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## CONCEPT OF TIME AND OBJECTIVITY IN K.C. BHATTACHARYA'S IDEALISM

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Abstract

K. C. Bhattacharya's philosophy offers a unique synthesis of Advaita *Vedānta* metaphysics and Western transcendental idealism, articulating a non-dual ontology of consciousness in which both time and objectivity emerge as expressions of the self's creative activity. For Bhattacharya, time (*kāla*) is not an external continuum or psychological sequence but the intrinsic form of consciousness—its self-differentiating awareness of change. Objectivity, conversely, represents the self's outward projection (*viśayīkaraṇa*), the process through which internal contents are externalized and experienced as the world. Time signifies the inward differentiation of consciousness, while objectivity denotes its outward manifestation; together they constitute a dialectic of self-expression that bridges subject and object within the self's unitary awareness (*ātman*). This study reconstructs Bhattacharya's conceptual framework through a comparative-phenomenological analysis, situating his thought in dialogue with Kantian idealism, Husserlian phenomenology, and classical Advaita exegesis. By demonstrating how Bhattacharya transforms metaphysical monism into a dynamic account of self-manifestation, the paper argues that his philosophy anticipates key twentieth-century concerns with intentionality, temporality, and the constitution of meaning. In the contemporary context, his insights offer critical resources for addressing the philosophical implications of technological objectification and the nature of consciousness in modern experience.

**Keywords:** K. C. Bhattacharya, Time, Objectivity, Consciousness, Advaita *Vedānta*, Phenomenology, Self-manifestation, Technological objectification.