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Three-day National Seminar
on

The Post-Independence

Advaita Thinkers

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Sat, Jan 21, 2023 – Mon, Jan 23, 2023



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Sponsored by
Indian Council of Philosophical Research, New Delhi

Organised by
Department of Philosophy and Religion
Faculty of Arts, Banaras Hindu University
Varanasi, U.P. 221005

The Post-Independence Advaita Thinkers

SOUVENIR



Editors

Prof. Ananda Mishra

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A Three-day National Seminar

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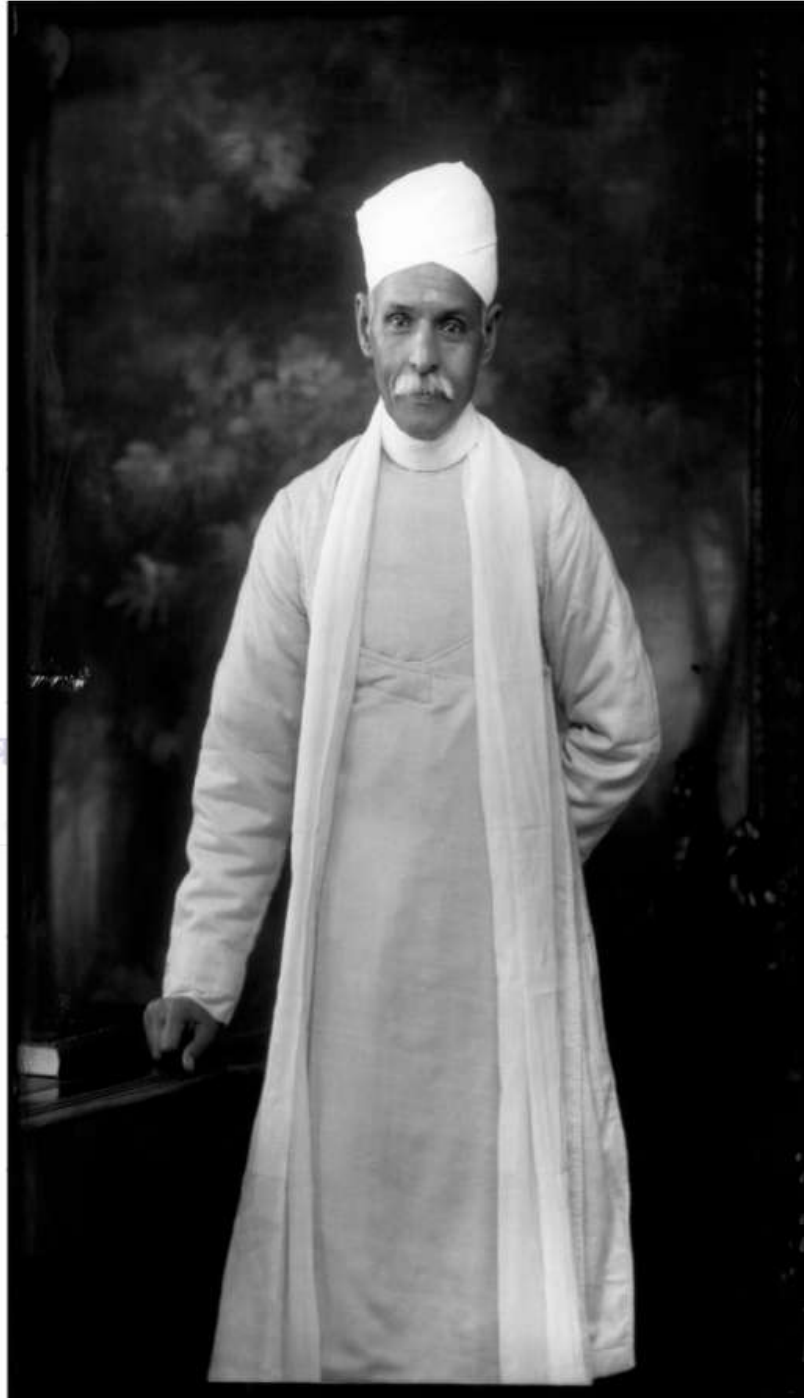
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भारतीय दार्शनिक अनुसंधान परिषद्
(शिक्षा मंत्रालय, भारत सरकार)
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(Ministry of Education, Government of India)



आचार्य सच्चिदानन्द मिश्र
सदस्य-सचिव

Professor Sachchidanand Mishra
Member-Secretary



शुभकामना सन्देश

यह जानकर मुझे प्रसन्नता की अनुभूति हो रही है कि काशी हिन्दू विश्वविद्यालय, वाराणसी में भारतीय दार्शनिक अनुसंधान परिषद् के आर्थिक सहयोग से "स्वातन्त्र्योत्तर अद्वैत चिन्तक" विषय पर 21 से 23 जनवरी 2023 तक राष्ट्रीय संगोष्ठी का आयोजन किया जा रहा है, जिसमें भारत के विभिन्न भागों से विशिष्ट दार्शनिक, विचारक, शोधार्थी तथा विद्यार्थी सहभागिता करेंगे।

मेरा विश्वास है कि इस संगोष्ठी में शोधार्थियों के द्वारा उच्च कोटि के शोधपत्र प्रस्तुत किए जायेंगे तथा इस आयोजन से भारतीय ज्ञान परंपरा के विकास में सृजनात्मक प्रवृत्तियों को संरक्षण प्राप्त होगा।

इस अवसर पर प्रकाशित होने वाली स्मारिका के प्रकाशन के लिए मैं हार्दिक शुभकामनाएँ व्यक्त हूँ। संगोष्ठी हेतु आयोजन समिति एवं स्मारिका प्रकाशित करने की योजना से जुड़े सभी सुधीजनों को शुभकामनाएँ व्यक्त करता हूँ।

(सच्चिदानन्द मिश्र)

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आजादी का अमृत महोत्सव



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Foreward

It is invigorating for us that the Department of Philosophy and Religion, Banaras Hindu University, Varanasi, is organizing a three-day National Seminar on *The Post-Independence Advaita Thinkers* from 21st Jan to 23rd Jan, 2023. The Seminar is sponsored by Indian Council of Philosophical Research, New Delhi and is being organized when the country is celebrating Āzādī kā Amṛta Mahotsava. As the seminar is centred on recent developments and discussions in Advaita Vedānta, it becomes more important and relevant today. I am confident, keeping in mind the contributions being made by the esteemed scholars from all quarters of our country as well as a few from abroad, that by the end of the seminar the participants would find their knowledgebase of Indian philosophy in general and of Advaita Vedānta and its recent developments enriched significantly.

Prof. Sachchidanand Mishra (Member Secretary, ICPR, New Delhi) and other prominent scholars including Prof. P. K. Mukhopadhyaya (Former Professor & Head, Department of Philosophy, Jadavpur University), Prof. P. R. Bhat (Former Professor, IIT-Bombay) Prof. H. S. Prasad (Former Professor & Head, Department of Philosophy, Delhi University), , Prof. R. C. Pradhan (Former Professor & Head, Department of Philosophy, Hyderabad University), Prof. Ambika Datt Sharma (Dean, Faculty of Arts, Hari Singh Gaur Sagar University, M.P.), Prof. Panneerselvam (Former Professor & Head, Department of Philosophy, Madras University), Prof. Jatashankar and Prof. H.S. Upadhyay from University of Allahabad, Prof. R. P. Singh (Jawahar Lal Nehru University), Prof. D. K. Mohanta (University of Calcutta), Prof. M. V. Krishnayya (Andhra University), Prof. S. Panneerselvam (Madras University), Prof. Godabarish Mishra, and Prof. Daniel Raveh (Tel Aviv University), to name a few, are supposed to contribute their papers in this seminar.

Besides these veterans, our seminar has received warm response from our younger scholars as well. We have already received more than ten papers from the young researchers. A good number of the ABSTRACTS published in this souvenir are from this young generation scholars. Bringing out this souvenir, I hope that the seminar will prove to be a launchpad for the proliferation and procurement of the heights of Indian tradition through recent scholars' works on the traditional wisdom.

21/01/2023



Dr. Ananda Mishra
Professor & Head
Department of Philosophy and Religion
Faculty of Arts,
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About the Department

Origin and Development

It was in the year 1898 that the Central Hindu College was established in Varanasi by Dr. Annie Besant to whose sacred memory India owes an eternal debt of gratitude for her manifold and inestimable service in almost every sphere of life.

The Department of Philosophy started functioning in the Central Hindu College soon after its establishment. Professor Ambika Charan Ukil was the first Professor of Philosophy & Logic. He joined the College in the year 1904 and left after a couple of years. Professor Phani Bhusan Adhikari succeeded him.

The Hindu University Society which was established in 1911 took over the Central Hindu College on the 27th of November, 1914. After the establishment of the Banaras Hindu University (by the B.H.U. Act No. XVI of 1915 which came into force from 1/4/1916), a declaration was issued that on and with effect from 1st October 1917, the Central Hindu College shall be deemed to be a college maintained by the University, and thus the teaching function of the University started with effect from that date, viz., 1/10/1917 with the Central Hindu College as its first constituent College.

The Central Hindu College was shifted from its building at Kamachha to the University campus on the completion of its new building in the year 1921. The Department of Philosophy started holding its classes in this new building from August 1921.

Professor Phani Bhusan Adhikari continued as Professor and Head of the Department of Philosophy. Professor A. C. Mukerjee was Assistant Professor. After some years he left to join the Allahabad University as the Head of its Department of Philosophy. Dr. S. K. Maitra joined the Department in the year 1924. Pandit Indra Deva Tewary worked as a part-time Assistant Professor in the Department till August 1929 when he was appointed Registrar of the University. Other members of the teaching staff till the year 1935 were Dr. B. L. Atreya who joined the Department in 1923 and Shri S. L. Dar who joined in 1929.

Professor P. B. Adhikari retired in 1936 and he was succeeded by Dr. S. K. Maitra as Professor and Head of the Department. Dr. Maitra was also a scholar of vast erudition and he had made important contribution to Philosophy, both Eastern and Western. His special field was the philosophy of Shri Aurobindo.

Dr. T.R.V. Murti joined the Department as an Assistant Professor in July 1936. It may be noted here that in those days there were three designation for the teaching staff, namely, University Professor, Professor and Assistant Professor. It was only in the beginning of 1952 that these designations were changed as Professor, Reader and Lecturer respectively.

The Department of Philosophy had the distinction of producing the first D.Litt. of the Banaras Hindu University. Dr. B. L. Atreya was the first person to receive the Degree of Doctor of Letters (D. Litt.) of the University. The subject of his thesis was Philosophy of Yaga-Vāśīstha. The Degree was conferred upon him at the thirteenth annual Convocation held on the 23rd January, 1931.

Dr. S. Radhakrishnan assumed charge of the Vice-Chancellorship of the University in September 1939. He was already associated with the University as Honorary University Professor of Philosophy and as a member of the Senate in that capacity since the year 1927. In the year 1941, the Baroda durbar created a Chair of Indian Civilization and Culture for Dr. Radhakrishnan. Thus his guidance became available to the Department of Philosophy in its research work. There were three Fellowships attached to this Chair.



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Dr. S. K. Maitra retired in the year 1947 and after his retirement he was appointed Honorary Professor of Philosophy, in which capacity he continued for a number of years. He left the University only a couple of years before his demise. Dr. B. L. Atreya succeeded Dr. S. K. Maitra as Professor and Head of the Department of Philosophy in the year 1947. He was instrumental in starting the Graduate and Post-Graduate courses in Psychology, and Indian Philosophy and Religion. The Department had started a small experimental laboratory for Psychology in the year 1934 itself but it could not be developed properly. In 1948, Psychology was made an independent subject for M.A. examination and post-graduate courses in Psychology were started in the year 1949-50 with Experimental Psychology, Parapsychology and Industrial Psychology etc. as optional subjects. In 1951, a Diploma course in Clinical Psychology was also started.

In 1950 when a separate College of Indology was established, the Sayaji Rao Chair of Indian Civilization and Culture with its Fellowship were transferred from the Central Hindu College to the College of Indology. In 1952, when Dr. S. Radhakrishnan's name was proposed for the Vice-Presidency of India, he had to resign his post of Sayaji Rao Professor of Indian Civilization and Culture at the Banaras Hindu University which was an appointment for life for him. The University decided to appoint Dr. T. R. V. Murti to this Chair. Dr. Murti had gone on leave from B.H.U. to the University of Ceylon, in the year 1949 itself, on an invitation from them to organise and establish a full-fledged Department of Philosophy there, oriented towards Indian Philosophy and Buddhism. Dr. Murti accomplished this task and remained as the first Professor of Philosophy at the University of Ceylon, Colombo and Peradeniya during the period from 1949 to 1952. During this period he also deputized for Dr. Radhakrishnan as the Spalding Professor of Eastern Religions and Ethics at Oxford during 1949-50. Dr. Murti returned to B.H.U. in December 1952 assumed duty as Sayaji Rao Professor of Indian Civilization and Culture in the College of Indology. Teaching of Indian Philosophy & Religion was being held under the aegis of the College of Indology from the year 1950 itself when this College was established but this subject was a part of the Department of Philosophy of which Dr. Atreya was the head. Dr. Haridas Bhattacharya who was appointed Honorary University Professor of Indian Philosophy & Religion in the College of Indology in the year 1950 was actually

taking classes in the Department of Philosophy teaching M.A. students in Philosophy and Psychology.

In 1956 Indian Philosophy & Religion was established as a separate Department and Dr. T.R.V. Murti was appointed as the Head of this Department.

Another important event that needs mention here is the appointment of Shri S. L. Dar as Deputy Registrar (Academic) in October 1954 and as Registrar in February 1956.

Dr. B. L. Atreya retired in 1957. In 1959, the University decided to appoint Dr. T.R.V. Murti as Professor and Head of the Department of Philosophy and transferred him from the College of Indology to the Central Hindu College. Dr. Murti assumed charge of the Department of Philosophy in July 1959. Subsequently he was also appointed Principal of the Central Hindu College from 1-8-1960.

In the year 1960, the University decided to establish a separate Department of Psychology and the Statute in this regard was approved by the Visitor in May 1960. And thus Psychology which was a part of the Department of Philosophy from the very beginning became a separate Department.

In order to strengthen post-graduate teaching and research, the University Grants Commission put forward a proposal in 1962-1963 to develop a limited number of University departments for advanced training and research in certain selected fields. These were to be known as Centres of Advanced Study and were intended to be national institutions for the training of teachers and scholars from all parts of the country. These were also to serve as international forums for the interchange of thought and learning among Indian and foreign scholars. The Banaras Hindu University was selected by the University Grants Commission for the establishment of a Centre for Advanced Studies and Research in Philosophy. Necessary funds for Building, Library, publications and staff were sanctioned by the University Grants Commission for this purpose in 1963-64. The staff sanctioned for the Centre included a Professor, two Readers and about half a dozen research workers. Dr. T. R. V. Murti was appointed the first Director of the Centre for Advanced Studies in Philosophy in B. H. U. The Centre was formally inaugurated by Professor A.R. Wadia in December 1964.

The Centre for Advanced Studies in Philosophy and the Department of Philosophy progressed well under the stewardship of Dr. T. R. V. Murti. The building grant sanctioned for the Centre enabled the Department to have a separate building for itself with sufficient number of Class Rooms, Seminar Hall, Library Hall., Reading Room, Rooms for teachers etc. Adequate Library facilities could also be made available to the students and research scholars. There are more than 30,000 books in the Library at present.

Dr. T. R. V. Murti retired from the service of the University in July 1967. He was succeeded by Dr. N. K. Devaraja as Professor and Head of the Department of Philosophy and also as the Director of the Centre, in November 1967. Dr. Devaraja had joined the University as Sayaji Rao Professor of Indian Civilization and Culture in July 1960 itself. He was also appointed Head of the Department of Indian Philosophy & Religion. After the transfer of Dr. Devaraja as Professor of Philosophy in the Department of Philosophy, steps were taken to merge the Department of Indian Philosophy & Religion with the Department of Philosophy, and Indian Philosophy and Religion became part of the Department of Philosophy in 1970. However the Department of Philosophy continued to provide two separate M.A. courses in Philosophy and Indian Philosophy & Religion. Therefore it was thought fit to add the word Religion with the name of the Department. Approval of the Visitor in this connection was received in the year 1990 and the Department of Philosophy was renamed as the Department of Philosophy and Religion.

The Department of Philosophy & Religion has been recognized as a national and international centre of scholarship in philosophy and religion. Because of its long tradition

of leadership in the field of Indian Philosophy, it has been attracting scholars from different parts of the globe.

The Banaras Hindu University played host to the Indian Philosophical Congress thrice: In 1926 (2nd session presided over by Dr. Ganganatha Jha), in 1947 (22nd session presided over by Dr. M.N. Sircar) and in 1967 (41st session presided over by Dr. Kalidas Bhattacharya).

Consequent on the amendment of the B.H.U. Act in 1966 various Colleges in the University (except the Women's College) were abolished and the Department of Philosophy started functioning administratively under the Faculty of Arts from 1968. The system of appointment of the Head of the Department by rotation was also introduced in 1972. The tenure of the Headship was fixed as two years.

The Centre for Advanced Studies in Philosophy came to a close in the year 1974 but funds have been sanctioned by the University Grants Commission under the Special Assistance Programme in 1986 and has enabled the Department to carry on its activities satisfactorily. U.G.C. sanctioned ASIHSS Programme since 01.04.2004 to 31.03.2007.

The Department focuses on different schools of Indian Philosophy, Indian religion, Comparative religion and Comparative philosophy. Some of the important research projects in this Department have been undertaken in the fields of Advaita Vedānta, Buddhism, Śaivism, and other schools of Indian Philosophy. Scholars have also been working on Analytic Philosophy, Existentialism, Phenomenology, Philosophy of Language and Religion. One of the main objectives of the Department is to develop greater understanding among scholars in order to serve as an International Forum for philosophical discussion. It also aims at an intensive study and reinterpretation of classical Indian Philosophical Texts, so that a new impetus and direction can be given to philosophical thinking. It also aims at preparing authoritative source books, pertaining to schools of Indian Philosophy in order to provide a first-hand knowledge. It also proposes to translate the original texts into Hindi and English.

LIBRARY

The Department has a Library of its own, which is housed in the same building. It has been recognized as one of the best Libraries in Philosophy. It is a fast growing library and has a collection of about 30,000 books in various branches of philosophy and religion. It has also volumes on loan from the Central Library of the University. There are also collections of rare books donated by scholars like Prof. P. B. Adhikari, Prof. C. A. Moore, Prof. R. P. Singh, Prof. (Mrs.) Sobha Rani Basu, Prof. R. K. Tripathi and Prof. A. K. Chatterjee. The Library is being extensively used by scholars from different parts of India and abroad. The computer facilities for students are also available in the Library.

COURSES OFFERED

The Department of Philosophy and Religion offers two separate post-graduate courses in (i) Philosophy and (ii) Indian Philosophy and Religion. Each course is of two years duration beginning from July every year.

The Department also provides one year Advanced Diploma Course in Indian Philosophy and Religion. The Diploma is open for those who are interested in Indian Philosophy and have passed Bachelor Examination.

The Department provides excellent opportunities for research and guidance for scholars who have specialized in different branches of Philosophy and Religion. Those who have passed M.A. in Philosophy/Indian Philosophy and Religion are eligible for registration for Ph.D. degree.

PUBLICATION

Departmental Publication: B.H.U. DARSHANA SERIES:

1. Spinoza in the Light of the Vedānta by Dr. R. K. Tripathi
2. The Integral Advaitism of Sri Aurobindo by Dr. R. S. Mishra
3. The Yogācāra Idealism by Dr. A. K. Chatterjee
4. Prakaraṇa Pañcikā of Śālikanātha Mīśra with the commentary Nyāyaśuddhi Ed. Pt. A. Subrahmanya Śāstri

PUBLICATION OF THE CENTRE OF ADVANCED STUDY IN PHILOSOPHY

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15. Religious Language and other Papers: Eds. Prof. N. S. S. Raman & Dr. K. N. Mishra
16. The Concept of Sākṣī in Advaita Vedānta: Dr. A. K. Chatterjee & Dr. R. R. Dravid
17. Ānvīkṣikī (Research Bulletin of the Centre)]

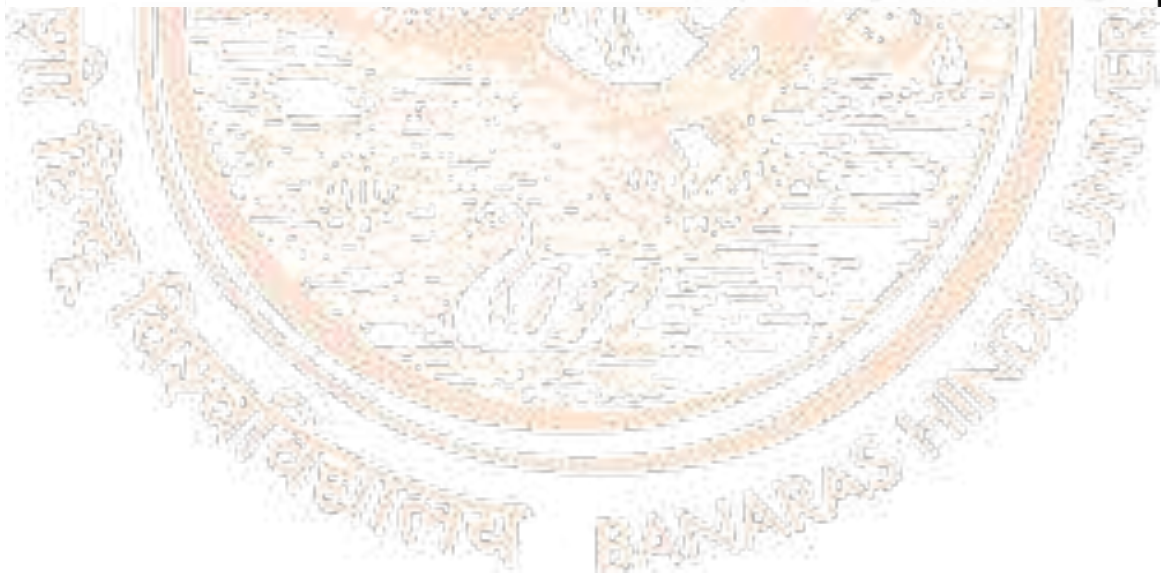
PUBLICATION UNDER SPECIAL ASSISTANCE PROGRAMME:

1. T. R.V. Murti and Indian Philosophical Tradition (Professor T. R. V. Murti Memorial Volume), 1989.
2. Religion and Philosophy in S. Radhakrishnan's Thought, 1989.
3. Spirituality, Religion and Philosophy (Professor R. K. Tripathi Memorial Volume), 1990.
4. Scientific Temper and Indian Epistemology, 1990.
5. Indian Philosophy of Language, 1990.
6. Ānvīkṣikī (Special Volume 2003)

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Editors' Note on the Theme of the Seminar

Three-day National Seminar on The Post-Independence Advaita Thinkers

Sat, Jan 21, 2023 – Mon, Jan 23, 2023

Department of Philosophy and Religion, Banaras Hindu University is going to organize a Three Day National Seminar on The Post-Independence Advaita Thinkers. Advaita has been one of the thrust areas of the Department since its inception. Beginning from S. Radhakrishnan to Prof. Revati Raman Pandey there has been a great tradition of Acharyas who explored the teaching of Vedanta through their writings. Prominent amongst these scholars were Prof. S. K. Maitra, Prof. B. L. Atreya, Prof. T. R. V. Murti, Prof. N. K. Devraj, Prof. Ramakant Tripathi, Prof. A. K. Chatterjee and Prof. Revati Raman Pandey. Influence of Advaita could be seen in the writings of L. N. Sharma and Kamlakar Mishra as well. Story is the same with some other universities also like Madras University or Allahabad University. Most of the Professors working there were engaged with Vedanta and especially with its Advaitic school.

Advaita remained as the most dominating philosophy in Post-Independence India. This dominance of Advaita could be seen in other spheres of life as well for example in culture and civilization, art and sculpture, education and literature, and in other socio-political institutions. In fact, Vedanta has always been the living force and the connecting link of the people of this land. If the people of this land could survive even after so many adversaries and assaults, if they could sustain their existence and identity this was only due to sustaining and unifying power of Advaita. The basic teaching of Advaita is the teaching of the Vedanta, the Upanishads. This is the teaching of ekam-eva-advitīyam sat, sarvam khalu idam Brahma, ayamātmā Brahma, neti neti. Shankara has summarized this teaching in a beautiful verse. Shankara says that there is only one non-dual reality and that reality is of Brahman. Now if there is only one non-dual reality then what about the so-called manifoldness of the world. Naturally this would be false. And what about one's own self? There is something in us which says that everything in the world can be false but I cannot be false. Everything can be negated but the Atman cannot be negated. But as we have seen that reality is only of Brahman, hence Atman being real cannot be but Brahman itself. This is the teaching of Tattvamasi and Aham Brahmāsmi. Ishopanishad adds that in such a philosophy there is no place for hate and misery. One who sees everyone in oneself and finds oneself in everyone cannot have any sort of hatred or intolerance, sorrow or misery.

The Department of Philosophy and Religion, Banaras Hindu University has been organizing various seminars, conferences and lecture series on the Tradition

of Advaita. However, as the nation is celebrating the Azadi ka Amrit Mahotsava, the present seminar will be focused on the Tradition of Advaita in post-independence India and its major Aacharyas. Prominent amongst these are Swami Karpatri ji, Ras Bihari Das, A. C. Mukerji, T. R. V. Murti, K. Sachchidanand Murti, G. R. Malkani, T.M.P. Mahadevan, Ramakant Tripathi, Ganeshwar Mishra, Sangam Lal Pandey, R. Balasubramanyan, Revati Raman Pandey, Pt. Raghu Nath Sharma, Dev Swarupa Mishra and Paras Nath Dwivedi. The date of the seminar is 21-23 Jan 2023. The venue will be the Seminar Hall, Department of Philosophy and Religion, Banaras Hindu University.

Papers are invited on the specific contributions of the above-mentioned Acharyas. Some other themes may also be considered. E.g.,

1. The Tradition of Vedanta and its various schools.
2. Advaita and its Tradition
3. Pre-Shankara Vedanta
4. Shankara and his immediate followers
5. Post-Shankara Vedanta
6. Vedanta in the 19th and 20th centuries.
7. Advaita and Neo-Vedantins
8. Post-independence Advaita Thinkers

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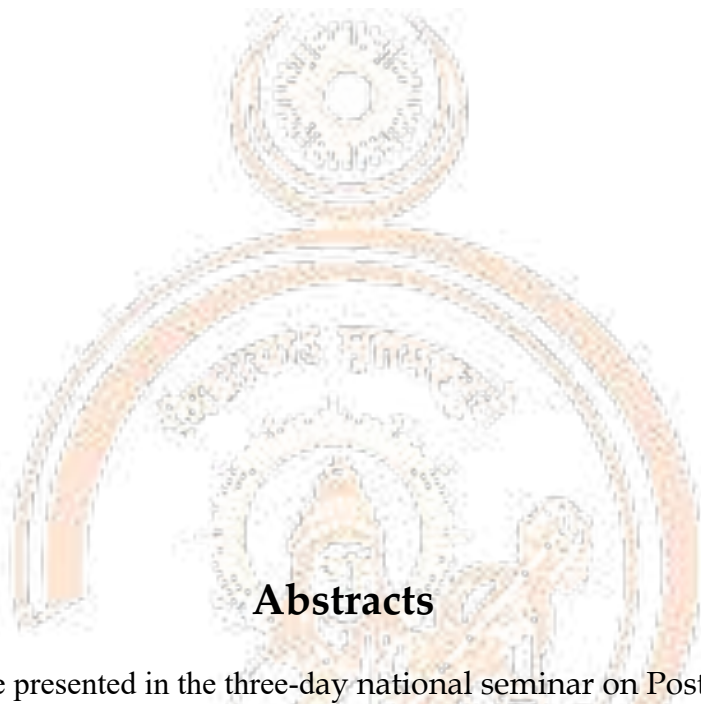


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Abstracts

of the Papers to be presented in the three-day national seminar on Post-Independence Advaita Thinkers, organised by Department of Philosophy and Religion, B.H.U.,
Varanasi-05

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Advaita Vedanta, Logical Analysis and Phenomenology: A Study of the Interpretations of Advaita by Ganeswar Mishra and J. N. Mohanty

Prof. R. C. Pradhan¹

In this paper, I intend to study two important approaches to Advaita Vedanta, namely, logical analysis and phenomenology adopted, respectively by Ganeswar Mishra and J. N. Mohanty, two eminent thinkers of the post-independence era. Both these approaches though Western in origin have found resonance in understanding the Vedantic doctrines because of the fact that these doctrines concerning the nature of Brahman, the world and the human existence in the world share some of the main concerns of Western philosophy. Both Mishra and Mohanty who are well versed in Western philosophy have tried to understand Advaita Vedanta in a novel way by adopting the methods of analysis and phenomenology respectively.

The aim of this paper is to have an overview of how the Advaitic doctrines can be understood from different perspectives without distorting the original ideas propounded by the founding fathers of Advaita Vedanta. In the first part of the paper I will look into Mishra's application of the logical method for understanding Advaita Vedanta, and in the second I will discuss some of the phenomenological insights proposed by Mohanty. I want to argue that there is nothing in the doctrines of Advaita Vedanta which cannot be understood logically and phenomenologically.

¹Former Professor and Head, Department of Philosophy, University of Hyderabad

The Basic Structure of Advaita Philosophy: Some Philosophical Reflections

Prof. P. R. Bhat²

This essay consists of two parts. Part one deals with the three ambiguous terms that are key to our discussion here. They are first "idealism" which deals with being or spirit and idealism which deals with thought, ideas, and concepts that are mental entities. That sense of idealism which makes room for spirituality is the closest one to Advaita Philosophy. The other sense of idealism that is thought, idea or cognitively knowable too is relevant in motivating one to pursue the goal of realization of Brahman. Second, the term "knowledge" is referred to in the context of realization as against cognitive knowledge that is derived from senses and reason. There is the special use of the term "knowledge" that Advaitins consider as most important knowledge, i.e., the realization that I am Brahman. This knowledge is technically called Brahmanubhava. The other one is the cognitive or sensual or rational knowledge that we normally speak about knowledge in the ordinary sense of the term. The third term is the notion of the "identity" of a person as opposed to identity as a logical thought or self-identity i.e., "A is A". The important sense of identity for Advaitins is the realization of who I am, where I realize myself as something that I hitherto thought I am not, but now I know that I am no different from others or Brahman. The logical sense of identity is that the trivial identity i.e., everything is identical with itself or symbolically "A is A" or "A is B" where all the properties of A are the properties of B and vice versa. By keeping these distinctions we hope to avoid many otherwise difficult issues in Advaita philosophy.

For the sake of avoiding possible misunderstanding, we need to insist on the point that a statement is either true or false only when it is judged from the same worldview. Similarly, the theory of error should belong to the same worldview to which the theory of truth belongs. Since there are levels of reality in Advaita, it is not uncommon to ask illegitimate questions.

The final criterion of what is real is that it cannot be sublated by anything else. When we speak of the spirit who is the knower, there is nothing that can sublimate it and speak about the experience. The spirit or the knower cannot be displaced by anything, otherwise, there cannot be knowledge. Given the identity that atman is Brahman, one cannot displace an atman and yet speak about reality. Jivanmukta is aware of what is unreal and hence he will not fail in his knowledge once he attains it. The error cannot sublimate knowledge if we learn once what the error is. In phenomenology and science, an error in perception can continue even after knowing that it is an error. Rainbow is experienced even after knowing that there is no bow.

The second part of the essay draws limited implications for our social life. Given the metaphysics of Advaita, discriminating between different cultures and society are conventional. The concept of plural society and multi-cultural society

²Former Professor, Department of Humanities and Social Sciences, Indian Institute of Technology Bombay

are all developed from the conventions that are conducive to human survival. Given the natural resources, the environmental factors, certain food habits, dress codes, and certain means of livelihood are all found by the inhabitants. There is nothing wrong in leading a certain type of respectable and responsible life in any culture for an Advaitin. The supreme goal of man is liberation and that is achieved only through Brahmanubhava. Reading scriptures, meditation, and reflecting on the ultimate reality is all conducive to the final liberation. Since all spirits have the same potential, there would be no point in discriminating between two individuals on unessential features of persons like the color, the build of the body or the profession that one is involved in. Advaitins therefore, do promote the idea of *Vasudhaiva Kutumbakam*.

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Philosophy and philosophizing of Advaita - Understanding and Interpretation (Underscoring Contribution of Malkani- an Excellent Exponent of Advaita)

Godavarisha Mishra³

In contemporary Indian philosophy, the presence of Vedanta is visibly strong since it has mass appeal and has prominent presence among the academia in the Indian Universities. Though its origin is from the Vedas that has an antiquity of several millennia, Vedanta has been coming down in an unbroken manner till our times in and through the vicissitudes of prasthanas and prakaranas besides being the major theme of many varieties of writings in the vernacular languages. The classical Vedanta is taken up by the non-classical contemporary scholars and they have given their own interpretations by keeping the core intact and expanding the peripheries. Radhakrishnan's call was to invoke philosophy as a universal discourse with the chief objective of showing that there is a unity in philosophy and human thought runs across the same lines, and that man everywhere is in quest of his spirit, although the cultural forms to which he belongs may be different due to his locational circumstances. Similar was the contribution of KC Bhattacharya who did quite a laudable work in this direction by attempting to interpret Advaita through Western methodology, especially Kantian.

There were others who also contributed to the bulk of philosophy in India by analyzing the Indian philosophy with western methodology so that modern day man would have easy access to the great tradition of philosophy for which India is well known. Ras Bihari Das, D. M. Datta, T. M. P. Mahadevan, P. T. Raju, G.R. Malkani, TRV Murti, Ganeswar Mishra, R. Balasubramanian, Ramakant Sinari, RK Tripathi were a few among many who have worked in this direction and portrayed how Indian philosophy, especially Advaita has the content as well as method that has similar rigor like any philosophy worth the name.

One of the profound and fascinating contributors who has worked in this direction and endeavored to show that the philosophy of Advaita as a serious philosophical discourse is Professor G. R. Malakani and this paper is devoted to the analysis of his contribution to the expanding the horizon of understanding Advaita Vedanta.

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Tradition as Primordial Ontological Condition: Interpreting Advaita in the Contemporary Philosophical Discourse

Prof. S. Panneerselvam⁴

Contemporary thinkers have made their attempt in understanding Indian philosophy, especially Advaita using different methods like linguistic, phenomenological and comparative understanding. Thus we see a new methodology for understanding our own tradition in the contemporary understanding of Indian philosophy. Sibajiban Bhattacharyya's usage of mathematical logic to represent Navya-Nyāya, B. K. Matilal's application of analytical philosophy to understand Nyāya realism, J. N. Mohanty's application of Husserlian concept of phenomenology to Indian philosophical problems, Ganeswar Misra's linguistic and analytic mode of understanding to interpret Advaita, R. Balasubramanian's phenomenological model for understanding Advaita and Puligandla's analytical interpretation of Advaita are all creative methods which have approached Indian philosophy from analytical and phenomenological standpoint, keeping tradition at the backdrop. Thinkers like B. K. Matilal and R. Puligandla have made an attempt to understand the various systems of Indian philosophy including Advaita through analysis and comparative methods. For example, Matilal's observations on Indian philosophy of language and analysis is seen in *Logic, Language and Reality, Analytical Philosophy in Comparative Perspective* (edited with J. L. Shaw) and *The Word and the World*. According to him, what we call the philosophy of language in India has always formed a part of the classical philosophers' general epistemological inquiry, part of the *pramāṇa śāstra*, the theory of 'evidence' for belief and knowledge. The question was: how does a linguistic utterance, through the communications of its meaning impart knowledge to the hearer? The comparative-analytical method of Matilal has certain advantages. First of all, it has not reduced everything to analysis and hence the fallacy of reductionism is avoided. Secondly, it allows us to think and apply the western methodology to Indian philosophical problems and ponder over the question "why very similar puzzles evoke different responses from different people".

Tradition is the locus of understanding. It helps us to correct the mistakes of the present. We are shaped by our past in various ways and this has a tremendous influence on our understanding. The past and the present are related and become a continuous process through the tradition. Thus it is continuous and is always related to modernity. Tradition and modernity are not irreconcilably opposed to each other. There are two ways of understanding modernity. First, modernity consists in addressing oneself to what is contemporaneous. It is a contemporary ongoing dialogue. A living tradition, according to J. N. Mohanty, challenges the thinker. The second aspect is the idea of criticism. "Tradition demands respect and continuity". Mohanty says that Buddha for example, challenged the atman tradition and Nāgārjuna challenged the metaphysical-

⁴ Former Professor, Department of Philosophy, University of Madras

epistemological tradition. "A task which the Indian philosopher of today has to face which our immediate predecessors either overlooked or took for granted, is to decide what is living and what is dead in Indian philosophy," says Mohanty. One of the important themes on which Mohanty made a significant contribution is about the role of tradition and modernity in Indian Philosophy. He says: "...unless one transcends the tradition, one cannot and need not ask such a question. (What is Indian philosophy?) For him, both theoretical rationality and practical rationality co-exist in Indian thought.



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The Making of Contemporary Advaita: from Krishnachandra Bhattacharyya to Ramchandra Gandhi

Prof. Daniel Raveh⁵

In this presentation I offer a short reading of two contemporary exponents-
interpreters of Advaita philosophy, Krishnachandra Bhattacharyya (KCB, 1875-
1947) and Ramchandra Gandhi (RCG, 1937-2007). I open with a short introduction
of the philosophical project of each of my protagonists. They both aim to
investigate freedom as concept and striving, KCB alternating between the realms
of knowing, willing and feeling, RCG stitching together the concepts of Advaita
and Ahimsā toward a sense of Ananyatā, non-otherness or even solidarity. In
KCB's case I focus on his work "Śaṅkara's Doctrine of Māyā" (which he has read
at the first meeting of the Indian Philosophical Congress in 1925), and offer an
analysis of KCB's own analysis of the old snake-rope parable, with special
emphasis on what he originally refers to as "the third stage of the snake", in which
"the indescribable [the snake which was a rope all along should be nought, but is
still given in absolute mockery of thought". In RCG's case I focus on four essential
chapters of his magnum opus *I am Thou* (1984), "Advaita is Ahimsā",
"Sambodhana", "Communication as Gītā" and "Man and Hanuman", and visit
briefly his last work *Svarāj: A Journey with Tyeb Mehta's Shantiniketan Triptych*
(2002), a unique dialogue between philosophy and art, word and image,
attempting to decipher his notion of Ananyatā, extending from the metaphysical,
through the aesthet(h)ic, to the social and the political.

⁵ Professor, Tel-Aviv University, Israel.

The Pure Unrelated Consciousness: A. K. Chatterjee's Logical Explication of *Sākṣī*

Prof. C. D. Sebastian⁶

A. K. Chatterjee of revered and happy memory, though regarded as a scholar *par excellence* in Yogācāra philosophy in particular and Buddhist thought in general, is also an erudite scholar in Vedāntic thought. His succinct treatises like 'The Concept of *Sākṣī* in Advaita Vedānta,' (not the 1979 book by A. K. Chatterjee and R. R. Dravid, but a paper of 1993), 'Types of Absolutism: A Revisitation,' 'The Concept of *Māyā*,' and 'Modes of Being' could be considered his representative works in Vedānta, more specifically that of Advaita. In order to lay bare, the notion of *sākṣī* found in the Advaita literature in a spread-out, "unsystematic and haphazard" manner, A. K. Chatterjee, in his analysis, brings together "the evidence adduced" and arranges it under "five different but overlapping categories." They are: argument from deep sleep, argument from dream-consciousness, argument from illusion, argument from internal states, and argument from waking experience. The logical explication of these arguments is foundational to the understanding of the Advaita philosophy; and A. K. Chatterjee, to my understanding, succeeds to show that *sākṣī* as "the pure unrelated consciousness, the impartial and timeless whiteness of everything" without "equating it with Brahman, the absolute." In this proposed paper I make a modest attempt to map and fathom the conception of "pure unrelated consciousness" that A. K. Chatterjee explicated in his above-mentioned works on logical basis - as A. K. Chatterjee writes, the "the concept more precise, more securely based on logic."

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Sri Aurobindo's Purnādvaita and the Upaniṣadic Doctrine of "Ekam-eva-advitīyam"

Prof. H. S. Prasad⁷

As I understand, Sri Aurobindo's deep concern was twofold against the backdrop of the existing social, political, and spiritual situations of his time: First, the catastrophic Western socio-political-scientific-cultural factors, the first World War, and the worldwide British imperialistic colonialism and their all-round devastating impact over the Indian nation and its ancient civilizational values, and second, how to rejuvenate India's degrading ancient tradition of spirituality of man and the world. Nevertheless he found their permanent comprehensive solutions in the Hindu spiritual tradition, particularly in the Vedas, Upaniṣads, and the Bhagavadgītā along with the Sāṃkhya, Buddhism, and the integral Yoga systems. His Advaita Vedānta, a philosophy of non-dualism and a form of the Vedānta / Upaniṣads, which he calls "Perfect Integral Absolutism" (Pūrṇa-advaita), was developed by him as an Integral Philosophy, which accepts the reality and the plurality of the world, the Nature, and the Supreme Reality of the common essence and ontological status, whose differences are counted only on the levels of their spiritual development and worldly actions. The great advantage of Sri Aurobindo was his profound understanding of both intellectual traditions, Indian and European / Western, and also their strengths and weaknesses. This essay tries to systematically explain these issues on the basis of the authentic sources.

Key-words: Advaita Vedānta, Vedas, Upaniṣads, Bhagavadgītā, Saccidānanda, pañca-kośa, Pūrṇa-Advaita, Sāṃkhya, involution, evolution, nine chord of being, Supermind, emergentism.

⁷Former Professor & Head, Department of Philosophy, University of Delhi

Perfection, Happiness And Spirituality: An Observation On Advaitic Orientation Of Ācārya Rama Kanta Tripathi

Prof. A. K. Rai⁸

In a brief speech at the occasion of his welfare address organized by the members of Department of Philosophy and Religion to honor him on the eve of the expiration of his service tenure, Ācārya Tripathi expressed very beautifully the purpose his life: The purpose of my life is to work for my own perfection as well as for the happiness of others. Most of us have a natural tendency to pursue our own happiness and teach others to bear the burden of perfection. But the real ideal is just the reverse of it: we should act for our own perfection and happiness of others.

Prof. Anand Mishra has done excellent work by writing two articles especially on the theme of the papers of Ācārya R. K. Tripathi¹ included and published in Problems of Philosophy and Religion. Ācārya S. S. Roy who was the former Head of the Philosophy in Allahabad University and also served as a Reader for some time in our Department told me that three scholars had similar style to present their thoughts very clearly- Ācārya Ras Vihari Das, Ācārya R. K. Tripathi and McTaggart (1866-1925). Ācārya Tripathi conveyed to me that he was influenced in his style very much by Mahatma Gandhi and Bertrand Russell. All these factors are responsible for his clarity in thought and language. My aim is very much limited as I am concerned here with the elucidation of some aspects of his philosophy in the light of the above remark and his papers relevant to understand the purpose of life and spiritual aspiration in the light of his Advaitic orientation.

Academically and spiritually, it seems to us that two great persons have played a major role in shaping the attitude of Ācārya R. K. Tripathi towards life and philosophy- Ācārya Satish Chandra Mukherjee (1865-1948), a great educationist, a great freedom-fighter, spiritualist, founder of the Dawn society and a great friend of Mahatma Gandhi and the other is very well-known scholar and philosopher Ācārya T. R. V. Murti. Ācārya Mukherjee is much responsible for setting Spiritual outlook of Ācārya Tripathi, while Ācārya Murti has influenced him with his scholarship.

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Ajñāna (Ignorance), Adhyāsa (Super-Imposition) and K. C. Bhattacharyya

Prof. D. K. Mohanta⁹

First, we shall discuss in what sense ajñāna is called positive in Advaita Vedāta and negative in Nyāya philosophy. Then we shall see how the bearing of this positive nature of ajñāna in Advaitin's explanation of illusory cognition as exemplified in the case of wrong cognition of snake in a piece of rope through the lens of K. C. Bhattacharyya . He dealt with this in his essay "Śaṅkara's Doctrine of Māyā" (1925). The difference in approaches seems to lie in the two different conceptions of consciousness in two different schools. For Nyāya philosophy, consciousness conversely known as jñāna, is of the nature of an effect and of a quality. It is called adventitious (āgantuka) quality of the self. For the Advaitin, it is the very essence of the self, the self itself. This very difference in attitude is the guiding principle in the treatment of ignorance as negative in Nyāya philosophy and positive in Advaita philosophy. It has also bearing in their respective approaches to the problem of error. The paper proposes to justify this claim. Occasionally I may refer to Rashvihary Das.



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The Realm between Immanent and Transcendent: K. Satchidananda Murty's Vedantic Approach

Prof. Raghwendra Pratap Singh¹⁰

The life - work of Padmavibhushan Professor K. Satchidananda Murty (Sept. 25th 1924- Jan. 24th 2011) is largely the philosophical discourse and debate in India, South-East Asia, Europe and the US for the last six decades. He is well known for his voluminous interdisciplinary publications on the vast range of philosophy in general and Indian philosophy in particular specially Vedanta, the history of philosophy, anthropology and historiography, religion and so on, besides being Visiting Professor at many Universities in India and abroad. He is one of the most distinguished and inspiring Indian philosophers of our times. He was critically concerned and engaged with the contemporary issues and trends in philosophy, polity and society including international relations. With an all comprehensive scholarship and intellectual vision, he dealt with most of the themes on consciousness and values, including epistemological questions raised not only by Indian thinkers but also by Kant, Hegel, Feuerbach and Marx. One of his outstanding contributions to Indian academia has been to analyze and understand conceptual linkages under traditional perspectives and historical contextualities.

In addition, Professor Murty has sought to achieve a thorough going synthesis of developments in philosophy and culture. His writings always give an impulse to pause and to think on one's own. It is not easy to assess the work of a scholar whose professional competence extends from Vedic hermeneutics to Reason and Revelation in Vedanta, the logic of Nyaya to the sociology of knowledge, by way of Kant, Hegel, Feuerbach and Marx and the more recondite sources of the European metaphysical tradition. There is no corner-cutting, no facile evasion of difficulties or squires enunciation of conclusions unsupported by research: whether he is developing the intellectual tradition of India or reassessing Nyaya, evolving and evaluating consciousness, delving into the modernity of Kant and Hegel, or bringing Jnana into debate, there is always the same uncanny mastery of the sources, joined to an enviable talent for clarifying intricate logical puzzles.

The present paper is an attempt to develop Professor Murty's quest to articulate suffering/ alienation and emancipation in the philosophical journey especially with reference to Upanishads, Buddhism, etc. on the one hand and on the other Kant, Hegel, Feuerbach and Marx as studied in *The Realm of Between Lectures on the Philosophy of Religion*. From vantage point of view, I'll furnish annotations, quotations and summations from the Upanishads that will be useful for the acquaintance of Kant, Hegel, Feuerbach and Marx.

Key-words: Suffering, Emancipation, Modernity, Jnana, Moksha, Ubhay sthane

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Aham Brahmasmi: Its Logical Foundation And Value Implication

Prof. G. P. Das¹¹

I have chosen for deliberation here a topic that many profound scholars before have done so. I do not know what new grounds remain to be struck in this regard. Still then I hope to create an ambience of novelty and clarity in what follows. I remember Mahatma Gandhi's words, "Whatever you do would be insignificant, but it is very important that you do it." He goes further to assert, "No philosopher understands his predecessors until he has re-thought their thought in his own contemporary terms." One would be regarded as anachronistic if one asserts in the technotronic global village today, "East is East, West is West and the twain shall never meet." There is meeting and participation in one another's material and intellectual products and joint ventures are there every day in the field of culture, the upshots of which are too many like the much talked of 'Colonial Cousins'. Accordingly, I have set myself the task of assembling some of my thoughts that I articulated concerning the 16th century Advaita Vedantic text *Vedanta Paribhasha* of Dharmarājādhvarindra in the idiom of Anglo-American philosophy of logico-linguistic analysis following the lead of Professor Ganeswar Misra. I wish to say this much at present that the views that emerge from such an exercise are critico-constructive and quite in keeping with the tradition. I do not wish to affirm here what Professor Misra meant to say by making a survey of the whole philosophy of Advaita. I have instead chosen to limit myself to the import of the *mahāvākya* (great *logia*) "*Aham Brahmasmi*" that constitutes the quintessence of Advaita. I shall first speak on the logical foundation of the *mahāvākya* "*Aham Brahmasmi*" and then speak about its value implications.

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T. M. P. Mahadevan, K. S. Murthy, Ganeshwar Mishra, and D. P. Chattopadhyay as Advaita Thinkers

Prof. M. V. Krishnayya¹²

In this presentation I shall concentrate on the contributions of Prof. T.M.P. Mahadevan, Prof. K. Satchidananda Murty, Prof. Ganeswar Mishra & Prof. Devi Prasad Chattopadhyaya (Lokayata) on Advaita Vedanta.

Prof. T. M. P. Mahadevan (1911-83):

Prof. Mahadevan's contributions are contained in the following works: *The Philosophy of Advaita; The Upanishads (An Anthology); The Fundamental of Logic; Whither Civilization and other Broadcast Talks; Gaudapada: A Study in Early Advaita; Time and the timeless, the Idea of God in Saiva – Siddhanta Outlines of Hinduism*. He was an eminent academician who delivered lectures on Saiva Siddhanta philosophy in the University of Allahabad and Banaras Hindu University.

Prof. Mahadevan was a staunch Advaitin and supporter of Vedanta. He saw Advaita Vedanta as relevant to modern India and he contributed to that effect in his work on contemporary philosophy. He read Advaita Vedanta into all the thoughts of modern Indian thinkers.

Prof K. Satchidanandamurty (1924-2011):

Prof K. Satchidanandamurty was one of the brilliant philosophers in the immediate generation following Radha Krishnan. Some scholars think that the mantle of Indian philosophy fell on the responsible shoulders of Prof K. Satchinandamurty.

Prof. Murty was one of the students of Prof. P. T. Raju, a great exponent of comparative Philosophy and Vedanta. The best introduction about him was given by a prominent Indologist, historian and expert on Indian culture Prof. G. C. Pande as seen earlier.

Prof. Ganeswar Mishra

Professor Ganeswara Mishra of Utkal University was a pioneer scholar in the study of Advaita Vedanta from the point of view of comparative study, against the background of Logical Analysis and Linguistic Analysis. He was trained in the British philosophical tradition after his initial expertise in the Indian classical tradition. His first work, *Analytical Studies in Indian Philosophical Problems*, are collected papers by him.

Prof Mishra's second volume is *The Advaita Conception of Philosophy: Its Method, Scope and Limits*. While looking objectively at the Western interpretation of Indian philosophy as otherworldly, pessimistic and authoritarian, Prof. Mishra maintained that these criticisms are unfounded. Prof. Ganeswar Mishra with his training in modern Western philosophical thought attempted to interpret the spirit

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of Advaita Vedanta. He too felt like Prof. Mahadevan that Advaita Vedanta is still relevant for modern man.

Professor Devi Prasad Chattopadhyaya (Lokayata)

Prof. Devi Prasad Chattopadhyaya is well known in international circles of historians of Indian philosophy as the author of Lokayata Philosophy, *What is Living and What is Dead in Indian Philosophy*. He was a Marxist, materialist and humanist philosopher.

In his other important book Lokayata, a study in ancient Indian materialism, he gave adequate place for the Upanishads, Vedanta and Advaita Vedanta. To understand his thought and exposition of the above segments of Indian thought it is absolutely necessary to attempt a sincere answer to level criticism against Indian thought as other worldly and pessimistic. To conclude, unlike the preceding three scholars examined, Prof. Chattopadhyaya was in general a strong critic of Indian philosophy. However, he inadvertently has contributed positively to modern interpretations of Vedantic thought.



Schopenhauer and the World as Illusory Appearance

Dr. Charles W. Nuckolls¹³

The main proponent of Advaita Vedanta was Sankara. Sankara's reputation in the West goes back to the nineteenth century and Paul Deussen's study of his thought, *The System of Vedanta*. Drawing on the convergence of Greek, Indian, and Kantian thought directly from Schopenhauer, Deussen compared Sankara's vision of the world with that of Parmenides and Kant. He asserted that all three thinkers arrived at the same conclusion (although by different routes), this being that "all empirical investigation and knowledge amounts in the end only to a great deception grounded in the nature of our knowledge faculties."

Sankara's importance for the Hindu tradition lies in the manner in which he admits this conflict and then succeeds in resolving it by the application of a single exegetical principle: That of the ultimately unreal nature of the world, which, he maintains, has never truly come into being and exists only in appearance. This is the doctrine of non-origination or "birthlessness" (*ajāta-vada*). It maintains that there is no duality, absolutely nothing that stands over against the one reality of Brahman: "On the dawn of knowledge, no duality is left," writes Sankara in commenting on the *Mandukya Upanisad*.

Now compared to Schopenhauer: At the beginning of the 1844 edition of his principal work, Schopenhauer notes that the doctrine of representation, existing only for the subject, is not new. At an early stage in the discovery of Indian thought Sir William Jones had perceived that it was the fundamental tenet of the philosophers of Advaita Vedanta.

Schopenhauer, accepting Kant's demonstration that the world takes shape in accordance with the forms of intuition, and condensing the twelve categories into a single concept, the understanding, concludes that true philosophy must start from the fact that the knowledge of the world is formed by the subject. "Everything that in any way can belong to the world is inevitably associated with this being-conditioned by the subject, and it exists for the subject. The world is a representation." Our knowledge of the world is knowledge only of the representation, not of whatever reality might underlie this. "All perception is intellectual," Schopenhauer asserts; "at one stroke does the understanding through its one simple function [of causality] convert the dull meaningless sensation into perception." The empirical world, therefore, exists in consciousness, it has no being outside the mind of the living being that experiences it. It follows that there is no objective, self-existing material basis to the world, no "matter" that is simple causality, objectively conceived.

For Sankara, the world is appearance, superimposed by nescience upon a substratum (Brahman) that is real. From this standpoint there is no difference between dream experience and waking experience; neither has any reality other than the substratum of consciousness on which it rests. Sankara writes that the ideas of duality and birth and "merely objectification of the mind," and another

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place: "As the body perceived in the dream is unreal, so also all this is cognized by the mind, even in the waking state, is unreal; for all these perceived objects are merely different states of mind." Schopenhauer would seem to agree. Whatever reality may be concealed by its arising, the world of ordinary everyday experience is appearance, representation, phenomenon, an illusion, a magic trick or maya, and has no inherent being.



Vemana: An Advaita Vedantin

Prof. V. Venkata Rao¹⁴

Charles Philip Brown, who did yeoman service to Vemana by collecting the poems from various parts in Andhra Pradesh observes that Vemana belongs to the school of Vedanta. He remarks that Vemana was a follower of Vyasa, the celebrated ancient writer of the Hindu epics. Major RM MacDonald considers Vemana more as a philosopher than a poet; and he wavers in his opinion on the philosophy of Vemana. In one place MacDonald observes that the creed of Vemana is pantheism for he identifies nature or universe with God. In another place MacDonald says that the terms maya, tatvam, and yogi were frequently used in connection with his school of thought. Maya (illusion) is applied by Vemana to the material world and everything connected with it; he treats maya as having no real existence, which view of the world is in the philosophy of Advaita Vedanta. WH Campbell, sees both Advaita and theism in Vemana's poems. In this context he says that it is worthy to note that his poems refers to God as Brahma, and that the word is not used in masculine form which is employed to designate the first member of Hindu triad, but in the neutral form which is employed in the philosophical books to signify the Supreme Soul underlying all the phenomenal existence. Campbell further says that he undoubtedly accepted the doctrine of maya (illusion) and regarded the outward and visible world as unreal and irrational. But explaining Vemana's theory of the universe, Campbell maintains that it is theistic rather than pantheistic. Thus Campbell did not come to a definite conclusion about the philosophy of Vemana.

There was also a belief that Vemana belongs to the sect of 'Jangams'. It is not easy to ascertain anything regarding the history of Vemana, which is the personal name of the author, and sometimes occurs, though rarely, among the Telugus of the present day. His family name was never disclosed; and hence it was assumed that he might have been a Jangam, the sect of Siva worshippers known by this name and who worship Siva in the form of linga alone. After embracing the Jangam sect, persons give up their family affiliation, and are then usually called by the name of the sect alone. The thought of their creed also corresponds to what was taught by Vemana.

The Jangams sometimes claim that poet Vemana has preached their creed. Though he evidently held the Brahmins in detestation and showed partiality to the tenets and cult of the Basava, Vemana does not embrace the Virasaiva tenets. The insulting manner in which he speaks of the female sex furnishes another proof that he could not be a Virasaiva for he speaks of future transmigrations, on the other hand the Jangams believe transmigration to be terminated. The religious situation of Vemana's age, as revealed through his poetry, was purely a set of rituals. The Virasaivism, the reformist cult of Siva to which Vemana belonged by birth, is neither militant nor reformist. As propounded by Basava in the state of Karnataka in the twelfth century, denies polytheism, deplors the Vedic sacrifices, denounces priesthood, ignores caste distinctions and inequalities between sex, condemned untouchability and deprecates all extreme forms of asceticism.

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An Advaitic Appraisal of Kant's Criticism of Metaphysics

Dr. Sanjay Kumar Shukla¹⁵

Professor Shiv Shankar Roy, an outstanding scholar of Advaita Vedānta, has beautifully delineated an Advaitic evaluation of Kantian criticism of metaphysics. It is curious to note that in spite of Immanuel Kant being a metaphysician par excellence, yet his philosophical argument turns out to be anti- metaphysical. For Kant, only those propositions can be considered to be an expression of knowledge, which fulfill the conditions of intelligibility and capability of being proved and disproved. This philosophical puzzlement makes a metaphysical proposition to be no proposition at all. Such an analysis of knowledge - situation lacks two things: 1. It unduly restricts the sphere of human knowledge, 2. It underrated the capacity of language, as it would not allow language to function at a level of experience above the purely and the literally discursive one. Professor Roy has tried to show the possibility of bringing the unconditioned within the field of theoretic consciousness. Metaphysical propositions are basically non-empirical and non- relational in nature. Tat tvam Asi is an identity proposition: an identity of the 'that' (Brahman) and the 'thou' (Jiva) is affirmed. The real implication of such an identity proposition has to be grasped only as a symbol of what literally speaking is unspeakable. It symbolizes - (i) the inadequacy of speech in literal phase to communicate the immediacy of a suprasensuous experience, and (ii) the necessity of employing the entire paraphernalia of experience in the objective situation as a symbol for denoting that which defies connotative determination. It is not an indictment of Kant, rather a forward step in the direction of vindicating metaphysics.

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Review of Depth Epistemology in the light of Prof. Sangam Lal Pandey

Dr. Neeti Singh¹⁶

Prof. Sangam Lal Pandey has introduced some original and entirely new concepts such as depth/deep epistemology, also founded a school named the Allahabad School of Philosophy. He edited a book entitled "Problems of Depth Epistemology" in which he showed that depth epistemology is the beginning of a new philosophical school in the field of epistemology. In rendering, he has used both western and Indian philosophical ideologies. According to Prof. Pandey, the fundamental question for depth epistemology is not what is the truth but what is the criterion of truth, and the relation between truth and criteria? Prof. Pandey has compared it to the Criteriology of Wittgenstein. It is said so because, before the establishment of proof, it is necessary to tell the characteristics of the proof. Epistemology, according to Prof. Pandey, can be understood in two ways: surface and depth. The former proposes that knowledge is object-subject relation. It is of two types: objective and subjective. The discussion of objective knowledge is theoretic or related to the objects and subjective knowledge is intrinsic or intuitive. According to deep epistemology, there are some meanings whose levels are deeper than the levels of other meanings. According to surface epistemology, neither the knowledge of the soul nor of the self-realized thing is possible. The aim of the paper is to revisit the depth-epistemology, under which, special importance was given to intuitive knowledge (prātibhajñāna) and till then no knowledge could be accepted unless it is supported by intuitive knowledge.

Key-words: Epistemology, surface epistemology, depth epistemology, Prof. Sangam Lal Pandey

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Explorations of Religious Fanaticism and Advaita Vedanta as a Religion: S. Radhakrishnan and S. Vivekananda's Perspective

Dr. Rajiba Lochan Behera¹⁷

In its pursuit of reality and the formulation of religion, Advaita Vedanta's philosophy is incredibly rich. It is a classy framework of metaphysics, ethics, and religion. I think that practically everyone has been deeply moved by Adi Shankaracharya's eminent proverb, "Brahman Satya Jagat mithya," and has questioned why he stresses that it be just imaginable whether there is Brahman in this Jagat or elsewhere. Advaita Vedanta holds that only Brahman is real in the world of religious metaphysics. Only Brahman is real, according to Shankaracharya's philosophy, which is shared by S. Radhakrishnan and S. Vivekananda. However, they each have unique perspectives. Vivekananda emphasized the monistic nature of Brahman, while S. Radhakrishnan emphasized the reality of Brahman in the area of ethical-religious metaphysics. For them, religious fanaticism is a religious hazard. Fanaticism is incompatible with true religion. Fanatics may be good for their own purposes but detrimental to others. Therefore, they emphasize religious tolerance and ethics that respect other religions. They believe in non-dualistic absolute reality as Brahman. They argue that if we can be able to broaden our minds, think for spiritual dynamism, and have interfaith dialogue, there is the possibility of religious friendship. The main contention of this paper is to establish that Advaita Vedanta is a scientific and moral religion without any fanaticism through the illustrious dictum of Shankaracharya, the ethical-religious metaphysics of Radhakrishnan, and the scientific religious approach of Vivekananda.

Keywords: Religious Fanaticism, Advaita Vedanta, Brahman, Absolute Reality, Religious Friendship

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Gauḍapāda's Advaitic Dialectics: Reconstruction and Reverberations in the Works of Prof. S. L. Pandey and Prof. Rewati Raman Pandey

Dr. Arvind Jaiswal¹⁸

This paper is an attempt to figure out reconstructions in the post-independence era of India,– mainly by Prof. Sangam Lal Pandey and Prof. Rewati Raman Pandey,– of Advaitic Dialectics that Gauḍapāda fashioned in his Kārikā on Māṇḍūkya Upaniṣad, the work that turned out to be the groundwork of Advaita school of Indian philosophy. The writings of the professors mentioned were instrumental in invigorating the minds of young as well as mature thinkers on the track of Advaita Vedānta.

Prof. S. L. Pandey translated some original influential Sanskrit works of Advaita in Hindi and English languages. But his recognition in academia is not as a translator but as a scholar of original contributions to philosophy in general and to Advaita Vedānta in particular. Among his multifarious contributions, the reconstruction of Gauḍapāda's Advaitic Dialectics in *Pre-Śaṅkara Advaita Philosophy* is the main focus of this paper. Moreover, its reverberations in his other works are only hinted at here. Similarly, Prof. R. R. Pandey is no less an enhancer of reverberations of the dialectics in question, and it is evident in his major works *Man and the Universe*, *Scientific Temper and Advaita Vedānta* and *Amritasya Putrāḥ* as well. Also, his article *The Advaitic Theory of Causation* puts forth a reconstruction of the same. This recourse to Advaita style of reasoning might illuminate and help the pursuit of self-knowledge as well as knowledge of the nature of the world.

Key-word: Advaita Dialectics, Gauḍapāda, Prof. S. L. Pandey, Prof. R. R. Pandey, Post-independence Advaita Thinkers

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Human Unity and its Necessity in Post-Independence India: A Neo-Vedāntin Appraisal

Dr. K. Vengadachalam¹⁹

This paper attempts to present Sri Aurobindo's ideal of human unity and the possibilities in post-independence India. Philosophically speaking, such an inquiry necessarily includes in tracing the nature of human and his purpose of life both individually and collectively. This paper limits its analysis or exclusively deals only with Sri Aurobindo's position in structuring human nature and the possibility of identifying the "perfection of individual in a perfected society" as witnessed in his major writings: *The Life Divine* and *The Ideal of Human Unity*. Hence, this paper has three sections: first section revisits the Indian knowledge systems in specifically the advancements of Advaitins and its predecessor; the second section describes Sri Aurobindo's cosmological evidence of human nature and his terrestrial relations with others. Such discussion necessarily leads to the final section in tracing Sri Aurobindo's vision of the purpose of humans and the possibility of accomplishing the ideal of human unity.

Keywords: *Surface life, Natural Law, Human Unity, Cosmic, Socio-political aggregates*

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Spiritual and Moral Significance of Advaita Vedānta: Philosophical Efforts And Resultant Views of K. C. Bhattacharya and Sarvepalli Radhakrishnan

Dr. Rajan²⁰

Advaita Vedānta, a sect of the Vedānta school, exemplifies one of the leading philosophies of India with its founding stalwarts such as— Gaudapādācārya, Adi Shankaracharya and many others. It has been very influential in India, both as a well-articulated philosophical system and a weighty theological school. This sovereignty of Advaita, apart from its antiquity roots, could be traced in contemporary Indian thinking. In this regard, we have a separate Indian philosophical trend called "Neo-Vedānta". With certain exceptions, this whole trend gives the impression of being influenced by Advaitic metaphysics. Nevertheless, the question arises: can a philosophical system that represents the notion such as— "Brahma Satyam jagat-mithyā jivo brahmaiva nāparaḥ" have any life-affirming significance? Is it possible for a system to have any spiritual and moral implications if it only signifies "Moksha-Vidya" and "the illusoriness of the individual self"? These hard-core philosophical questions are often raised against the Advaita Vedānta philosophy. In this regard, the 20th-century Indian philosopher K. C. Bhattacharya and Sarvepalli Radhakrishnan, who also epitomizes the Advaitic philosophy in a certain sense, have much more to say. They have critically responded to the questions mentioned above. This paper also aims to add value to the life-affirming philosophy of K. C. Bhattacharya and Sarvepalli Radhakrishnan regarding Advaitism and shows the spiritual and moral significance of the same. Apart from this final objective, at the initial stage, we also aim to understand the phenomenon of "life-negation" and how it has often been alleged to the whole Indian philosophy in general and to the Advaita Vedānta system in particular.

Keywords: Advaita Vedānta, K. C. Bhattacharya, Sarvepalli Radhakrishnan, Life-negation.

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Radhakrishnan's Substantial Reconstruction of the Vedānta of Śaṅkara

Rajneesh Mishra²¹

The vedanta in the recent past has seen a reorientation which marks it as a philosophy of culture--a peculiar turn for Sankara Vedanta. Radhakrishnan has been a major force in giving this new direction to the Vedanta. He is a philosopher of a new East-West cultural synthesis, and the Vedanta is the soil into which the roots of this synthesis are stuck. The aim of this paper points out the similarities and interpretation of Radhakrishnan for reconstruction of Shankar Vedanta.

The history of this process of reconstruction has been the history of the Neo-Vedantic movement in contemporary Indian philosophy which was inaugurated by Vivekananda and which has culminated in Radhakrishnan. The Vedanta which Radhakrishnan reconstructs and develops into a world culture is, of course, based on the Advaita Vedanta which Sankara expounded. In the history of this reconstruction of the Vedanta, Radhakrishnan occupies a position similar to the one occupied by Shankara in medieval times. Both appear at a critical time in the history of human thought and culture, when divergent trends are struggling for supremacy. Both are faced with the stupendous task of resolving the conflicting cultural tendencies and achieving a unified view of life and its meaning. Both overcome the crisis, not so much by driving away the rival tendencies of thought and culture as by achieving an integrated harmony. The method of both is the method of harmony, of texts, views, tendencies, and perspectives. Both present a system which is the meeting place of divergent currents of thought. Both develop their system of thought in their commentaries on the Upanishads.

Keywords: Reconstruction, Vedanta, Reorientation, Culture

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Swami Vivekananda's idea of Practical Vedant Philosophy and its contemporary application.

Dr. Manish Mishra²²

Modern Indian philosopher, monk, and spiritual leader Swami Vivekananda. He spread the ideas of Vedanta and Yoga, two pillars of Indian philosophy, to the West. He played a pivotal role in modernising the Hindu faith in India. After beginning his search for God through scientific means, he eventually met the mystic Ramakrishna Paramhansa and was inspired to become a great spiritualist of Neo-Vedanta and a preacher of his Guru's message. Using Advaita reasoning, he established philosophical groundwork for Hindu cultural reform and Indian society. His accomplishment lies in his ability to extrapolate social philosophy from Advaita Vedanta, the philosophical basis for India's social reforms. He was the face of Neo-Vedanta, the new philosophical direction of transcendentalism, and theosophy. To tap into the divine potential latent in every person, he pioneered a four-yoga model, making him a pragmatic Vedantin.

He combined Western rationalism with Indian spirituality and made it work. He advocated for Advaita Vedanta to be used in people's daily lives in relation to society, preached the spiritual stage through the humanistic stage, and denied the evil practises of the Indian priest class, the Prince class, and the trade class while also responding compassionately to the plight of the working class (the Shudras). He established a strong basis for nationalism and strongly opposed untouchability. He delved into Advaita Vedanta, an Indian philosophical school, and drew up an ethical system that he believed would save humanity. This article attempted to provide evidence for why Vedanta philosophy is so important to everyone's growth.

Keywords - Spiritualism, Yoga, Soul, Development, Salvation

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Jain View Of Man As A Potential Arhat & Concept Of Freedom In Advait Vedant: A Comparitive Analysis

Divakar Maurya²³

We raise our mind to the higher self ,where we enjoy a state of bliss .This is the Jain way of thinking, living and being, in order to reach the height of consciousness ,which is beyond all the previous levels of consciousness, this is supreme moment of consummation which one self ,it can be defined as a direct, immediate, first hand communication of the devotee with the Divine, whence the conscious connection of the soul is suspended from the activities of the body, sense, speech ,breathing and mind. It is always associated with immense, super-sensuous, supra-normal, ineffable, experiential bliss, usually resulting in total inner sublime transformation of person concerned.

It heralds, an era of unprecedented clarity of new enlightened vision bestowing immediate, medium term and long-term beatitude on the individual. It has been considered the most important, unparalleled and sublime achievement of the soul; granting him an ineffaceable guarantee for the complete emancipation from transmigratory mundane existence, as it stated in yogasara.

The free nature of man as his very nature, which is the very core of the Advaita vedanta, the entire Indian renaissance is rooted into samkara vedanta starting from Ram mohan Roy through Ram Krishna Paramhans, Vivekanand, Tagore, Gandhi, K. C. Bhattacharya Aurobindo to Radhakrishnan ,
Samkara, conception of self which is freedom. This movement was really fought by neo-vedantism. Impact of Advaitism. Is still relevant in emergence on Indian scene, it's gradually becoming formidable. It's not an attainment of something new rather, it's a realization of one's own real nature.

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A Review of the Notion of the Absolute in the Philosophy of K. C. Bhattacharyya

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In the post independent philosopher Krishnachandra Bhattacharyya, one of the preeminent Indian philosophers of the 20th century, proposed that the absolute appears in three alternative forms - truth, freedom and value. Each of these forms are for Bhattacharyya absolute, ultimate, not penultimate. Each is different from the other, yet they cannot be said to be one or many. He contends that these absolutes are incompatible with each other and that an articulation of the relation between the three absolutes is not feasible. This paper will review Bhattacharyya's presentation of the absolute in its alternative forms and will place these abstractions within the context of three specific religious traditions that he sees illustrating his point. Then, using a model based upon holography, I will illuminate with 'concrete images' that which Bhattacharyya could deductively formulate but could not logically integrate. Holography, the process by which three-dimensional images are produced from an imageless film - a film in which each part can reproduce the whole - will be used as a heuristic device to illuminate the simultaneous and mutually interpenetrating existence of the absolute in three forms. This model will illumine how these three forms can be conceived of as not the same yet not other and how these forms can be incompatible as absolutes, but metaphysically inseparable.

Keywords:- Absolute ,Revisiting ,truth, freedom, value

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स्वातंत्र्योत्तर व्याख्याकारों के शब्दाद्वैत विषयक तर्कों की समीक्षा और भर्तृहरि की मूल अद्वय दृष्टि

डॉ. देवेन्द्र नाथ तिवारी²⁵

भर्तृहरि के वाक्यपदीय में असत्य, अतत्त्व, विवर्त, वा विवर्तन, अविद्या, परिणाम शब्दों का सामान्य अर्थ में प्रयोग हुआ है। इन शब्दों का शांकर वेदांत में तकनीकी अर्थ में ब्रह्म और जगत के संबंध अर्थ में लिया गया है जिसके अनुसार जगत ब्रह्मतत्त्व का मिथ्या कार्य है और ब्रह्म का कारणत्व भी मिथ्या है। परमार्थतः अद्वैत तत्त्व ब्रह्म ही सत्य है। ब्रह्मकांड की टीका में भर्तृहरि के सामान्य अर्थ में इन शब्दों के प्रयोग को शांकर अद्वैत के विवर्तवादी अर्थ में लेकर व्याख्या की गई है। जिसके कारण बहुत से स्वातंत्र्योत्तर व्याख्याकार हरिवृत्ति को भर्तृहरि की रचना नहीं मानते हैं। हरिवृत्ति को शांकर वेदांत के प्रभाव से लिखी गई बाद की रचना मानते हैं।

दूसरे अनेक व्याख्याकार इसे भर्तृहरि की रचना मानकर उसे शिवाद्वैती आभासवाद के अनुकूल व्याख्या के पक्षधर है।

स्वातंत्र्योत्तर शब्दाद्वैत व्याख्या की चार मुख्य धाराएं दिखती हैं -

1. भर्तृहरि के शब्दाद्वैत को मूल करिका के आलोक में। ये सिद्धांत हरिवृत्ति को भर्तृहरि की कृति नहीं मानते। बल्कि सऊड़ों वर्ष बाद शांकरवेदांत के प्रभाव से की गई रचना मानते हैं। इनके अनुसार वृत्ति का उद्देश्य भर्तृहरि को शांकर विवर्तवादी दिखाना है।

2. मूल कारिका और उसपर वृत्ति के आलोक में।

ये व्याख्याकार हरिवृत्ति को भर्तृहरि की रचना मानते हैं। वृत्ति को भर्तृहरि की रचना मानने वाले व्याख्याकारों की दो धाराएं हैं - I. वृत्ति को भर्तृहरि की रचना मानकर कर शांकर विवर्तवादी व्याख्या। II. वृत्ति को विवर्तवादी मानने वालों की आलोचना करते हैं और भर्तृहरि की करिकाओं को काश्मीर त्रिक दर्शन के स्वातंत्र्यवाद के अनुकूल व्याख्या के पक्षधर है।

3. मूल कारिकाओं को भर्तृहरि की रचना मानते हैं और वृत्ति को भर्तृहरि की रचना न मानकर भर्तृहरि के बहुत बाद किसी की रचना मानते हैं जो भर्तृहरि के दर्शन के अनुसारी नहीं है। भर्तृहरि की मूल कारिकाओं के अनुसार न होने पर भी वृत्ति की आलोचना नहीं करते पर विवर्तवादी और आभासवादी व्याख्याओं से भिन्न भर्तृहरि के शब्दाद्वैत को बोधमूलक अद्वैती व्याख्या देते हैं।

ज्ञानस्वरूप प्रकाशक प्रकाश्य शब्द को शक्ति मानकर, तत्त्वातत्त्व सभी रूपों में शब्दब्रह्म की विद्यमानता स्वीकार करते हैं। और भाषा तथा अर्थ रूपों में अभिन्न बोध मानकर निर्विकल्पक ज्ञान की अवधारणा को भी ये नहीं मानते शब्दानुविद्ध सभी अर्थ शब्द के प्रकाश है। सत है। शक्ति ही शब्दब्रह्म है और शक्ति होने से ही ब्रह्म प्रकाश्य प्रकाशक सभी विशेष विशेष रूपों में वर्तन या विद्यमान होता है। इस तरह इस मत में शब्दाद्वैत की दार्शनिक स्थिति शिवाद्वैत के आभासवाद और शांकर अद्वैत के विवर्तवाद से सर्वथा भिन्न है। शब्दाद्वैत ज्ञान की समग्रता या ज्ञानाद्वैत का दर्शन है। इन सभी मतों की विक्षेपण पूर्वक समीक्षा कर शब्दाद्वैत का बोधमूलक एवं तार्किक वैशिष्ट्य प्रस्तुत करना इस लेख का उद्देश्य है।

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अद्वैतवादी दर्शनों का प्रस्थानमूलक वैशिष्ट्य – एक समसामयिक मौलिक

पहल

प्रो. अम्बिकादत्त शर्मा²⁶

20वीं-21वीं शताब्दी में प्रोफेसर के. सी. भट्टाचार्य, प्रोफेसर कालीदास भट्टाचार्य, प्रोफेसर टी.आर.वी. मूर्ति और प्रोफेसर ए.के. चटर्जी ने परस्पर एक दूसरे का अनुगमन करते हुए भारतीय परम्परा के अद्वैतवादी दर्शनों के प्रस्थानमूलक वैशिष्ट्य पर आधारभूत दार्शनिक दृष्टि से विचार किया है और अद्वैतवादी प्रकार के दर्शनों के तीन अनन्तर्भाव्य मौलिक प्रारूपों को खोजा है। भारत के विश्वविद्यालयीय व्यवस्था से निकले इन तीनों दार्शनिकों ने अद्वैतवादी प्रकार के दर्शनों के न केवल त्रिविध मौलिक विकल्पों को उद्घाटित किया है बल्कि अद्वैतवादी दर्शनों के भारतीय इतिहास पर इसे लागू करते हुए अधिकांश अद्वैतवादी दर्शनों का उन त्रिविध विकल्पों में सफलता पूर्वक समाहार भी दिखाया है।

द्रष्टव्य है कि इस मौलिक पहल की शुरुआत प्रोफेसर के.सी. भट्टाचार्य से होती है जब उन्होंने 'दी कॉन्सेप्ट ऑफ एब्सोल्यूट एण्ड इट्स अल्टरनेटिव फार्म्स' नामक आलेख लिखा और इदंप्रथमतया अद्वैतवाद के तीन वैकल्पिक प्रारूपों को सत्य (टूथ), स्वातंत्र्य (फीडम) और मूल्य (वैल्यू) के रूप में रेखांकित किया। इसमें दो राय नहीं कि उनका यह विश्लेषण अत्यन्त ही मौलिक और उतना ही सारगर्भित है। परंतु उनकी लेखन शैली की निज विशेषताओं के कारण एक ओर यह अमूर्त और आकारिकता को लिये हुए है तो दूसरी ओर इस अन्तर्दृष्टि को अद्वैतवादी दर्शनों के ऐतिहासिक प्रारूपों पर उदाहरित नहीं किया गया है। बाद में प्रोफेसर टी.आर.वी. मूर्ति ने प्रोफेसर के.सी. भट्टाचार्य द्वारा इस विषय पर अमलनेर में दिये गये परवर्ती व्याख्यानों से सद्यः लाभान्वित होकर उसे आगे बढ़ाया। प्रोफेसर टी.आर.वी. मूर्ति ने 1934 में 'नोविंग, फिलिंग एण्ड विलिंग एज फंक्सन्स ऑफ कॉन्शसनेस नामक एक आलेख लिख कर एतद्विषयक प्रोफेसर के.सी. भट्टाचार्य के निहितार्थों को और अधिक स्पष्ट किया है। इस आलेख से यह बात पूरे तौर से स्पष्ट होती है कि अद्वैतवाद के वैकल्पिक त्रिविध प्रारूपों का तात्पर्य वास्वत में चेतना के त्रिविध आयामों से है। चेतना के ये त्रिविध आयाम ज्ञानात्मक (नोईंग), इच्छात्मक (विलिंग) और भावनात्मक (फीलिंग) रूप से अभिहित किये जा सकते हैं। चेतना इन्हीं तीन वैकल्पिक आयामों के माध्यम से तीन रूपों में अपने परमत्व को प्राप्त होती है। प्रोफेसर टी.आर.वी. मूर्ति के इस लेख में चेतना के ज्ञानात्मक, इच्छात्मक और भावनात्मक परमत्व के प्रायः सभी गुण सूत्र बखूबी दार्शनिक निष्ठा के साथ विवेचित हुए हैं फिर भी चेतना के परमत्व के तीनों विकल्पों का ऐतिहासिक ख्यापन और सत्यापन अभी भी अपेक्षित ही था। इस अपेक्षा को प्रोफेसर ए.के. चटर्जी ने प्रोफेसर टी.आर.वी. मूर्ति के सेन्टेनरी वर्ष के उपलक्ष्य में 'टाइप्स ऑफ एब्सोल्यूटिज्म रीविजटेड नामक आलेख लिख कर पूरा किया जो बाद में "टाइप्स ऑफ एब्सोल्यूटिज्म बुद्धिस्ट एण्ड नॉन-बुद्धिस्ट" शीर्षक से प्रकाशित हुआ है।

अवधेय है कि प्रोफेसर के.सी. भट्टाचार्य और प्रोफेसर टी.आर.वी. मूर्ति दोनों ही अपने एतद्विषयक विश्लेषण को चेतना की आत्मनिष्ठ क्रिया में मूलित बताते हैं लेकिन उनका यह मूल इमानुएल काण्ट के संकाय मनोविज्ञान में स्वतः ही मूलित प्रतीत होता है। काण्ट ने अपने 'संकाय मनोविज्ञान' में ज्ञानात्मक चेतना, इच्छात्मक चेतना और भावात्मक चेतना को मन के त्रिविध विभागों के रूप में समझा था। परंतु प्रोफेसर टी.आर.वी. मूर्ति इस बिन्दु पर

²⁶ आचार्य, दर्शनशास्त्र विभाग, डॉ० हरीसिंह गौर विश्वविद्यालय, सागर (म.प्र.)

काण्ट की व्याख्या में मौलिक परिष्कार करते हुए ज्ञान, इच्छा और भावना को चेतना अथवा विषयी की विषयोन्मुख त्रिविध अभिवृत्ति के रूप में पहचाना है। इस परिष्कार के पीछे उनकी दृष्टि यह रही कि विषय-विषयी भाव का द्वैत आधारभूत ज्ञानमीमांसीय सम्बन्ध है जिसे तीन परस्पर व्यावर्तक तरीके से समझा जा सकता है। इसका एक प्रकार चेतना का ज्ञानात्मक प्रारूप है और इस प्रारूप में विषयी का कार्य यथा प्रदत्तविषय को यथावत पकाशित करना मात्र होता है। इसका दूसरा प्रारूप चेतना का इच्छात्मक प्रारूप है जिसमें विषयी अपनी अन्तर्वस्तु के रूप में विषय का निर्माण करती है। पुनः इसका तीसरा प्रकार चेतना के भावनात्मक रूप में प्राप्त होता है जहाँ विषय और विषयी का एक दूसरे पर किसी प्रकार का अधिशासन नहीं होता बल्कि दोनों परस्पर तुल्य रूप में एक दूसरे के सम्मुख होते हैं। विषय-विषयी का ऐसा सम्मुखीकरण वास्तव में दोनों की युगनद्ध जैसी स्थिति होती है। अवधेय है कि विषयी की विषयोन्मुख इन तीनों अभिवृत्तियों के विश्लेषण को जब उनकी तार्किक परिणति एक पहुँचाया जाता है तो उसका पर्यवसान तीन प्रकार के अलग-अलग अद्वैतवादी दर्शनों में होता है। प्रोफेसर के.सी. भट्टाचार्य, प्रोफेसर टी.आर.वी. मूर्ति और प्रोफेसर ए.के. चटर्जी ने इन्हीं तीनों को अद्वैतवाद का ज्ञानात्मक, इच्छात्मक और भावनात्मक प्रारूप कहा है। यहाँ विशेष वक्तव्य यह है कि विषयी की विषयोन्मुख ये तीनों अभिवृत्तियाँ आनुभविक धरातल पर अपनी शुद्धता में प्राप्त नहीं होती हैं बल्कि एक दूसरे से घुली मिली रहती हैं। इनके परस्पर घाल-मेल से (कन्फ्यूजन) ही भ्रम का प्रवर्तन होता है जो वास्तव में 'अज्ञान' का काय है। अज्ञान जब निवृत्त होता है तो तीनों अभिवृत्तियाँ अपनी अन्य व्यावर्तक निजता में प्रकट होती हैं। उनकी यह निजता चेतना की उन-उन अभिवृत्तियों का परमत्व (एब्सोल्यूट) होता है।

प्रोफेसर के.सी. भट्टाचार्य से आरंभ हुए इस पहल में प्रोफेसर ए.के. चटर्जी का विशेष योगदान यह है कि उन्होंने अद्वैतवादी दर्शनों के त्रिविध मौलिक विकल्पों (ज्ञानात्मक, इच्छात्मक और भावनात्मक) को भारतीय परम्परा के अद्वैतवादी दर्शनों पर लागू करते हुए यह दिखाया है कि कौन-कौन अद्वैतवादी दर्शन किस-किस विकल्प के अन्तर्गत मूलित बताये जा सकते हैं। उन्होंने अद्वैतवेदान्त, योगाचार विज्ञानवाद और वेदान्त के चैतन्य सम्प्रदाय को क्रमशः ज्ञानात्मक, इच्छात्मक और भावनात्मक प्रारूप के अद्वैतवाद का प्रतिदर्श स्वीकार किया है। साथ ही साथ प्रोफेसर ए.के. चटर्जी ने शब्दाद्वैत, स्वतंत्राद्वैत और कतिपय वैष्णव वेदान्त के दार्शनिक सम्प्रदायों के कुल-गोत्र को इच्छात्मक प्रारूप के अद्वैतवाद के अन्तर्गत व्याख्यायित किया है। उनकी इस योजना में माध्यमिकों का शून्यवाद कहीं स्थान नहीं पाता है। वस्तुतः माध्यमिकों का शून्याद्वैत सर्वदृष्टिप्रहाणवादी होने से अपना कोई पक्ष घोषित नहीं करता। इसलिए वह एक सर्वथा भिन्न प्रकार का अद्वयवादी दर्शन है जिसे अद्वैतवाद के त्रिविध विकल्पों में सम्मिलित ही नहीं किया जा सकता। वस्तुतः प्रत्येक दार्शनिक दृष्टियों का आत्मचेतन रूप ही माध्यमिक दर्शन में पर्यवसित होता है।

हम अपने व्याख्यान में यह दिखाने का प्रयास करेंगे कि चेतना के ज्ञानात्मक, इच्छात्मक और भावनात्मक स्वरूप पर आधारित अद्वैतवादी दर्शनों के त्रिविध विकल्पों की आधारिक संरचना क्या है और भारतीय परम्परा के कौन-कौन से अद्वैतवादी दर्शन किस-किस विकल्प की आधारिक संरचना का प्रतिनिधित्व करते हुए मौलिक रूप से अपनी विशिष्टता को ख्यापित करते हैं।

पण्डितप्रवराणाम् आचार्यदेवस्वरूपमिश्रमहाभागानां दार्शनिकमवदानम्

प्रो. धनञ्जय पाण्डेय²⁷

श्रुतिस्मृतिपुराणेतिहासविद्यानाम् इयं काशी अनादिकालतः विद्याभूमिरस्ति इति नात्र काचित् विप्रतिपत्तिः। एवमेव वेदान्तशास्त्रस्यापि इयं शिवनगरी विद्यास्थानमस्ति। वेदान्तस्य बह्व्यः परम्पराः अत्र दृश्यन्ते। सम्प्रति वेदान्तस्य या परम्परा अध्ययनम् अध्यापनं च दृश्यते, तस्य मूलम् अपि अवधार्यत एव। ब्रह्मानन्द-सरस्वती-महाशयस्य उदासीनस्य शिष्यपरम्परामध्ये पण्डितश्री-काशीनाथ-शर्ममहाभागानां नाम श्रद्धया सर्वैः गृह्यते श्रूयते च। एषां विद्वद्ब्रतानां सुपुत्राः अम्बाकर्त्रीकृतः पण्डितशर्ममहाशयाः यैः एभ्यः वेदान्तशास्त्रम् अधीतम्। तेभ्यः शर्ममहाशयेभ्यः यैः परम्परायां वेदान्तशास्त्रं पठितं, गृहीतं, ते इदानीं काश्यां श्रूयन्ते पण्डितप्रवराः आचार्याः देवस्वरूपमिश्रमहाभागाः। यद्यपि एषां वेदान्तशास्त्रीयः कश्चन तादृशः स्वीयः प्रबन्धो नास्ति, तथापि यत्र तत्र एषां निबन्धाः सारस्वतीसुषुमायाः अङ्केषु यत्र तत्र अवलोक्यन्ते यथा श्रवण-मनन-निदिध्यासनान्याधारीकृत्य निबद्धो दृश्यते। एवमेव एषां वाक्प्रागल्भ्यमपि शास्त्रार्थसभासु बहुपण्डितैः शास्त्रमर्मजैरास्वादितमस्ति। मयापि विविधासु संगोष्ठीषु शास्त्रार्थप्राङ्गणेषु अध्ययनकाले एषां वेदान्तशास्त्रकथाः आकर्णिताः। तत्र अपूर्वं शास्त्रनिरूपणं दर्शं दर्शं अद्यापि मम मनसि तेषामवदानं प्रति महती श्रद्धास्ति। अस्माभिः परम्परासु न केवलं प्रबन्धानामेव महत्त्वं ज्ञातव्यमपि तु तेषां विदुषां प्रवचनादिकमपि महत्त्वकक्षायां ज्ञातव्यं भवति। उदाहरणार्थं श्रीमद्भगवद्गीता न नाद्यतनीयेन केनचित्पुरुषेण श्रुता अस्ति। इयं तु व्यासप्रबन्धेनैव इदानीं ज्ञायते। पुराकाले धारणावैशिष्ट्यम् आसीत् येन आचार्याणां संवादरूपाः सर्वाः विद्याः आसन्, धारणायां कालक्रमात् न्यूनतया तादृशेन वैशिष्ट्याभावेन ग्रन्थादीनां लिखितरूपेण अवतरणं प्रादुर्भूतम्। एभ्यः मिश्रमहाभागेभ्यः बहवः वेदान्तशिष्याः अध्यापिताः येषु पण्डितप्रवराः अस्मद्गुरुचरणाः आचार्यपारसनाथद्विवेदीमहाशयाः श्रद्धया स्मर्यन्ते। नानाशास्त्रकोविदाः श्रीमद्गुरुचरणाः आचार्यनरेन्द्रनाथपाण्डेयमहाशयाः अद्यापि काश्याः गौरवभूताः स्वगृहे शिष्यान् अध्यापयन्ति। परम्परायां श्रीमिश्रमहाभागानां महद्योगदानमस्ति यस्य अवदानस्य सहजरूपतया वर्णनं न सम्भाव्यते। एभ्यः एषां शिष्येभ्यः आचार्यचरणेभ्यः मया अधीतं वेदान्तशास्त्रमद्यापि शास्त्रार्थप्राङ्गणे स्वसरस्वत्या प्रकाशयते, यदवदानं स्मारं स्मारं अद्यापि मम मनसि महान् प्रमोदो जायते। 'मनसाप्यचित्यरूपस्य' इति वाक्योपरि तेषां प्रवचनमद्यापि मम मनसि तादृशमेव स्थापितमस्ति। अतः एषामाचार्यचरणानां दार्शनिकावदानेन इयं भारतधारा धन्या इति भारतीयं गौरवमहं स्मरामि।

²⁷ आचार्य, संस्कृत विद्या धर्म विज्ञान संकाय, का. हि. वि. वि., वाराणसी

प्रो० पारसनाथ द्विवेदी की अद्वैत-दृष्टि

डॉ. वृजकिशोर त्रिपाठी²⁸

बीसवीं शताब्दी में अद्वैतवेदान्त की चिन्तनधारा को समग्र दृष्टि प्रदान करने वाले आचार्यों में प्रो० पारसनाथ द्विवेदी जी (१९४३ – २०१०) का नाम अग्रगण्य है। व्याकरणादि अनेक शास्त्रों के मर्मज्ञ विद्वान् होते हुए भी इनके चिन्तन का मुख्य विषय है- अद्वैत वेदान्त ही। अपने शोधकार्य 'नयनप्रसादिन्याः समीक्षणम्' में पुनः शोधकार्य किया जो बाद में सम्पूर्णानन्द संस्कृत विश्वविद्यालय से ही प्रकाशित भी हुआ। जिसमें उनके गुरुपरम्परा प्राप्त शास्त्रीय ज्ञान के गाम्भीर्य एवं स्वतः स्फूर्त तर्क कौशल का सुलभ दर्शन होता है। उनका यह विश्वास था कि शास्त्र का चिन्तन आचार्यों द्वारा प्रस्तुत विषय पर किये गये अद्यावधि विचारों के समालोचन के परिणाम के रूप में आगे बढ़ाया जाना चाहिए। उनके चिन्तन को उनके द्वारा रचित ग्रन्थों, टीकाओं, सम्पादित ग्रन्थों की भूमिकाओं, लेखों एवं विभिन्न कार्यक्रमों में दिये गये व्याख्यानों के आलोक में देखा जाना चाहिए। तभी उनके अद्वैतचिन्तन की सम्यक् दृष्टि दृष्टिगोचर होगी।

प्रो० द्विवेदी के अनुसार सभी दर्शनों का एकमात्र उद्देश्य है- परमसुख की प्राप्ति के मार्ग का अन्वेषण। सभी भारतीय दर्शनों का उदय मृत्यु के पश्चात् की स्थिति के खोज के रूप में होता है- 'येयं प्रेते विचिकित्सा'। अस्तित्व, सत्ता के सातत्य का सन्देह- 'अस्तीति चैके नायमस्ति चापरे', स्वयं के खो जाने का भय पैदा करता है। इस सातत्य की, ससीम की, असीमता की खोज ही दर्शन का मूल है। दर्शन की यह प्रकृति इसे तथाकथित धर्म से अलग करती है। प्रो० द्विवेदी 'वेदान्तमीमांसाशास्त्रारम्भणम् युक्तम्' नामक लेख में पूर्वमीमांसा शास्त्र से वेदान्तदर्शनरूप उत्तरमीमांसा के पार्थक्य का प्रतिपादन करते हैं।

द्विवेदी का यह सुस्पष्ट मत है कि परम तत्त्व अपने मूल स्वरूप में सुखात्मक ही है। इसमें वे आविधिक वृत्ति निद्रा का श्रुति अनुमोदित उदाहरण प्रस्तुत करते हैं- 'सुखमहमस्वाप्सम् न किञ्चिदवेदिषम्'। इस प्रकार योगियों की अनुभूतियाँ भी श्रुति की अनुगामी हैं। प्रो० द्विवेदी की वेदान्त-शास्त्रीय अद्वैत- दृष्टि स्व-स्वरूप के परिचय का साधन है। यह एक ऐसी अनुभूति है जो निज का परिचय है। इस दृष्टि के विपर्यय का कारण आविधिक प्रपञ्च स्वरूप अविद्या का विलास है जो चित्त-अचित्त के मिथुनीभावरूप मिथ्या अध्यास से प्रतीत हो रहा है। इस अध्यास के निरास के लिए अद्वैत-बोध के अतिरिक्त किसी भी दर्शन की कोई भी अन्य विधा इससे अधिक उपयोगिता उपलब्ध नहीं है। इस अद्वैत-दृष्टि के उदय के साधन के रूप में प्रो० द्विवेदी ने 'ज्ञानकर्मसमुच्चय' नामक लेख में अन्य किसी देवताराधनादि सुकृत को न मानते हुए स्वयं आत्म-चिन्तन को ही साध्य एवं साधन के रूप में स्वीकार किया है। प्रो० द्विवेदी सत्य की खोज में दर्शन की तत्त्व मीमांसा के महत्त्व का प्रतिपादन करते हैं। दर्शन में तत्त्वमीमांसा का प्रमुख लक्ष्य अवाच्य अनुभवातीत के स्वरूप का प्रकाशन है। वेदान्त का मुख्य प्रतिपाद्य विषय, जीव और ब्रह्म का ऐक्य ही है। जो श्रुति प्रमाणित 'अहं ब्रह्मास्मि' इत्याकारक अखण्डाकार चित्तवृत्तिस्वरूप है। जीव और ब्रह्म का अभेद है -'तत्त्वमसि' इत्यादि वाक्य के श्रवण, मनन और निदिध्यासन से जन्य अखण्डाकार मनोवृत्तिविशेषरूप 'अहं ब्रह्मास्मि' 'अहं ब्रह्मास्मि'। यही है जीव का असली परब्रह्मैकरस, नित्य, सर्वगत, शुद्धबुद्धमुक्तस्वरूप। यही है मुक्ति। नाम और रूप उपाधि वश सभी भेदों की उपपत्ति हो जाने से लौकिक भेद की उपपत्ति में भी कोई बाधा नहीं है।

²⁸ केशव पप्रसाद मिश्र राजकीय महिला महाविद्यालय, औराई, भदोही

आचार्य रेवती रमण पाण्डेय और ऋषि परम्परा

डॉ. जयन्त उपाध्याय²⁹

प्रो. रेवतीरमण पाण्डेय भारतीय प्रज्ञा के प्रतीक पुरुष हैं, इनका जीवन दर्शन भारतीय धर्म दर्शन एवं संस्कृति के उदात्त तत्त्वों के समन्वित का दर्शन है। आध्यात्मिक धर्म से निर्मित इनका जीवन दर्शन एक ऐसे संसार की कल्पना करता है जो अपेक्षाकृत अधिक विस्तृत और गम्भीर है क्योंकि इसकी परिधि में ऐसी दार्शनिक परम्परा की प्रतिष्ठा है जो अधिविद्यक प्रणाली की उपज न होकर मानव जाति के धार्मिक जीवन से उत्पन्न है। उन्होंने अपने इस जीवन दर्शन में सत्य को सम्पूर्ण पहलुओं से देखकर उसकी उद्धारक शक्ति में विश्वास किया है। इसी से यह दर्शन समूचे धर्म का प्रतिनिधित्व करने वाला ऐसा जीवन दर्शन बन जाता है जो देशकाल की सीमा से ऊपर है। इनकी जीवन दृष्टि में अहं का विसर्जन महत्वपूर्ण तत्त्व है। अहं का विसर्जन मानव का सबसे बड़ा धर्म है। अपने को खपाकर ही कुछ पाया जा सकता है। इसी से गलने में अपनी समूची इयत्ता को हटाकर विराट में समाया जा सकता है। इसी से गलने में सौन्दर्य है, जलने में भी वही सौन्दर्य है। नदियाँ अपना नाम गोत्र कुल का परित्याग करके ही सागर से मिल पाती हैं। वस्तुतः परम्परा एक ऐसा सनातन प्रवाह है जिसमें समय-समय पर अनेक सशक्त युगसापेक्ष चिन्तन धाराएँ आकर मिलती रहती हैं और उसे पुष्ट करती रहती हैं। परम्परावादी का अर्थ रूढ़िवादी नहीं, वह तो आधुनिकता का पूरक है। परम्परा में नैरन्तर्य का महत्व है। ऐतिहासिक बोध के संदर्भ में यह अतीत में वर्तमान की स्थिति और वर्तमान में भविष्य की सम्भावना है।

प्रो. पाण्डेय जी के जीवन दृष्टि में एक गत्वर प्रक्रिया है। गत्वरता ही जीवन है। इसमें जो लय, छन्द, समरसता है, वह मानव निर्मित रचना में नहीं है। चूँकि सत्य जीवन का ऋत् तत्त्व है। इसीलिए वह शिव भी है। इस प्रकार जो सद्दिग्द आनन्द है वही मानव रूप में विश्वव्यापी छन्द धारा से एकमेव होकर आह्लादित होता है।

आचार्य प्रो. पाण्डेय की समीक्षा दृष्टि सर्जनात्मक है। इसमें रचना के मूल सौन्दर्य एवं उसके विधायक तत्त्वों को समझने का प्रयास निहित है। रचना को सर्जनात्मक दृष्टि से परखने की उनकी विशिष्ट पद्धति है। इनकी समीक्षा का मूल तत्त्व इनकी संतुलनवादी प्रवृत्ति है। पर इसका अर्थ यह नहीं है कि यह व्यवहारिक ढंग से समझौता करने वाली दृष्टि है। संतुलन दृष्टि सत्यान्वेषी है। यह एक तरफ सत्य की समग्र मूर्ति देखती है और दूसरी तरफ अपने को सुधारने का भी प्रयत्न करती है। समीक्षा के संदर्भ में प्रो. पाण्डेय जी का मानवतावाद और सामाजिक यथार्थवाद का आधार वैज्ञानिक है। इनकी समीक्षा व्यापक धरातल पर खड़ी है। अपनी समीक्षा में ये दर्शन के संश्लिष्ट रूपों को निर्मित और प्रभावित करने वाले तत्त्वों के ज्ञाता हैं।

प्रख्यात विद्या-साधक प्रो. रेवतीरमण पाण्डेय की प्रज्ञा ने भारतीय विद्या की अवधारणा के मर्म को समझा था कि जो हर प्रकार के अंधकार-अवरोध से मनुष्य को मुक्त करे, वही विद्या है "सा विद्या या विमुक्तये"। मानव की समग्र मुक्ति ही प्रो. पाण्डेय की मनीषा का काम्य था। विनाश के कगार पर खड़े मनुष्य को उन्होंने सचेत किया था-मानव जाति आध्यात्मिक मूल्यों को फिर जीवित करके ही विनाश से बच सकती है। आध्यात्मिक मूल्यों के उत्कट आग्रह का अर्थ यह नहीं है कि प्रो. रेवती रमण पाण्डेय आधुनिक मनुष्य को अतीत के गुहालोक में बन्द करने के पक्षपोषक थे। उनका तो विश्वास था कि स्वस्थ विकास के लिये निरन्तरता और परिवर्तन आवश्यक है। किन्तु परिवर्तन और प्रगति के नाम पर परम्परा के उज्ज्वल पक्ष की ओर उदासीन होकर प्रत्यक्ष की पार्थिव पूजा को वे

²⁹ सह-आचार्य, दर्शन एवं संस्कृति विभाग, महात्मा गांधी अन्तर्राष्ट्रीय हिन्दी विश्वविद्यालय, वर्धा, महाराष्ट्र

विधायक नहीं मानते थे। केवल इसलिये भारतीय पुरा विद्या उन्हें नहीं आकृष्ट करती थी कि सजातीय थी, बल्कि उनकी भारतीय ऋषि-सत्ता के प्रति सहज संसक्ति इसलिये थी कि मनुष्य की महिमा को बहुविध समृद्ध करने वाले विचार-पोषण से वह सम्पन्न थी। अध्यात्म वही है जिससे मानवमूल्य समृद्ध हो, मनुष्यता उन्नत हो। यह अवधारणा ही उन्हें भारतीय विद्या-परम्परा से जोड़ती थी। हर प्रकार की लघुता और संकीर्णता से उनका विरोध था, क्योंकि वे अध्यात्मवादी थे और अपनी विरासत को स्मरण करते वे गर्वपूर्वक कहा करते थे-सेवा, वैराग्य और बलिदान हमारी उपलब्धियों के शिखर हैं। इन उपलब्धियों को क्षत करने वाली आबोहवा का कड़ा प्रतिरोध करने में वे अग्रणी थे। जिस गहराई से प्रो. रेवतीरमण पाण्डेय ने भारतीय विद्या का अध्ययन किया था उतनी ही पाश्चात्य विद्या की उन्हें प्रामाणिक जानकारी भी थी। मानव मूल्यों की रक्षा के लिए आवाज उठाते हुए उन्होंने दोनों विद्या धरातलों का सामान स्तर से उपयोग किया तथा उनके विवेक ने विभिन्न भूखण्डों में विभाजित और जातीय सीमा में बन्द मनुष्य-मनुष्य को जोड़ने वाले सेतु का निर्माण किया। उन्होंने बार-बार आग्रह किया कि लोगों को अपनी समझ का क्षितिज व्यापक करना चाहिए। समझ के क्षितिज व्यापक बनाने में ही उनकी विद्या-साधना केन्द्रित थी। दुनिया के महापुरुषों जो सनातन काल से जिस उदारता, प्रेम, करुणा और मैत्री का आग्रह करते आ रहे हैं, प्रो. पाण्डेय उन्हीं मूल्यों के मनीषी प्रवक्ता थे।

भारतीय विद्या परम्परा के अनुसार आचार्य रेवतीरमण पाण्डेय जी ने अपने योग्य शिष्यों की एक लम्बी श्रृंखला का भी निर्माण किया जो देश-विदेश के कोने-कोने में विद्यमान हैं और अपनी प्रातिभ ज्ञान की ज्योति से दर्शन और समाज को आलोकित कर रहे हैं।

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अद्वैत पद्धतिशास्त्र : मानवतावादी ज्ञान-विनिर्माण का पद्धतिमूलक विमर्श

डॉ. विश्वनाथ मिश्र³⁰

किसी भी ग्रन्थ, समाज, समस्या या सभ्यता का अध्ययन कैसे किया जाय और इसके लिए किस अध्ययन पद्धति को अपनाया जाय यह आज भी अकादमिक बहस का एक विशिष्ट क्षेत्र बना हुआ है। इस दिशो में पश्चिम में बुद्धिवाद, अनुभववाद, व्यवहारवाद, प्रत्यक्षवाद, संवृत्तिशास्त्र, उत्तर-आधुनिकतावाद, नारीवाद एवं द्वन्द्ववाद जैसी अनेक पद्धतियों का विकास हुआ है। इसी तरह परम्परागत सनातन साहित्य में भी अनेक विधाओं का विकास हुआ है। जिन्हें 'प्रामाण्यवाद' और ख्यातिवाद के रूप में दर्शन सम्प्रदायों में मान्यता मिली है। पश्चिमी चिन्तन परम्परा में और तदनु रूप, भारतीय चिन्तन परम्परा में भी दार्शनिक संवर्गों का एक व्यापक समूह 'प्रत्यक्ष' को ज्ञान के सबसे प्रभावी स्रोत के रूप में मान्यता प्रदान करने हेतु व्यापक उपक्रम किया है। अरस्तू की त्रिपदीय तर्क प्रणाली और न्याय दर्शन की पञ्चपदीय तर्क प्रणाली इस तथ्य के प्रमाणभूत सन्दर्भ हैं। किन्तु, भारतीय तर्क प्रणाली में प्रत्यक्ष आधारित ज्ञान को बाधित करने वाले तत्वों की भी विशेष रूप से चर्चा हुई है। अनुमान, उपमान, हेत्वाभास प्रमाणों की परिचर्चा के माध्यम से भारतीय दर्शन में प्रत्यक्षजन्य ज्ञान की कमियों को भी रेखांकित करने का प्रयास हुआ है। ख्याति सिद्धान्तों के द्वारा भी प्रत्यक्ष ज्ञान की सीमाओं का उल्लेख हुआ है। पश्चिम में भी अरस्तू के समय से ही प्रत्यक्ष ज्ञान की सीमाओं को समझने का उपक्रम होता रहा है। स्वयं उन्हीं के द्वारा प्रणीत सोद्देश्यता सिद्धान्त एवं कारणता सिद्धान्त के आलोक में प्रत्यक्ष आधारित ज्ञान की सीमांसा करने से प्रत्यक्ष ज्ञान की सीमायें स्पष्ट हो जाती है।

ऐतिहासिक परिस्थितियों की विवशता ने भारत में पद्धतिशास्त्रीय सीमांसाओं को अद्वैत सिद्धान्त के प्रतिपादन के बाद या तो उसी के इर्द-गिर्द सीमित कर दिया या उसे समाज को समझने की भारतीय पद्धति के रूप में विकसित होने से रोक दिया। अतः इस सम्पूर्ण प्रकरण पर एक वैकल्पिक दृष्टि से विचार किया जाना अपेक्षित है। एक ऐसी दृष्टि से जिसमें बहुलता को स्वीकार भी किया गया हो, जो बायनेरी दृष्टि से मुक्त भी हो और जिसमें मनुष्य के विकासमान चेतना के साथ ज्ञान के परिमार्जन की सम्भावनाओं को भी स्वीकार किया गया हो।

³⁰ आचार्य (राजनीतिशास्त्र), आर्यमहिला पीजी कालेज, (का.हि.वि.वि.), वाराणसी।

नव-वेदान्तिक 'जगत्' की अवधारणा

डॉ राजेश कुमार चौरसिया³¹

भारत में आदि शंकराचार्य के बाद और आज़ादी के ठीक पहले और बाद में उपनिषदों के प्रभाव में जो दर्शन/दार्शनिक, हमारे समक्ष आते हैं, उसे सामान्यतः नव्य-वेदांत कहा जाता है। वह महात्मा गाँधी का दर्शन हो या महर्षि अरविन्द का, रवींद्रनाथ टैगोर का दर्शन हो या राधा कृष्णन का। इन सभी दर्शनों की नवीनता यही है कि यह सभी दर्शन आदि शंकराचार्य की तरह जगत् को मिथ्या नहीं मानते हैं क्योंकि यह वह समय है जब पहली बार भारतीय दार्शनिक स्वयं के दर्शन को विश्व दर्शन के सन्दर्भ में देख रहे थे। लेकिन यदि हम इस युग के सभी दार्शनिकों का ध्यान पूर्वक अध्ययन करें तो हमें पता चलेगा कि शंकर की अद्वैत परंपरा का निर्वहन विशेष रूप से रमन महर्षि और श्री कृष्णचन्द्र भट्टाचार्य में ही मिलता है। आज़ादी के बाद के दार्शनिकों में श्री यशदेव शल्य का अपना एक विशेष महत्व है लेकिन वे स्वयं को शंकर के अद्वैत से अलग रखते हैं और स्वयं के दर्शन को वेदान्तिक अनुभव का नवोन्मेष कहते हैं।

प्रस्तुत शोध पत्र में उपरोक्त तीनों दार्शनिकों के सन्दर्भ में समसामयिक 'जगत्' की अवधारणा को स्पष्ट करने का प्रयास किया गया है। इनमें से प्रथम रमन महर्षि शंकर के जगत् मिथ्यात्व को आध्यात्मिक साधना के सन्दर्भ में उचित ठहराते हैं जो पूर्ण रूपेण पारम्परिक है। द्वितीय, श्री कृष्णचन्द्र भट्टाचार्य जो कि एक अकादमिक दार्शनिक हैं और उनकी व्याख्या में एक नवीनता अवश्य है लेकिन उनकी यह नवीनता पारम्परिक पाठ के अंतर्गत समझी जा सकती है। तृतीय, श्री यशदेव शल्य का दर्शन वेदांत का एक नवीन पाठ है।

यहां नव-वेदांत में की प्रमुख समस्या यही है कि इसमें नया क्या है और यह नया क्यों ज़रूरी है? इस समस्या पर प्रकाश डालने के प्रयोजन से, शोध-पत्र के प्रथम भाग में 'जगत्' की समस्या का परिचय देने का प्रयास किया गया है। द्वितीय भाग में रमन महर्षि के सन्दर्भ में 'जगत्' की समस्या पर प्रकाश डालने का प्रयास किया गया है। तृतीय भाग में श्री कृष्णचन्द्र भट्टाचार्य के सन्दर्भ में 'जगत्' की अवधारणा को समझने का प्रयास है। चतुर्थ भाग में श्री यशदेव शल्य के द्वारा चिंतित अवधारणाओं को प्रस्तुत करने का प्रयास है और अंत में कुछ उपसंधारात्मक वक्तव्य।

³¹ असिस्टेंट प्रोफेसर, दर्शन विभाग, वसंत महिला महाविद्यालय (काशी हिन्दू विश्वविद्यालय के विशेषाधिकार के अंतर्गत), कृष्णमूर्ति फाउंडेशन इंडिया, राजघाट, वाराणसी- २२१००१

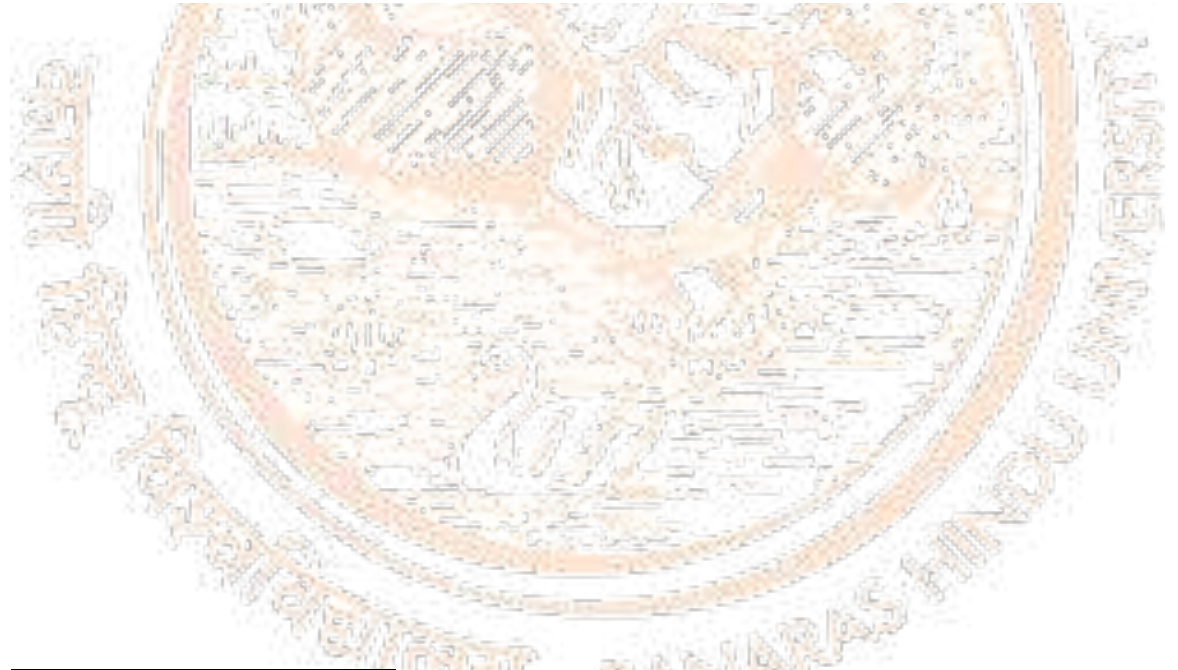
अद्वैत वेदान्त का न्याय प्रस्थान

डॉ. विपिन कुमार पाण्डेय³²

वेदान्त को प्रस्थान त्रयी भी कहते हैं अर्थात् वेदान्त और प्रस्थानत्रयी में अपृथक्सिद्ध संबंध है। प्रस्थानत्रयी में तीन वेदांती ग्रंथों के आधार पर तीन प्रस्थान हैं श्रुति प्रस्थान इसमें स्मृति प्रस्थान और न्याय प्रस्थान। श्रुति प्रस्थान में उपनिषद् आते हैं स्मृति प्रस्थान में श्रीमद्भागवत गीता का अध्ययन करते हैं न्याय प्रस्थान का आरंभ है या कहें प्रामाणिक ग्रंथ ब्रह्मसूत्र है। प्रस्थानत्रयी वेदान्त के सभी संप्रदाय यथा अद्वैत वेदान्त विशिष्टाद्वैत वेदान्त इत्यादि सभी का प्रमाण ग्रन्थ है। अद्वैत आचार्य आदि शंकराचार्य ने वेदान्त के न्याय प्रस्थान की पारी पुष्टि हेतु सर्वप्रथम ब्रह्मसूत्र पर भाष्य किया है जिसे शारीरिक भाष्य कहते हैं। आदि शंकराचार्य अपने जहाज़ से से स्वतंत्र किन्तु वेद समर्थक सम्प्रदाय न्याय दर्शन के लिए प्रमाण संबंधी सार्वजनीन स्वीकृति को चुनौती देते हुए स्वयंप्रकाश स्वयंसिद्ध ब्रह्म तत्व की सिद्धि में न्याय दर्शन प्रतिपादित प्रमाण सिद्धांत को अनुपयोगी सिद्ध कर दिया साथ ही उन्होंने अद्वैत सत्यत्वयुक्त परम तत्व ब्रह्म की सिद्धि में न्याय दर्शन प्रतिपादित सोलह तत्वों के सिद्धान्त के साथ ही सभी द्वैत वादी मतों के निरसन से की।

अपने शोध पत्र में मेरा प्रयास आचार्य आदि शंकराचार्य से प्रतिपादित मार्ग पर चले कुछ चुनिंदा अद्वैती आचार्यों तथा कुछ न्याय तथा वैशेषिक और आचार्य के बीच हुए द्वैताद्वैत विमर्श को दिखाना है। इनमें प्रमुखतया श्री हर्ष चित्सुखाचार्य अद्वैती आचार्य और न्याय वैशेषिक आचार्यों में वादिवागीश्वर तथा वाचस्पति मिश्र द्वितीय के मध्य हुए शास्त्र चर्चा को केन्द्रित किया है।

An Institution of National Importance established by an Act of Parliament



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भारतीय ज्ञान-प्रणाली : अद्वैतवेदान्त के विशेष सन्दर्भ में

डॉ. दिग्विजय मिश्र³³

भारतीय ज्ञान-प्रणाली का उद्भव वेदों से स्वीकार किया जाता है तथा वेदों का यह ज्ञान-पुञ्ज वैदिक काल से लेकर अबतक बराबर अपने प्रकाश से न केवल भारत को अपितु विश्व के अनेक उन राष्ट्रों को भी मार्ग दर्शन देता आ रहा है, जो जाने-अनजाने इसका अनुसरण कर रहे हैं। इस ज्ञान-राशि को न सिर्फ़ भारत बल्कि सम्पूर्ण विश्व सबसे प्राचीन ज्ञान-स्रोत के रूप में स्वीकार करता है। भारतीय दर्शन, समाज और साहित्य में तो वेद का इतना प्रभाव पड़ा कि वेद का तात्पर्य ज्ञान (वेद=ज्ञान) से लिया जाने लगा। यह ज्ञान-राशि भारतीय ज्ञान प्रणाली और परम्परा का द्योतक है। तथा, उसी वेद के अन्तिम भाग अर्थात् उपनिषद् भाग को वेदान्त (अद्वैतवेदान्त) कहते हैं। प्रसिद्ध भी है कि- “वेदस्य अन्तः वेदान्तः”।

यहाँ एक प्रश्न उठता है कि व्यवहार के ज्ञान के लिये प्रमाण-शास्त्र है तथा परमार्थ के ज्ञान के लिये प्रमाण-शास्त्र अनुप्रयोगी है तो जो व्यवहार और परमार्थ ज्ञान की प्रणाली है उनके बीच विरोध है अथवा नहीं? यदि विरोध नहीं है, तो दोनों प्रकार के ज्ञान समकक्ष अथवा एक ही कोटि के हो जायेंगे, और यदि दोनों में विरोध है, तो दोनों में से कोई एक ही स्वीकार होगा। किन्तु, अद्वैतवेदान्त में दोनों ज्ञान प्रणालियों को स्वीकृत किया गया है। तब प्रश्न उठता है कि अद्वैतवेदान्तियों द्वारा ऐसा किए जाने का आधार क्या है? तथा, वे इसको किस प्रकार से समझाते हैं?

ध्यातव्य है कि मुण्डकोपनिषद् (1.1.4-5.) में विद्या की सूक्ष्म विवेचना करते हुए बताया गया है कि विद्या दो प्रकार की होती है- अपरा और परा। इसे और स्पष्ट करते हुए शंकराचार्य कहते हैं कि- ‘अपरा-विद्या अविद्या ही है’ तथा ‘परा-विद्या ही एकमात्र विद्या है’। इस प्रकार वेदान्त दर्शन में अपरा और परा विद्या के माध्यम से व्यवहार और परमार्थ के बीच सामंजस्य स्थापित करने के संकेत प्राप्त होते हैं। अतः वेदान्तियों द्वारा संकेतित किये गये व्यवहार और परमार्थ के सामंजस्य को इस आलेख में देखने का प्रयास किया जाएगा।

शब्द-कुंजी : वेद, वेदान्त, अपरा विद्या, परा विद्या, प्रमाण, अद्वैतवेदान्त।

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अद्वैत वेदान्त एवं राधाकृष्णन के दर्शन का तुलनात्मक तत्वमीमांसीय

विश्लेषण

अमन पाण्डेय³⁴

स्वतंत्रता के पश्चात् के दार्शनिकों में डॉ० सर्वपल्ली राधाकृष्णन जिन्होंने पूर्व व पश्चिम के दर्शन के बीच सम्पर्क अधिकारी का कार्य किया, अपने दार्शनिक विचारों की मूल अवधारणायें प्रधानतः वेदान्त दर्शन से ली हुयी है। उन्होंने पूर्व के पारम्परिक ज्ञान (विशेषकर वेदान्त) व पश्चिम के नवीन ज्ञान के बीच सेतु बनाया है। 2 राधाकृष्णन का दर्शन अद्वैत वेदान्त तथा पाश्चात्य निरपेक्ष अध्यात्मवाद (एब्सोल्यूट आइडियलिज्म) का समन्वय है। वेदान्त के समान वे कहते हैं कि सत् एक है और निरपेक्ष अध्यात्मवाद के समान मानते हैं कि सब कुछ उस 'एक' का अनिवार्य पहलू है। सामान्यतः राधाकृष्णन के दर्शन को एकवादी अध्यात्मवाद' (मोनिस्टिक आइडियलिज्म) का नाम दिया जा सकता है। उनके अनुसार सत् एक है और वह आध्यात्मिक या मानसिक भाव-रूप है। राधाकृष्णन अध्यात्मवादी होने के साथ-साथ 'आदर्शवादी' भी हैं, क्योंकि उनका मानना है कि जगत् -प्रक्रिया से कुछ प्रयोजन सिद्ध होते हैं और यह प्रक्रिया निरन्तर किसी लक्ष्य को प्राप्त करने की ओर अग्रसर है।

जब हम ब्रह्म, जगत् एवं जीव के सम्बन्ध की बात वेदान्त दर्शन विशेषकर शंकराचार्य के दृष्टिकोण से करते हैं तो उनके अनुसार एकमात्र ब्रह्म ही सत् है और जगत्, जीव सब मिथ्या है। ब्रह्म की शक्ति माया के कारण हमें ये वास्तविक प्रतीत होते हैं। जबकि राधाकृष्णन ईश्वर या ब्रह्म के साथ-साथ जगत् एवं जीव की भी वास्तविक सत्ता को स्वीकार करते हैं। उनके अनुसार भी जगत् ईश्वर की लीला है लेकिन यह लीला-रूपी जगत् या सृष्टि, ईश्वर का आकस्मिक लक्षण है। ईश्वर ही जगत् का सृष्टिकर्ता, सृष्टि का रक्षक एवं अन्तिम निर्णायक है। वहीं मानव-आत्म असीम पक्ष को राधाकृष्णन ईश्वरत्व का रूप मानते हैं। इसी पक्ष के मानव का स्वरूप वास्तविक स्वरूप है, आध्यात्मिक स्वरूप है। राधाकृष्णन के अनुसार मानव-आत्म की भी वास्तविक सत्ता है। वे जगत् एवं आत्मा के 'आध्यात्मिकता पर बल देते हुए उनकी वास्तविकता को स्वीकार करते हैं।

³⁴ शोधार्थी, दर्शनशास्त्र विभाग, यू०ए० क्रिश्चियन कॉलेज, प्रयागराज।

प्रो० टी आर वी मूर्ति द्वारा प्रतिपादित अद्वैत वेदांत तथा माध्यमिक प्रस्थान के मध्य भेद

विकास पाण्डेय³⁵

प्रस्तुत शोध पत्र में ब्राह्मण और श्रमण परंपरा को रेखांकित करते हुए प्रोफेसर टी आर वी मूर्ति के वैचारिक चिंतन के आलोक में यह दर्शाने का प्रयत्न किया गया है कि किस प्रकार उन्होंने अद्वैत वेदांत और माध्यमिक प्रस्थान में भेद को स्थापित किया है। भारतीय चिंतन परंपरा के विकास का प्रवाह दो धाराओं में हुआ है। एक श्रमण परंपरा तथा दूसरी ब्राह्मण परंपरा। श्रमण परंपरा ने जहाँ आत्मा, ईश्वर, परलोक आदि की आलोचना कर कठोर आनुभविक और समीक्षात्मक आधार पर अपने सिद्धांतों को विकसित किया, वहीं दूसरी ओर ब्राह्मण परंपरा ने अनुभव, तर्क आदि को स्थान देते हुए भी श्रुति की महत्ता को निर्विवाद रूप से स्वीकृत किया है। ब्राह्मण परंपरा प्रायः जो औपनिषदीय परंपरा समझी जाती है उसने पुनः दो मार्गों में अपना विकास किया - प्रवृत्तिपरक मार्ग और निवृत्तिपरक मार्ग। चिंतन का इतिहास और उसकी समीक्षा की जाह्नवी इन्हीं दो किनारों - प्रवृत्ति, निवृत्ति, ब्राह्मण, श्रमण- के मध्य निरंतर प्रवाहमान है।

औपनिषदीय आत्मवादी परंपरा को आधार बनाकर वेदांत ने अपनी दार्शनिक पृष्ठभूमि का विकसित की तथा श्रमण परंपरा के अनात्मवादी विचारधारा को आधार बनाकर बौद्ध परंपरा ने उन्नयन किया। यहां हम अद्वैत वेदान्त तथा माध्यमिक प्रस्थान के मध्य विभेदों का प्रो० टी आर वी मूर्ति की वैचारिकी के आलोक में अनुशीलन करेंगे।

शब्दसूची- अद्वैत वेदांत, अद्वयवाद, माध्यमिक द्वंद्वपद्धति, प्रसंगापादान, मिथ्यात्व।

काशी हिन्दू
विश्वविद्यालय



BANARAS HINDU
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35 शोधछात्र, दर्शन एवं धर्म विभाग, काशी हिन्दू विश्वविद्यालय।

About I.C.P.R.

Historical Background

The Indian Council of Philosophical Research set up by the Ministry of Education, Government of India, was registered as a society in March 1977 under the Societies Act, 1860, but it actually started functioning in July 1981 under the Chairmanship of Professor D.P. Chattopadhyaya.

Organizational Set up

The Council has a broad-based membership comprising distinguished philosophers, Social scientists, representatives of the University Grants Commission, Indian Council of Social Science Research, Indian Council of Historical Research, Indian National Science Academy, the Central Government and the Government of Uttar Pradesh. The Governing Body (GB) and the Research Project Committee (RPC) are the main authorities of the Council. These bodies are vested with well-defined powers and functions. The Governing Body which consists of Chairman, Member-Secretary, not less than three or more than eight members appointed by the Council, a representative each of the Ministry of Education (erstwhile MHRD) and Ministry of Finance and two nominees of the Government of Uttar Pradesh, administers, directs and controls the affairs of the Council. The Research Project Committee, which includes the Chairman, not less than five or more than nine members appointed by the Council and the Member-Secretary, scrutinizes and sanctions grants-in-aid for the projects and other proposals received or planned by the Council. The Finance Committee scrutinizes the budget estimates and other proposals involving expenditure.

The Chairman and the Member-Secretary who are appointed by the Central Government are vested with well-defined powers and duties.

Aims and Objectives

The Council has been set up by the Government of India to achieve the following aims and objectives:

- To review the progress of research in Philosophy from time to time;
- To sponsor or assist projects or programmes of research in Philosophy;
- To give financial support to institutions and organizations engaged in the conduct of research in Philosophy;
- To provide technical assistance or guidance for the formulation of research projects and programmes in Philosophy, by individuals or institutions,

and/or organize and support institutional or other arrangements for training in research methodology;

- To indicate periodically areas in and topics on which research in Philosophy should be promoted and to adopt special measures for the development of research in neglected or developing areas in Philosophy;
- To co-ordinate research activities in Philosophy and to encourage programme of inter- disciplinary research;
- To organize, sponsor and assist seminars, special courses, study circles, working groups/parties, and conferences for promoting research in Philosophy, and to establish institutes for the same purpose;
- To give grants for publication of digests, journals, periodicals and scholarly works devoted to research in Philosophy and also to undertake their publication;
- To institute and administer fellowships, scholarships and awards for research in Philosophy by students, teachers and others;
- To develop and support documentation services, including maintenance and supply of data, preparation of an inventory of current research in Philosophy and compilation of a national register of philosophers;
- To promote collaboration in research between Indian philosophers and philosophical institutions and those from other countries;
- To take special steps to develop a group of talented young philosophers and to encourage research by young philosophers working in universities and other institutions;
- To advise the Government of India on all such matters pertaining to teaching and research in philosophy as may be referred to it by the Government of India from time to time;
- To enter into collaboration on mutually agreed terms, with other institutions, organizations and agencies for the promotion of research in Philosophy;
- To promote teaching and research in Philosophy;
- Generally to take all such measures as may be found necessary from time to time to promote research in Philosophy; and
- To create academic, administrative, technical, ministerial and other posts in the Council and to make appointments, thereto in accordance with the provisions of the Rules and Regulations.

Program of the Seminar

Inaugural Session

21/01/2023 (11:30 AM – 01:00 PM)

Compère: Dr. Neeti Singh

Mangalācarana & Deep-Prajwalana & Kulagīta

Felicitations & Welcome Address: Prof. Ananda Mishra, Head, Dept. of Philosophy and Religion, BHU

Keynote Speech: Prof. P. K. Mukhopadhyay, Former Professor, Department of Philosophy, Jadavpur University

Presidential Address: Prof. S Mishra, Member Secretary, ICPR, New Delhi

Guest of Honour: Prof. Danial Raveh, Tel Aviv University, Israel

Vote of Thanks: Dr. Rahul Kumar Maurya

Technical Session 1

21/01/2023 (02:00 PM – 03:30 PM)

Compère: Dr. Rajeeb Lochan Behera

Presided by: Prof. P. R. Bhat

Paper 1: Prof. R. C. Pradhan

- Advaita Vedanta, Logical Analysis And Phenomenology: A Study of the Interpretations Of Advaita By Ganeswar Mishra And J. N. Mohanty

Paper 2: Dr. H. S. Prasad

- Sri Aurobindo's Pūrṇādvaita and the Upaniṣadic Doctrine of "Ekam-eva-advitīyam"

Paper 3: Prof. M. V. Krishnayya

- T. M. P. Mahadevan, K. S. Murthy, Ganeshwar Mishra, and D. P. Chattopadhyay as Advaita Thinkers

Paper 4: Dr. Neeti Singh

- Review of Depth Epistemology in the light of Prof. Sangam Lal Pandey

Technical Session 2

21/01/2023 (03:30 PM – 05:00 PM)

Compère: Dr. Shruti Mishra

Presided by: Prof. Godabarish Mishra

Paper 1: Prof. Dhananjay Pandey

- पंडित श्री देवस्वरूप मिश्र का दार्शनिक अवदान

Paper 2: Prof. Brijkishor Tripathi

- प्रो० पारसनाथ द्विवेदी की अद्वैत-दृष्टि

Paper 3: Prof. A. D. Sharma

- अद्वैतवादी दर्शनों का प्रस्थानमूलक वैशिष्ट्य- एक समसामयिक विमर्श

Technical Session 3

22/01/2023 (10:30 AM – 11:45 AM)

Compère: Dr. Grace Darling

Presided by: Prof. S. P. Pandey

Paper 1: Dr. Sanjay Kumar Shukla

An Advaitic Appraisal of Kant's Criticism of Metaphysics

Paper 2: Prof. V. Venkata Rao

- Vemana: An Advaita Vedantin

Paper 3: Dr. Rajesh Chaurasia

- नव-वेदान्तिक 'जगत्' की अवधारणा

Paper 4: Dr. Rajeeb Lochan Behera

- Explorations of Religious Fanaticism and Advaita Vedanta as a Religion: S. Radhakrishnan and S. Vivekananda's Perspective

Technical Session 4

22/01/2023 (11:45 AM – 01:00 PM)

Compère: Dr. Neeti Singh

Presided by: Prof. D. K. Mohanta

Paper 1: Prof. H. S. Upadhyay

- Depth Epistemology of Prof. Sangam Lal Pandey

Paper 2: Prof. Jatashankar

- An Introduction to Allahabad School of Philosophy

Paper 3: Prof. Daniel Raveh

- Making of Contemporary Advaita Philosophy: K. C. Bhattacharya to Ramchandra Gandhi

Technical Session 5

22/01/2023 (02:00 PM – 03:30 PM)

Compère: Dr. Priyanka Mishra

Presided by: Prof. R. C. Pradhan

Paper 1: Prof. P. R. Bhat

- The Basic Structure of Advaita Philosophy: Some Philosophical Reflections

Paper 2: Prof. D. K. Mohanta

- Ajñāna (Ignorance), Adhyāsa (Super-Imposition) and K. C. Bhattacharyya

Paper 3: Prof. Godabarisha Mishra

- Philosophy and philosophizing of Advaita – Understanding and Interpretation (Underscoring Contribution of Malkani- an Excellent Exponent of Advaita)

Technical Session 6 (Hybrid mode)

22/01/2023 (03:30 PM – 05:00 PM)

Compère: Dr. Jai Singh

Presided by: Prof. D. N. Tiwari

Paper 1: Prof. A. K. Rai

- Perfection, Happiness and Spirituality: An Observation on Advaitic Orientation of Ācārya Rama Kanta Tripathi

Paper 2: Prof. G. P. Das

- Aham Brahmasmi: Its Logical Foundation And Value Implication

Paper 3: Prof. R. P. Singh

- The Realm between Immanent and Transcendent: K. Satchidananda Murty's Vedantic Approach

Paper 4: Dr. K. Vengadachalam

- Human Unity and its Necessity in Post-Independence India: A Neo-Vedāntin Appraisal

Paper 5: Dr. Digvijay Mishra

- भारतीय ज्ञान-प्रणाली : अद्वैतवेदान्त के विशेष सन्दर्भ में

Technical Session 7

23/01/2023 (10:30 AM – 11:45 AM)

Compère: Dr. Vivek Kumar Pandey

Presided by: Prof. Ambika Datt Sharma

Paper 1: Prof. Karunanand Upadhyay

- खण्डन-खण्ड-खाद्य की शारदा टीका

Paper 2: Prof. Vishwanath Mishra

- अद्वैत पद्धतिशास्त्र

Paper 3: Dr. Jayant Upadhyay

- आचार्य रेवती रमण पाण्डेय और ऋषि परम्परा

Paper 4: Dr. Vipin Kumar Pandey

- अद्वैत वेदान्त का न्याय प्रस्थान

Parallel Session-1

23/01/2023 (10:30 AM – 11:45 AM)

Compère: Dr. Sarita Rani

Presided by: Prof. M. R. Mehta

Paper 1: Dr. Rajan

- Spiritual and Moral Significance of Advaita Vedānta: Philosophical Efforts And Resultant Views of K.C. Bhattacharya and Sarvepalli Radhakrishnan

Paper 2: Dr. Manish Mishra

- Swami Vivekananda's idea of Practical Vedanta Philosophy and its contemporary application

Paper 3: Mr. Diwakar Maurya

- Jain View of Man as a Potential Arhat & Concept of Freedom in Advait Vedant: A Comparative Analysis

Technical Session 8

23/01/2023 (11:45 AM – 01:00 PM)

Compère: Dr. Kalpana Yadav

Presided by: Prof. H. S. Prasad

Paper 1: Prof. D. N. Tiwari

- स्वातंत्र्योत्तर व्याख्याकारों के शब्दाद्वैत विषयक तर्कों की समीक्षा और भर्तृहरि की मूल अद्वय दृष्टि

Paper 2: Prof. C. D. Sebastian

- The Pure Unrelated Consciousness: A. K. Chatterjee's Logical Explication of *Sākṣī*

Paper 4: Dr. Charles W. Nuckolls

- Schopenhauer and the World as Illusory Appearance

Parallel Session-2

23/01/2023 (11:45 AM – 01:00 PM)

Compère: Dr. Rajan

Presided by: Dr. Jayant Upadhyay

Paper 1: Dr. Arvind Jaiswal

- Gauḍapāda's Advaitic Dialectics: Reconstruction and Reverberations in the Works of Prof. S. L. Pandey and Prof. R. R. Pandey

Paper 2: Mr. Aman Pandey

- अद्वैत वेदान्त एवं राधाकृष्णन के दर्शन का तुलनात्मक तत्वमीमांसीय विश्लेषण

Paper 3: Mr. Rajneesh Mishra

- Radhakrishnan's Substantial Reconstruction of the Vedānta of Śaṅkara

Paper 4: Mr. Vikas Pandey

- प्रो० टी० आर० वी० मूर्ति द्वारा प्रतिपादित अद्वैत वेदान्त तथा माध्यमिक प्रस्थान में भेद

Valedictory Session

23/01/2023 (02:30 PM – 04:30 PM)

Compère: Dr. Rahul Kumar Maurya

Presided by: Prof. Godabarish Mishra

Chief Guest: Prof. Rajanish Kumar Shukla, V.C., MGAHVV, Wardha

Report: Dr. Rajan and Dr. P. K. Bagde

Valedictory Address: Prof. Ananda Mishra

Vote of Thanks: Dr. Neeti Singh

List of Participants

ICPR NATIONAL SEMINAR

on

Three day National Seminar on "The Post-Independence Advaita Thinkers" to be held
on 21.01.2023 to 23.01.2023

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36.	Prof. G.P. Das	
37.	Prof. Charles W. Nuckolls	
38.	Dr. P. K. Mukhopadhyay	
39.	Prof. Daniel Raveh	
40.	Dr. Shubhra Jyoti Das	
41.	Prof. Narendra Nath Pandey	
42.	Prof. Sudhakar Mishra	
43.	Prof. Ram Kishor Tripathi	
44.	Prof. Dhananjay Pandey	
45.	Prof. Karunanand Mukhopadhyaya	
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