D. P. Chattopadhyaya: A Philosophical Farewell

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The aim of this essay is to (re)introduce D. P. Chattopadhyaya (1931–2022, henceforth DPC), one of the key-players in the field of contemporary Indian philosophy, his main books, his community-building activities, and his unique life-story. A modern Rājarṣi, DPC was both a philosopher and a statesman who served both as a minister in the Indian government in the 1970s and as the governor of Rajasthan in the early 1990s. The Śvetāśvatara Upaniṣad narrates the famous story of two birds sitting on a single branch, one eating a fig, the other watching-witnessing. DPC's life-story and writings show that the two birds could be one and the same, namely that action and reflection, or engagement and the detachment needed for reflection, do not necessarily exclude one another but can in fact complement and contribute to one another. Relying primarily on DPC's chapter "A Short Intellectual Autobiography of D. P. Chattopadhyaya," written by him in 1999, but not forgetting the next decade of his writing-life, this essay focuses on DPC's contribution in the fields of phenomenology, philosophy of science and mind, and socio-political philosophy, and on his pivotal role in the ongoing attempt to decolonize knowledge towards the fulfillment of the ideal of Svaraj in Ideas, "independent thinking." DPC is further depicted in the present essay as a comparative philosopher without borders, drawing on materials from different traditions of thinking, and committed to interdisciplinarity, traveling freely between disciplines, languages, eras, and life-experiences.

Key words: D. P. Chattopadhyaya; contemporary Indian philosophy; decolonizing knowledge; Marx and Aurobindo; philosophy of science; phenomenology without borders; social and political philosophy

Contemporary Indian philosophy is a unique genre of philosophy (indeed a genre, not just historical period) that deserves attention. It draws both on classical Indian philosophical sources and on western materials, old and new. It is comparative philosophy without borders, if I may borrow this phrase from Arindam Chakrabarti and Ralph Weber.[1] A golden generation of contemporary Indian philosophers is bidding farewell to the world in the last few years. Mukund Lath, Yashdev Shalya, Rajendra Swaroop Bhatnagar, and Biswambhar Pahi are just some of the names of this rare breed of thinkers who passed away recently. The last of this generation to bid farewell is D. P. Chattopadhyaya (1931–2022, henceforth DPC), to whom these lines are dedicated.

First, I wish to note that there are two DPCs, my current protagonist and his namesake Debiprasad Chattopadhyaya (1918–92). Out of consideration for each other's work, our protagonist always signed his work with his initials, D. P., whereas his namesake signed Debiprasad. The latter's work deserves separate reflection and discussion. Debiprasad thought and wrote on Lokāyata—an old school of Indian materialism—attempting to fight the myth (which is still prevailing despite his efforts and the efforts of others, including D. P. as the following paragraphs will show) about Indian philosophy being primarily "spiritual," namely as subordinated to the spiritual quest (which goes hand-in hand with the parallel myth about western philosophy as the paragon of rationality). Debiprasad is also the author of *What is Living and What is Dead in Indian Philosophy* (1976/1993), a monograph with a powerful social trajectory. Debiprasad criticizes the leisure class, which, owing to its well-secured worldly status, can afford "to spin a [hypocritical, he implies] world-denying

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philosophy." As an illustration, Debiprasad offers a contemporary reading of chapter 3 of the Bṛhadāraṇyaka-Upaniṣad, suggesting that Yājñavalkya is interested in material wealth in the form of cattle, not less than in speculating about the Brahman, the Self above, and beyond everything worldly (Debiprasad Chattopadhyaya 1993: 128–9).[2] The Marxist dimension of Debiprasad's work also deserves to be reflected upon.

But these lines are homage to D.P. Chattopadhyaya. I draw mostly on two sources: a letter dated June 17th 1997 sent by DPC to his friend and colleague Daya Krishna toward the compilation of a volume in his honor, which Daya Krishna together with K. Satchidananda Murty, Bhuvan Chandel, and Bhagat Oinam edited; and an autobiographical chapter, "A Short Intellectual Autobiography of D. P. Chattopadhyaya," written by DPC himself and published as the appendix of this volume, which received the title *History, Culture and Truth: Essays Presented to D. P. Chattopadhyaya* (1999).[3] In his letter to Daya Krishna, DPC explains—we will shortly see—what he aimed to achieve in each of his major publications, and which questions, texts, and thinkers were part of his philosophical journey. The autobiographical chapter is a fascinating historical document, in which DPC describes his academic and political life, his worldview as it shaped from his early childhood in Barisal (now in Bangladesh), through his education in Krishnanagar, Calcutta, and London, and his relationship with Indira Gandhi, in whose government he served as a minister, with Karl Popper, his supervisor at LSE, and with many other thinkers, colleagues (DPC joined Jadavpur University as a lecturer in 1964 and remained affiliated to this university forever, whether formally or emotionally), friends, books, and ideas.

Before delving into DPC's philosophical work, I wish to introduce him as a present-day Rājarṣi—Rāja and Ṛṣi (or Rishi), king and seer, or, more precisely, statesman and thinker (he would prefer thinker and statesman) in one, a rare combination. As a statesman he was inducted by Indira Gandhi in 1971 as the minister of state in the ministry of health and family planning. Within a year he took an additional responsibility as minister of state for public works and urban development. He later became India's Union Minister for Commerce and, for a short period of time (1990–91), the Governor of Rajasthan. Throughout his political life he continued to write philosophy. This is how he describes his daily routine as a minister in Delhi:

> The burden of official work [in the government] did not totally deter me from my academic pursuit. I planned my daily work like this. During the morning I read a number of newspapers for about an hour. Before breakfast I followed my old habit, which I have done since 15 August 1948, of sitting in meditation for half-an-hour or so. Thereafter, I was duty-bound to look into my urgent mail. By 10 AM I was at my table in the Ministry. During the Parliament session, of course, I had to be at the parliament for the major part of the day. By evening (7 PM) I returned home. My academic work period was from 8 PM to 2 AM. Except time taken for dinner (9.15 PM) nothing was allowed to interfere with my study, reading or writing, on most nights. I had three excellent stenographers, Agarwal, Padmanabhan and Lahiri. They used to stay with me till 11 PM or so. […] My life in Delhi was extremely private. I was never a club-goer, neither in Delhi nor in Calcutta. I had never been a socialiser. […] My wife, Shefali, and my son, Debibrata, mostly stayed in Calcutta. Only during the vacations, summer and the Durga Puja, they would come and stay with me in Delhi. Otherwise, I spent my days alone at the official home with one domestic help and several dear dogs: Arjun, Jhumpa and her son Gablu and other children.

DPC managed to squeeze two lives into one: a politician in the morning, a philosopher in the evening. He goes on to describe the turbulent Emergency days.[4] "I did not like the Emergency," he says and adds that "those of us who were critical of the Emergency were branded as ex-

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Communist. I had never been a member of the Communist Party, but my inclination towards Marxism was well known. Equally well known was my published criticism of the Marxist theories on the subjects dear to me." DPC further speaks of "the avoidable but grave mistakes committed during the years of Emergency" and shares with his readers that:

> the massive election defeat [elections had been suspended during the Emergency and finally took place in March 1977; the Emergency expired just before the announcement of the results][5] made me aware that by holding high office, one may unconsciously get alienated from the feeling of the masses [a few lines earlier DPC confessed that he "did not realize the extent of the ruling party's alienation"—his own party's alienation—"from the people"]. For the first time in life the unfortunate division between "we" and "they" became clearly evident to me.

Let us move from the agony of the Emergency to DPC's childhood. In a different segment of his autobiographical chapter, DPC recalls his early days:

> My long memory enables me to remember our family life right from the time when I was three. It indeed was a sweet home. Even now occasionally I miss it. [… However,] I could never forget my own mother's words of woes for having to bear more than a dozen children, of whom only eight of us, brothers and sisters, survived.

DPC describes his education in great detail, from the Krishnanagar Government College ("established in 1844, older than Calcutta University itself") to Presidency College Calcutta, and later Calcutta University and LSE. On his MA studies at Calcutta University, he writes:

> What disappointed me was the total absence of Marxism from the M.A. syllabus in philosophy. The courses offered were outdated and stereotypic. There was the usual stuff: Rationalism (Descartes, Spinoza and Leibniz) and Empiricism (Locke, Berkeley and Hume). The modern period ended with Neo-Realism and Critical Realism. Nothing beyond: neither the early Wittgenstein, nor the later Wittgenstein. No language philosophy. No reference to Carnap, Reichenbach, Quine or Ryle. The presence of Indian philosophy in the course content was very thin. Admittedly, we had some very good scholars among our teachers. But except the lectures of Gopinath Bhattacharyya and Kali Krishna Banerjee, I found nothing much analytic, stimulating and elevating.

DPC was hardly an "either-or" person as his "double life" described above indicates. His preference for synthesis and integration is vivid at every stage and phase of his life, including his intellectual life. When he joined the Presidency College, he confesses, "I could not make up my mind about the Honours subject. Should I go for economics or for philosophy? I argued with myself like this: if I study economics that would help me to understand Marx better; if I study philosophy that would help me to understand Aurobindo." I will return to DPC on Marx and Aurobindo as we move on. At Calcutta University, DPC studied philosophy and law simultaneously. He wrote two doctoral dissertations in philosophy, one in Calcutta and one London. The former was "a Premchand Roychand dissertation [supported by the prestigious Premchand Roychand Studentship (scholarship)] on historiography. In it I examined the critical concept of Indian historiography and the views of such western thinkers as Hegel, Marx, Croce and Collingwood"; the London dissertation, later published as *Individuals and Societies: A Methodological Inquiry* (1967) "deals mainly with the controversy between methodological individualism and methodological holism. The debate, mainly due to Popper and Hayek, the well-

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known economist, was very topical at the time." The backstory of DPC's pursuits, academic and political, is always interesting. On his journey to London, he writes:

> As I could not afford an air flight, I took an Italian boat, *Roma*, from Ballard Estate, Bombay, to Genoa. From there by train, I travelled to Dieppe, and from there I took a ferryboat to Folkstone. The evening I reached London was quite cold. But I was happy to be there. To work with Popper was a dream coming true. His anti-Hegelian and anti-Marxist ideas, in many respects, appeared to me unfair and prejudiced. But one thing I was sure: in him I would find a scholar from whom I could learn a lot.

Marx and Aurobindo:[6] it was in college, DPC recalls, that he first became acquainted with the writings of these two thinkers. He continued to read them and to think with them for the rest of his life. In his first book, he creates a dialogue between these two. Summarizing this early project, he writes:

> *Sri Aurobindo and Karl Marx: Integral Sociology and Dialectical Sociology* is my first book (written in the mid-1950s but published much later in the mid-1970s). In this book my main concern was critical exposition and examination of Marx's and Aurobindo's concept of history. […] Marx's and Aurobindo's common approach, though rooted in different pre-suppositions of the evolution of the state, engaged my attention. Aurobindo's historical anticipation (around 1915-1916) that a sort of Śūdra Virodha [protest of the Śūdras, the so-called lowest caste] will take place also appeared to me intriguing. The utopian journey of these two mighty minds [Marx and Aurobindo], one's to stateless communism and another's to a stateless spiritual humanism, drew my pointed attention. How from quite different, almost opposite, philosophical pre-suppositions two thinkers can draw strikingly similar conclusions.

On his later book, *Environment, Evolution and Values*, which situates Aurobindo in another dialogue with the French polymath Pierre Teilhard de Chardin, DPC writes:

> In this book I discussed the evolutionary sociology of Aurobindo and Teilhard de Chardin. Chardin, like Julian Huxley, brought the principles of biological sciences close to our understanding of society and value. I focused on the dynamic relation between ecology, sociology and axiology, with special reference to the views of life scientists like Theodosius Dobhzhansky, René Dubos and Ernst Mayr. I tried to relate their conceptual tools to what I had read long back (1972) in the *Caraka Saṃhitā* [a classical treatise of medicine or more broadly, science].

This is an example of comparative philosophy without borders. The dialogue created here crosses disciplines and continents. Indian philosophy as represented here and elsewhere in DPC's work is a melting pot of classical sources (here the *Caraka*) and modern thinkers (in this case, Aurobindo). On this melting pot of Indian materials, DPC further writes, "The *Caraka Saṃhitā* and Kauṭilya's *Arthaśāstra* [a classical treatise of political theory] impressed me deeply. P.C. Roy's [Ray's] *A History of Hindu Chemistry* [1902] and B.N. Seal's *The Positive Sciences of the Ancient Hindus* [1958] stirred my mind."

On reading classical Indian sources with modern interpreters, DPC adds:

> Since my familiarity with Indian philosophy is insufficient in relation to my need, I rely mainly on insights and concepts of Indian classical thinkers. Even otherwise, I am not favorably inclined to textual elucidation of exegetical interpretation. Though I read Sanskrit

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> texts, but my capacity to handle the language is not to my satisfaction. In this respect, I have tried to follow the approach of two of the best modern minds of the early 20th century, Aurobindo and K.C. Bhattacharyya.[7] Unlike them, I am not proficient in the main classical language. Like them, I believe in the seminality but not authority of the classical thinkers.

This is a strong statement: seminality but not authority.

DPC's interdisciplinary approach required free travel between languages. Besides English - his main writing language, Bengali - his mother tongue, and Sanskrit, DPC also studied German and Russian. "In 1957–58 I was taking a German Language course at the Faraday House, Calcutta. The then Cultural Department of the East German Government organized this course which was quite popular". And "at the suggestion of Popper, I was looking into the history of the Russian Revolution of 1917. In addition, I started to learn the Russian language, hoping that I will be able to read books on Russian history in the Russian language".

DPC, a philosophical facilitator besides his other capacities, was the founding chairman of the Indian Council of Philosophical Research (ICPR)—a pan-Indian umbrella-body for the promotion of philosophy—and the founding editor of the Council's journal (JICPR). He explains that when he founded the ICPR (which was registered in 1977 but "took its functional shape" only in 1981, operating at first from "the ground floor of my own residential Bungalow at 14-AB Mathura Road, Delhi"), he had two main concerns: first, that the council would be interdisciplinary, hence dialogic, "and have on its policy-making bodies not only philosophers, but also historians, social and natural scientists"; and second (or at another level, first) that it would be "really Indian, devoted primarily to the promotion of Indian thought and culture in their comprehensive sense." DPC speaks of "mental colonization," which according to him is deeper than any "external" form of colonization (here K.C. Bhattacharyya's 1929 lecture "Svaraj in Ideas" comes to mind).[8]

This is the place to mention DPC's Project of History of Indian Science, Philosophy, and Culture (PHISPC).

PHISPC was the crown jewel of DPC's interdisciplinary approach. Under the wings of this project, almost a hundred volumes were written by the members of the glorious generation of contemporary Indian thinkers whose work I am highlighting here. They included Daya Krishna, G. C. Pande, Rajendra Prasad, A. Rahman, K. Satchidananda Murty, Sibajiban Bhattacharya, S. S. Barlingay, Kapila Vatsyayan, Keerit Joshi, R. Balasubramanian, and DPC himself, among many others. The idea was to write an intellectual history, from ancient (*The Dawn of Indian civilization*, edited by G. C. Pande) to modern (*Developments in Indian Philosophy from the Eighteenth Century Onwards*, written by Daya Krishna), covering geographical regions that have not been philosophically explored before (*Perspectives of Manipuri Culture*, edited by Bhagat Oinam and S. Shyamkoshore Singh), with emphasis on science and technology (*History of Indian Science, Technology and Culture 1000-1800 AD*, edited by A. Rahman). It was an attempt to present India's history not as usual—and yes, this is too often still the case—through the western/colonial prism. It was an attempt at decolonizing knowledge.

A volume such as *India's Interaction with China, Central and West Asia*, edited again by A. Rahman, seeks to remap both history and our gaze. No Europe here, no West. A similar seeking can be found in Daya Krishna's monograph *Prolegomena to Any Future Historiography of Cultures and Civilizations*. Here he aims to develop a theoretical toolbox for historiography, drawing on Indian categories such as śilpa, śāstra, saṃskāra, puruṣārtha, smṛti, svapna, and vāsanā. Translation is

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never an easy task. In the present case, one need not "bend" (I borrow the phrase from A. Raghuramaraju)[9] western categories for India as usual again. But instead, the readers are invited to think (even when analyzing western culture and civilization) in Indian terms.[10] DPC was the mastermind behind this ambitious project. The picture revealed when the pieces of this intellectual jigsaw puzzle are assembled challenge the prevailing "myth" (even in India, even today) about the west being the locus of rationality and science, India of spirituality and mysticism. I wish someone took upon their shoulders the task of digitalizing the project. Otherwise, this rare archive of contemporary Indian scholarship engaging in a dialogue with India's past will remain out of reach for many scholars and students, a white elephant instead of the living philosophical hub it was meant to be.

Towards the end of his autobiographical chapter, DPC writes:

> My experience of the East-West encounter in philosophy, in spite of its necessity, has not been encouraging. First grade Western philosophers rarely study Indian or Asian thinkers. Motilal [B. K. Matilal] had the same view.

DPC does mention exceptions ("very fine philosophers like Georg Henrik von Wright and Peter Strawson who have been equally fine in their understanding of different Cultures"), but by and large he is aware of the imbalance and one-sidedness of the East-West alleged dialogue. "Mainstream European thought," he adds elsewhere, "was and still is either indifferent to, or misinformed about, Indian philosophy. One of the main misunderstandings consists in thinking that Indian philosophy is incurably metaphysical in the most pejorative sense" (Chattopadhyaya 2003: 89).[11] "Misinformed" by colonial Indologists. The problem is that this colonial picture of Indian philosophy was internalized in India, both by those who adopted the pejorative orientalist gaze and refuse to accept Indian philosophy as "real philosophy," and by those who highlight and take pride in the spiritual horizon of Indian philosophy, which allegedly differentiates it from western philosophy. DPC did not just argue otherwise, reclaiming rationality for Indian philosophy and striving to de-mystify and de-exotify Indian philosophy, but moreover, he took upon himself the painstaking task of collecting and providing the information needed to disperse and replace the misinformation, which is still in circulation.

I wish to close with a quote—sharp and compelling—from Daya Krishna's Shimla Lectures (2005), which conveys the incentive behind DPC's PHISPC. "Has not India had a long tradition of science, astronomy, medicine, linguistics, everything?," Daya Krishna asks his listeners. "No,", he answers sarcastically,

> we have built temples! But temples cannot be built without knowledge of engineering, knowledge of materials, knowledge of metals, knowledge of everything. However, for some reason, we do not regard this knowledge as important. Have we not contributed tremendously in the field of mathematics? It is amazing that this [Indian] civilization does not think of itself in terms of knowledge of any kind. […] Imagine! We are not interested in the millennia-long thinking which took place in this country on understanding language through language. I am sorry to say that we are simply uninterested. India's picture, as it has been built, is a picture of huge suppression. We are spiritual people, seekers of mokṣa and nirvāṇa. We are not interested in this world. This world is unreal to us. It is māyā [an illusion], or līlā [Cosmic Play], and it does not really matter. […] India is a land where reason and argumentation were so central to the civilization. And yet, we identify the West with reason; we think that the West is rational, that the West is reason-centric, whereas we are not.[12]

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Books by D. P. Chattopadhyaya

Individuals and Societies: A Methodological Inquiry (Calcutta: Allied Publishers, 1967, 1975).
Societies and Cultures (Bombay: Bharatiya Vidya Bhavan, 1972).
Individuals and Worlds: Essays in Anthropological Rationalism (Delhi: OUP, 1976).
History, Society and Polity (Delhi: Macmillan, 1976).
Rupa, Rasa O Sundara (Calcutta: Ridhvi India. 1980, 1989; in Bengali).
Environment, Evolution and Values: Studies in Man, Society and Science (Delhi: South Asian Publishers, 1982).
Sri Aurobindo and Karl Marx: Integral Sociology and Dialectical Sociology (Delhi: Motilal Banarsidass, 1988).
Knowledge, *Freedom*, *and Language*: *Interwoven Fabrics of Man, Time, and World* (Delhi: Motilal Banarsidass, 1989).
Anthropology and Historiography of Science (New York: Ohio University Press and Delhi: Motilal Banarsidass, 1990, 1992).
Induction, Probability and Skepticism (New York: SUNY and Delhi: Sri Satguru Publications, 1991, 1992).
Interdisciplinary Studies in Science, Technology, Philosophy and Culture. PHISPC. (Delhi: Munshiram Manoharlal Publishers, 1996).
Sociology, Ideology and Utopia: Socio-Political Philosophy of East and West (Leiden and Boston: Brill, 1997).
Consciousness and Scientific Knowledge (Shimla: Indian Institute of Advanced Study, 2001).
Societies, Cultures, and Ideologies: Analysis and Interpretations (Bombay: Bhartiya Vidya Bhavan, 2001).
Interdisciplinary Studies in Science, Society, Value, and Civilizational Dialogue (Shimla: Indian Institute of Advanced Study, 2004).
Religion, Philosophy and Science: A Sketch of Global View (Shimla: Indian Institute of Advanced Study, 2006).
Love, Life and Death (Delhi: Longman, 2010).

Edited and Co-edited Volumes
Logic, Ontology and Action, co-edited with P. K. Sen (New York: Macmillan and Delhi: Motilal Banarsidass, 1979, 1989).
Humans, Meanings and Existences, (Delhi: Macmillan India, 1983).
Radhakrishnan Centenary Volume, co-edited with G. Parthasarathi, (Delhi: OUP, 1989).
Phenomenology and Indian Philosophy, co-edited with J.N. Mohanty and Lester Embree, (Delhi: ICPR and Motilal Banarsidass and New York: SUNY, 1992).
Phenomenology: East and West: Essays in Honor of J.N. Mohanty, co-editor with F.M. Kirkland, (Dordrecht: Springer, 1993).
Cultural Otherness and Beyond, with Chhandha Gupta, (Leiden and Boston: Brill, 1998).

* This list is partial and does not include DPC's contribution to PHISPC, except for one item (*Interdisciplinary Studies in Science, Technology, Philosophy and Culture*, published in the monograph series of PHISPC), which he mentions in his autobiographical chapter. DPC was not just the general editor of the project but wrote numerous chapters in the project's numerous volumes. Moreover, DPC contributed a chapter to each of the volumes that he edited or co-edited besides PHISPC, for instance the chapter "Itihāsa, History and Historiography of Civilization" in *Cultural Otherness and Beyond*. "Here I tried," he explains, "to highlight the important distinction between the Indian concept of itihāsa and the post-Newtonian causal forms of historiography beginning with works like David Hume's *History of Great Britain from the Invasion of Julius Caesar to the Revolution of 1668*, 6

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vols. (1752–64) and Edward Gibbon's *The History of the Decline and Fall of the Roman Empire*, 6 vols. (1776–88)."

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1 Arindam Chakrabarti and Ralph Weber, eds., *Comparative Philosophy without Borders*, London: Bloomsbury, 2015.

2 Debiprasad Chattopadhyaya, *What is Living and What is Dead in Indian Philosophy* (Delhi: People's Publishing House, 1993).

3 Daya Krishna, Satchidananda K. Murty, Bhuvan Chandel, and Bhagat Oinam, eds., *History, Culture and Truth: Essays Presented to D.P. Chattopadhyaya*, Delhi: Kalki Prakash, 1999.

4 The Emergency was a twenty-one-month period from 1975–1977 when India's prime minister Indira Gandhi (or officially Fakhruddin Ali Ahmed, President of India at the time) declared a state of emergency in the country. During this period, the media was censored (or willfully surrendered its independence), judicial procedures and democratic rights, such as freedom of assembly, were suspended, and opposition politicians were arrested on a mass scale. The emergency, however, "is best remembered," Raita Merivirta rightly notes, "for slum clearance campaigns and forced sterilizations overseen by Indira Gandhi's younger son Sanjay Gandhi, who held an unofficial seat of power next to his mother" (I quote from the Introduction of her book *The Emergency and the Indian English Novel: Memory, Culture and Politics*, London and New York: Routledge, 2019). Much has been written on the Emergency. But for me, the climate of this dark chapter of India's modern history is best captured by Salman Rushdie in his *Midnight's Children* (1981), where he shows how a dream can metamorphose into a nightmare, and in his sadder than sad story "Free Radio" from his anthology of short stories *East West* (1994).

5 According to Christophe Jaffrelot and Pratinav Anil, DPC was one of those "who tried to sway her [Indira Gandhi, in December 1976] into scheduling fresh elections at some point in the new year [1977]," hence to bring the Emergency to an end. See Jaffrelot and Anil's recent book *India's First Dictatorship: The Emergency 1975–1977* (Oxford: Oxford University Press 2020, 404–5).

6 Sri Aurobindo (1872–1950) was a philosopher, poet, translator, political activist against the British rule in India, Yogi, and guru. The *Complete Works of Sri Aurobindo* in thirty-seven volumes is open online here: https://www.sriaurobindoashram.org/sriaurobindo/writings.php (accessed October 14, 2022)

7 On K. C. Bhattacharyya's philosophical work, see—if the baker may recommend his own dough with all modesty—*The Making of Contemporary Indian Philosophy: Krishnachandra Bhattacharyya*, eds. D. Raveh and Elise Coquereau-Saouma (London: Routledge 2023).

8 "Svaraj in Ideas" is a lecture delivered by Krishnachandra Bhattacharyya at the Hooghly College, Bengal, in 1929. It is a manifesto of decolonization in dialogue with Mahatma Gandhi's famous 1909 *Hind Swaraj*. "Svaraj in Ideas" was first published as an essay in *Visva-Bharati Quarterly* 20 (1954): 103–14. The *Indian Philosophical Quarterly* (published by the Department of Philosophy, University of Pune) dedicated a special issue to "Svaraj in Ideas" (IPQ 11.4, October 1984), edited by K. J. Shah, Ramchandra Gandhi, Sharad Deshpande, and Probal Dasgupta, with contributions by the editors and a broad ensemble of thinkers, including Ashis Nady, Rajendra Prasad, A. K. Saran, J. P. S. Uberoi, Daya Krishna, Rajni Khotari, R. Sundara Rajan, S. K. Saxena, Arindam

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Chakrabarti, and others. This special issue, which also includes a reprint of Bhattacharyya's own "Svaraj in Ideas," is here: https://www.dayakrishna.org/philosophical-interlocutors (last accessed on October 14, 2022).

9 A. Raghuramaraju, *Calibrating Western Philosophy for Indian: Rousseau, Derrida, Deleuze, Guattari, Bergson and Vaddera Chandidas* (London: Routledge, 2019).

10 I would translate Daya Krishna's list of categories as (roughly) arts and crafts, science, the unconscious, ethics, memory, dreams, and archetypes. Freud and Jung come to mind when I'm searching for English terms to convey the meaning of saṃskāra and vāsanā respectively.

11 D. P. Chattopadhyaya, "East–West Cultural Relationship: Some Indian Aspects," *Diogenes* 50, no. 4, (2003): 83–94.

12 The audio recordings of Daya Krishna's Shimla Lectures are open online at "Daya Krishna: The Open Library," www.dayakrishna.org (last accessed on October 14, 2022).

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