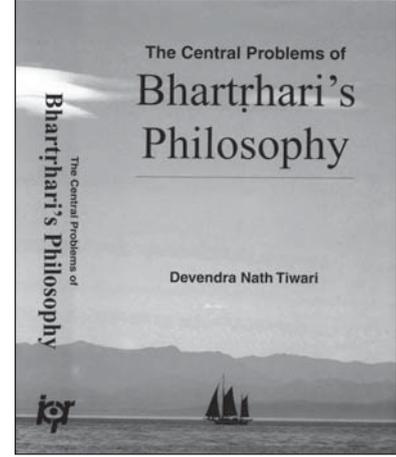


The Central Problems of
BHARTṚHARI'S PHILOSOPHY

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Most writings on Bhartṛhari confine only to a metaphysical understanding of language that mislead the proper estimation of his philosophy. His philosophy cannot be understood properly unless studied keeping in view his discussion and the commentaries available so far on all the three parts of Vākyapadīya and his Dīpikā.

'*The Central Problem of Bhartṛhari's Philosophy*' is a cognitive approach to his philosophy of Sentence holism. For the first time, his philosophy of word and sentence is presented authentically as a system of philosophy of language and analysis grounded on the considered view that philosophical reflection is not only based on the beings of language and the meaning it expresses non-differently in the mind, but also confined to them. It discusses the metaphysical, the phonetic and the cognitive understanding of language and analyses in depth the word theorists' arguments, the counter arguments and their reply from the Bhartṛhari's side. It brings out an authentic picture of his holistic philosophy based on the active theory of knowledge for which reading, writing, speaking, understanding, analysis, translation, are cognitive activities.

While discussing the concepts, the views of classical Indian philosophers and contemporary western language philosophers as popular in our recent times have been analyzed in view of comparison to the sententialistic holistic understanding on them. It is based on the first hand original text and commentaries and, thus, the authenticity of it cannot be questioned.

Devendra Nath Tiwari, currently a senior Professor of Philosophy, BHU, Varanasi, who also did his graduation (1975) Post-graduation (1977) and Ph.D. (1979) from the same University and started his career as a lecturer (1981) from there. He was a General Fellow (1993-96) of Indian Council of Philosophical Research, New Delhi and widely known as an outstanding scholar having deep study of original Sanskrit texts of Indian Philosophical Systems in general and Indian Philosophy of Language and Grammar in particular.

The Upaniṣadic View of Life (1986) authored by him is appreciated by scholars of Indian Philosophy. He has more than eighty research papers, articles and review articles of books, published in national journals. He has delivered more than hundred lectures in Nation and International seminars, conferences, workshops, orientation and refresher courses organized by different universities of India. Dr. Tiwari's translation of *Mahārthamañjarī* with self-commentary by Maheshwarananda and *Tattvopaplavasīna* of Jayarāsi Bhaṭṭa are his forthcoming publication.