

Freud rejects all metaphysics. Are we not tired of having everything deconstructed without ever understanding what Logos is? Who amongst us will say that our lives are like onions with no inner meaning and there is an eternal slippage of meaning? Scruton knows and proves that the early and popular Derrida and his acolytes are wrong—we need more of Scruton than of *Of Grammatology*.

Unlike what is found on the Internet about this book and Scruton generally; Scruton is a theologian of the caliber of Karl Barth, Rudolf Bultmann, and Jürgen Moltmann. Scruton is a theologian since he speaks of standing ‘on the edge of a mystery’ which is the God of the Covenant (185). Philosophers know it all; only a theologian is moved by music, God and ‘Our relation to God ... as an intentional ... relation’ (188). Scruton mercifully avoids being plebeian without being difficult. Dense writers are only dense.

Arthur Schopenhauer haunts this book. But Scruton has not explicitly mentioned him anywhere.

Subhasis Chattopadhyay

Bhattacharyya’s aesthetic ideas (159–75), we have an explication of *feeling of feelings*, emotions fluctuating between the individual mind and the sublation of that mind into the universal mind (171).

If one attends seminars in the humanities, one hears of Derrida, Lacan, Alain Badiou, and of the subaltern studies’ group *ad nauseam*. It is as if Indian philosophers have no place in learned discussions. Of late one hears of Giorgio Agamben and Martha Nussbaum. Nary a word on Indian thinkers who might be used to foreground disciplines as diverse as literature, political science, and film studies. It is akin to blasphemy to have no reference to American and Continental philosophers in an international symposium, say on, immigration or the rise of religious extremism. Yet Kalidas Bhattacharyya’s understanding of *Anekanta Vada* is unknown to most. Western savants do not care to understand that cosmopolitanism is a Hindu concept; neither a Jain concept nor is it a Greek concept as is mistakenly taught in classrooms worldwide and mentioned on the Internet. Tara Chatterjee’s *Anekanta Vedanta* (112–24) should be read by English literature scholars first since they are the ones who hardly know that they are mistaking as Western, concepts which Indian doyens of modern philosophy have already written on. How many Masters’ and post-Masters’ English-literature students know of Kalidas Bhattacharyya’s monograph on Indian cosmopolitanism published in 1982?

It is the sad state of Indian studies—literary and philosophical—today that while Western scholars acknowledge the contributions of the likes of Kalidas Bhattacharyya and Bimal Krishna Matilal, Indian academics are ignorant of them. Madhumita Chattopadhyay has done a great service to Indian and world letters by editing this volume. Hopefully, Indian lovers of all things First World will now wake up and refer students to this book. It is time that we stop grinding Anita Desai and Manju Kapur under the millstones of Julia Kristeva and bell hooks in the name of appearing avant garde. Kalidas Bhattacharyya can provide the requisite hermeneutical lens; if only one has the sense to read him. May be, in the future the Centre of Advanced Study in Philosophy, Jadavpur University, will bring out a similar volume on Bimal Krishna Matilal.

Subhasis Chattopadhyay



**Alternative Standpoints:
A Tribute to
Kalidas Bhattacharyya**

Edited by
Madhumita Chattopadhyay

D K Printworld (P) Ltd, ‘Vedasi’,
F-395, Sudarshan Park Near
ESI Hospital New Delhi 110015 .
www.dkprintworld.com. 2015. xxii +
258 pp. PB. ₹ 900. ISBN 9788192570297.

Frank Kermode gestured towards the sense of an ending. That which has a finality is neither art nor philosophy. The genius of Maitreyee Datta is to end her analysis of—Kalidas Bhattacharyya’s understanding of self within Yogachara Buddhist concepts of self (140–51) in this *festschrift* with ‘Perhaps ... I feel’ (151). The subjectivity involved in *doing* philosophy is best illustrated by this admission to interiority; the phenomenological turn which certainly influences Datta and of course, Kalidas Bhattacharyya. Husserl is everywhere in this volume, but is only mentioned twice in the book, other than once in the index. For example, in Goutam Biswas’s chapter on Kalidas