Biology has got ramifications through botany, zoology, genetics and other specific sciences. Physics has developed through computer science, telecommunication, architecture, aeronautics, robotics, nuclear technology etc. Chemistry has helped develop chemical and medical sciences and related industries, immensely contributing to the longevity and grooming of population on earth. Man is now peeping into the deepest sea and ascending to the highest peak. They are now



exploring, beyond the earth sky, the planets in the solar systems with space shuttles and far-off galaxies with the aid of telescopes. The development of astronomy is pushing man towards the outer space, to be alien in a sense. This may one day lead to the human conquest of the whole universe.

It is all philosophy which has worked through the minds of great scientists. Sciences (in particular, natural sciences) are founded on what is called empiricism, which accepts observation and experimentation as methods to arrive at conclusive decisions. Throwing a challenge to spiritualism, it has diverted attention from the invisible to the visible, from the inward to the outward, from the heaven to the earth. There were hurdles, and still there are, yet men have been successful to a great measure in their mission to face reality with their own strength. However, the great apparition still haunts the castle of science. Mechanism is trampled by teleology, as at times it becomes evident in cosmological theorisation. Some scientists find a purpose of life and functioning of the universe. They find the imprint of some intelligent design in the cosmos, which is close to religious creationism. Such attempts however often results in pseudo-science instead of pure science. In their hands, physics is transformed into metaphysics and astronomy into astrology.

Social sciences have also been influenced by empiricism. The introspective and subjective methods were shunned in favour of more rigorous scientifically oriented analyses. The upshot was logical positivism, which totally changed the character of psychological and social studies, of course, enhancing their prestige as academic disciplines. Psychology looked into the structure and function of brain, holding affinity with neurology and brain science. Laboratory experiments got importance and objective judgements were used for understanding mental phenomena. The so-called mind was dazzled and soul fled from the dark house as the neurons flashed their electronic sword inside the brain. In sociology survey and statistics were given respectable place.

In linguistics, the change surfaced with the adoption of behaviourism as its philosophical foundation. Pavlovian theory of conditioning gave the linguists an apparatus to explain language as verbal behaviour. Stimulus-response mechanism provided an explanatory stimulation with the concept of reinforcement for habit formation. Language became more human than divine, finding a solid logical footing. Recent linguistics, however, has come up to embrace other tendencies. Rationalism has been in vogue to explain children's amazing language learning capacity. The social aspect of language has also been emphasised with the theories of discourse analysis, speech act, presupposition and implicature.

East and west demonstrate a stark contrast in philosophical trends. Eastern philosophy is branded as spiritual and mystic and Western as materialist. Though it is not entirely true, it has been believed by many. The misconception grew out of superficial study of Eastern thoughts. Indian philosophy under the shadow of Aryan and Dravidian religions showed an orientation towards spiritualism, as evident in Nyaya, Vaisesika, Samkhya, Yoga, Purva-mimamsa, and Vedanta schools of philosophy. Sankaracharja and Ramanuja were great Indian philosophers who provided spiritual explanations of the world. Other philosophers like Guru Nanak, Mahavira and Goutam Buddha were spiritual leaders who preached their own religions. Buddhism negates the existence of any god-like entity, coming very close to materialism. But it is still introspective and meditative in its emphasis. But there was a genuine materialist school in India -- i.e. Charvaka philosophy. The Charvakas did not believe in any god and used to explain the world with natural forces. They even emphasised the material gains in worldly life, albeit it entailed immorality. Charvakism could not survive in the wake of spiritualism which was actively supported by the ruling communities.

Because of this spiritual bias, Eastern philosophy could not develop science and technology. Empirical study was grossly neglected, giving blind support to whatever consistent with their religious ideology.