

2. What Is? How do we know? What to do?

2.1 Philosophy and Culture

2.2 The main branches of Philosophy

2.3 The nature of Indian Philosophy

Preface

The principles, theories and concepts we study in Mathematics, Geometry or Physics do not vary according to nationality, society or culture. The sum of three angles of a triangle is 180° in India as it is in Thailand, Mexico or France. The law of gravity is same all over the world. It is a feature of philosophy that it changes to various extents according to the society, the culture it originates in.

Let's watch!

Observe some paintings that evoke multiple interpretations.

Thus philosophy gets divided into Indian, Chinese, African, Western philosophy etc. Just like music, which is called a universal language but changes with changing times, regions, culture etc.! Just like basic human needs that are universally the same but fulfilled differently in different circumstances. Human curiosity about the world, the questions that humans confront are largely similar.

Let's listen!

Listen to the songs from different regions and cultures.

Let's talk!

Discuss cultural diversity. For example, Wheat flour is differently cooked into chapati, nan or bread in different parts of the world. Think about the experiences and manifestations that change as per the changing society and culture.

The nature of the questions and the answers change according to space-time-circumstances. Philosophy resembles more with arts than with sciences in this regard. Like arts, philosophy is intimately connected with culture. Philosophical thinking takes root in the soil of a culture like other disciplines in humanities.

Philosophy generates in the processes of thought. Our everyday experiences are raw material for thoughts. Thinking processes this material and produces philosophization. Our experience is composed of our natural surroundings, society and mental world. Everyone is normally endowed with similar experiential abilities but we live in diverse natural and social environments, our geographical and historical contexts differ widely. Therefore colors, textures and forms of human experience vary according to difference of space and time. Obviously philosophies which interpret these experiences and make sense of our inner and outer worlds; also differ.

2.1 Philosophy and Culture

Every culture provides humans with a life-perspective. This perspective acts as a framework for human beings relationship

Humanities

Human curiosity and human needs gave birth to numerous branches of knowledge. These branches/disciplines of knowledge can, on the whole, be categorized into formal sciences, natural sciences, social sciences and humanities. Mathematics, Logic are formal sciences. Physics, Geology, Astronomy and Chemistry are physical sciences. Biology, Zoology, Botany are natural sciences. Economics, Politics, Psychology and Sociology are social sciences. Philosophy comes under humanities along with Languages, Linguistics etc. Humanities, as the name suggests, study the realm of human experience, society and culture. Social sciences and humanities share this commonality. However, humanities do not use empirical methods. They employ rationalistic and critical

methods. They consider subjects that are vital to the understanding of human life but haven't yet fully merged into sciences. They discuss matters such as understanding of the self, communication, critical thinking, evaluation, multicultural sensibilities, artistic and aesthetic sensibilities, responsibilities of citizenship, moral sensitivity etc. It shows many paths to answer questions such as what does it really mean to be 'human'? What are the characteristics of humanhood? How can human experience be interpreted and analyzed?

The study of humanities shapes skills and abilities necessary in all fields of knowledge - abilities that are a requisite to good life on social and individual plain. This kind of study develops our personality.

to nature, society, god; a framework for his daily life. Philosophy bears the influence of this life-perspective sculpted by each culture. Philosophy sometimes supports it, sometimes rejects it. But philosophization is definitely a response or a reaction to this life-perspective.

Some cultures believe in a supernatural world existing beyond this material world. Now the philosophy originating in this culture usually thinks of this world with reference to the 'other' world. It would edify us on the pertinent way of life. Many cultures possess an idea of God but it changes with changing cultural and temporal scenario. Ancient Greek gods differed drastically from the Christian god, and so pre-christian philosophies did

not revolve around gods. But god assumes a dominant position in the philosophization after Christ.

Let's talk!

Discuss the following in groups -

- various concepts of God
- Attributes of saints

Socio-political situation of a period in time gets reflected in its philosophies. For example, in times of war or political instability, philosophy turns its attention from abstract questions regarding nature of knowledge or world to practical moral dilemmas and nature of human relationships.

The interrelations between Historical conditions and Philosophy in the Indian context:

The rise and development of Bhakti movement in medieval Maharashtra illustrates how political and social history of a geographical region in a given time influences the philosophical discourse. The Bhakti sampradaya reassured a society that was plagued by political instability and social inequality, deprived of education and dignity. It instilled a sense of self-worth in the peoples. The saints from Bhakti movement deliberated on themes such as God, religion, spirituality in colloquial tongues and opened the gates of Indian philosophical tradition to one and all. Furthermore, Bhakti philosophy severely scrutinized the inordinate prevalence of ritualism, and criticized harmful customs, superstitions. They asserted that people do not require middlemen (i.e. priests) in order to connect to God. The saints synthesized belief in God with immaculate moral conduct, attempting to elevate the social practices. The philosophy of these saints became a guiding light in day-to-day life rather than an abstract thought. In Maharashtra, the saint-tradition that began with Jnaneshwara went on to flourish well into the 20th century. The saints expressed their philosophical views and ideas in popular literary/performative genres such as Abhanga, Bharuda, Gavalana to make them accessible to the wider population. They created social awareness through Bhajana and Kirtana. Jnaneshwara proclaimed 'The world is my home',

(He vishwachi majhe ghar). He presented Chidvilasvada. Saint Namadeva travelled to Punjab, wrote Abhanga in the local dialect and emphasized the solidarity between Bhakti traditions across the regions. Samarth Ramdas and saint Tukarama eagerly proclaimed that true devotion and the love for all life-forms are inseparable. Saint Ekanatha used anecdotes from day-to-day life to preach virtue and spirituality. Gadage baba and Tukadoji maharaja created social awakening by presenting philosophical ideas through socially relevant, contemporary content. The philosophy that bears relevance to its times and circumstances is proved of great use in many walks of life.

You must have studied the social, political and cultural changes that took place in 19th century India under the British rule. They caused a great intellectual stir. Foreign administrative-system, social-system, value-system and ways of thinking posed challenges to Indian tradition. Our thinkers undertook an in-depth study of our traditions while confronting the challenges. They analyzed acceptable as well as unacceptable ideas, values from the foreign tradition and attempted to synthesize antiquity and modernity.

The philosophization from this period once more engaged in critical examination of religion, since religion occupied a central place in Indian tradition. Thinkers attempted once again

to seek true religiosity and loosen the hold of ritualism, superstitions and baneful practices on social psyche.

Lokamanya Tilak, Yogi Aurobindo, Mahatma Gandhi, Vinoba Bhave etc. expounded on Bhagavatgita from their own perspectives. Social reformers such as Raja Ramamohana Roy, Nyayamurti Mahadev Govind Ranade, Dayananda Sarasvati reformed the tradition. Svami Vivekananda propounded practical Vedanta. Gopal Ganesha Agarkar championed rationalism. Mahatma Phule established Sarvajanika Satyadharma that overthrew casteist code.

Dr. Babasaheba Ambedkar discussed at length the Buddhist concept of 'Dhamma' and revitalized Buddhism in his times. Manavendra Nath Roy, a proponent of scientific attitude, espoused the philosophy of Radical humanism. Rabindranath Tagore critically analyzed the idea of 'nationalism' whilst cherishing an artistic, aesthetical vision of life. Many Indian philosophers were influenced by western streams of thought which they were exposed to. At the same time Gurudev R.D. Ranade, Dr. Radhakrishnan conducted a comparative study of Western and Indian traditions and highlighted the unique features of Indian philosophy.

In Twentieth century Europe, suffering the horrors and atrocities of two world wars, the philosophical trend known as Existentialism brought up such questions as 'what is the meaning of human existence? Is there a purpose to life? Who gives it this purpose?'

The present times have presented philosophy with new challenges. The activities in many fields such as Neurology, Cognitive science, Artificial Intelligence (A.I.), social media are impelling us to consider once more the metaphysical question – 'what does it actually mean to be a human being?' Also, the contemporary research in these fields is shedding new light on 'how we know'. These findings are valuable to epistemology.

Today the human population has overexploded, and on the other hand markets are overflowing with products and services manufactured using advanced

technology. This has taken a toll on natural environment. Mankind is now facing a ghastly environmental crisis. Philosophers' endeavours in response to this crisis have given rise to Environmental Ethics, a new sub-branch of Ethics a few decades ago.

Let's write!

Let's list the problems engendered by present times.

Even though philosophy differs in keeping with time and place, philosophies with diverse cultural backgrounds also display many remarkable similarities. Philosophical questions are essentially the same even if their nature seems to transform with the changing contexts. The scope of philosophy is very huge as we mentioned earlier, and it does not rule out any subject whatsoever. The list of

philosophical questions is too long, it is infact endless. Some of them are supremely important and focal to philosophy. All of us confront these questions in the humdrum of everyday existence. We sort them out too, knowingly or unknowingly as per our strength and in our own ways. But philosophy consciously and systematically tries to solve the questions. In this chapter, let's acquaint ourselves with three major philosophical questions.

2.2 The main Branches of Philosophy

All beings strive to survive. An organism becomes aware of the world and things besides itself in course of sustaining itself by gathering food, building shelter, finding a mate and self-protection. This preliminary awareness grows into genuine curiosity about the world in the better evolved human intellect. If we go to a market place to buy something, a myriad other products attract our attention. The immense variety arouses interest and we spend hours exploring the whole market.



Human being feels the desire to go beyond his/her needs and instincts and finds out what all the vast universe consists of. And this sparks a short yet profound question - 'What is?' It's simple, you may say, all that can be experienced

by the five senses 'is'. i.e. it exists. In addition, all that can be felt – our thoughts, sentiments, wishes, ideas exist as well. But think a while. All that meets the eye really exist? World appears yellow to a person with jaundice. But it isn't yellow, is it? We often have illusions or hallucinations. And while calling them illusions, we are trying to assert that these phenomena are not real. That is why philosophers feel the need to undertake the in-depth study of existence, reality, 'Sat'. The branch of philosophy that performs this study is called 'Metaphysics'.

Illusion and Hallucination

In day-to-day life, many a times, we use the words illusion and hallucination as if they are synonymous. But actually there is an important though subtle difference between them. The reasons for the accurance of illusions are not personal. We have seen that the experience of the material world that we have through our sense organs is relative to the circumstances; it changes according to the factors pertaining to the circumstances. Experiences are called illusions when due to the factors such as the distance between us and the object, availability of light, density of atmosphere etc; objects appear to be different from what they actually are. It is an illusion when while traveling, the rails which always run parallel to each other appear to be colliding with each other. The proverb 'the mountains appear to be blue from a distance' also gives an example of an

illusion. In specific circumstances everybody has such illusions. This is not however the case with hallucinations. The reasons behind hallucinations pertain to the physical, psychological conditions of the person having hallucinations. Some times a person who is having high fever, feels that someone is talking to him/her. The patient then starts conversing with the person who is actually not there. Sometimes a person experiences tremendous grief due to the death of a close relative. Not being in a state to accept the truth, the person hallucinates about the dead person, feels that he/she is meeting the dead or talking to them.

Briefly stated, what is common to illusions and hallucinations is that in both the cases, reality appears to be different from what it actually is. However illusions are caused by external reasons, while hallucinations are caused by the internal ones.

‘Sat’, reality is that which has a veritable existence. It is important for metaphysics to discern the difference between that which truly is real and that which appears to be real. Metaphysics considers many absorbing questions such as what forms the things we experience? What is the nature of this underlying ingredient, the fundamental being? What causes mutations in this being and why?

A detailed discussion of these questions gives birth to one more fundamental question – ‘How do we know what is or what is not?’ Because amusingly enough, we answer ‘what is’ based on our

knowledge but sometimes what we think exists does not really exist. A mirage is an illusion of water. We think there is water but in reality, there isn’t.

Do you know?

The word ‘Mimamsa’ originates in the sanskrit verbal root ‘man-mata’. This root or dhatu means to think, to ponder. The ‘man’ in this root does not signify the mind, the ‘antahkarana’. ‘Man’, here, means to examine, to search. Philosophy, in this way, probes into various subjects. ‘Metaphysics’ probes into the real. The enquiry into knowledge is called ‘Epistemology’. The enquiry into human conduct is called ‘Ethics’.

Let’s watch!

Let’s observe pictures with optical-illusion and try to discuss how we perceive the multiple components in them.

Every experience does not give us knowledge. Sometimes experiences produce misapprehension, sometimes they delude us. This being so, when can we definitively say that we know that which exists? What is knowledge? How can it be defined? What are the means / instruments of knowledge? What are the types of knowledge?

The branch of philosophy that addresses these questions is called ‘Epistemology’.

Most of us generally believe that we more or less know the world, that we can make sense of the world. We maintain some notions about what the world is,

what all does it contain, how all its contents are interrelated. Our notions and beliefs shape our life, our behavior.

Our fundamental beliefs determine the way we treat the living and nonliving world around us. We judge our actions to be good or bad, right or wrong based on these beliefs. Those who believe that every living organism has a right to live and no organism should be hurt unnecessarily do not harm any organism easily. But those who believe that human being is the supreme being and thus has right to use other organisms for their whims and fancies do not care for the harm done to other organisms. These beliefs change from person to person, culture to culture, from time to time; yet everyone lives in accordance with their beliefs and values that are an outcome of these beliefs.

Human life is not governed by instincts alone. They have many choices, many courses of action at their disposal and they must go on choosing all the time. A human is capable, while making these choices, of considering not only practical utility or losses and gains but also the moral values that he/she upholds. He is capable and accustomed to evaluating an action to be good or bad, right or wrong, just or unjust.

Let's talk!

Think-pair-share (activity to be performed between two students)

Pick examples of moral choices from day-to-day life and discuss them with your partner.

The branch of philosophy known as 'Ethics' conducts the study of these concepts. What is moral behavior? Why is it necessary? What does it really mean for something to be 'morally good' or 'morally right'? How should one behave? How should one live? Must one be mindful of the society, the entire humanity or himself only? Must one be considerate about all living things or the entire universe? – Ethics goes into such questions.

Let's discuss!



What should be the attitude of human beings towards other life forms? Discuss on the basis of the above picture.

In summary, 'What is?', 'How do we know?' and 'How does it affect human life and acts?' are the three questions rendered vitally important by philosophy which grow into Metaphysics, Epistemology and Ethics.

These branches are extensions of the similar disciplinary trunk and are organically related to one another. The branches of a tree are a part of the tree itself. One must remember that the branches of philosophy are connected to each other.

Logic

Logic and Aesthetics are two more major branches of philosophy along with Metaphysics, Epistemology and Ethics. Greek philosopher and Plato's disciple Aristotle is said to be the father of 'Logic'. Medieval times were greatly influenced by his Logic. Formal logic emerged in the modern times. In olden times, logic was defined as 'the science of laws of thought'. But later it was admitted that this definition of logic does not hold true if the act of thinking comprises of memorizing, imagining etc. Logic studies the interrelationship between propositions and conclusions that can be inferred from a certain set of proposition. Therefore, it came to be known as 'the science of reasoning'.

All of us think and draw conclusions on the basis of what we know. But our ways of thinking and inferring may not

always be correct. Logic studies the correct and incorrect methods of inference. We present arguments in a discussion or a heated debate, we examine arguments presented by others. Argumentation is a form of act of inference.

The study of logic trains us in making logically consistent, rigorous arguments, and in detecting inconsistencies and logical fallacies in other person's arguments. The study of logic is undoubtedly useful to philosophy as well as many other disciplines. It also acts as a substantial aid in everyday life. We, human beings, are thinking animals and study of logic is indispensable if we wish to realize the complete potential of our faculties of thinking. Wherever there is thought there, is logic.

Aesthetics

Aesthetics concerns itself with beauty. Doesn't beauty captivate you? But where does it lie? What does it mean for something to be 'beautiful'? Does 'beauty lie in the eyes of the beholder', as some say, or in the beautiful object itself? Have you ever been faced with these questions? Well, aesthetics studies these questions. Despite the fact that aesthetics rose to be a separate branch of philosophy in 18th century, precious exchanges on beauty can be found in the dialogues of Greek master-disciple duo, Plato and Aristotle. Their aesthetical views are coupled with their views on art. This

is quite obvious because we experience the marvel of beauty not only in natural settings/ landscapes but also in works of art. Man doesn't create beauty in nature but he creates works of art. The appreciator and creator of beauty is an enticing side of man. Plato and Aristotle regarded 'beauty' as a property of the object, meaning beauty wasn't contingent on a person's attitude or an experience for them. They associated beauty with the form, the symmetry etc. of an object. Modern philosophers, however, were inclined to reject the idea that beauty lies absolutely in the object.

Let's discuss!

Art for art's sake/Art for the sake of Life.

Beauty lies in the eyes of the beholder.

2.3 The nature of Indian philosophy

Philosophical discourses from all regions and countries ruminate on the above mentioned questions but the nature of the questions and answers is temporally and culturally variable, as we saw. Indian philosophy considered these questions simultaneously. They didn't spring up into different branches. Indian philosophy seems to exemplify the definition of philosophy as an all-encompassing contemplation on life and the world. It is also believed that in Indian traditions, philosophy was closely hinged to the course and problems of day to day life. Thus questions such as 'What is the purpose of life?' 'What is worth attaining in life?' 'How is that to be attained?' gained foremost priority in Indian thought. The metaphysical, epistemological and ethical questions fell within this very framework. Many Indian 'darshana' explicated the types of sorrow and freedom from sorrow. The knowledge of ancient Indian Varna vyavastha and Ashrama vyavastha along with the concept of Purushartha is helpful in understanding Indian philosophical thinking. Indian philosophization seems also to be influenced by the concept such as Atma, Punarjanma (rebirth) and Karma siddhanta (law of Karma).

Nine darshana are considered the principal darshana in Indian tradition. They are categorized into 'astika'

(orthodox) and 'nastika' (heterodox) darshana.

Chart of Indian Schools

Astika darshan

Nyaya, Vaishshika,
Sankhya, Yoga,
Mimamsa, Vedanta

Nastika darshan

Jaina, Bauddha,
Charvaka

Veda and Upanisada have a reverential importance in Indian philosophy. The darshana that accept the authority of Vedic knowledge are called 'astika' darshana. Mimamsa (purva mimamsa), Vedanta (uttara mimamsa), Sankhya, Yoga, Nyaya and Vaishshika are the six astika darshana. The rest three – Charvaka, Jaina, Bauddha – are 'nastika' darshana since they reject the authority of Vedic knowledge.

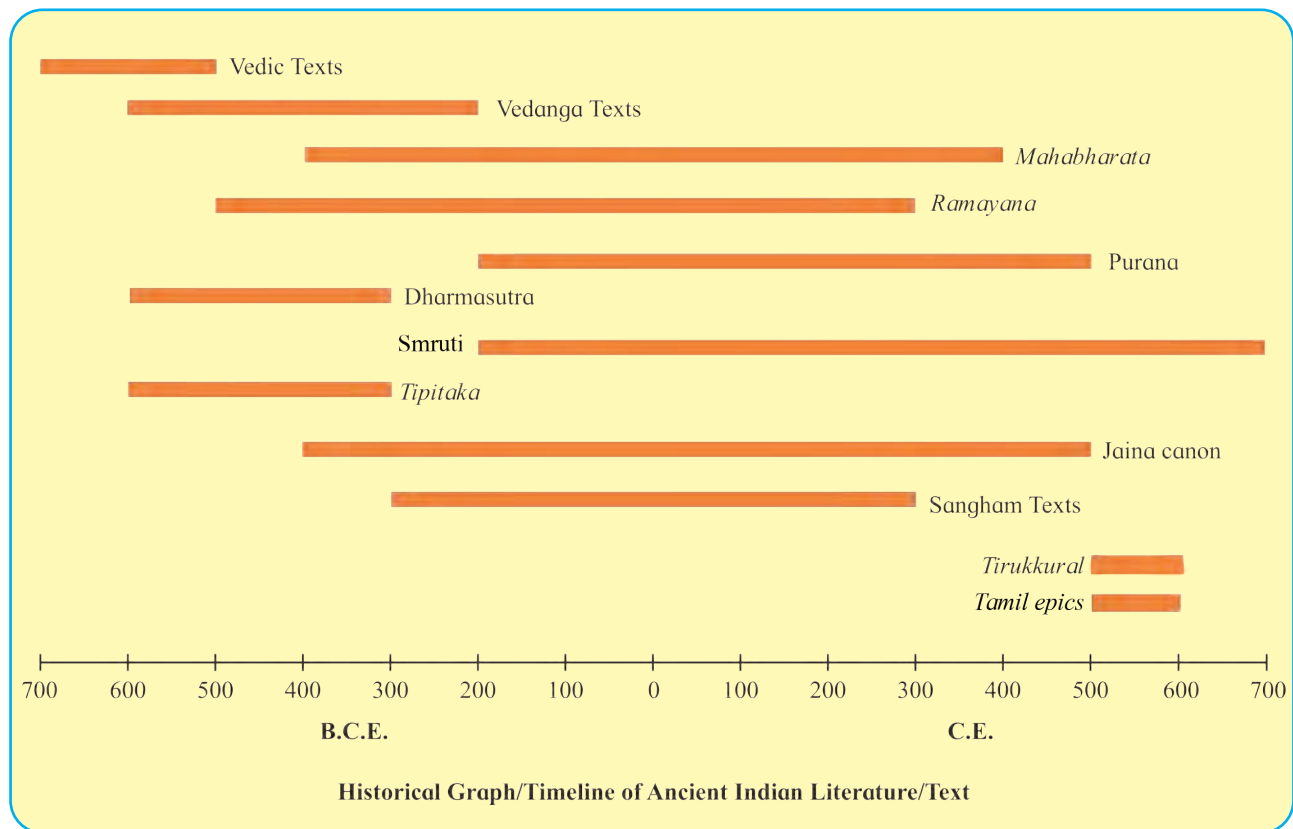
An additional characteristic of these darshana is that along with discussing scholarly questions such as 'What is 'sat' (real)?' 'What is 'asat' (unreal)?' 'What is knowledge?' 'What are the means to knowledge?' they also enquire into the right perspective on life and guide us on why to live and how to live. The tradition emphasizes that knowledge must be utilized for leading a good life.

One more remarkable feature of Indian tradition is that many streams/schools of thought that had opposing views and contrasting answers to philosophical questions emerged and flourished, to a large extent, parallelly and not one after the other. All darshana shared, exchanged their outlook with one

another. The method of ‘vada’ (debate) which we discussed in chapter one was practiced for this purpose. That is why this tradition could nurture, at least to some extent, the rich tradition of open-minded, respectful appreciation of antithetic views and the practice of rectifying one’s own views through the careful study of the opponent’s views. The lavish cultural variety of India stimulated a wide array of philosophical trends. Some of them sustained themselves inspite of gradually losing followership

and failing to enter the mainstream thought.

The numerous schools of western philosophy developed over time, one after the other. The fountainhead of western philosophy is pure curiosity about the world that cuts across the resolution of practical issues or contemplation on the purpose of life. For this reason ancient western philosophers applied themselves deciphering the nature of the experiential, material world.



This is a timeline of the construction of ancient Indian literature. It denotes general time-frame of the construction of different literary works. This is to be read from left to right. This timeline

has been generated on the basis of corroboration of different evidences. Reference: “A History of Ancient and Early Medieval India” by Upinder singh (2009).

Philosophies from this period are primarily metaphysical. Infact, branches of philosophy hadn't been formed initially. Aristotle was the first to categorize knowledge on the basis of contents of each subject. Since philosophization was the origin of knowledge, in the Aristotelian classification - Physics, Poetics, Logic, Metaphysics, Ethics were all considered branches of philosophy. Many of the branches (specially what is known today as Natural Sciences) later developed into independent disciplines.

Do you know?

In Greece, Philosophy deteriorated after Aristotle due to political instability and several Greek scriptures were lost. Fortunately many of the texts had been translated and preserved into Arabic. Later, these translations got retranslated into various European languages. These translations played a monumental role in the paradigm shift from dark ages (medieval times) to renaissance. European philosophy at the end of medieval period was heavily influenced by Aristotelian thought.

The branches of philosophy evolved and multiplied differently in different historical conditions. For example, the establishment of Christianity across Europe witnessed a tilt of philosophization from metaphysical questions to questions related to nature of God, and His relationship

with the world. With the rise of modern sciences, philosophy took an epistemological turn, preferring questions such as 'What is knowledge?' 'What are the most reliable means to it?' 'Which human faculties are important in actuation of knowledge?'

We have taken a brief overview of Indian and western traditions. It shows that the questions 'What is?' 'How do we know?' and 'What to do?' keep surfacing in philosophization at all times, in all places. The question that will take precedence, the way it will be handled and the way it will be answered for the time being, is largely governed by the cultural milieu and historical factors of a philosophy. Cultural perspective plays a vital role in the development of a philosophy and in turn philosophy forms an important part of a culture. Culture and philosophy share a reciprocal bond and comprehension of philosophical systems proves beneficial in appreciating a culture. Understanding of philosophies other than our own enriches, nourishes our intellectual, cultural world. It reduces the cultural estrangement amongst peoples. We can understand each other better. We can envisage better the dream of a noble human society.

In these times of globalization, let's familiarize ourselves with various philosophies of the world. But let us first know, step by step, the important questions addressed by them.

Other branches of philosophy

We have some idea of the vastness of philosophy when we inform ourselves on a multitude of its branches and sub-

branches. Besides the branches that we have seen, many other branches also emerged in the course of history of

philosophy. Human being becomes the center of all thoughts in the period which is called modernity in history. Thinkers grew confident in believing that the society, the state has been created by man and he/she is fully competent to alter/amend them. This gave rise to fields such as social philosophy, political philosophy, religious philosophy etc. The nature of philosophy changed strikingly around the 20th century. Lingual (language-related) thought grew predominant. Philosophy took upon itself the function of conducting an in-depth study of a subject along with its methodology. Thus new trends such as Analytical philosophy, Logical empiricism, Phenomenology, Pragmatism came into being. The changing global currents at the end of 19th century caused a renewal of interest in socio-political philosophy and Socialism, Marxism rose to prominence.

Political upheaval and the effects of world wars left deep marks on the Existential philosophy of the 20th century. Socio-political predicament of the latter half of 20th century evoked the need to turn to Ethics for answers. The requirement produced a sub-branch called 'Applied ethics' which included Environmental ethics, Medical ethics, Business ethics, Media ethics etc. Moreover streams of thought such as feminism, multiculturalism entered the terrain of philosophy.

In short, every sphere of life is closely connected to philosophy. Philosophy has contributed to all the fields. If you are interested in any of these, study of philosophy would enhance your understanding of it. Philosophy guides you to deal with some of the most irksome problems of life.

- Buddhi - बुद्धि
- Indriya - इंद्रिय
- Sat - सत्
- Mimansa - मीमांसा
- Man-mata - मन-मत
- Dhatu - धातु
- Antahkarana - अन्तःकरण
- Darshana - दर्शन
- Varna Vyavastha - वर्ण व्यवस्था
- Purushartha - पुरुषार्थ
- Punarjanma - पुनर्जन्म
- Karma - कर्म
- Aastika - आस्तिक
- Nastika - नास्तिक
- Nyaya - न्याय
- Vaisheshika - वैशेषिक

- Sankhya - सांख्य
- Yoga - योग
- Mimansa - मीमांसा
- Vadanta - वेदान्त
- Jaina - जैन
- Charvaka - चार्वाक
- Veda - वेद
- Vedanga - वेदांग
- Mahabharat - महाभारत
- Ramayana - रामायण
- Dharmasutra - धर्मसूत्र
- Smruti - स्मृति
- Tirukkural - तिरुक्कुरल
- Silappadikaran - सिलप्पदीकरम
- Manimekh - मणिमेखला
- Sangham - संघम

EXERCISE

Q.1 Fill in the blanks choosing the correct option from the bracket.

- (a) is an astika darshana.
(Nyaya , Jaina, Charvaka)
- (b) The Greek philosopher was the first to categorize knowledge.
(Plato, Socrates, Aristotle)
- (c) That which has a true/real existence is called
(asat, bhasa, sat)
- (d) The various systems of Indian philosophical tradition are called
(siddhanta, darshana, purushartha,)
- (e) evaluates an act to be good or bad as a branch of philosophy.
(Logic, Epistemology, Ethics)

Q.2 Take the odd word/pair out.

- (a) Advaita, Charvaka, Sankhya, Nyaya
- (b) Statistics, Logic, Physics, Poetics

Q.3 State with reason whether the following statements are true or false.

- (a) Charvaka darshana believes in the authority of the Veda.
- (b) The concept of God does not occupy a central position in pre-christian philosophy.
- (c) Indian darshana have overlooked the problem of sorrow.
- (d) Indian darshana guide us on the problems of life.

- (e) During the development of modern sciences philosophy turned towards epistemological questions.

Q.4 Write the philosophical terms used to describe the following.

- (a) A specific outlook at life found in every society.
- (b) The branch of philosophy that is concerned with 'sat'.
- (c) The darshana which believes in the authority of the Veda.
- (d) The branch of philosophy that concerns itself with knowledge.

Q.5 Distinguish between.

- (a) Astika darshana and nastika darshana

Q.6 Write a short note on the following.

- (a) Indian darshana tradition
- (b) Metaphysics
- (c) Epistemology
- (d) The relationship between culture and philosophy

Q.7 Write the answers in 20-25 words.

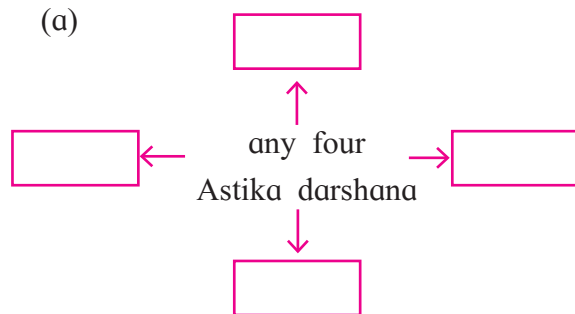
- (a) What is astika darshana? Explain with an example.
- (b) What is nastika darshana? Explain with an example.
- (c) Explain the word mimamsa.
- (d) What is 'sat'?
- (e) Which branches of knowledge have presented philosophy with challenges in today's times?

Q.8 Explain the following statements with examples.

- (a) Philosophy is closely related with culture.
- (b) The list of questions addressed by philosophy is quite lengthy.

Q.9 Explain the characteristics and scope of philosophy.

Q.10 Complete the concept chart.



(b) Mental experiences



Activity

Find an introductory article about philosophy written by a philosopher. Read it aloud in class. Discuss.

