

Language, Mind and Reality

Language, Mind and Reality

A Reflection on the Philosophical
Thoughts of R.C. Pradhan

Edited by

Ranjan Kumar Panda



BrownWalker Press
Boca Raton

Language, Mind and Reality:
A Reflection on the Philosophical Thoughts of R.C. Pradhan

Copyright © 2015 Ranjan Kumar Panda

All rights reserved.

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without written permission from the publisher.

BrownWalker Press
Boca Raton, Florida • USA
2016

ISBN-10: 1-62734-567-1
ISBN-13: 978-1-62734-567-5

www.brownwalker.com

First published by Overseas Press India Private Limited

Publisher's Cataloging-in-Publication Data

Language, mind and reality : a reflection on the philosophical thoughts of R.C. Pradhan / edited by Ranjan Kumar Panda.

pages cm

Includes bibliographical references and index.

ISBN: 978-1-62734-567-5 (pbk.)

1. Analysis (Philosophy)—Congresses. 2. Wittgenstein, Ludwig, 1889-1951.

3. Realization (Linguistics)—Congresses. 4. Philosophy, Modern—

Congresses. I. Panda, Ranjan Kumar, editor. II. Title.

B3376.W564 L36 2015

149—dc23

2015948125

Dedicated

to

Balvant Bhai Parekh

Former Chairman

Pidilite Industries, Ltd

**A Great Lover of Philosophy,
General Semantics & Human Sciences**

Contents

Acknowledgement	<i>ix</i>
Introduction	1
My Tryst with Philosophy <i>R. C. Pradhan</i>	23
Professor R. C. Pradhan: As I Know Him <i>Jhanshi Pradhan</i>	33
Supreme Structure in R. C. Pradhan's Philosophical Edifice <i>Saroj Kanta Kar</i>	39
Transcendent Metaphysics: A Madhyamika Critique of Pradhan <i>C. D. Sebastian</i>	61
Can there be a Transcendental Self? <i>Laxminarayan Lenka</i>	79
Pradhan on the Metaphysics of Consciousness <i>Rajakishore Nath</i>	91
Wittgenstein and the Transcendental Dilemma <i>Geeta Ramana</i>	109
Wittgenstein and the Methodology of Semantics <i>Fritz McDonald</i>	131
R.C. Pradhan on Relativism <i>Ramakanta Bal</i>	147
The Concept of Rule-Following in Wittgenstein's Later Philosophy <i>Pragyanparamita Mohapatra</i>	159
Putnam's 'Internal Realism': 'A Linguistic Sketch of the World' <i>Sanjit Chakraborty</i>	179

Contents

Testimony, Truth and Interpretation <i>Biswanath Jena</i>	189
The Folly of Trying to Tarnish the Objectivity of Truth <i>Sandhan Chakraborti</i>	201
Some Arguments Concerning Freedom and Determinism <i>Davor Pečnjak</i>	215
Wittgenstein's Transcendental Ethics: A Response to R.C. Pradhan <i>Manoranjan Mallick & Vikram. S. Sirola</i>	231
The Instrumental Role of Moral Motivation and Moral Reasoning in Modelling Our Life as a Moral Agent <i>Smita Sirker</i>	249
Moral Identity: A Reflection on R. C. Pradhan's Notion of Person and Value <i>Ranjan K. Panda</i>	267
The Poetics of Philosophy: R.C. Pradhan's Writings on Literature <i>Anand Mahanand</i>	285
Integral Development: Spiritual Pragmatics, A New Meaning of Life and Challenges of Self and Social Transformations <i>Ananta Kumar Giri</i>	301
Replies	313
Writings of Professor R. C. Pradhan	357
About the Authors	369
Index	375

Acknowledgement

This anthology is an outcome of the International Conference on “Language, Mind and Reality: A Reflection on the Philosophical Thoughts of R.C. Pradhan”, held during 5th-7th March, 2012 Department of Humanities and Social Sciences. This conference was collective endeavour and it would not have been possible without the support of fellow participants who had presented papers and volunteers. Some of the participants travelled from USA and Europe and other parts of India but did not ask for travel grant. I am grateful to all the paper readers and their valuable contribution to this volume. The major sponsorship came from Pidilite Industries Ltd., and special thanks to Late Shri Balvant Bhai Parekh, to whom, this volume is dedicated. Mr. Parekh had been a great lover and reader of General Semantics, Philosophy, and other Human Sciences. During the conference, we had a special session on General Semantics which was chaired by Professor P. C. Kar, the director of Balvant Bhai Parekh Centre for General Semantics and Other Human Sciences, Baroda. We are indeed thankful to Professor Kar for presiding over the concluding session of the conference and giving valuable remarks on the theme of the conference. My special thanks to the Department of Humanities and Social Sciences, IIT Bombay, and Canara Bank, Head office, Bangalore, who also partially sponsored the conference. It is also an opportunity to express gratitude to some of my colleagues who supported morally and physically to organize this conference. They deserve heartfelt appreciation; they are Prof. Vikram Singh Sirola, Professor K. Narayanan, and Prof. Surajit Bhattacharyya. Many of my colleagues spent their valuable time in chairing the academic sessions and gave lectures in some sessions; they are, Professor P.R. Bhat, Professor Milind Malshe, Prof. Pravesh J. Golay, and Prof. Siby K. Geroje, Prof. C. D. Sebastian, Prof. Virkam Singh Sirola and Professor K. Narayanan, former Head of the Department, Humanities and Social Sciences, IIT Bombay. I thank all of them for their significant contribution.

Acknowledgement

Thanks to the Overseas Press, New Delhi for taking interest in publishing this work. And, I am grateful to CDEEP, Indian Institute of Technology Bombay, Mumbai for providing publication grant.

20th December 2014

Ranjan Kumar Panda

IIT Bombay

Introduction

Language, Mind and Reality are the central concepts that are meaningfully analyzed and investigated in the philosophical writings of Professor R. C. Pradhan. He has made significant contribution in the area of philosophy of Wittgenstein, Philosophy of Language, Philosophy of Mind and Metaphysics. Metaphysics has been central to Pradhan's philosophical thoughts. Following the Upanisads, Vedanta, Kant and Wittgenstein, he has argued systematically to re-establish a metaphysical position, namely the *transcendental philosophy*. Philosophy, according to him, is 'rational activity engaged in genuine problems of its own which it tries to solve through variety of methods. Philosophy as a discipline has not only progressed in terms of the systems it has produced over the ages but also in terms of the problems it has come to tackle as mankind has advanced in civilization. The fact that mankind has been making theoretical and cognitive advances in all fronts has made philosophy all the more indispensable since philosophy represents the critical consciousness which examines the possibility of the theoretical and cognitive constructions. Philosophy in this sense is a foundational discipline (Pradhan, 1992: 164). Philosophers are engaged in analyzing and providing solution to the problems concerning nature of reality, knowledge, values, mind and language. Philosophical thinking revolves in and around the critical consciousness which helps in creating and construing concepts that are significant for the advancement of philosophical knowledge. Philosophical knowledge develops in the form of discussion or explanation that is needed for resolving certain issues as well as for the expansion of philosophical understanding. There are multiple methods or perspectives one encounters while forming an understanding. Pradhan does not consider that to be an unhealthy climate of knowledge seeking. Philosophical knowledge grows in a pluralistic mode of philosophizing in which one encounters multiple theories engaged in debating, discussing and critiquing each other for the advancement of knowledge for the humanity. In this connection, in philosophy, he writes, "Disagreement is the permanent fate of philosophical solution and methods alike, since philosophy grows best when there is disagreement. This also

reveals the inner dynamic of philosophy as an ascientific theoretical discipline. The disagreements generate possibility of a new philosophy, with a new method and new solution” (Pradhan, 1992: 167). There is a possibility of conceptualizing the divergence of philosophical point of views and drawing a synthesis of philosophical knowledge by following transcendental method. Delving with the notion of transcendence, Pradhan has shown that philosophy as a rational inquiry not only studies the nature of reality but also studies the nature of understanding itself. The essence of understanding is grounded in the relationship between language and mind. The *grammatical* form of language is transcendental and so also *consciousness*—the constituting element of the mind.

While philosophizing the notion of mind and language, Pradhan explores the complexities of the problem of life. For him, language binds neatly several aspects of life such as cultural, moral, religious, scientific, etc., whereas the mind represents the inner world of human experience that involves ‘the multiple dimension of consciousness from the bodily to the vital to the mental and the spiritual consciousness’ (Pradhan, 2011: 313). He does not treat language and mind as two separate entities, rather the conceptualization of their unity builds up the notion of life. Life as an evolutionary phenomenon involves the material as well as the spiritual elements that represent its upward mobility. In other words, the life in man is destined to evolve in an increasing upward direction showing moral and spiritual development. Illustrating the spiritual evolution of man, Pradhan refers to the philosophical insight of Sri Aurobindo and writes, “Mankind as whole has not only progressed at the material plane but also at the emotional and mental level. The enormous development in science and technology has been accompanied with better ways of living. The developed nations have kept alive the march of civilization not only in economics and industry, but also in the perfection of human intellectual resources. In spite of the material development of man, there is a necessity of the spiritual transformation because of the absence of the all around development of the spirit in the world.” (Pradhan, 2011: 294-295) Life involves the spirit – the transformative power that manifests in the evolutionary order of things. Human intellectual development not only reflects in the material progress

of the society but also displays the moral character of living societies. The realization of the moral or the spiritual character of a person is part of his experience of the transcendent. He emphasizes that, “The idea of transcendent is a part of the moral and the religious consciousness precisely because nothing great is morally conceived and experienced without the appeal to transcendent.” (Pradhan, 2011: 320) The notion of transcendence is an inevitable epistemic category through which Pradhan tries to show that unless it is actively brought in to the discourse of philosophical knowledge seeking, it would be difficult to overcome the existential problems of life.

Life encounters conflicting situation while being associated with the nature – the world. It tries to suspend everything and go beyond the given but ‘still it falls prey to suffering, death and other limit situations which defines his existence in time.’ “Human situation is full of irony, ambiguity and fragility because of which man can never feel secure in its connection with transcendence. (Pradhan, 2011: 324). The insecurity is basically due to the conflicting nature of bodily existence and higher aspiration of the spirit or consciousness. Pradhan tries to resolve this conflicting experience of life, taking clue from the thoughts of Karl Jaspers. He writes, “Man must for ever struggle against the natural forces by invoking the compassion of the super-natural and transcendent Being. It is in the appeal to the supra-natural Being that man can dare live on earth with certain amount of security. God, the transcendent Being, is appealed to making life liveable and meaningful” (Pradhan, 2011: 325). The desire to live a secured peaceful life has to be grounded in the language of transcendence that involves compassion and love. The joy of living a meaningful life enhances the spiritual freedom of humanity. The voice of compassion and the voice of anger are languages that express life. Life cannot be dissociated from language. They are intrinsically related. The uncertainty and misery that we encounter in life are sometimes due to the failure of misunderstanding and misinterpretation of language. Hence, the significance of the value of life lies in the right understanding of the very essence of these confusions embedded in language.

In his analysis of language-life relationship, Pradhan critiques Michel Dummett, Barry Stroud and others. Language is central to the discourse of life. Language and life are knitted so closely that the former has the power to encompass the reality as a whole. Language is no more to be posited as the representation of reality, rather it is identical with reality. In other words, “The being of language precedes its being the language of being.” The being of language is construed looking at practice as well as the deeper structure of language that forms the linguistic decisions. It is this deeper structure that preserves necessity and maintains the regularity in language use, that is, the grammar of language. Hence there is nothing hidden about being of language. The notion of necessity is rooted in grammar shows language as a matter of normative that structure articulates decision in terms of proposition. The normativity is an essential feature of grammar. Here Pradhan differs from Dummett and Stroud stating that ‘grammar like logic is the source of intelligibility of conventions and not itself conventional.’ ‘Grammar, thus, not only creates the mirror image of the world but itself is the mirror-image.’

Pradhan highlights the metaphor of *mirror* and its *mirror-image* in Wittgenstein to expound the transcendental project. Following Kant, he argues that the transcendental method helps in explicating the *a priori* structure of human understanding. Wittgenstein’s presupposition of structural isomorphism between language and mind holds that there is a deep linguistic conceptual structure responsible for human understanding. Forwarding Wittgenstein’s ideas in the light of the Kantian thesis, he writes, “Kant has initiated the process of making reality subservient to language and grammar, though his own way of talking about judgments and judgment forms. He has used language of logic to bring out the categories. This is unique system of Kant’s system of metaphysics of experience. That is, he has made the logic of Aristotle the foundation of his metaphysics of the world. From logic to metaphysics there is straight path which Kant unhesitatingly traversed. Wittgenstein traverses a similar path by going from logic to metaphysics in his account of the nature of facts and objects in *Tractatus* as well as in his *Investigations*. This is the transcendental method which explains how metaphysics can be founded on logic” (Pradhan, 2009:

p.211). The logic and the metaphysics of *Tractatus* is very well illustrated in Pradhan's *The Great Mirror* (2004). Showing the relationship between Wittgenstein's *Tractatus* and *Philosophical Investigations*, Pradhan remarks that most important aspect of locating logic within language is to provide a normative grounding to linguistic practices. That is, the 'rules of logic are no more different from the 'rules of grammar' (Pradhan, 2009: p.111). Grammar as normative domain protects language from the interpretation of skepticism and defines language use as a rational activity. The rational usage of language not only grants necessity that inherently builds into the web of language-games but also the possibilities in which language expands its *horizon*.

However, the possibilities of creating new types of language games within web of language are subjective conception of the *transcendental subject*. According to Pradhan, "Grammar belongs to the activity of transcendental subject which gives rise to the essences. Grammar describes the essences in as much as the essences are free creations of transcendental subject" (Pradhan, 2009: p.143). The notion of transcendental subject as represented in this work has many markers, they are, the self, the willing subject, and the moral agent. These markers have justified the presence of language not merely in the form of interaction with the world, rather the linguistic expressions that exhibit how we influence, judge, claim and decide about things in the world through language. Human beings are language centric in the sense that their linguistic activities are governed by norms which are inherently value laden. The happiness or unhappiness is the result of the self's engagement with the values (Pradhan, 2009: p.152). The ethical and religious conceptualization of self as metaphysical being transcends the limit of the descriptive aspect of the language. The metaphysics of the self comprehended as an inexpressible implies that its existence is beyond the language. From an ethical point of view, the self remains as evaluating subject and locus of value experience. Values are comprehended through the reflective attitude of the self consciousness. This reflective self consciousness as a normative source of forming moral judgment shows that language of ethics is transcendental. Religion does emphasize this transcendental element of the self. The quest for self-knowledge and the realization of the

self have always brought in the mystical experience of the self. It is mystical in the sense that ordinary language fails to make a complete description of such experience. Following Wittgenstein's notion of limits of language, Pradhan tries to highlight that ethical and religious experiences not only transcend the limit of our ordinary linguistic categories, but also have shown that metaphysical truth is embedded in the discourse of life. The mankind has always aspired to attain and articulate the higher knowledge of the reality, i.e., 'man has the urge to thrust against the limits of the language.' That is to say, "metaphysics is the search for being or the essential feature of the world is bound to go beyond the language, especially the language in which we talk about the world. The recognition of this limit of language and thought shows how metaphysics or that matter philosophy turns transcendent" (Pradhan, 2011: 17-18).

The philosophical knowledge involves the knowledge of the transcendental self. As morality endorses higher consciousness, the knowledge of the transcendental self becomes a necessity. As long as there is self-indulgence and a person is occupied with desires for mundane things, such as sensuous pleasure, wealth and power, one dwells in the lower consciousness of life. The self needs to be free from all these inclinations and attachments. Such freedom helps the person to perform moral duties and realize values. Pradhan maintains that "values are part of higher aspiration of the man in the sense that values are cognized by the value conscious mind of man" (Pradhan, 2011: 274). The higher the aspiration, the larger is the scope for the realization of values. The person must cultivate the virtue or lead a virtuous life to attain moral perfection. The depth of higher consciousness is reflected on the performance of duty. Self-transcendence is required not only to be free from the cravings, but also to have integrity and knowledge to perform dutiful actions. Thus, the self as transcendental being is regarded as a unique substance which is not exhausted by the attribution of properties.

The self is a performer which interacts with the world and also draws the limit of the world. The engagement of the self in the world is significant. When we talk about our everyday engagement, the self acts as moral agent

that constitutes the notion of community. The everyday engagement unfolds human existence in the actual world, and human experiences and thoughts about the world. The world being part of our experience reveals the phenomenological access to the nature of reality and its description in ordinary language. Pradhan reflects on the profound notion of everydayness that involves “the everyday experience provides the backdrop of our scientific and metaphysical world” (Pradhan, 2011: 229). Scientific and philosophical thoughts are grounded on the experience of the life in the actual world. Experiences as articulated in innumerable forms highlight the richness of epistemic discourses. The divergence present in the mode of conceptualization of the reality does not make truth as a divisive phenomenon. It only ends in stating that there is an infinite way of theorizing reality or the knowing and describing truth. The description of truth is a challenge and so also the unifying experience of this diversified knowledge claims. The diversity that prevails in our epistemic discourses is due to the limitation of linguistic categories or conceptual schemes in which we live everyday life and participate in the actual world. Human aspiration of knowledge seeking must along with the ‘expansion of language’ (Pradhan, 2011: 249). Language has the potential to represent the reality whatever may be its forms. The potentiality of language as means of representation of reality is something very uniquely maintained by Pradhan’s writings on early and later Wittgenstein. Pradhan conceptualizes the possibility of expansion of language to represent the reality beyond the given. Ordinary language is adequate for the representation of everyday world, but inadequate for a meaningful discourse of higher values of life and conceptualization of reality beyond the natural domain. He writes, “The world as we know in our everyday experience is complete in its ontological structure in the sense that it does not suffer from any lacuna either in having only particulars or having no particulars. It is full-blooded world having all kinds of entities like particulars, natural kinds, artificial kinds, universal attributes and so on. There are all kinds of things in the world and also they are in the process of forming new entities. Hence, we can never map the objects in a simple schema. We require an expanding language to capture the expanding universe. This language is more than a bare subject-

predicate language and is rich enough to fit into the enormously rich world” (2011: 250). The human universe is not limited by its community or society. Human beings do live in a normative framework of the society. Its normative existence guarantees that values are significant not only for the sustenance of life in the world but also for the protection of human dignity and morality. Therefore, there is a need to integrate all kinds of entities whether it is natural, artificial and social that makes life worth-living. The constructionist’s approach to the social reality and values in this regard has been confined to the notion of *collective intentionality* that lives to maintain the institutions and common social good. John Searle is the chief proponent of this thesis, where he talks about collective intentionality provides the ontological basis for the society (Searle 2010). The metaphysics of everydayness shows that the actual world is complete in its ontological structure in which the particulars of natural, the social and the artificial are neatly interwoven into each other in a common thread called language. Language is intrinsic to life. It goes along with the Will. Human aspiration to conceptualize an integrated worldview is not merely to explore the limits of the natural domain of human experience and thought, but to make “...room for higher will that is capable of moral choices and perfection of its won. The spiritual dimension of the self singularly depends on the possibility of the higher will and the higher or universal self” (Pradhan, 2011: 65). The conceptualization of a universal self and its realization is part of the exercise of higher thinking and living normative life. Life flourishes within a normative framework in which the individual self is deeply related to the collective self. The collective self is grounded in the language of humanity. It is the language of soul or heart that sings in the voice of love, compassion, responsibility, care and so on. The notion of collective self, therefore, is not unified by any particular language or culture. Rather the divine language which transcends the duality of subject and object.

Furthermore, the ‘we’ as the universal signifier of the collective represents a single metaphysical unit. For Pradhan, this ‘we’ is not merely sociological, as it has been advocated by John Searle, in *the Construction of Reality*, (1995) Rather, the ‘we’ is a non-empirical ‘we’ that transcends the

contingencies of the world and represents the self as the source of culture and value (p.164). Thus, the self has metaphysical basis to comprehending the values of life. Emphasizing this Pradhan writes, “Moral and the spiritual values bring in metaphysical problems into philosophy. We are constrained to look beyond language and the world and search for transcendental reality such as self and God.” Referring to Wittgenstein’s assertion that “religion and ethics lead us beyond language and world”, thus Pradhan articulates how ethics and religion deal with the problems of life. These problems are value centric. Hence, living must be conditioned by moral principles in order to integrate the community and community values, without which the world will be disintegrated. A good moral life is possible if the people aspire to live an ethical life. This aspiration is more than just performing the duty. It is about developing one’s own moral being to realize the inner perfection. Pradhan argues that a religious life is a moral life. Wittgenstein integrates ethics with religion. For Wittgenstein, ethics is the domain of divinity. The presence of the divine can be realized by living an honest life. Such living makes a person perfect. A true religious person ought to live a moral life. Pradhan writes, “Religious life demands a morally clean life in the sense that faith in God creates a moral fervor of unique kind. According to Wittgenstein, moral life is in continuity with the religious life because both have the same goal, i.e. to make man perfect in mind and spirit.” (2009: p.195) This continuity is essential to realize one’s own existence beyond the realm of conventions. In other words, the very aspiration takes the person beyond the conventional normative boundaries of society to the realm of higher consciousness. The moral principles help the person guiding towards the higher. Thus Pradhan finds the convergence of ethics and religion in Wittgenstein’s philosophical thinking where one is advised to live the divine life. That is, a good life is divine life (p.188).

Following Wittgenstein, Aurobindo, and Gandhi, Pradhan expresses the discontent in philosophical thinking of the materialistic culture of the West. In the West, the impact of science and technology is so much that everything is looked at only from these perspectives. As a result, day by day the progress in life in the society is becoming mechanical. One doubts whether this sustainable mechanical lifestyle can help in achieving the goal

of humanity. Hence, there is a need to have correct understanding of the role of technology in human life. Technology could be a means to achieve comforts but it cannot be the end in itself. Rather it is a means to an end. (2009: p.241) Unless one understands the nuances of the values of machines in human life one might become victim of the materialistic culture which treats human beings at par with machines. Viewing life mechanistically does not help the humanity, rather adds to the crisis such as war and violence which humanity is seriously facing today. In this connection, the author emphasizes that ‘the West has forgotten how to think deeply... A civilization becomes shallow if the deep questions are kept under the carpet’ (p.243). A deeper understanding of reality encourages metaphysical and spiritual thinking *vis-à-vis* the scientific and technological progress. Scientific knowledge alone is not sufficient to address the problems of the mankind. The culture of the humanity should be grounded in the spiritual values of life. The vision of spirituality is fading away in the materialistic culture of the West. As a result, the development realized in the Western civilization through scientific and technological knowledge is nailing down the ‘inner aspiration of the human beings.’ Thus, the men suffer from *spiritual sickness* (2009: p.175).

In his writings Pradhan urges to restore the values of life by emphasizing the role of philosophy. Philosophizing is necessary to reveal the ‘truth of the being.’ That is, the comprehension that ‘truth is a revelation of the being’ (2009: p.251). And the analysis of truth in the form of *revelation* is Platonic. Stressing this aspect of Wittgenstein, Pradhan writes, “Plato’s metaphysics is the end of all metaphysics in the usual sense of the term. Wittgenstein is a later day Plato who brings metaphysics to close” (2009: p.252). Such closure needs further interpretation as Pradhan finds that metaphysics as a theory is strongly objected by Wittgenstein, but metaphysics as a vision of reality is philosophically aspired for. And in this connection, the Being becomes the metaphysical background of Wittgenstein’s philosophy (p. 252.).

Elucidating the notion of the inner aspiration of the being, Pradhan reflects on being’s search for meaning in life. He emphasizes that there is an

urge in being to retain faith and trust for the realization of the eternal values of life. The good as symbol of divinity shows the path leading towards the higher level of realization of values. For Wittgenstein, 'ethics is not a matter of doing one's duty, social or moral but to rise to higher consciousness' (2009: p.188). The higher is to be discovered in the process of living the divine life. The divine life is a perfect life where the being realizes the eternity of values. According to Pradhan, this realization is a metaphysical fact – is mystical. The mystical in Wittgenstein is inexpressible in language. That is, 'language is itself turned away by the ultimate Being' (p.249). That is, reality is ineffable which goes along with the *Upanisadic* philosophy that language fails to express the ultimate reality. In this regard, the author reiterates the parallelism between the Indian metaphysical thinking and Wittgenstein's later metaphysics. Moreover, this suggests that the ultimate Reality is not denied its existence, rather is transcendental and beyond language.

Saroj Kanta Kar's paper "Supreme Structure in Professor Pradhan's Philosophy," reflects upon multiple layers on philosophical thoughts of R. C. Pradhan. These layers broadly include the social, the logical and the transcendental vision of the truth and reality. Notion of language which is central to the social unfolds the philosophical significance of life-world. In his paper, "Life-world" and the practical philosophy, Pradhan rightly discusses the philosophizing is basically to philosophize life. And, philosophical analysis basically aims to resolve the problem that people encounter in their everyday life. Keeping this in mind, there is a logical construal of philosophizing that shows philosophy is a rational enquiry. In the essay, "The Nature of Philosophical Knowledge" Pradhan construes that "philosophy represents a critical consciousness" through which it tries to explore and understand not only the world but also the mode in which these knowledge claims are formed. The critical enterprise of philosophy has shown that its "knowledge is conceptual and it aims at investigating the ultimate and general features of all existence." Philosophical ideas have grown through the revision of the conceptual framework. The progress in philosophy is mapped through the representation of ideas that results in delivering a meaningful understanding of the reality. Such understanding is

not devoid of truth; rather the quest for truth is perennial feature of the development of philosophical knowledge. However, the theorization of philosophical knowledge not only demands rational description of the world but also must involve consistency. The theoretical structure of philosophical knowledge must maintain consistency in justifying knowledge claims which Kar has shown while analyzing philosophical thoughts of Pradhan. According to Kar, the transcendental layer represents the supportive thesis for metaphysical truth. He further describes this as the *supreme structure*. The metaphysical truth is about the ultimate form of the reality – the *Brahman* or the universal consciousness. Kar finds that Pradhan has tried to show that the analysis of the social or the moral philosophical thoughts are integral to the transcendental. This he calls an *integral approach* that Pradhan has adopted throughout in his philosophical thoughts to theorize the metaphysical and the social reality. The social and the metaphysical aspects of the ultimate reality are harmonized through the concept of spirituality. In other words, the spiritual coordination between the metaphysical and the social is the significant feature of Pradhan's philosophical thoughts.

C. D. Sebastian's paper "Search for the Transcendent" is an attempt to explore the nature of metaphysical presence of the reality. The knowledge is reality, but as it is given is limited. The inquiry into the metaphysical presence of reality aims to comprehend the knowledge of the infinite. This very attempt is a search for the transcendent. As human aspiration has always been towards the exploration of the higher form of reality, one finds that there is no limit to knowledge. The possibility of knowing the unknown is a challenge that metaphysics always ventures into. One must look into the very process in which metaphysics initiates certain important question time and again concerning truth, world, self, God, values, time and meaning of life. Metaphysics has survived because it carries out a rational inquiry. It tries to represent the reality logically and critically so that a system of knowledge of the reality develops. Philosophical system building is part of the metaphysical thinking. Following R. C. Pradhan's idea that metaphysics is the central theme of the discourse on philosophical knowledge, C. D. Sebastian has argued that transcendental knowledge of

the reality is inexpressible. The inexpressibility thesis does not negate the super sensible higher faculty of the mind. The comprehension of the ultimate reality requires its own justification as is always warranted for any scientific knowledge claim. Metaphysical knowledge claims are beyond science.

Laxmi Narayan Lenka critiques the transcendental account of the self maintained by Pradhan. The notion of self has been central not only to articulate a metaphysical thesis but also central to epistemic and moral discourses. Pradhan has developed a transcendental notion of self drawing a parallel between some of the key philosophical ideas of early and latter Wittgenstein. For instance, notion of logic is stated transcendental, in the similar line grammar in later Wittgenstein is transcendental. Lenka questions the parallel drawn by Professor Pradhan, stating that later Wittgenstein's notion of language and grammar does not comply with the *Tractarian* view. For Lenka, Wittgenstein was more "human and worldly than transcendental." To understand the nature of self there is a need to closely examine the self-language and world relationship.

The transcendental notion of self is further explored by Rajakishore Nath in his paper "Pradhan on Metaphysics of Consciousness." Nath tries to show that Pradhan's thesis goes against the materialistic or physicalistic notion of consciousness. Consciousness being central to the constitution of self, the author urges that the study of consciousness must take into consideration a distinction between "of consciousness" and "is consciousness." The mechanistic model argued from the perspective of physicalism though relies on causal explanation of consciousness, but fails to make a case for "why of consciousness." Physicalism maintains its scientific account of consciousness considering the fact that consciousness is a natural phenomenon. But the transcendental thesis, on the other hand, tries to suggest that naturalistic method of analysis of consciousness has a limitation. Arguing against the philosophical position of David Chalmers and Daniel Dennett, the transcendental thesis maintains that easy and "hard problem of consciousness," is epistemological rather than ontological. The ontology of consciousness is the ground of phenomenal experiences –