

## DISCUSSION AND DEBATE IN INDIAN PHILOSOPHY

Issues in Vedānta, Mīmāṃsā and Nyāya

*Edited by Daya Krishna*

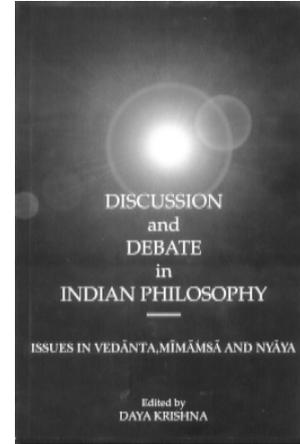
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The work documents the discussions and debate around some of the most vital issues relating to Mīmāṃsā, Vedānta and Nyāya in Indian Philosophy. Does Mīmāṃsā really believe in the Doctrine of Karma as understood in the Indian tradition, or consider it as a *pūrvapakṣa* which has to be refuted in order to understand the nature of the Vedic Yajña? Did Vedānta really exist as an important School of Indian Philosophy before Śaṅkara appeared on the scene, or is it a Post-Śaṅkara phenomenon which has been retrospectively superimposed on the history of Indian Philosophy by those who have written on the subject? Is Nyāya 'Realist' as everyone seems to believe or 'idealist' in the way this term is understood in the Western philosophical tradition? What is Āhārya jñāna, and if it is really a jñāna what happens to jñāna or 'knowledge' as understood in the Indian Philosophical traditions? These and many other issues are debated and discussed by outstanding traditional Pandits and modern scholars such as Paṭṭābhirāma Śāstrī, Rāmānuja Tātācārya, Romellā Sūryaparakāśa Śāstrī, D. Prahalada Char, V. Venkatachalam, Fritz Staal, R. Balasubramanian, J.N. Mohanty, Sibajiban Bhattacharyya, and others whose names are well-known to the English-knowing 'world' of Indian Philosophy. Indian Philosophy can never remain the same after one has read these discussions and debate on issues so central to Indian Philosophy.

Daya Krishna is the Editor of the Journal of Indian Council of Philosophical Research from which the discussion and debates on Mīmāṃsā, Vedānta and Sāṅkhya have been selected. He has written extensively on Indian Philosophy and his major works include *Indian Philosophy: A Counter-Perspective* (1991, 96), *New Perspectives in Indian Philosophy* (2001), *Indian Philosophy: A New Approach* (1992). His most recent works on Indian Philosophy include *Developments in Indian Philosophy from 18th Century Onwards: Classical and Modern* (2002) and *The Nyāya Sūtras: A New Commentary on an Old Text* (2004). He has also edited *India's Intellectual Traditions* (1987, 2003), *Bhakti: A Contemporary Discussion* (2002), and has authored *A Prolegomena to Any Future Historiography of Cultures and Civilizations* (1997). A collection of his philosophical writings has been published under the title *The Art of the Conceptual: Explorations in a Conceptual Maze over Three Decades* (1989). A work on his 'philosophy' has been published entitled *The Philosophy of Daya Krishna* (1996).