UNIT-14: DAYA KRISHNA'S THREE CONCEPTION OF INDIAN PHILOSOPHY

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14.1 LEARNING OBJECTIVES

After going through this unit, you will be able to:

- explain the philosophy of Daya Krishna
- analyze how Indian philosophy is philosophy proper like western tradition.
- discuss the possible scientific interpretation of Indian philosophical schools towards the explanation of the life and the universe as a whole.
- describe the three conceptions of India philosophy in Daya Krishna's understanding.

14.2 INTRODUCTION

The background of the Indian philosophical tradition is very long one which is considered as not later than 1000 B.C. During this long past there were many happenings which had influenced this tradition or had shaped and reshaped it differently. So it is really very difficult to state what this particular tradition exactly says or what was its true picture? For example if somebody studies Vedanta his impression will be different from even who studies Sâmkhya or Nyâya-Vaiseshika if not Cârvâka.

The basic classification of Indian philosophy is accepted into two heads 1) âstika (Vedic) and 2) nâstika (Non-vedic). Interestingly the Vedic schools are found to be six in number (i.e. Samkhya, Yoga, Vedânta, Mimâmsâ, Nyâya and Vaiseshika) whereas the non-vedic is found to be three (Cârâvâka, Bauddha and Jaina). An un-biased study hypothetically says, the most of the Vedic schools have non-vedic tendencies though they are somehow suppressed. This is of course the matter of discussion in research level; yet to understand Daya Krishna's philosophy the acquaintance of this background is needed.

14.3 BACKGROUND

The true picture of Indian philosophical tradition has always been a mystery for the entire philosophers around the globe. It is the famous hypothesis for the critical thinkers about Indian philosophy is that "Indian philosophy is not 'philosophy' proper". In the context of medieval philosophy of west, where philosophy was supposed to be hand–maiden of theology, the Indian school like Vedânta was considered as the branch of theology. In Daya Krishna's opinion the Vedântic philosophy may to some extent convince someone that there is substantive truth in the characterization made by western students of the subject. But question is "is it the full picture of Indian philosophy?"(Daya Krishna, Indian Philosophy: A Counter Perspective, published by Sri Satguru Publication, Indian Book Centre, Delhi, 2006, p.1) Keeping this background in mind Daya Krishna has interpreted the three conceptions of Indian philosophy.

14.4 DAYA KRISHNA

Before going to discuss the key issue concerned let us have a brief glance of the following points about Daya Krishna.

14.4.1 Biography

Daya Krishna (1924–2007) was the famous skeptic Indian philosopher. He was sometime Pro-Vice Chancellor of Rajasthan University and editor of the Journal of Indian Council of Philosophical Research (JICPR) for over three decades. He has published works in the fields of Indian Philosophy, Western philosophy and aesthetics. His doctoral thesis published as *The Nature of Philosophy* is said to have been acclaimed by the British philosopher, Gilbert Ryle, as an outstanding work. His work explores the possibility of looking at Indian traditions through resources drawn from Indian concepts and categories. He was not ready to accept Indian philosophy as something different from the western particularly for dogmatic acceptance of spirituality or for too much orthodox character. Rather he tried to say that the real picture of it is different from what it appears to be. That is why he was very much skeptic about the conventional phenomenon of Indian philosophical tradition.

14.4.2 Philosophy

Daya Krishna's philosophy mainly indicates creative criticism of the prevalent traditionalist interpretation of classical Indian philosophy. Daya Krishna questions two common assumptions, viz. that Indian philosophy is "spiritual", and that it is chiefly concerned with *mokca*, "liberation". For this philosophical approach Daya Krishna is popularly known as the skeptic Indian philosopher. Daya Krishna, the skeptic Indian says, few will dispute the fact that most of the existing books on Indian philosophy are outmoded. Yet, these are the books that have

always been used in the entire world over to teach what Indian philosophy is, and have been so used through the ages. A lot of important information and new material has been accumulated which needs to be assimilated and organized afresh in an interrelated manner around philosophical issues which are being dealt with by a succession of thinkers over at least three millennia of recorded history.

14.4.3 Skepticism

Skepticism is generally defined as an attitude of doubt or a disposition to incredulity either in general or toward a particular object; it is the doctrine which asserts that true knowledge or some particular knowledge is uncertain or doubtful or not final (Merriam–Webster). Daya Krishna was designated as the skeptic Indian philosopher as he was not ready to accept what is conventionally said about Indian philosophy around the globe. Rather he said there is the scope for further research to find out the actual picture of it. He said Indian philosophy may be discovered as pure rational thinking like western without any orthodox flavor if not spiritual or religious one. For this purpose, according to Day Krishna it will be unjust to accept without examination the existing views of Indian philosophy.

14.5 THREE CONCEPTIONS OF INDIAN PHILOSOPHY

The phrase 'three conception of Indian philosophy' may sometimes remind us the *trivarga* centric view regarding *purusârtha*; but here in Daya Krishna's discussion the issue is different. Here he examined the three conventional acceptance about Indian philosophy and examined it whether these three acceptance can be really accommodated with the agenda of Indian philosophy. For this purpose he has started from the first two conceptions i.e. (1) **Firstly** almost all the schools of Indian philosophy accept *mokca* as the end, (2) **Secondly**

meditation i.e. *sâdhanâ* is the means to the end. But he found that the first two conceptions are not beyond controversy and probably it lacks proper evidences as well as justifications or it may not represent the actual picture of Indian philosophy in front of the global world. Here, according to Daya Krishna the context of **third conception** arises. (3) According to the **third** conception Indian philosophy is philosophy proper like western philosophical tradition. It is not like something which mainly concern with spiritualism. It has nothing to do with *mokca* as it is alleged which is the result of complete misunderstanding of the actual situation. This type of allegation is facilitated mainly by the uncritical acceptance of the claim as handed down by writer after writer on the subject.

So, at the outset, these can be said as the three conceptions of Indian philosophy in Daya Krishn's discussions. Daya Krishna has given different justification and arguments in this context. In his opinion a prevalent aspect of impression about Indian philosophy around the globe is that it has been an antiquarian's interest, a discipline which is not relevant or in concomitance with the practical need as well as present philosophical climate even in the context of Indian phenomenon. At first sight, Daya Krishna questions two common assumptions, viz. that Indian Philosophy is 'spiritual', and that it is chiefly concerned with *mokca,* liberation as it is already mentioned. For instance, Nyâya philosophy has a lot to say on what philosophers call epistemology, i.e. the ways of knowing, but it has less to offer to those who are eager for liberation.

As it is already mentioned conventionally Indian philosophy is divided in to two heads *âstika* and *nâstika* which are further divided into six and three sub schools respectively. But doubt arises on the norms and authenticity of this division. From a general systematic study it can be understood that all the schools have varied issues of discussions. Now the hypothetical question is how all the varied problems concerned or related to the single issue of spiritual liberation which is supposed, by common consent (as is normally seen), to be central concern. In Daya Krishna's interpretation the one aspect of reply of this question is that the problem is not felt by most of the Indian philosophers. Because each

writer, after making the claim (i.e. liberation is the central aim of it) at the outset proceed towards other issues as if that claim is forgotten or the claim had not been made at all.

14.5.1 Karl Potter's View

Now the question is, is there not a single thinker who has not tried to reflect on the relation between other varied thinking with *mokca*? In Daya Krishna's opinion the position of Karl Potter may be considered in this respect. According to him Karl Potter may be considered as the first person who has tried to take seriously the claim of Indian philosophy to be concerned with *mokca*. Potter's position mainly concentrates on the issue how to relate the apparent conceptual and theoretic concerns of Indian philosophy with its presumed and proclaimed real concern. In his discussion Potter tried to justify how the varied speculative views of Indian philosophy, which seems to be contradicted with so called primary and sole concern (i.e. *mokca*) can be adjusted. In this context he said, the necessity of speculative philosophy in Indian tradition arises mainly to meet the doubts that may beset the way of *mokca.*

As it is already said according to Potter the speculative philosophy of varied aspects arise in India due to the necessity of meeting the doubts that may be obstruct in the path of *mokca.* Skepticism and fatalism may be the main obstacle in the path of *mokca* and the speculative philosophy in India can fight against both of them. Though Potter has not directly said still his philosophical standpoint implies in this context is that the whole Indian philosophical discussion is limited by combating only skepticism and fatalism as and when they interfere with the pursuit of *mokca.* In other words according to Potter philosophy in India is supposed to arise in the attempts to meet the intellectual difficulties that may obstruct a person from pursuing the path to *mokca*.

Here Potter has confined himself to considering skepticism and fatalism as the only two intellectual obstructions on the path to *mokca*. Daya Krishna modified this view and said that not only the two but any intellectual difficulty that could possibly obstruct a person from embarking upon the path to *mokca* may give rise to philosophy. In addition to that Daya Krishna tried say that actually philosophy in Indian context arises not to face the intellectual difficulties for the path of *mokca*; because these difficulties are of such an overpowering nature that it will not give the way to *mokca*. That is why it would be best if the difficulty not arise at all. The main task of philosophy is to remove any kind of difficulties related our life. And this purpose (i.e. removal of intellectual difficulty) is not necessarily related to *mokca* only.

If Potter's standpoint is being fully accepted then it will be a contrary phenomenon in Indian philosophy, because here it is accepted that the leading Indian philosophers were not the sort of persons whose pursuit of *mokca,* or its attainment was visibly hindered by their intellectual difficulties. On the contrary, the leaders among them have always been thought to be persons who had already attained *mokca*. For example Samkara and Râmânuja were the prominent personalities who have already got *mokca* and still they have devoted themselves to philosophy. Their philosophical thinking was not concerned with removing the intellectual doubts which were hindering them from pursuing the path to *mokca.* Here it can be said in Indian philosophical tradition most of the philosophers created their philosophical works after they have achieved the *mokca*. If Potter's view were correct (i.e. the speculative philosophy of varied aspects arise in India due to the necessity of meeting the doubts that may be obstruct in the path of *mokca*), they would have had no reason to engage in such an activity (i.e. all the varied types of philosophical discussions), except, perhaps for removing the intellectual doubts that were

standing in way of their disciples' pursuit of the same goal i.e. *mokca.*

In Daya Krishna's opinion *mokca* is definitely the one of the ends of Indian philosophical discussions, but it is not sole end which is the target of all types of philosophical discussion in India. Initial pessimism and ultimate optimism (*mokca*) definitely one of the important characters of Indian philosophy. But here philosophy does not arise merely to address the intellectual difficulty which comes on the way to *mokca*. Like other philosophical schools around the globe philosophy in India has to deal with varieties of issues related to the life and the Universe as a whole. Again the differences among different Indian schools lie not in their respective conceptions of *mokca* as it is alleged. They have differences of opinions in metaphysical, epistemological as well as ethical issues.



CHECK YOUR PROGRESS

Q 1: What is the meaning of the "*âstika* philosophy"? What are the *âstika* schools?

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Q 2: What is the meaning of the "*nâstika* philosophy"? What are *nâstik*a schools?

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Q 3: What is *purucârtha*? Expose the meaning of *trivarga*-centric view of *purucârtha*.

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Q 4: Who is Daya Krishna?

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Q 5: What is skepticism?

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Q 6: Why Daya Krishna is said as the skeptic Indian philosopher?

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Q 7: What is Karl Potter's view about *mokca*?

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14.5.2 K.C. Bhattacharya's View

According to Daya Krishna the **second conception** of Indian philosophy can be well traced in the writings of K.C. Bhattacharya on Indian philosophy. It says, Indian philosophy is the essential theoretic counterpart to that which, when practically realized or verified, is called *sâdhanâ* (practice) or yogâ. In simple language we have inner possibility of being liberated and it can be achieved through *sâdhanâ* or yogâ. And this awareness is derived from the philosophical reflection alone. It implies it is the philosophical reflection due to which man becomes aware of *mokca* as the only innermost reality of his being, without realizing which he would always remain essentially ignorant and incomplete. Philosophy, thus, in the interpretation of K.C. Bhattacharya also is an essential and inalienable preliminary to spiritual liberation, which can be achieved through *sâdhanâ*.

Till this discussion it seems to be clear that Indian philosophy is integrally related to *mokca* though it is not the sole concern of it. Here, in the discussion of K.C. Bhattacharya it is probably clearer than potter's one due to the inclusion of *sâdhanâ*. In the **first conception** the very awareness of *mokca* is contingent. On the other hand in the **second conception** of

Indian philosophy the relation between philosophy and *mokca* found to be not only integral but also positive in character. Without philosophical reflection, it is asserted, man would not have become aware of those possibilities, or rather, realities of his own being, whose realization alone gives one *mokca*. In this **second conception**, philosophy can be compared with a theoretical discipline whose conceptually or theoretically discovered realities are verified by a process of practical application which is conventionally known in India as *sâdhanâ (*practice of yogâ). This position of Bhattacharya can be realized in slightly other way also i.e. it is just like an art of living where something is theoretically apprehended either by imagination or intuition or even by ratiocination, and then sought to be embodied or actualized in concrete reality. According to Daya Krishna philosophical reflection, in this interpretation, would lead man to have awareness of his deepest worthy potentialities, which would then have to be actualized, embodied and given concrete shape by the process of spiritual discipline, traditionally known as *sâdhanâ*.

It is noteworthy to mention that Bhattacharya never wrote explicitly on the subject and that is why all the varying interpretations lie half-hidden in the way he has approached the various schools of Indian philosophy. That is why there may be possibilities of alternatives firstly like philosophic reflection can be taken as leading to the theoretic awareness of certain ontic realities whose actual verification is achieved through a process of spiritual *sâdhanâ*. Secondly it may be taken as leading to the awareness of the unreality of the world. Thirdly it may be taken to lead to the awareness of complete and absolute freedom as both natural and ideal condition of one's being which is then attempted to be realized through any and every process that appears to have the promise to lead to it. Fourthly it may be taken as leading to the awareness of certain ultimate ideal valuational possibilities of

one's own being. Daya Krishna says, it is only the third view, that is, one concerned with complete and absolute freedom that relates it specifically to *mokca*.

14.6 OBSERVATION FROM DAYA KRISHNA'S PERSPECTIVE

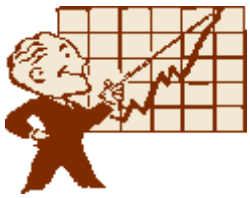
Here the probable observation from the perspective of Daya Krishna if philosophy in India solely related to *mokca* through *sâdhanâ* then Indian philosophy would have had a short carrier. Because once it is opened up by philosophic reflection it will remain in human awareness all the time. In other words once the possibility of *mokca* has been gripped by the philosophical reflection there will be nothing else to search for. The only task that remains for each individual is to realize it in his or her own life. Second observation is how to reconcile the conception of *mokca* and *sâdhanâ* as there is chronological gap. The idea of *mokca* as the highest ideal for man was accepted in India as early as the time of the Upanishad and the Buddha. Philosophic reflection, on the other hand is supposed to have continued creatively until almost as late as the seventeenth or eighteenth century of Christian era. According to Daya Krishna both the conceptions i.e. acceptance of *mokca* advocated by Karl Potter and Bhattacharya's view about *sâdhanâ* are redundant and superfluous.

In Daya Krishna's opinion like other traditions (e.g. western etc.), the Indian spiritual tradition also indicates the essential irrelevance of philosophy to the pursuit of *mokca.* If it is accepted that for sometimes the Upanishadic philosophy may apprehend the possibility of *mokca* through philosophical reflection, soon it was realized that it will rather be a hindrance than to help in achieving the goal (i.e. *mokca*). From the position of Potter and K.C. Bhattacharya also nothing was found except increasing doubt on the issue concerned. Daya Krishna's position here will be, instead of the intellectual removal of doubts that arises in the path

of *mokca,* it is better to inculcate faith for the same, which is essentially non-intellectual and non-rational in nature.

If the schools like Vaiseshika, Nyâya or the Mimâmsâ are seen carefully then question will arise what is the dignity of relation of these schools with *mokca* (the so called sole or final concern of Indian philosophy). These respective schools have their own different agenda not necessarily the one i.e. *mokca*. More clearly except the *Sutrakâras* own saying, it is difficult to believe that any of the followers could seriously believe that he or anyone could achieve *mokca* through the knowledge of *padârthas* to be found in the world, or through the *pramânas* or the *hetvâbhâsas* which are in the field of reasoning and argumentation. Here it can be realized that there is little point in arguing that Indian philosophy is essentially and inalienably concerned with *mokca*. According to Daya Krishna it is the tradition itself which decisively rejected these claims almost at the very time when they were being put forward. Potter and K.C. Bhattacharya have failed to account their thinking in this line; rather they are convinced that there is a relation between Indian philosophy and *mokca*.

In Daya Krishna's opinion the above discussions may convince that the **two conceptions** of Indian philosophy **firstly** *moksa* is the end, **secondly** meditation i.e. *sâdhanâ* is the means to the end are not beyond controversy and probably it lacks proper evidences as well as justifications or it may not represent the actual picture of Indian philosophy in front of the global world. Here the context of **third conception** arises. According to this conception Indian philosophy is philosophy proper like western philosophical tradition. It is not like something which mainly concern with spiritualism. It has nothing to do with *mokca* as it is alleged which is the result of complete misunderstanding of the actual situation. This type of allegation is facilitated mainly by the uncritical acceptance of the claim as handed down by writer after writer on the subject.



CHECK YOUR PROGRESS

Q 8: What is the second conception of Indian philosophy according to Daya Krishna?

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Q 9: What K.C. Bhattcharya says about the second conception of Indian philosophy i.e. *sâdhanâ*?

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Q 10: What is *sâdhanâ*?

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Q 11: What are the three conceptions of Indian philosophy?

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14.7 LET US SUM UP

From the above discussion it can be highlighted that

- Though *mokca* is conventionally accepted as the ultimate end of Indian philosophical discussion, yet it is not the full picture of the side. The key challenge in this acceptance is that how to make intelligible its multifarious other concerns in terms of this supposedly central perspective, which alone is presumed to make it meaningful. Daya Krishna says, there seems to be no way to do this, for the concerns of philosophical speculation in Indian tradition seem to be almost the same as those in others. This fact is supported by every writer who tries to draw parallelisms between Indian and western philosophy. Indian philosophy does not try to relate itself to *mokca*. Again philosophy cannot play any role to remove the intellectual doubts that comes in the path to *mokca.* Rather philosophical reflection will increase

the doubt. That is why both Potter and K.C. Bhattacharya could not convince the readers to link philosophy to the achievement of *mokca* through the path of *sâdhanâ*.

- The conception of *mokca* in Indian philosophical tradition got the concern mainly because of the explicit claim made by almost all the schools about it though there are some exceptions and such exceptions probably did not get its due publicity. The hypothetical reasons for such scenario may be the domination of orthodox tradition or upper class politics and so on.
- Secondly here one question may be relevant is that if it philosophy alone which is claimed to be related to *mokca* in Indian context? The surprising answer is that there is hardly any discipline in Indian which does not make the same claim.
- The successive question is why is that everything in India must claim to lead to *mokca*? The answer may be (as it is found in many opinions) *mokca* was accepted as the highest value and the ultimate goal of life by the whole Indian culture. In spite of such types of probable answers it must be said, philosophy should have a different approach unlike others.
- So far as the understanding from above discussion is concerned in Daya Krishn's interpretation *mokca* is not the exclusive concern of Indian philosophy. It is not even the major concern and many thinkers as well as schools are not concerned with it even marginally.
- Daya Krishna has made a very peculiar effort to expose the true as well as the usually unseen side of Indian philosophy by introducing the new idea of three conceptions of Indian philosophy.
- In the **first conception** he brought the usual acceptance of *mokca* as the prime concern of Indian philosophy and tried to establish that the truth is quite reverse.

- In the **second conception** he stated about *sâdhanâ* (meditation or spiritual discipline) as the means to *mokca*. Here also he said the fact is not as it is shown in so called convention in India.
- In the **third conception** he said the whole Indian philosophical discussion is similar to its western counterpart which is not solely concern with *mokca* as well as *sâdhanâ*. It has its many other prime issues which are related to the life and universe as a whole.



14.8 FURTHER READING

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3) Krishna, D (2002) *Developments in Indian philosophy from Eighteenth century onwards: Classical and Western,* PHIPC-Centre for studies for civilisation
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9) Krishna, D (1955) *The Nature of Philosophy*. Delhi University



14.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q. no 1): The general understanding of the word '*âstika*' means belief in God. But in philosophy particularly in Indian context it means belief in the authority of the Vedas. That is why another terminology used for *âstika* philosophy is Vedic philosophy. In Indian philosophical tradition six schools are recognized as *âstika* schools. These are: Sâmkhya, Yogâ, Nyâya, Vaiseshika, Vedânta and Mimâmsa.

Ans to Q. no 2): The general understanding of the word '*nâstika*' means distrust in God. But in philosophy particularly in Indian context it means disbelief in the authority of the Vedas. That is why another terminology used for *nâstika* philosophy is non-vedic philosophy. In Indian philosophical tradition three schools are recognized as *nâstika* schools. These are: Cârvâka, Buddha and Jaina.

Ans to Q. no 3): The term *purucârtha* generally refers to human goals, something that human being try to pursue, or in a certain sense of the term 'value', the values that they cherish. According to the accepted tradition *purusârthas* are four in number: *dharma*, *artha, kâma* and *mokca* which is known as chaturvarga division. On the other hand there is another division called trivarga-centric *purusârtha* which accept the first three *purucârtha*, i.e. *dharma, artha* and *kâma* excluding the *mokca.*

Ans to Q. no 4): Daya Krishna (1924–2007) was the famous skeptic Indian philosopher. He was sometime Pro-Vice Chancellor of Rajasthan University and editor of the Journal of Indian Council of Philosophical Research (JICPR) for over three decades. He has published works in the fields of Indian Philosophy, Western philosophy and aesthetics.

Ans to Q. no 5): Skepticism is generally defined as an attitude of doubt or a disposition to incredulity either in general or toward a particular

object; it is the doctrine which asserts that true knowledge or some particular knowledge is uncertain or doubtful or not final

Ans to Q. no 6): Daya Krishna was designated as the skeptic Indian philosopher as he was not ready to accept what is conventionally said about Indian philosophy around the globe. Rather he said there is the scope for further research to find out the actual picture of it.

Ans to Q. no 7): Karl Potter may be considered as the first person who has tried to take seriously the claim of Indian philosophy to be concerned with *mokca*. Potter's position mainly concentrates on the issue how to relate the apparent conceptual and theoretic concerns of Indian philosophy with its presumed and proclaimed real concern. In his discussion Potter tried to justify how the varied speculative views of Indian philosophy, which seems to be contradicted with so called primary and sole concern (i.e. *mokca*) can be adjusted. In this context he said, the necessity of speculative philosophy in Indian tradition arises mainly to meet the doubts that may beset the way of *mokca.*

Ans to Q. no 8): The **second conception** of Indian philosophy according to Daya Krishna is, philosophy can be compared with a theoretical discipline whose conceptually or theoretically discovered realities are verified by a process of practical application which is conventionally known in India as *sâdhanâ (*practice of yogâ). In other words according to the second conception of Indian philosophy *sâdhanâ* or Yogâ is the means for getting *mokca.*

Ans to Q. no 9): According to K.C. Bhattacharya, Indian philosophy is the essential theoretic counterpart to that which, when practically realized or verified, is called *sâdhanâ* (practice) or yogâ. In simple language we have inner possibility of being liberated and it can be achieved through *sâdhanâ* or yogâ. And this awareness is derived from the philosophical reflection alone. It implies it is the philosophical reflection due to which man becomes aware of *mokca* as the only innermost reality of his being, without realizing

which he would always remain essentially ignorant and incomplete. Philosophy, thus, in the interpretation of K.C. Bhattacharya also is an essential and inalienable preliminary to spiritual liberation, which can be achieved through *sâdhanâ* and this is the second conception of Indian philosophy according to him.

Ans to Q. no 10): *Sâdhanâ* or Yoga is a kind of meditation or spiritual discipline which may lead to *mokca*. According to Daya Krishna, tradition accepts this as the second conception Indian philosophy. Of course Daya Krishna has his critical opinion on it.

Ans to Q. no 11): The three conceptions of Indian philosophy in Daya Krishna's perception are (1) Almost all the schools of Indian philosophy accept *mokca* as the end, (2) **Secondly** meditation i.e. *sâdhanâ* is the means to the end. But he found that the first two conceptions are not beyond controversy and probably it lacks proper evidences as well as justifications or it may not represent the actual picture of Indian philosophy in front of the global world. Here, according to Daya Krishna the context of **third conception** arises. (3) According to the **third** conception Indian philosophy is philosophy proper like western philosophical tradition. It is not like something which mainly concern with spiritualism. It has nothing to do with *mokca* as it is alleged which is the result of complete misunderstanding of the actual situation. This type of allegation is facilitated mainly by the uncritical acceptance of the claim as handed down by writer after writer on the subject.



14.10 MODEL QUESTIONS

A. Very Short questions

Q 1: What is Vedic and non-vedic philosophy?

Q 2: What is trivarga and chaturvarga?

Q 3: What is Skepticism?

Q 4: What is spiritualism?

B. Short questions (Answer in about 100- 150 words)

Q 1: Why Daya Krishna has criticized Karl Potter's view on *mokca*?

Q 2: "Indian philosophy is philosophy proper like the western"— elaborate the statement in the light of Daya Krishna.

Q 3: What is the true nature of Indian philosophy according to Daya Krishna?

C. Long Questions (Answer in about 300- 500 words)

Q 1: Critically discuss Daya Krishna's approach of three conceptions of Indian philosophy.

Q 2: Write an essay on life and philosophy of Daya Krishna.

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