

**SKBU JOURNAL OF PHILOSOPHY**  
**PEER REVIEWED**

*Editorials—*

*The physical features and the history of India teaches the Indian philosophers how to inculcate the basic concepts of philosophy. Physical features of India represent to have the highest mountain in the north capped by everlasting white snows, whereas low coasts in the south having eternal springs. India has Cherapunji with the heaviest rainfall in the world and the desert of Rajasthan. During the nearby five thousand of noticeable history, India has been inhabited by a number of aboriginals as well as by the diverse migrant races which came in successive waves from the West and the East. All the great religions of the world are either originated in India or come in India. Naturally, the culture and philosophy of India, during four thousand years, have been stirred up by (i) different philosophical systems such as—Cārvāka, Buddhism, Jainism of Nāstika or heterodox School and Nyāya, Vaiśeṣika, Sāṃkhya, Yoga, Mīmāṃsā and Vedānta of Āstika or orthodox School which are still significant, (ii) different philosophical doctrines such as atheism, polytheism, theism, and super-theism; skepticism, agnosticism, relativism, empiricism, and rationalism; materialism, dualism, and idealism; pluralism, monism, and indeterminism, (iii) different scholars such as Saṃkārāchārya, Rāmānuja, Nāgārjuna, Bātsāyan so on and so forth, and (iv) different religious saint like Buddha, Mahāvīr, Chaitanya, Rāmakṛishna so on and so forth.*

*When the Indian philosophers use the term darśana, instead of the term philosophy following the Western tradition; it signifies, philosophy, for the Indians, is not just a theory; rather it is inherently connected with the forms of life. That is why it was a tradition in Indian philosophy, to change the entire outlook and orientation in life when the authority of a particular philosophical community was being defeated by the other authority of a particular philosophical community. In fact, 'Philosophy was not a matter of academic interest in India. Change of philosophy meant the change of entire outlook and orientation in life. Victory in a philosophical debate, therefore, was essential to the preservation of one's religion and the mode of life, and defeat spelt inglorious death or apostacy from the accepted faith.' Not only that, following the Darwinian theory of natural law— 'survival of the fittest'; the Indian philosophers, have not only significantly customized some of the basic ideas of philosophy but also the concept of philosophy, in course of time.*

*From eighteenth century, the scenario of Indian philosophy was different as India had been colonized by the British Government. When the total education system is controlled by a foreign nation, it is really a tough job for a nation to be survived with the acquired socio-cultural-philosophical uniqueness. Although, at that time, the entire Western world had been influenced by the German Idealism of Hegel which was preliminary introduced by Immanuel Kant as a form of phenomenal existence of the world, the British Idealism of Bradley, logical*

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*empiricism supported by Bertrand Russell, Wittgenstein, Ayer in some forms or others; the Indian philosophy was able to tootle the finest-nectar-tune of Peace for the rest of the world as its foundation laid down by the Rishis or truth seers since the Vedic age. The truths of life, which have been discovered by the ancient Indian philosophers through a thorough continuous practice based on pure spiritual ostentation and deep contemplation; when reached to the platform of Western academicians by some Western scholars such as Maxmuller as well as Indian scholars such as Rabindranath Tagore, Mahatma Gandhi, Radhakrishnan, Swami Vivekananda so on and so forth; the Western thinkers have really been flourished and thereby revitalized.*

*Though, India had been under the British rules near about two hundred years, as an effect of modernization, Indian philosophy has been thrived in a different mode. The sacred basic ideas discovered by the then ancient Indian philosophers have been globalized in such a way by the modern Indian thinkers that no part of the world could ignore the effectiveness of Indian philosophy in order to lead a peaceful life. The first issue of **SKBU JOURNAL OF PHILOSOPHY** is, especially, meant to be rest upon only on those modern Indian philosophers and their contributions through which the Indian philosophy, still keeps up its uniqueness.*

*This issue starts with the posthumous writing—**Is sense object contact essential for perceptual knowledge?** of Late Professor (Dr.) Tapan Kumar Chakraborty of Jadavpur University who was closely associate to our department of philosophy since inception. In this paper, he, actually, reconciled the different approaches of Indian philosophical schools on perception in such a simple and profound way that it will satisfy the need of general readers as well as the scholars.*

*The second article— **Village Swaraj from the Idea of Mahatma Gandhiji** is concerned with the relevance of the idea of village swaraj developed by Mahatma Gandhi in this Globalization written by Dr. Koppula Victor Babu. He, sincerely, represented how the idea of village swaraj is still significant in order to face the identity crisis of the common general villagers in this 'Global Village' through a thorough analysis of some Gandhian concepts such as Gram Swaraj, Nation Building, Panchayatiraj and so on.*

*Professor Dinanath Ghatak, considered Shri Ramakrishna Paramhansa as one of the great modern Indian philosophers in his writing **Sri Ramakrishna: Philosophy of Life and Philosophy**. In order to establish his firm conviction, he depicted, in the one hand, how Ramakrishna's philosophy is still pertinent to cope up with the present age when intolerance in Religion spreads poison of violence in today's progressive society and how to establish the unity in diversity, unification in pluralism and seek harmony in apparent contradictions, on the other.*

*The title of the fourth article is **Educational Philosophy of Dr. Sarvepalli Radhakrishnan** written by Dr.*

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Gargi Goswami. This article shows an extensive study for covering all the facets of education such as Meaning of Education, Character Building, Man-Making, Education for Cultural Development, Education for Spiritual Development, Education for Vocational Development, Education for National Integration, Education for the Development of World Community and Role of Teacher developed and applied by Dr. Sarvepalli Radhakrishnan during his life time. This article is, actually, an abridged version cum analysis of Radhakrishnan's view on Education done by the author.

However, the fifth article is a different type of article where a comparative study has been incorporated by Md. Sirajul Islam between Sufism and the Vedanta in **Sufism and Vedanta: A Comparative Analysis** in order to show that the ultimate goal of different religions is same, though these differ apparently.

Professor (Dr.) Rajkumar Modak in his article—**B.N. Seal and Some Logical Issues Through the Eyes of B.N. Seal** resumed, following Acharya Brajendra Nath Seal, the superiority of the Indian logicians on the basis of some perennial logical issues, especially, validity and relevance; and the joint method of agreement and difference.

Professor (Dr.) Raghunath Ghosh, former Professor Emeritus of Philosophy contributed a special article—**Proyojana as a Nyaya-Category: A Critique of Nāgārjuna** which for the editor, is self-explanatory.

**Neglect of Aesthetics in Indian Culture** is the title of the next paper written by Professor (Dr.) Arnabi Sen where she highlights the Indian Aesthetics or rasa and culture, especially, from the stand point of Aurobindo which is higher human faculty than Ethics.

*Rajkumar Modak*

Chief Editor

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