



## Scheme and Solution

### Academic year 2025-2026 (Odd Semester)

Date	Nov 2025	Maximum Marks	50 + 10
Course Code	HS271TA	Duration	120 Min
Sem	VII	CIE 1	

#### INDIAN KNOWLEDGE SYSTEM

##### PART – A

(10 Marks)

Sl.No		M
1	a. Agam Sashtra	1
2	a. Angula	1
3	a. End or culmination of the Vedas	1
4	c. Both nasal-and non-nasal	1
5	b. Aryabhata	1
6	b. Duty, righteousness	1
7	a. Layers of consciousness and holistic development	1
8	a. Mathematical scales and emotional expressions	1
9	a. Taittiriya Upanishad	1
10	<b>Laghu (Light)</b> — a short syllable, pronounced quickly, usually taking one time unit (mātrā). <b>Guru (Heavy)</b> — a long syllable, pronounced for a longer duration, taking two-time units (mātrās).	1

#### TEST

Sl. No.	Part- B Questions	M
1 a	<b>Nyāya</b> – School of logic and epistemology (founded by Gautama). <b>Vaiśeṣika</b> – School of atomism and naturalism (founded by Kanāda). <b>Sāṅkhya</b> – School of enumeration and dualism of matter (Prakṛti) and spirit (Puruṣa) (founded by Kapila). <b>Yoga</b> – School of practice and meditation (systematized by Patañjali). <b>Pūrva Mīmāṃsā</b> – School of Vedic ritual interpretation (founded by Jaimini). <b>Vedānta (Uttara Mīmāṃsā)</b> – School of spiritual knowledge and realization of Brahman (founded by Bādarāyaṇa).	03
b	<b>Biopiracy and loss of oral traditions</b> are among the most significant threats endangering the preservation and continuation of traditional knowledge systems worldwide	02
c	<b>Traditional Indian System of Knowledge:</b> Emphasizes holistic, spiritual, and experiential understanding — knowledge is seen as a means to realize truth ( <i>Satya</i> ) and harmony between self, nature, and the universe. <b>Western System of Knowledge:</b> Focuses on analytical, empirical, and objective understanding — knowledge is pursued through observation, experimentation, and logical reasoning to control or explain nature.	02
d	The <b>Vedic Corpus</b> forms the foundation of Indian knowledge traditions as it is the earliest and most authoritative source of wisdom in India. It integrates spiritual, philosophical, and scientific ideas, introducing concepts like Rta (cosmic order) and Dharma (moral law). The Vedas also laid the basis for later systems of philosophy,	03

	medicine, astronomy, grammar, and ethics, providing both the content and methods of inquiry that shaped the entire Indian intellectual tradition.	
2 a	<p><b>Vedic Corpus (Śruti):</b> Includes Samhitas, Brahmanas, Aranyakas, and Upanishads—the primary source of all Indian knowledge.</p> <p><b>Post-Vedic Corpus (Smṛti):</b> Includes Itihasas (Ramayana, Mahabharata), Puranas, Dharmasāstras, and other classical texts.</p> <p><b>Traditional Sciences:</b> Encompasses applied disciplines like Ayurveda, Jyotiṣa, Vāstu, music, and mathematics.</p> <p><b>Folk &amp; Tribal Knowledge:</b> Covers local ecological, medicinal, agricultural, and craft-based wisdom.</p>	03 03 02 02
b	<p>Śikṣā – Phonetics (pronunciation and articulation of Vedic sounds)</p> <p>Vyākaraṇa – Grammar (rules of Sanskrit language)</p> <p>Chandas – Prosody (meter and rhythm of Vedic hymns)</p> <p>Nirukta – Etymology (explanation of difficult Vedic words)</p> <p>Kalpa – Ritual instructions (rules for performing sacrifices and ceremonies)</p> <p>Jyotiṣa – Astronomy and astrology (calculation of time and celestial movements for rituals)</p>	
c	<p>The Nyāya philosophy recognizes two types of <b>perception (Pratyakṣa):</b></p> <ol style="list-style-type: none"> <li><b>Laukika (Ordinary) Perception</b> – Perception through the <b>five senses</b> (sight, hearing, smell, taste, and touch) in everyday experience.</li> <li><b>Alaukika (Extraordinary) Perception</b> – <b>Non-ordinary perception</b>, which includes: <ul style="list-style-type: none"> <li>○ <i>Sāmānyalakṣaṇa pratyakṣa</i> (perceiving universals),</li> <li>○ <i>Jñānalakṣaṇa pratyakṣa</i> (knowledge-based perception), and</li> <li>○ <i>Yogaja pratyakṣa</i> (perception through yogic power).</li> </ul> </li> </ol>	
d	Agricultural traditional knowledge focuses on <b>sustaining farming systems</b> , while ecological traditional knowledge emphasizes <b>maintaining environmental balance and biodiversity</b> .	
3 a	<p>Yoga chitta vritti nirodhah — Yoga is the cessation of the fluctuations of the mind.</p> <p>Abhyāsa vairāgyābh्याम tannirodhah — Control of mind is achieved through practice and detachment.</p> <p>Tada draṣṭuh svarūpe avasthānam — Then the seer abides in his own true nature.</p> <p>Sthira sukham āsanam — A posture (āsana) should be steady and comfortable.</p>	03 03 02 02
b	Indian Traditional Knowledge is <b>holistic, experiential, and sustainable</b> , integrating science, philosophy, and spirituality. It emphasizes <b>harmony with nature</b> , community participation, and ethical living. In the modern context, it finds applications in <b>medicine (Ayurveda, Yoga), sustainable agriculture, environmental conservation, and eco-friendly technologies</b> , bridging traditional wisdom with modern innovation	
c	<p>Nyāya focuses on logic and epistemology — it emphasizes valid means of knowledge (pramāṇas) and logical reasoning to attain truth.</p> <p>Sāṅkhya, on the other hand, is a dualistic metaphysical system explaining reality through two eternal principles — Purusha (consciousness) and Prakṛiti (matter).</p>	
d	<p><b>Nyāya</b> – School of logic and reasoning</p> <p><b>Vaiśeṣika</b> – School of atomism and naturalism</p> <p><b>Sāṅkhya</b> – School of enumeration and dualism</p> <p><b>Yoga</b> – School of discipline and meditation (based on Patañjali's Yoga Sūtras)</p> <p><b>Mīmāṃsā</b> – School of ritual interpretation and Vedic exegesis</p> <p><b>Vedānta</b> – School of metaphysics based on the Upanishads and Brahma Sutras</p>	

4 a	<table border="1"> <tr> <td><b>Split</b></td><td>रा</td><td>म</td><td>Kaṭapayādi Number</td><td>Decode text</td><td>Bhūtasaṅkhyā Numbers</td></tr> <tr> <td><b>Relevant</b></td><td>र</td><td>म</td><td></td><td></td><td></td></tr> <tr> <td><b>Numbers</b></td><td>2</td><td>5</td><td>52</td><td>राम</td><td>3</td></tr> </table> <p>Difference = <math>52 - 3 = 49</math></p> <p>b Measure of Length – Pramāṇa (e.g., Angula, Hasta, Yojana)  Measure of Weight – Māna (e.g., Ratti, Tola, Karsha)  Measure of Time – Kāla (e.g., Nimeśa, Muhūrta, Yuga)</p> <p>c</p> <table border="1"> <tr> <td><b>Akṣarāṇi</b></td><td>यो</td><td>ग</td><td>द</td><td>श</td><td>न</td></tr> <tr> <td><b>Laghu-Guru</b></td><td>ग</td><td>ल</td><td>ग</td><td>ल</td><td>ल</td></tr> </table> <table border="1"> <tr> <td>G – Guru L - Laghu</td><td>G</td><td>L</td><td>G</td><td>L</td><td>L</td></tr> </table> <p>d Binary cycle of length 4: 0000100110101111  All possible binary words of length 4: 0000, 0001, 0010, 0011, 0100, 0101, 0110, 0111, 1000, 1001, 1010, 1011, 1100, 1101, 1110, 1111</p>	<b>Split</b>	रा	म	Kaṭapayādi Number	Decode text	Bhūtasaṅkhyā Numbers	<b>Relevant</b>	र	म				<b>Numbers</b>	2	5	52	राम	3	<b>Akṣarāṇi</b>	यो	ग	द	श	न	<b>Laghu-Guru</b>	ग	ल	ग	ल	ल	G – Guru L - Laghu	G	L	G	L	L	01 01 01 02 02 03
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5 a	<p>Indus–Saraswati Civilization street widths were standardized according to a well-planned urban grid system. A sites like Mohenjo-Daro and Harappa shows:</p> <p>Main streets: about 9 to 10 meters (<math>\approx 30\text{--}33</math> feet) wide</p> <p>Secondary streets: about 4 to 5 meters (<math>\approx 13\text{--}16</math> feet) wide</p> <p>Lanes or by-lanes: about 1.8 to 2.4 meters (<math>\approx 6\text{--}8</math> feet) wide</p> <p>These uniform measurements indicate the use of a standardized unit of length, likely based on the Indus cubit (about 51.8 cm), reflecting advanced urban planning and civil engineering in the civilization.</p>	02																																				
b	Brahmagupta developed the symbol for zero in 628 CE, enabling its use as an Independent numeral for computation. The real power of zero was evident when the use of zero was beyond a mere placeholder.	03																																				
c	manu-14, agni-3, elefant-8, tithi-15, rudra-11, Indra-3, Pandava-5	03																																				
d	<p><b>Structure of Aṣṭādhyāyi</b></p> <ul style="list-style-type: none"> <li>The 3983 rules are arranged into 8 chapters.</li> <li>Each chapter is further divided into 4 quarters.</li> <li>8 chapters x 4 quarters = 32 sections.</li> </ul>	02																																				