is a fiction created by the imagination?
(a) Locke
(b) Hume
(c) Kant
(d) Berkeley

Q43. According to Karl Popper, the problem of induction is resolved by:
(a) Verification
(b) Falsification
(c) Deduction
(d) Habit

Q44. Kant argued that the concept of causality is:
(a) A habit of association
(b) A synthetic a priori category
(c) An analytic truth
(d) An empirical generalisation

Q45. In Nyāya philosophy, vyāpti refers to:
(a) Direct perception (pratyakṣa)
(b) Invariable concomitance between hetu and sādhya
(c) Recollection of past experiences
(d) Deductive reasoning

Q46. According to Descartes, the foundation of certain knowledge rests upon:
(a) Uniformity of nature
(b) Cogito, ergo sum
(c) Constant conjunction
(d) Inductive generalisation

Q47. Pyrrhonian skepticism emphasizes:
(a) Dogmatic assertion of truth
(b) Suspension of judgment (epoché)
(c) Denial of appearances
(d) Rejection of practical life

Q48. Sextus Empiricus supported skepticism on the basis of:
(a) Methodical doubt
(b) Equipollence of argumentsz
(c) Synthetic a priori reasoning
(d) Intellectual virtues

Q49. The “Evil Demon hypothesis” was introduced by:
(a) John Locke
(b) David Hume
(c) René Descartes
(d) Immanuel Kant

Q50. “Problem of Induction” is associated with:
(a) Hume
(b) Descartes
(c) Moore
(d) Spinoza

Q51. According to Kant, causality belongs to:
(a) Noumenal realm
(b) Phenomenal realm
(c) Divine order
(d) Empirical custom

Q52. The statement “Here is a hand” is used as a rebuttal to skepticism by:
(a) Hume
(b) Moore
(c) Locke
(d) Berkeley

Q53. Which epistemological response emphasizes mutual support of beliefs within a system?
(a) Foundationalism
(b) Coherentism
(c) Contextualism
(d) Virtue epistemology

Q54. Which response to skepticism argues that knowledge standards vary with practical situations?
(a) Coherentism
(b) Foundationalism
(c) Contextualism
(d) Realism

Q55. Virtue epistemology emphasizes:
(a) Structural coherence of beliefs
(b) Intellectual character of the knower
(c) Foundational certainty
(d) Contextual variation of standards

Q56. "Every event has a cause" is, according to Kant:
(a) Analytic a priori
(b) Synthetic a priori
(c) Synthetic a posteriori
(d) Analytic a posteriori

Q57. Match List I (Thinkers) with List II (Skeptical Contributions):

Thinker	Skeptical Contribution
(A) Pyrrho	(iii) Suspension of judgment, *ataraxia*
(B) Descartes	(ii) Methodic doubt, Evil Demon hypothesis
(C) Hume	(i) Problem of induction
(D) Moore	(iv) Common sense rebuttal ("Here is a hand")

Options:
(a) A-iii, B-ii, C-i, D-iv
(b) A-ii, B-iv, C-iii, D-i
(c) A-iv, B-i, C-ii, D-iii
(d) A-i, B-iii, C-iv, D-ii

Q58. Match List I (Responses) with List II (Features):

Response	Feature
(A) Foundationalism	(iv) Knowledge grounded in indubitable bases
(B) Coherentism	(i) Knowledge justified by belief-system coherence
(C) Contextualism	(iii) Knowledge varies with situation and stakes
(D) Virtue epistemology	(ii) Knowledge arises from intellectual character

Options:
(a) A-iv, B-i, C-iii, D-ii
(b) A-ii, B-iv, C-i, D-iii
(c) A-i, B-iii, C-ii, D-iv
(d) A-iii, B-ii, C-iv, D-i

Q59. According to classical foundationalism (e.g., Descartes), which type of beliefs are considered indubitable and serve as the foundation of knowledge?
(a) Innate ideas
(b) Sensory illusions
(c) Web of beliefs
(d) Historical narratives

Q60. Which philosopher associated with anti-foundationalism emphasized that knowledge is a product of social practices and linguistic communities?
(a) Quine
(b) Rorty
(c) Bradley
(d) Hempel

Q61. The idea that "beliefs are justified only in relation to the whole system of beliefs, not in isolation" is primarily associated with:
(a) Foundationalism

(b) Anti-foundationalism
(c) Empiricism
(d) Rationalism

Q62. Which of the following is a common criticism of foundationalism?
(a) It leads to relativism.
(b) It assumes arbitrariness of basic beliefs.
(c) It rejects coherence.
(d) It undermines rationality.

Q63. The metaphor of a “web of beliefs,” where no belief is absolutely foundational but justified through coherence, is used in:
(a) Foundationalism
(b) Rationalism
(c) Coherentism
(d) Empiricism

Q64. Which of the following is a key criticism of anti-foundationalism?
(a) It creates an infinite regress problem.
(b) It may lead to relativism and undermine objective knowledge.
(c) It fails to recognize sensory data.
(d) It overemphasizes innate ideas.

Q65. Which of the following best represents "knowledge-how"?
(a) Knowing that the Earth revolves around the Sun
(b) Knowing how to drive a car
(c) Knowing that 2+2=4
(d) Knowing that Delhi is the capital of India

Q66. Gilbert Ryle criticized which view for wrongly reducing practical knowledge to propositional knowledge?
(a) Empiricism
(b) Intellectualism
(c) Rationalism
(d) Foundationalism

Q67. According to Ryle, calling knowledge-how just an application of knowledge-that commits which error?
(a) Infinite regress
(b) Category mistake
(c) Relativism
(d) Pragmatic fallacy

Q68. Who formulated the Problem of Induction?
(a) Kant
(b) Hume
(c) Locke
(d) Mill

Q69. According to Hume, induction is grounded on:
(a) Habit
(b) Rational proof
(c) Deduction
(d) A priori reasoning

Answers:- 1-b, 2-b, 3-c, 4-d, 5-d, 6-a, 7-c, 8-b, 9-c, 10-c, 11-b, 12-d, 13-c, 14-a, 15-d, 16-b, 17-a, 18-d, 19-c, 20-b, 21-a, 22-b, 23-b, 24-b, 25-b, 26-c, 27-b, 28-b, 29-c, 30-a, 31-a, 32-a, 33-a, 34-b, 35-a, 36-b, 37-c, 38-b, 39-a, 40-c, 41-b, 42-b, 43-b, 44-b, 45-b, 46-b, 47-b, 48-b, 49-c, 50-a, 51-b, 52-b, 53-b, 54-c, 55-b, 56-b, 57-a, 58-a, 59-a, 60-b, 61-b, 62-b, 63-c, 64-b, 65-b, 66-b, 67-b, 68-b, 69-a.

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