

Editorials

Though human being as a species is physically weaker than the other species, he secured the top position amongst the other through the application of his unique intelligent capacities. Knowledge, being the product of intelligent capacities acts as the guiding force, it is a such kind of power which has no caste, no religion, and no boundary. The exact time when the human being started to collect the knowledge for the betterment of future, is not known; but from the philosophical view point, especially from the Indian point of view, the highest type of knowledge is truth and truth is knowledge and this type of knowledge is eternal, but it is the subject of interpretation, reinterpretation following the need of the time. As it is pointed out, Indian Knowledge System (IKS) is the treasure of this type of knowledge.

The primary aim of the Indian Knowledge Systems is to transcend simply recognizing Indian Intellectual tradition, philosophy and heritage to revitalize and incorporate it into the core of the educational research framework for today's world. It also aims to connect Traditional Indian Knowledge Systems with modern knowledge systems. In doing so, the reinterpretation of Indian Knowledge Systems seeks to nurture a vibrant tradition that encourages the generation of new knowledge and motivates the growth of future innovators and scholars grounded in Bhāratīya frameworks of knowledge creation and dissemination.

This issue is dedicated to focus on Indian Knowledge System (IKS) in order to (a) explore the depth and diversity of ancient Indian wisdom, traditions, and knowledge frameworks and (b) to bridge the gap between the traditional and contemporary relevance of the Indian Knowledge System, highlighting its interdisciplinary, multidisciplinary and thereby transdisciplinary applications and global significance.

Amongst many writings, after a thorough peer reviews, the following papers have been qualified for publication.

Sl. No.	Title of the Paper	Name of the Author with affiliation	Key concept
01	EPISTEMIC RESURGENCE: RETHINKING INDIAN KNOWLEDGE TRADITIONS IN THE CONTEMPORARY WORLD	Dr. Sukanya Kar Assistant Professor Department of English (CDOE) Sikkim Manipal University	This study critically re-evaluates IKS within the framework of the National Education Policy (2020) and the AICTE-IKS initiative, proposing a philosophical model of “epistemic resurgence” — a process by which ancient wisdom interfaces dynamically with modern science and humanistic inquiry in order to prove that IKS emerges not as a relic of the past but as a living framework for global knowledge futures.
02	CLASSIFICATION OF INFERENCE AS DEVELOPED BY NYĀYA-VAIŚEṢIKA COMMENTATORS	Priyanka Sarkar Research Scholar (JRF), Department of Philosophy Lalit Narayana Mithila University, Darbhanga	This paper is a detail linear analysis on the classifications of inference (<i>anumāna</i>) as a means of valid knowledge in reference with the Nyāya-Vaiśeṣika commentators.
03	TWO EPISTEMIC WORLDS: INDIAN KNOWLEDGE SYSTEMS AND WITTGENSTEIN’S EPISTEMOLOGY	<i>Dr. Moumita Banerjee</i> , State Aided College Teacher, Dum Dum Motijheel Rabindra Mahavidyalaya & Guest Faculty, West Bengal State University	This paper examines the Indian Knowledge System (IKS) and Ludwig Wittgenstein’s epistemology to explore how distinct philosophical traditions conceptualize knowledge.
04	BUDDHIST PRAMĀṆA EPISTEMOLOGY MEETS WESTERN COGNITIVE SCIENCE: MINDFULNESS OR MINDLESSNESS?	<i>Sanjay Mandal</i> M.A in Philosophy Department of Philosophy Rabindra Bharati University	The author examines the philosophical and scientific underpinnings of mindfulness by juxtaposing Buddhist <i>pramāṇa</i> epistemology with modern Western cognitive research.
05	KNOWLEDGE, CONSCIOUSNESS, AND REALITY: ADVAITA VEDĀNTA AND HUSSERLIAN PHENOMENOLOGY IN DIALOGUE	Puja Sadhukhan Research Scholar Department of Philosophy Burdwan University	This study investigates an international philosophical debate between Advaita <i>Vedānta</i> and Husserlian Phenomenology by analysing their mutual focus on knowledge, awareness, and reality.

06	ŚABDA-PRAMĀṆA AND TEXTUAL AUTHORITY: RETHINKING KNOWLEDGE VALIDATION IN TRADITIONAL INDIA	Kamal SK Research Scholar Department of Philosophy Raiganj University	This work re-evaluates the connection between textual authority, cognitive reliability, and social epistemology, drawing on the Nyāya, Mīmāṃsā, and Advaita Vedānta traditions, alongside critiques from Buddhist epistemologists like Dignāga and Dharmakīrti.
07	RECLAIMING ENVIRONMENTAL WISDOM: A COMPARATIVE PHILOSOPHICAL STUDY OF HINDU AND BUDDHIST ENVIRONMENTAL ETHICS FOR CONTEMPORARY ECOLOGICAL POLICY	<i>Sujit Mondal</i> Assistant Professor, Department of Philosophy, Suri Vidyasagar College	Through the evaluations of the reinterpretations undergone by the figures like Mahatma Gandhi and the Dalai Lama, the author shows that the ancient insights with specific, actionable frameworks relevant to climate justice, biodiversity protection and eco-governance. It recommends integration into education, policy and community action.
08	SPIRITUAL HUMANISM AS A CORE PRINCIPLE OF THE INDIAN KNOWLEDGE SYSTEM: A STUDY OF SWAMI VIVEKANANDA	<i>Rohit Rajak</i> Senior Research Fellow Dept. of Philosophy, SKBU	The research paper investigates 'Spiritual Humanism', which is a fundamental aspect of the Indian Knowledge System (IKS), through the philosophical views of Swami Vivekananda for the sake of value-based and transformative model.
09	THE UNKNOWN ANCIENT INVENTIONS BEFORE THEIR KNOWN DISCOVERIES	<i>Subhashree Indra</i> Senior Research Fellow Dept. of Philosophy, SKBU	This research paper is focused to highlight those unknown discoveries and increase the traditions and glory of India by establishing it in the wide range of the world. With that there is a hope that the world will know about the science, culture and technology of India.
10	ভারতীয় জ্ঞানব্যবস্থার দার্শনিক ভিত্তি: এক অনুসন্ধান	ঋত্বিক ভট্টাচার্য কবি জগদ্রাম রায় গভর্নমেন্ট জেনারেল ডিগ্রী কলেজ, মেজিয়া, বাঁকুড়া	এই গবেষণা পত্রে ভারতীয় জ্ঞানপদ্ধতির(IKS) প্রধান উপাদান গুলির ভিত্তি বিশ্লেষণ করা হয়েছে।
11	জৈন দর্শনে গুণ ও পর্যায়	ড. দিবাকার মান্না সহকারী অধ্যাপক,	এই প্রবন্ধে জৈন মতে সং বস্তুর ধারণা বিশ্লেষণ করা হয়েছে।

		তারকেশ্বর ডিগ্রী কলেজ, তারকেশ্বর, হুগলী।	
12	THE UNFOLDING SAGA	Soma Mondal Assistant Professor in English Gobordanga Hindu College	Though Surpanakha was the main cause of the battle between Rama and Ravana, the character of Surpanakha gets unnoticed, and the primary concern of discussion has been focused in this paper.
13	VIVEKANANDA'S VISION OF EDUCATION AND THE INDIAN KNOWLEDGE SYSTEM: A PHILOSOPHICAL PATHWAY FOR NEP-2020	Bakreswar Panda PhD Scholar, Department of Philosophy, Nava Nalanda Mahavihara (Deemed University)	This paper situates Vivekananda's vision of education within the broader framework of IKS, understood as a holistic, value-oriented, and consciousness-centred tradition of knowledge that integrates intellectual, ethical, spiritual, and social dimensions of human life.
14	অর্জুনের দ্বন্দ্ব থেকে গীতার নৈতিক শিক্ষা:সংকট ও সমাধানের এক নৈতিক-দর্শন ভিত্তিক বিশ্লেষণ	Chameli Sharma Research Scholar, Department of Philosophy Binod Bihari Mahto Koyalanchal University, Dhanbad, Jharkhand, India	এই প্রবন্ধে এটা দেখানো হয়েছে যে গীতা কেবল একটি ধর্মীয় গ্রন্থ নয়, এটি মানবজীবনের সংকট ও কর্তব্যবোধের একটি শাস্ত্র নৈতিক-দর্শন।
15	VEDIC LITERATURE AND ITS MODERN RELEVANCE: A HUMANISTIC PERSPECTIVE	SUMIT MAHATO Research Scholar Dept. of Philosophy Binod Bihari Mahto Koyalanchal University, Dhanbad, Jharkhand	This paper demonstrates how concepts such as ' <i>Vasudhaiva Kutumbakam</i> ' (the world is one family) or ' <i>Amritasya Putrah</i> ' (Children of Immortality) can serve as guiding beacons for world peace, environmental protection, and the preservation of human values in the era of modern globalisation.
16	নিষ্কাম কর্ম থেকে কর্মনৈতিকতা: গীতা- দর্শনের সমকালীন পুনর্মূল্যায়ন	লক্ষ্যদর কুমার স্টেট এইডেড কলেজ টিচার, দর্শন বিভাগ, শালতোড়া নেতাজি সেন্টেনারী কলেজ	এই গবেষণার মূল বিষয় হলো—গীতার প্রাচীন নীতি কীভাবে আধুনিক পেশাগত জীবনের গতিশীল এবং স্বার্থ-নির্ভর কাঠামোর মধ্যে কার্যকরভাবে প্রয়োগ করা যায় এবং তার পাশাপাশি তা কিভাবে একটি উন্নত কর্মনৈতিকতার জন্ম দিতে পারে।
17	ETHICS AND NISHKAMA KARMA IN BHAGAVAD GITA	Dr. Bapi Mondal Assistant professor in Philosophy	This paper addresses the psychological challenge posed by the idea of desireless action, especially in contrast with modern motivational theories that regard desire as

		Mahatma Gandhi College, Lalpur, Purulia, West Bengal	the basis of all activity. It also argues that the <i>Gītā</i> does not deny motivation altogether but seeks to transform it by replacing egoistic desire with a sense of duty, self-discipline, and detachment.
18	ECOCENTRIC PHILOSOPHY IN INDIAN KNOWLEDGE SYSTEM: A KEY PERSPECTIVE FOR SUSTAINABLE DEVELOPMENT	<i>Pooja Agarwal</i> Assistant Professor Department of Philosophy Murshidabad Adarsha Mahavidyalaya	In this paper the author tries to reach the conclusion that the traditional Indian non-anthropocentric perspective is still significant in promoting ecological balance and sustainable living.
19	TRIBAL RELIGION AS A MEANS OF COMMUNICATION BETWEEN NATURAL AND SUPERNATURAL ENTITIES: A CASE STUDY FROM THE SANTAL TRIBE\	Nayan Ruhidas ¹ , Dr. Sudip Bhui ² ¹ Ph.D. Research Scholar, Dept. of Anthropology and Tribal Studies, SKBU ² Associate Professor, Dept. of Anthropology and Tribal Studies, SKBU	This study highlights Santal religion as a lived system of communication between the natural, social, and supernatural domains rather than as a separate institutional practice.
20	ROLE OF DEATH RITUALS IN THE RECONCILIATION OF THE SOUL AS A BRIDGE BETWEEN TWO WORLDS: CONTINUATION OF EXISTENCE AFTER DEATH AMONG THE MAHALI COMMUNITY	Piu Mahali ¹ & Dr. Sudip Bhui ² ¹ Ph.D. Research Scholar, Dept. of Anthropology and Tribal Studies, SKBU ² Associate Professor, Dept. of Anthropology and Tribal Studies, SKBU	The paper argues that the Mahali understanding of death emphasizes gradual separation rather than sudden loss, highlighting continuity between life and afterlife. Such beliefs reflect a broader tribal worldview where the boundary between the living and the dead is fluid and negotiated through ritual practices.
21	THE END-OF-LIFE DECISIONS: MORAL HITCHES AND ITS' RESOLUTIONS FROM INDIAN VIEW POINTS	<i>Ashim Mandal</i> , Ph.D Research Scholar, Department of Philosophy, Annamalai University Dr. K. Raveendran, Assistant Professor, Department of Philosophy, Annamalai University	By fusing philosophical analysis with pragmatic considerations, the article aims to provide a normative framework capable of directing policymakers, healthcare professionals, and families toward ethically responsible end-of-life care in India.

22	ভারতীয় নীতিবিদ্যার আলোকে সকাম কর্ম ও নিক্লাম কর্মের ধারণা এবং বর্তমান সমাজে তার প্রয়োজনীয়তা	সংগীতা দে সরকার, এ্যাসোসিয়েট প্রফেসর, দর্শন বিভাগ, সম্মিলনী মহাবিদ্যালয়	এই প্রবন্ধের মূল লক্ষ্য হলো যে, ভারতীয় জ্ঞান ভাষার একটি অত্যন্ত গুরুত্বপূর্ণ ধারণা সকাম ও নিক্লাম কর্ম- এই দুই ধারণার বর্তমান সমাজ কাঠামোয় প্রয়োজনীয়তা।
23	YOGA FOR PEACE AND HARMONY: A CRITICAL ASSESSMENT	Dr. Nilufa Yesmin SACT-1 Department of Philosophy Kabi Joydeb Mahavidyalaya, Illambazar, Birbhum, West Bengal, 731214	This study tries to examine the value and necessity of yoga for social and global transformation on the grounds that Yoga benefits the body, the mind, and the spirit. As a result, it is referred to as the global art. That is why being a healthy and harmonious organ of the larger body of humanity, if our body, mind, and soul are all in good shape, we can spread that health and harmony to our society, our country, and the entire world.
24	THE GRADES OF REALITY IN THE LIGHT OF GAUḌAPĀDA AND ŚAṄKARA: A COMPARATIVE STUDY	Dr. Apree Datta Assistant Professor Department of Philosophy KNU, Asansol	The article attempts to explore the concept of the grades of reality in the philosophical framework of Gauḍapāda.
25	রবীন্দ্রনাথের প্রকৃতিচিন্তায় বাস্তবজগৎ ও আধ্যাত্মিকতা	ড. শর্মিষ্ঠা ঘোষ স্টেট এইডেড কলেজ টিচার, দর্শন বিভাগ, ফকির চাঁদ কলেজ, ডায়মন্ড হারবার	আধ্যাত্মিক' শব্দটির অর্থ আত্মসম্বন্ধীয় বিষয়। যা পঞ্চ বহিরিন্দ্রিয় ও মন দ্বারা প্রাপ্ত নয়। যেমন, ধর্ম, মুক্তি, ব্রহ্ম প্রমুখ বিষয়ক চিন্তা। 'বাস্তব জগৎ' বলতে পঞ্চ বহিরিন্দ্রিয় দ্বারা প্রত্যক্ষকৃত জগৎকে বোঝানো হয়। আধ্যাত্মিক চিন্তা ও বাস্তবজগৎ মধ্যে দিয়ে রবীন্দ্রনাথের প্রকৃতি পরিবেশের সঙ্গে যে বিভিন্ন প্রকার সম্পর্কের ক্রমবিকাশ ঘটেছিল - তা এই প্রবন্ধের আলোচ্য বিষয়।

Hope, this issue will quench the thirst concerning the essence of Indian Knowledge System and their need in this present era of the young readers as well as the genuine lover of knowledge.

RKM

Chief Editor, IJPR

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