



Chhatrapati Shahu Ji Maharaj
University, Kanpur

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Barcode 5561650

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Exam MASTER OF ARTS_ODD EXAM-DEC-24
Subject A100703T - INDIAN EPISTEMOLOGY

Question wise Mark Summary

Q.No Mark Q.No Mark Q.No Mark Q.No Mark

1A 3/5

1B 3/5

1C 3/5

1D 3/5

1E 3/5

1F 3.5/5

1G 3.5/5

1H 3/5

1I 3/5

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3 NA/15

4 NA/15

5 10/15

6 NA/15

7 NA/15

8 NA/15

9 10/15

Chhatrapati Shahu Ji Maharaj University Kanpur, Uttar Pradesh

PART-II

Date of Exam: 3 Jan 2025, Shift: 1, Room No.: B

Paper Code: A100703T, Subject: Philosophy, Year/Sem: 1/1

Name of Candidate: SANKALP PATHAK

Roll No. 2403700008

Signature of Candidate: 
Signature of Investigator: 
COE Facsimile: 

MARKS OBTAINED										
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Total Marks in Figures								Max. Marks		
Total Marks in Words										



A100703T
Paper Code

Signature of Evaluator

Course: MA
Session: 2024-25, Year/Semester: 1/1

Subject Name: PHILOSOPHY
Medium: English Hindi

Paper Code: A100703T

Exam Date: 03/01/2025

Name of Candidate: SANKALP PATHAK

Father's Name: P K PATHAK

कॉलेज कोड
College Code

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एग्जाम सेंटर कोड
Exam Centre Code

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एग्जाम का प्रकार
Type of Exam

Regular
 Private
 Eng. School Ex-Student
 Back Paper Exam

ANSWER BOOKLET NO.

5561650

A100703T
Paper Code



Enrolment Number: C S J M A 24000003778
Candidate's Roll Number

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Signature of Investigator: 

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नोट- 1. परीक्षार्थी को निर्दिष्ट किया जाता है कि आवरण पन्ने को पृष्ठ भाग पर उचित सभी निर्देशों को सावधानी पूर्वक पढ़ें।
2. परीक्षा में भरी जाने वाली प्रतिक्रिया काली सफ़ा से शुद्ध की जाये। 3. मोर्लों को आले या नीले बॉलपेन से भरा जाये।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-I

1. Read the instructions carefully given on the answer script and admit card.
2. Write Date of Exam, Shift, Paper Code & Name of Subject Correctly.
3. Write Name & Roll No. Correctly.
4. Write Semester & Branch Correctly.

1. प्रश्न पत्र एवं उत्तर पुस्तिका पर दिये गये निर्देशों को ध्यान से पढ़ें।
2. उत्तर पत्र के दूसरी तरफ कुछ न लिखें।
3. उत्तर पुस्तिका के पृष्ठों पर सही तरह लिखें।
4. प्रश्न पत्र पर अपने अनुक्रमिक को अतिरिक्त कुछ न लिखें।
5. प्रश्न पत्र कोड एवं प्रश्न पत्र ID सावधानीपूर्वक लिखें।
6. अपनी तिथि सफा लिखें।
7. उत्तर पुस्तिका के पृष्ठों की संख्या देखें। अगर उत्तर पुस्तिका में पृष्ठ (1-24) से कम है या कोई छूट है, तो परीक्षा शुरू होने के पूर्व दूसरी उत्तर पुस्तिका ले लें।
8. प्रश्नपत्र को देख, यदि प्रश्नपत्र के विषय कोड, विषय का नाम तथा प्रश्न नं. कोई छुटि है तो उसको परीक्षा शुरू होने से 30 मिनट के अन्दर कक्ष निरीक्षक को तत्काल सूचित करें, उसको बाद विरहीकरण का प्रयोजन नहीं की जायेगी।
9. प्रश्नों के उत्तर लिखने के लिये पेंसिल का प्रयोग न करें।
10. सही तरीके का अतिरिक्त चक्र नहीं दिया जायेगा।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-II

1. Use blue or black ball point pen for writing alphabets & numerals in boxes.
2. Carefully study the example before you start marking.
3. As shown in the example below, blacken the circles completely.



4. Make no Stray marks on this sheet.

5. DO NOT WRITE OR MARK ON THE BAR CODE.

IN ORDER TO AVOD UFM (UNFAIR MEANS) :

1. The Roll No. and Answer Book no. found elsewhere or any other symbol found in the answer book will be treated as unfair means.
2. Any tempering of Bar Code and Booklet no shall be treated as Unfair Means.
3. Do Not bring the materials like slip of paper/mobile/digital diaries/ study material/ revision notes in examination hall. Possession of the mobiles/ digital diaries/electronic/digital/ watch and any other electronic gadget except memory less scientific calculator shall be considered as UFM case.
4. Do not keep or paste currency note in answer script it shall be consider as UFM.

INSTRUCTION TO THE CANDIDATE

1. Read the instructions carefully given on the Question Paper, Admit Card & Answer Script.
2. Do not write anything on back side of the cover page.
3. Write on both sides of pages of answer book.
4. Do not write anything on question paper except Roll Number.
5. Write Paper Code & Question Paper id carefully.
6. CHECK the number of pages (1-24) or any other kind of damage in your answer script, if found than change the answer script immediately before the commencement of examination.
7. CHECK the Question Paper for any kind of discrepancy e.g. Subject Code, Sub Name, and Question of the Question Paper during first THIRTY MINUTES of the commencement of the exam, so that it can be corrected in TIME. After that no corrections shall be entertained by the university.
8. Do not use pencil for answering the question.
9. Write status correctly e.g. those appearing in carry over papers should fill in status as Carry Over. Those appearing as Ex- Students should fill in status as ex.
10. No supplementary answer book & graph paper will be provided.

अनुचित साधन से बचने हेतु :

1. उत्तर पुस्तिका के निर्दिष्ट स्थान को छोड़कर अनुक्रमिक एवं उत्तरपुस्तिका का क्रमांक कहीं और न लिखें तथा कोई भी चिह्न न बनायें क्योंकि यह अनुचित साधन प्रयोग की शक्ति में आता है।
2. उत्तर पुस्तिका के कोडकोड अथवा उत्तर पुस्तिका संख्या पर छेद रखने पर अनुचित साधन प्रयोग माना जायेगा।
3. परीक्षा कक्ष में निम्न वस्तुएं साथ न लायें, जैसे लिखे हुए कागज के टुकड़े, मोबाईल, डिजिटल घड़ियां, डिजिटल काली, कॉपी, मूलक यह सभी वस्तुएं जो अनुचित साधन को अवरुद्ध करती हैं। केवल संबंधित प्रश्नपत्र में ही वेबोटी लेस काल्क्युलेटर ले जाने को अनुमति दी गयी।
4. उत्तर पुस्तिकाओं में कपड़े न लटें न ही उत्तर पुस्तिका में लिपकावें। ऐसा करना अनुचित साधन प्रयोग की शक्ति में आता है।

INSTRUCTION TO THE CANDIDATE FOR FILLING PART-IV

1. Use blue or black ball point pen for writing alphabets & numerals in Boxes.
2. Use blue or black ball point pen for filling the circles.

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SECTION A

1. A) KNOWLEDGE → Knowledge is defined as something which is true and doesn't change with time or situation. Knowledge can be defined as valid knowledge and Invalid or false knowledge. However, some school of philosophy doesn't consider false knowledge, because they believe that there is no concept of false knowledge, as when as partial knowledge or unawareness about object or situation. However, as far as knowledge is considered in Indian philosophy, knowledge means true or valid knowledge. A knowledge can be tested on the basis 6 ways of knowing, Perception, Inference, Comparison & Analogy, Anurupatva, Shabd & Anurupatva. There are other way through which knowledge can be attained. Knowledge has some characteristics that it is something that doesn't change with time & situation. One can totally rely on that as it will never change with time. Any kind of unawareness or misinformation can be defined as false knowledge. Hence we can say anything other knowledge is false knowledge or Invalid knowledge.

Q. B Doubt - Doubt can be defined in Indian philosophy as some kind of information which cannot be tested or traced on 6 ways of knowing. Such situation arises when anything which create confusion in mind about situation that arises out of nowhere. The Doubt can be arise anytime in any situation. A Doubt can be explained in way that any partial or Invalid information which has not been tested on ground of Reason, Perception, Inference, Comparison & Analogy. Different school of philosophy has different viewpoint in case of Doubt & every school has explained it the way



If the doubt is explained accordingly. Doubt can be explained as some thing that cannot be said true or knowledge, because doubt itself means anything which creates confusion in person's mind about reality of knowledge doesn't create any doubt. So Doubt can be explained as something which is not knowledge or lack of truth. Doubt creates false knowledge. Doubt is something which causes unreal world creation or unreal situation.

- (1) Perception — Perception is one of the ways of knowing. Perception can be defined as a knowledge that can be acquired from seeing or through five senses or using mind. Perception is something which can be seen or felt or analyzed through senses of human beings. All schools of Indian Philosophy accept perception as a way of knowing, however Charvaka School only accept perception as a way of knowing. Perception can be (1) Aryapadsya (2) Aryabhicara (3) Vyavastaraka (4) Indriyasthanikara

Aryapadsya means non-verbal if it doesn't accept Hersey. It is an important form of perception which doesn't believe in a situation or anything out of Hersey. Similarly Aryabhicara means when it is no wonder, that is something that doesn't change with time of perceiver can be arise from that which doesn't change.

Then come Vyavastaraka, which means something which is definite & doesn't need any explanation for any analysis. Lastly Indriyasthanikara means any information or perception arises from our senses. Senses play an vital role in forming perception.



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- D) Nyaya school of philosophy defines Shabda-Praman or defined as Testimony as an important way of knowing. Nyaya school is an Indian school where logic, epistemology, Reason plays an important role. They believe in Perception, Inference & Testimony also known as Shabda-Praman. According to Nyaya School of philosophy, they believe that Shabda-Praman is valid source of knowledge as these Testimony has any reason to be accepted & respected because, these text are written by scholars, who have written their testimony after critically analyzing the situation of knowing from through various source which can be considered as Authentic. Nyaya School consider knowledge through Perception & Inference which in turn can take form of Shabda-Praman or Testimony. So, basically Testimony or Shabda-Praman is an outcome of Inference & Perception which can be held true.
- E) Error in Samkhya Philosophy → Samkhya Philosophy is another Indian school but on different / independent ground. They believe in Individual Identity. According to Samkhya School there is Prakrit & Purush which is responsible for Creation, but according to them Error can arise in situation, when an individual has an way of analyzing the the reality. The reality cannot be analyzed by the individual if he/she sees without correct way of knowing, they accepted Perception & Inference as way of knowing but error can occur which will take away the reality & put a Scenic in Individual eyes that can be confusing. Error can be due various ways but the one reason is that when any situation is analyzed with correct way of knowing or Prama can affect the reality of the individual & also make it unreal for the world.



f) Laukika Pratyaksha. Pratyaksha can be ① Laukika
② Aulaukika. Laukika Pratyaksha deal with Senses
which can be seen or felt & can be analysed on the
basis of reality and that reality can be seen & felt. Individual
can feel both Laukika & Aulaukika Pratyaksha. But
Laukika Pratyaksha can defined & explained through Senses
It has a relation with externalities where as Aulaukika
is related with internalities. Externalities are related to the
sensory organ or perception. These Senses can be a valid
disentanglement or Analysis of a reality. Individual has
to analyse that external situation can be Laukika &
Aulaukika or if they share a way to understand it. Best
explanation of Laukika Pratyaksha is that they can
be explained to others through Senses & others can Analyse
it through their Senses. Most valid way of Laukika Pratyaksha
is Indriyarthasannikarsha, way to analyse reality through
Senses.

g) Anupalabdhi as prama → Anupalabdhis prama can be
defined as something as Non-Apprehension or something which
cannot be perceived by senses or by other Sway of knowing
Anupalabdhi is something is important group knowledge other
than perception, Inference, Shabde, Upamana (Comparison & Analogy)
& Anupalabdhi. Anupalabdhi talks about something beyond
senses. Something about nonexistence. Kurmilla explained
Anupalabdhi as non-existence or non-perception of something
where Bhatta explained Anupalabdhi as something which
is not sensed by five senses. Anupalabdhi can be
Kauwa Anupalabdhi, Vyapaka Anupalabdhi, Srabhava
Anupalabdhi & Virudha Anupalabdhi.



H) Khyativada — Khyativada can be explained as Perception error or problem related to knowledge. Khyativada is way of explain the problem/error in attaining knowledge. There are various way of Explaining Khyativada but the school have different views.

Types

- ① Aśat-khyativada ② Atma khyativada ③ Anyatha Khyativada
④ Vipritta khyativada ⑤ Anirvacarya Khyativada of Advait Vedant

Aśat khyativada explain about false & untruth situation of object of personal Bias. Where as Atma khyativada is related to internal error or perception due internal feeling it is called personal Bias & soon error/confusion arises due to internal situation. Anyatha khyativada is arises due difference b/w object of senses. It is caused due its situation or not critically analyzing about object of senses of Advait vedant talks about Anirvacarya-khyativada. That, Only Brahma is real & other is Unreal.

I) Prama → Prama is valid knowledge & Aprama is false knowledge.

Prama can be explained on the ground of 6 way → Perception, Inference, Comparison, analogy, Testimony, Non perception, Postulation as \checkmark Anumana, Anuman, Upamana, Shabda, Anupalabdhi & Kramapatti. Prama is valid knowledge or true knowledge, out 6 way of knowing Prama different school accept different way of knowing, out of 6 some follow only 1 as in Charvya. Perception is only considered, whereas in case of Advait Vedant all 6 are considered as way of knowing truth.

Aprama — False knowledge / Invalid knowledge. is Aprama.



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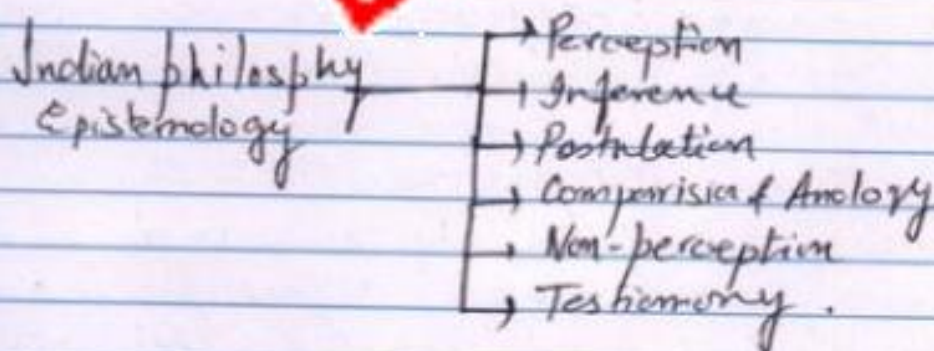
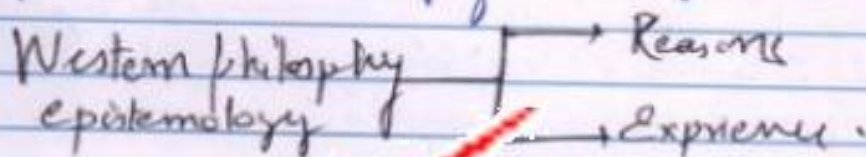
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anything other than Brahma can be considered as Aparama.
Moreover some school doesn't consider Aparama, according
to them Aparama is nothing but partial knowledge or Awareness
is accepted in Hinduism. So Aparama can be defined as any
thing other than Brahma. Aparama.



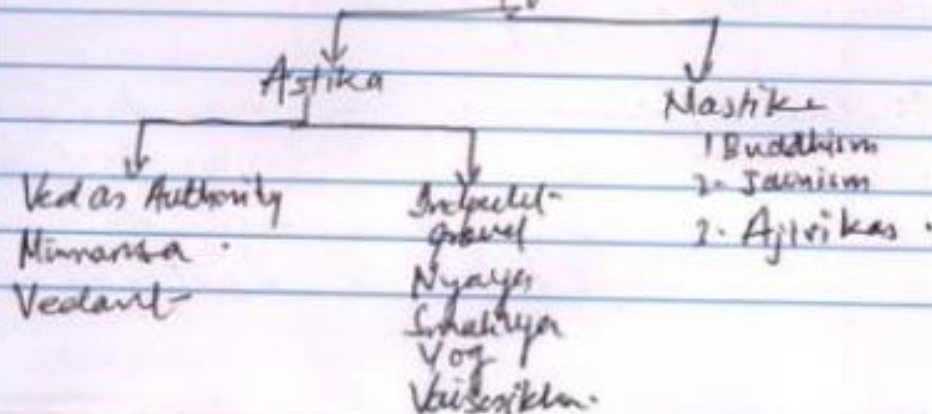
SECTION B

5. Nature of Scope of Epistemology. → Epistemology can be defined as a way of knowing. Episte mean valid way of knowing. In case of Indian philosophy epistemology is very profound. as comparison with western philosophy. In western philosophy there is two way of knowing. (1) Reason (2) Experience. In Indian philosophy there is six way of knowing. and different school follows different way of knowing.



School like Charvank follows only Perception which Pratyaksha & only believe on senses. But School like Advait Vedant talk about all 6 ways. This difference is also due to Astika & Nastika School

School of Philosophy





Indian Epistemology deal with various ways of knowing reality. Epistemology deal with most import aspect of philosophy that way of knowing the truth. And India philosophy used various way of knowing. nature of Epistemology is such that it critically analyses various way of knowing the information through various way. The most used different way of knowing the information is through analysis of what is present & not present Indian epistemology deal with Non-perception something which is not present. In situation like Postmodernism that - even out of it's self different way of knowing the information. The perceptual Inference in epistemology is explained & the basis of logical reasons of wisdom & sensory organ, Analysis - the situation. In case of inference, the details can be explained in way that inference from Postmodernism. For example. when someone see smoke in the mountain, there is a possibility of fire is present, whereas fire cannot be seen for far distance but the smoke explain that fire is there. This is Inference, however Indian epistemology talks further, why there is smoke can be of different reason it can be due to the fact fire is ceased but smoke is still there. Another concept of it is that what we are seeing can be real or can be established fact or way of Analysis of a situation which can be wrong. for example person suffering from jaundice can be seeing things which are not in yellow colour, this again cover in Analyzing the situation. The important way of analysing the situation is to critically analyse on the basis of 8 way of knowing.

Scope of Indian Epistemology. As far as the Scope of Indian epistemology is considered that analysis of current world scenario is so important, epistemology can be an vital role in problem analysis & knowing about the world.



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Indian epistemology deal with way of analysis of situation in such way that it can be cross checked on various ground. The most explained philosophy as per Max Muller → the Indian philosophy has explained epistemologically every fact that can be explained of reason in explaining reality. The most way are Perception of Inference but other are also explained which can be defined by other part of world. Scope wise Epistemology can be used in today world problem whether it is social problem or technical problem or Any situation that arises out situation which can be understood or explained on the basis of epistemology.



Section C

9

Realistic philosophies → Khyativada → Khyativada mean Perceptual error or problem of knowledge.

In Realistic approach the concept of khyativada as explained that khyata means error of vaada means discourse.

Both can be explained by Realistic approach about the problem arises out knowing. Knowledge is way of attaining reality which can be done through various ways, but error is also situation arises from such problem. The Khyativada deals with such problem. As per Realistic way. The solution, problem of situation are all analysed in way that is most critical & reasoning is possible. The way it all comes up in situation is way of understanding that what should be done. The most logical way of explaining khyativada is through Realistic approaches. There has to be most perfect way of defining what is written wrong, the most logical way in analysis of error. In Under knowledge or attaining it, it is most imp't to understand that the problem arise or can arise in or at any point the important aspect its analysis is that can cause various explanation to it the most logically it has been explained by realistic philosopher. They see situation of error that can be best analysed if they are critically view them. Khyativada can be due limited or partial analysis of truth & explanation to the situation arises out of it. Various situation can arise but mostly due its difference or limited understanding of object of science. When there is



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difference in object of senses. The problem arises called *Khyativada*. It can also arise from inner self or self obsession about something. The realistic philosophy talks about Bias like personal Bias, Confirmation Bias etc. Realistic philosophy may less focus on truth because they believe it is very subjective, but realistic philosophy focused mostly on Bias. *Khyativada* can be explained by different school in different way on the basis of *Pratika* & *Noratika*, but most defined way of Realistic approach has been that which is clearly explained in that way. Error or *Prasiddhi* error can cause effect in understanding reality. The non-understanding of reality can have ripple effect in mind. The series of *Unreality* or *Unreal World* cause different reality. The way one has to understand what the realistic approach can be clearly explained in way that emergence philosophy cannot exist. However the concept is different from Indian philosophy. It is important to view every philosophy & its concept critically. The way it should be done is important. The way it should be approached are typically covered by most people in realistic world of philosophy. Error or *khyati* can be explained with partial knowledge, Bias and lack awareness; however *Khyativada* as per realistic philosopher & their philosophy has been clearly explained in that. The most realistic way to accept the error or partial error in problem analysis is through realistic way. As there has been various way of explaining it, the most defined is to keep an critical eye on it. It should be examined through various way of showing the info., the most defining way is to capture the idea of philosophy because that while the most error occur. Error during is most normally way of analyzing. Keeping the personal Bias of other situation error is most common aspect of any philosophy. The critically most



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habitual way of understanding Khyativada through these lenses of Realistic philosophies is simply a way to analyse the issue related to it. The various way of knowing is equal like same. A serious problem arises from it. The justification for a way of thinking is called Khyativada, but realistic philosophies explain it differently through ways it can be understood. The next serious solution of thought may be real & absolute seems for that socially & cultural accepted ways, for the situation of Khyativada. Thus Realistic philosophies has most accepted & reputed way of understanding Khyativada in the present scenario. Realistic approaches need clearly understanding of error arise due to philosophies & problem related to such philosophies.

Thus Khyativada as per realistic philosophies is critically examined for Khyativada.



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16

X

Do Not Write anything in this Portion

16



Paper Code

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17

X

DO NOT WRITE ANYTHING IN THIS MARGIN



Paper Code

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18

Do Not Write anything in this Portion





Paper Code

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19

X

Do not write anything in this column



Paper Code

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20

X

Do Not Write anything in this Portion



Paper Code

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21

X

Do not write anything in this column



Paper Code

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22

Do Not Write anything in this Column

X



Paper Code

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23

X

DO NOT write anything in this portion



Paper Code

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24

X

X

Do Not Write anything in this Column