



The diagram illustrates the 'CAT AND OMETS 2026-27 COMPLETE COURSE' as a central hub. Red arrows point from this central hub to six surrounding course modules: 'English Grammar Practice Course', 'Critical Reasoning for MMAT 2026', 'GK FOR OMETS', 'QA FOR CAT AND OMETS 2026-27', 'VARC FOR CAT AND OMETS 2026-27', and 'DILR FOR CAT AND OMETS 2026-27'. Below the diagram, a blue banner reads 'Start EARLY For CAT 2026'. To the left, a yellow box titled 'COURSE HIGHLIGHTS' lists: Recorded Lectures- Watch and Learn At Your Own Pace, Practice Sheets, 40 Weekly Tests, and Live Doubt Resolution Sessions. Below this is the website 'www.mbakaro.in' with a globe icon. At the bottom left is the 'MBA KARO' logo. At the bottom center, a red banner states '₹20,000/- Only'. On the right, a man and a woman in white polo shirts with the 'MBA KARO' logo stand with their arms crossed.

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LIST OF PHILOSOPHICAL TERMS

| Term | Meaning |
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| Absolutism | The belief in absolute truths or principles that apply universally, regardless of context or individual belief. |
| Accident | In metaphysics (Aristotle), a non-essential attribute of a substance; a property that the substance can lose without ceasing to be that substance. |
| Actuality | In metaphysics, the state of being real or currently existing , as opposed to having the potential to exist. (See also Potentiality). |
| Agnosticism | The view that the existence of God, the divine, or the supernatural is unknown or unknowable . |
| Aletheia | Ancient Greek for " unconcealment " or " disclosure ", often translated as truth; a key concept in Heidegger's philosophy. |
| Alienation | A state of feeling estranged, separated, or disconnected from oneself, from others, or from the products of one's labor (central to Marx and Existentialism). |
| A Priori | Knowledge or justification that is independent of experience (e.g., mathematical truths). |
| A Posteriori | Knowledge or justification that is dependent on experience or empirical evidence. |
| Aesthetics | The branch of philosophy dealing with the nature of art, beauty, and taste . |
| Altruism | The principle or practice of unselfish concern for or devotion to the welfare of others . |

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| Analytic Statement | A statement that is true solely by virtue of the meaning of its words (e.g., "All circles are round"). |
| Antinomy | A contradiction between two principles or conclusions that seem equally logical and well-founded; central to Kant's work. |
| Aporia | A state of puzzlement or intellectual perplexity ; a difficulty encountered in argument where no satisfactory conclusion is reached (often in Plato's dialogues). |
| Argument | In logic, a series of premises intended to determine the degree of truth of a conclusion. |
| Atomism | The ancient theory that all matter is composed of indivisible, minute particles called atoms. |
| Axiology | The philosophical study of value , including both ethics (moral value) and aesthetics (artistic value). |
| Behaviorism | The school of thought that holds that psychological phenomena should be understood only in terms of observable behavior , not mental states. |
| Categorical Imperative | Kant's central ethical rule: act only according to that maxim whereby you can at the same time will that it should become a universal law . |
| Causality (or Causation) | The relationship between cause and effect; the belief that every event is necessarily brought about by a preceding event or state . |
| Coherence Theory of Truth | A theory that a proposition is true if it coheres with or is consistent with other propositions accepted as true within a system. |

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| Consequentialism | Ethical theories that judge the rightness or wrongness of an action based on the consequences it produces (e.g., Utilitarianism). |
| Contingent | Something that is true but could have been otherwise ; its truth is dependent on certain facts or conditions. |
| Correspondence Theory of Truth | A theory that a proposition is true if it corresponds to a fact or state of affairs in the world. |
| Cosmology | The study of the nature, origin, and evolution of the universe as an ordered system. |
| Dasein | German for " being-there " or " existence "; a term used by Heidegger to refer to the being of humans, characterized by its temporal and historical nature. |
| Deduction | A method of reasoning where the conclusion is guaranteed to be true if the premises are true . |
| Deconstruction | A method of critical analysis (Derrida) that seeks to uncover the unstable, often contradictory, relationships between text and meaning . |
| Deontology | Ethical theories that determine the rightness of an action based on duty, rules, or moral norms , regardless of the consequences. |
| Determinism | The view that all events, including human actions and choices, are ultimately necessitated by causes external to the will. |
| Dialectic | A method of philosophical argument that involves contradiction, or a debate between opposing ideas (thesis and antithesis) to reach a higher truth (synthesis). |

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| Doubt | The state of uncertainty or apprehension ; systematically employed by Descartes as a tool for establishing certainty (Methodological Doubt). |
| Dualism | The view that reality is ultimately composed of two distinct kinds of substance , typically mind and matter. |
| Eliminative Materialism | The radical claim that people's common-sense understanding of the mind (folk psychology) is false and that some mental states simply do not exist. |
| Emotivism | The meta-ethical view that ethical sentences merely express emotions (e.g., "Murder is wrong" means "Boo to murder!"). |
| Empiricism | The theory that all knowledge is primarily derived from sense experience . |
| Epistemology | The branch of philosophy concerned with the nature of knowledge, justification, and belief . |
| Esse est percipi | Latin for " To be is to be perceived "; the defining principle of Bishop Berkeley's subjective idealism. |
| Essence | The inherent, necessary, and defining set of properties that makes an entity what it fundamentally is. |
| Ethics (or Moral Philosophy) | The branch of philosophy that examines moral concepts such as right and wrong, good and bad. |
| Existentialism | A philosophical theory that emphasizes the existence of the individual person as a free and responsible agent determining their own development through acts of will. |
| Fallacy | A flaw or error in reasoning that renders an argument logically invalid. |

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| Fideism | The view that faith is independent of reason, or superior to reason , as a means of arriving at religious truth. |
| Hedonism | The ethical theory that pleasure is the highest good and the proper aim of human life. |
| Hermeneutics | The theory and methodology of interpreting texts , especially philosophical or religious texts. |
| Historical Materialism | Marx's theory that societies develop through class struggle driven by changes in their economic base (material conditions). |
| Hume's Fork | The idea (David Hume) that all genuine knowledge claims are either relations of ideas (mathematics, logic) or matters of fact (empirical sciences). |
| Hypothesis | A proposed explanation made on the basis of limited evidence as a starting point for further investigation. |
| Idealism | The group of philosophies that assert that reality, or reality as we can know it, is fundamentally mental or immaterial . |
| Induction | A method of reasoning where the premises provide strong, but not conclusive, evidence for the truth of the conclusion. |
| Innate Idea | A concept or piece of knowledge that is supposedly present in the mind at birth , not acquired through experience. |
| Instrumentalism | The view that concepts and theories are merely useful tools for explaining phenomena , rather than claims about reality. |
| Justice | The philosophical concept of fairness, righteousness, and equality in the distribution of goods, services, and treatment. |

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| Kantianism | The philosophical system of Immanuel Kant, noted for the Categorical Imperative in ethics and the distinction between noumenal and phenomenal reality. |
| Logos | Greek term for " reason, word, or order "; in philosophy, it refers to the rational structure of the universe or the principle of reason. |
| Materialism | The philosophical view that everything that exists is ultimately matter and that all phenomena are the result of material interactions. |
| Metaphysics | The branch of philosophy concerned with the nature of being, existence, and the world (e.g., substance, causality, time). |
| Monism | The view that reality is ultimately one unified thing or substance. |
| Naturalism | The view that the natural world is all that exists and that all phenomena can be explained by natural causes and laws. |
| Necessary | Something that must be true ; its negation is impossible. |
| Nihilism | The rejection of all religious and moral principles, often in the belief that life is meaningless. |
| Nominalism | The philosophical position that universals (general or abstract terms) are merely names or words, rather than corresponding to real things. |
| Noumenon | A term used by Kant to describe the ' thing-in-itself, ' or reality as it exists independently of human experience and perception. (Contrasted with Phenomenon). |
| Ontology | The branch of metaphysics dealing with the nature of being or existence. |

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| Ought | A moral term indicating duty or obligation ; central to the is-ought problem (Hume) which asks whether one can derive what <i>ought</i> to be from what <i>is</i> . |
| Paradigm | A distinct set of concepts, theories, and research methods that constitute a disciplinary matrix (T. S. Kuhn). |
| Peripatetic | Relating to the school of Aristotle, whose students often walked around while debating . |
| Phenomenon | A term used by Kant to describe the ' thing as it appears ' to us, shaped by our senses and understanding. (Contrasted with Noumenon). |
| Phenomenology | The philosophical study of the structures of experience and consciousness as experienced from a first-person point of view. |
| Pluralism | The view that reality or ultimate truth is composed of many fundamentally different substances or principles . |
| Positivism | The philosophical system (Comte) that holds that every rationally justifiable assertion can be scientifically verified or is capable of logical or mathematical proof. |
| Potentiality | The possibility that something can be changed into actuality (Aristotle). |
| Pragmatism | A philosophical tradition that holds that the truth or meaning of theories lies in their practical consequences or utility . |
| Predicament of the Observer | The problem of establishing objective reality when the act of observation itself affects the observed phenomenon . |
| Qualia | Individual instances of subjective, conscious experience (e.g., the raw sensation of redness or the taste of sugar). |

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| Rationalism | The theory that reason rather than experience is the foundation of certainty in knowledge. |
| Reductio ad absurdum | A method of proving a claim by assuming the opposite is true and showing that this assumption leads to a contradiction or an absurd conclusion. |
| Relativism | The view that knowledge, truth, and morality exist in relation to culture, society, or context , and are not absolute. |
| Skepticism | A philosophical position that seriously questions the possibility of knowledge or certainty in a given area. |
| Solipsism | The philosophical idea that only one's own mind is sure to exist . |
| Sophist | An ancient Greek philosopher or teacher known for rhetorical skill , often employing clever but fallacious arguments (pejorative connotation). |
| Substance | In metaphysics, the underlying, fundamental reality that possesses properties; that which exists in itself and not in another. |
| Supervenience | A philosophical relation where a set of properties (the supervenient) is dependent on and determined by another set of properties (the base). (Used often in philosophy of mind). |
| Synthetic A Priori | Kant's controversial claim that some statements are both non-analytic (synthetic) and knowable independently of experience (a priori) (e.g., "Every event has a cause"). |

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| Synthetic Statement | A statement whose truth depends on both the meaning of the words and how the world actually is (empirical confirmation required). |
| Tabula Rasa | Latin for " blank slate ," used by Empiricists to describe the mind before it has acquired knowledge through sense experience. |
| Teleology | The study of ends or purposes ; the philosophical view that everything has a final goal or purpose. |
| Transcendental | Relating to the conditions necessary for knowledge or experience to be possible (Kant). |
| Universal | A general term or concept that can be predicated of many particular things (e.g., <i>redness</i> is the universal shared by all red objects). |
| Utilitarianism | The ethical theory that the right action is the one that maximizes utility , usually defined as that which produces the greatest good for the greatest number. |
| Verisimilitude | The property of appearing true or real ; the concept of being "truth-like" (used in philosophy of science). |
| Weltanschauung | German for " worldview "; a particular philosophy of life or conception of the world. |
| Will to Power | A central concept in Nietzsche's philosophy, describing the fundamental driving force of existence as a striving for self-mastery and overcoming. |
| Zeitgeist | German for " spirit of the age "; the intellectual, moral, and cultural climate of an era. |

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| Zeno's Paradoxes | A set of philosophical problems (Achilles and the Tortoise, the Arrow) that argue against the possibility of motion . |
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