

This volume includes the collection of twenty-five critical and reflective essays imparted by the expert and erudite scholars on various aspects of Professor Raghunath Ghosh' work, namely, Aesthetics, Epistemology, Feminism, Logic, Language, Religion and Moral Philosophy. The twenty-five essays in this volume consists of Professor Raghunath Ghosh' reply to the contributors' criticism, questions and queries, a bibliography of his writings, and a biographical note on him. Professor Raghunath Ghosh who is a well-known thinker and renowned teacher, has retired from the Department of Philosophy, University of North Bengal after leaving a lot of contributions in the philosophic world. The wide range of themes of the book brings together the diverse issues dealt by the learned contributors. The research papers are accomplished, meeting the interest not only of professional philosophers but also the general readers.

Ghosh

The Engaged Intellect

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Raghunath Ghosh
(along with his responses)*

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Content

<i>Acknowledgments</i>	v
<i>Editorial Introduction</i> by Jhadeswar Ghosh	ix
PART 1: AESTHETICS	
1. A Brief Note on Raghunath Ghosh' Essay "The Ontology of Dhvani" <i>Binod Kumar Agarwala</i>	1
2. Oscillating between Cognitive and Aesthetic Consciousness: A Philosophical Enterprise of Raghunath Ghosh <i>Saroj Kanta Kar</i>	21
PART 2: EPISTEMOLOGY	
3. On Being a Cautious Realist <i>Nirmalya Naryan Chakraborty</i>	33
PART 3: FEMINISM	
4. Raghunath Ghosh' Conception of Feminism: Some Reflections <i>Jyotsna Saha</i>	47
5. Feminism: In the Light of Raghunath Ghosh <i>Bhaskar Jha</i>	57
6. Feminizing Feminism: Indian Idea of Woman in Raghunath Ghosh <i>Patitapaban Das</i>	69
7. Women in Indian Tradition: Philosophical Overtures of Raghunath Ghosh <i>Tapati Chakravartty</i>	80
PART 4: LOGIC, LANGUAGE AND REALITY	
8. Raghunath Ghosh' Treatment of the Buddhists Notion of <i>Svalakṣaṇa</i> <i>Jagat Pal</i>	93
9. The Nature of <i>Vyāpti</i> : Some Reflections <i>P. R. Bhat</i>	106
10. Raghunath Ghosh' Nyāya Critique of Nāgārjuna <i>Dilip Kumar Mohanta</i>	123
11. Revisiting the Buddhist Concept of <i>Pramāṇa</i> <i>Nirmal Kumar Roy</i>	134
12. Does Fregean Sense Have a Counter Part in the Nyāya Theory of Meaning? <i>Sanjukta Basu</i>	146

13. Thought and Language 159
Koushik Joardar
14. *Pramāṇa-prameya* Dichotomy: A Philosophical Analysis 164
of Raghunath Ghosh
Dipayan Pattanayak
15. Raghunath Ghosh on Navya Nyāya Theory of *Vyāptigrahopāya* 171
Purnima Das

PART 5: RELIGION, MORALS AND VALUES

16. Raghunath Ghosh in the Light of his *Humanity, Truth and Freedom* 181
Sibnath Sarma
17. Comparative Religion and Communal Harmony 189
V. N. Sheshagiri Rao
18. Melody in life: Some Reflections 195
Subrata Roy
19. 'Sura Man and Society: Philosophy of Harmony in Indian Tradition'-A Response to the Critics of Modern Indian Philosophy 204
Anup Barman
20. Review on *Morality and its Value in Human Being: An Indian Approach* by Raghunath Ghosh 215
Laxmi Kanta Padhi
21. Raghunath Ghosh on Tagore's Concept of Freedom: A Reflection 232
Purbayan Jha
22. Raghunath Ghosh' Notion of *Artha* as a Value: An Appraisal 242
Bibhuti Bhusan Nayak
23. Raghunath Ghosh' Approaches to Modern Indian Thought 248
Banani Barman
24. Raghunath Ghosh' Approaches to Life and World 255
Ranjit Kumar Barman
25. Ontological Argument in Nyāya-Vaiśeṣika: Some Reflections 275
Jhadeswar Ghosh
- Raghunath Ghosh' Publication (Bibliography) 283
- Notes on Contributors 303
- Index 305

Raghunath Ghosh on Navya Nyāya Theory of Vyāptigrahopāya

Purnima Das

The present paper is an attempt to elucidate some questions regarding the means of ascertaining *vyāpti* as recommended by the Navya Naiyāyikas like Gangeśa etc and as endorsed by Raghunath Ghosh in his book-‘*The Justification of Inference: A Navya Nyāya Approach*’.

To Gangeśa the knowledge of the co-existence of the probans and probandum along with the absence of the knowledge of deviation of the probans is the cause of ascertaining *Vyapti*. (‘*vyabhicāravirahasahakṛtaṁ saha-cāradarśanam vyāptigrahakam*’-*Tattvacintāmaṇi*, *Vyāptigrahopāya*-portion). As the knowledge of deviation counters the knowledge of *Vyāpti*, the absence of it should be considered as the cause of ascertaining *vyāpti* (‘*vyabhicāragrahasya vyāptigrahe pratibandhakatvābhāvaḥ kāraṇam*’-*Siddhāntamuktāvalī* on verse no.137)

The repeated observations of the co-existence between *hetu* and *sādhya* cannot be regarded as the cause of *vyāpti*. For, *vyāpti* may sometimes be ascertained by a single observation of the co-existence of a *hetu* and a *sādhya* in a particular locus if the knowledge of deviation does not arise (‘*bhūyodarśanam tu na kāraṇam vyabhicārāsphurtau sakṛddarśane’pi kvacidvyāptigrahāt*’-*Siddhāntamuktāvalī* on verse137) as we find in the case -‘It has this-colour, as it has this-taste (*etadrūpavān etadrasāt*). In this case the knowledge of *vyāpti* is in the form-‘this-taste is pervaded by this-colour’ (*etadrasaḥ etadrūpavyāpyaḥ*) of which ‘this-taste’ is a qualificand and ‘the pervasion determined by this-colour’ is a qualifier. From the single observation of the coexistence of the two in the above-mentioned inference the knowledge of *vyāpti* is ascertained. As it is ascertained from the single observation of the existence of the two when there is the absence of the knowledge of deviation (*vyabhicāra*), the repeated observation cannot be the violation of the rule-‘the method of agreement in absence’ (*vyatirekavyabhicāra*).

What is to be understood by the absence of the knowledge of deviation (*vyabhicārajñānaviraha*)? It is an absence whose counter-positiveness is limited by the property of being knowledge existing either in the definite knowledge of deviation or in the cognition of deviation in the form of

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