

## GUEST EDITOR'S INTRODUCTION

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Philosophical thinking in India has never been only dry reasoning and argumentation but knowledge and cultivation of the human character and wisdom always. Knowledge is also a value, and wisdom is the summum bonum. Philosophy is the discipline, the principle that is valued as of utmost importance for resolving all sorts of problems concerning all different aspects of human life thought and thinking. For it, all problems are problems for the humans having rational hunger, who confront the problems, analyze them, and reflect on them for clarity and resolve.

Ten years of continuous and timely publication of our internationally reputed "Journal of East-West Thought" is completed successfully. On this occasion, we are happy to see the third special volume on Indian Philosophy and Religious Studies of the Journal in your hand. We are thankful to our readers for their comments that inspired us for this third special volume. Your comment on this volume is highly appreciated.

Professor Dilipkumar Mohanta, in his article 'The Problem of Perceptibility of Space (DIK) Time (KĀLA) and Motion ( KRIYĀ): A Comparative Study of the Debate between Naiyāyikas. Moreover, the Mīmāṃsakas have raised the issue of perceptibility and perceptibility of space, time, and motion in view of the Indian systems of Nyāya, Mīmāṃsakas, and Bauddhas. The objective of his article is to concentrate on and discuss in the examination of the thesis whether the dik (space), *kāla* (time), and *kriya* (motion) are perceptible. He has supported his interpretation from the respective schools of philosophy texts. He concludes that because of the above consideration, the Bhaṭṭas, like the Naiyāyikas and unlike the Prābhākaras, accept that motion (*kriyā*) is known by perception alone. In some cases, due to other conditions, both the Naiyāyikas and the Bhaṭṭas admit the perceptibility of *karma* or *kriyā*. However, the Prābhākaras are eager to assume that *karma* or *kriya* is imperceptible.

Bhupendra Chandra Das, in his article "A Critical Study on Intuitive Knowledge (PRĀTIBHA-JÑĀNA)," pointed out different senses of the intuitive knowledge s taken in the Indian philosophical systems. He has concluded that direct knowledge or immediate flash of consciousness limits of reasoning cannot be applied.

Professor Nirmalya Narayan Chakraborty, in his paper titled "Realism, Anti-realism, and Quietism: Has Philosophy become Dispensable?" He has analyzed the arguments of realism from anti-realism and vice versa. He has observed that each philosophical theory is a game. If each game has its own set of rules, then different philosophical theories are played following different sets of rules. Each set of rules has its own set of prescribed moves. Philosophical debate, then, is a misnomer. His

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paper attempts to respond to contemporary Western controversies regarding realism and anti-realism. It concludes that if a philosophical view is a matter of choice, remaining quiet in a debate seems to be the only option.

Professor Ananada Mishra, in his paper “A Discussion on the Concept of Non-dualism (Advaita) in the light of Śāṅkara Vedānta and Kāśmīra Śaivism,” has discussed the points of Both the of Śāṅkara Vedānta and the Kāśmīra Śaivism based on which each of them claims their philosophies as the perfect form of Advaita. Mishra Concludes that the Brahman or Śiva is essentially a cosmic one. It is beyond time, space, and relations – be it causal or logical. The Ultimate is a non-determinate, eternal, and non-personal reality. Any theistic account of that reality fails to comprehend its nature. Moreover, this is the point where Śāṅkara's Advaita proves to be sounder than that of Kāśmīra Śaivism.

In his article “Three Trends of Philosophy of Language: An Indian Perspective,” Professor Raghunath Ghosh discusses the views of Naiyāyikas, Vaiyākaraṇas, and Bauddas on the import of words. He observes that Naiyāyikas make a difference between referents in the world and the sense or meaning of words and accept that both are the import of words, while Vaiyākaraṇas and Bauddas are ideational. His observation of the views of Vaiyākaraṇas and Bauddas is based on the Naiyāyikas criticism of these schools.

In his article “Values and Morality Embedded In Indian Culture,” Devendra Nath Tiwari perceives that in Indian culture, duty is value and vice versa. The agent’s well-being and the welfare of others to whom the agent performs the duties are the ideals of moral conduct. Moral epistemology of the values and good and bad, right and wrong of the duties in Indian culture is pointedly discussed here for perhaps the first time. Cultural background, including metaphysics and epistemology of Morality, is to perceive others as oneself. It performs venerable conduct to all others stand as the universal appeal of Indian culture in the present era of value crisis caused by conflicting ideologies between virtue ethics and utilitarianism, the ancient traditional values, and the post-modernistic rush for material enjoyment culturalism, and marketization.

A thorough discussion on values and Morality in this paper helps us in pointedly marking them essential for living as a man first and then for his sublimated living. It is coming out with a suitable position that may be welcomed as a culmination of tradition and modernity and valuable as a solution against floating ideologies and the post-modernistic value crisis.

A review article by Professor Jayant Upadhyay on ‘Language, being and cognition: Philosophy of Language and Analysis’ is included. It is a good exposition of the philosophy of language in India through the review article of Jayant Upadhyay. In the last a book review of the book of Meera Grimes, Ed.: Aphorisms of Masquism: The Wisdom of the Fundamental Grammar of Life and a Religion for Democracy’ by Professor Ananda Mishra is added that completes the special issue.

The guest editor of this Indian issue is thankful to those authors for their scholarly writings, thus helping us make this volume of the Journal a valuable contribution to Indian Philosophy and Indological studies. Special thanks to Professor J. Z. Ding, Editor-in-Chief of the Journal, for entrusting and inspiring the editor of

this issue to edit this volume. The guest editor is sure the issue will be read widely and evaluated well by the academicians.