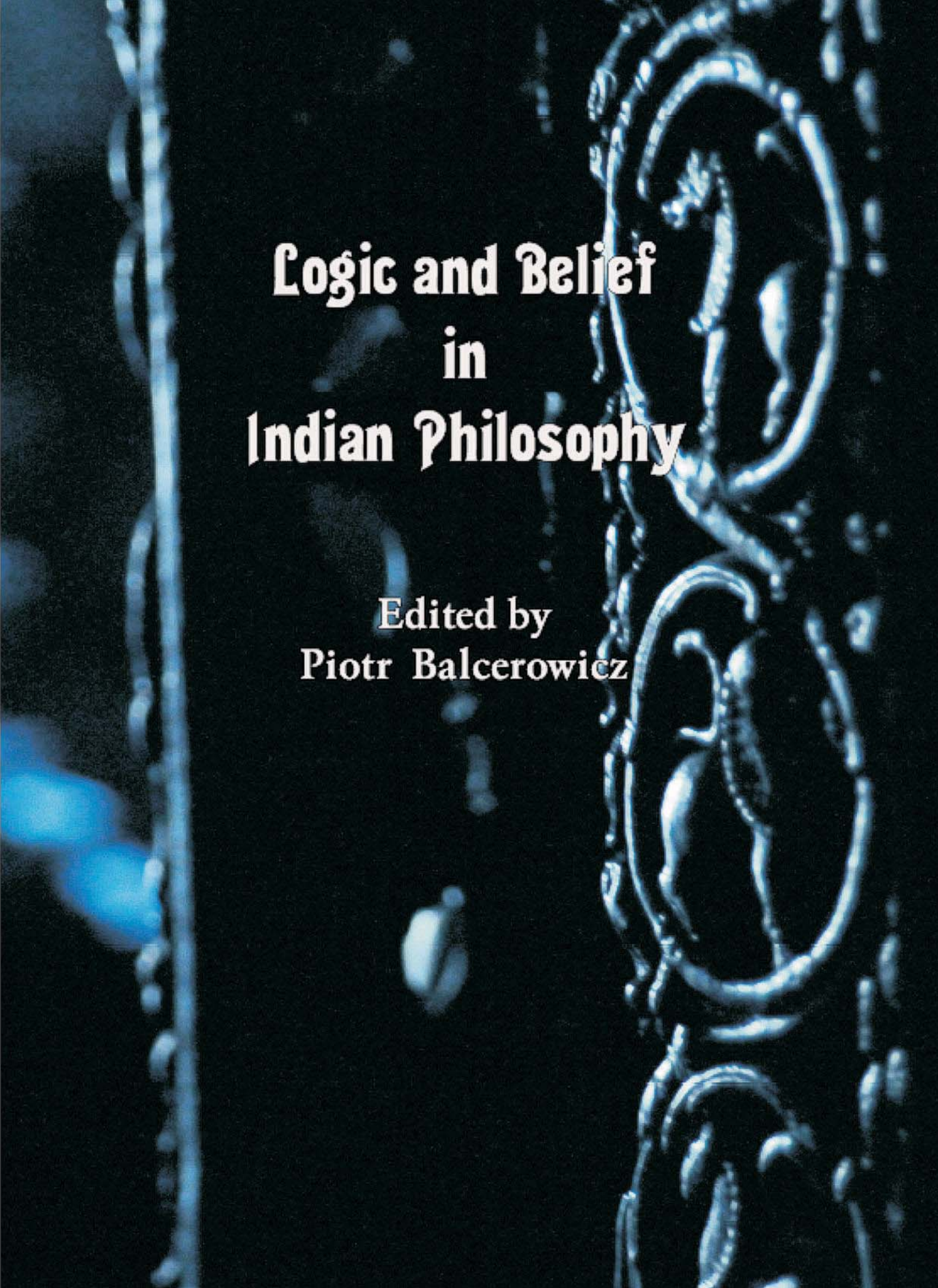
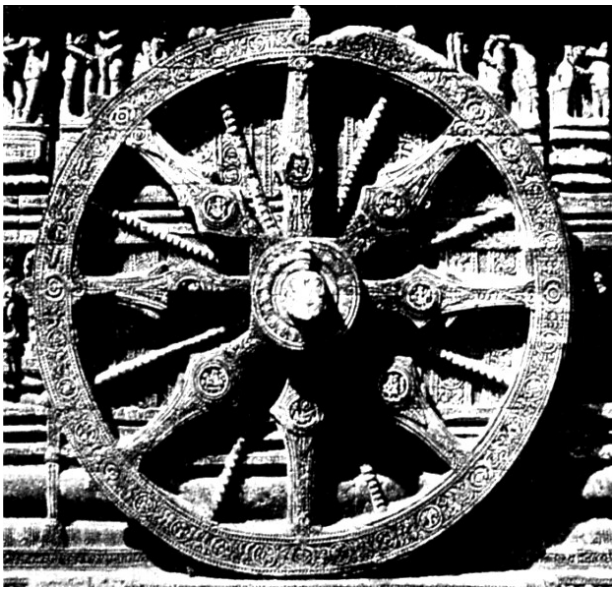

Logic and Belief
in
Indian Philosophy
Edited by
Piotr Balcerowicz

WARSAW INDOLOGICAL STUDIES



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Piotr Balcerowicz

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Preface

The present volume explores a theme which has so far rarely received the attention it legitimately deserves, although its fundamental importance to proper understanding of the true nature of Indian philosophical enquiry and intellectual heritage seems unquestionable. Whether in Indian social and historical context or throughout the history of Western thought, the relations between logic, belief and philosophy have always been very complex and multifaceted.

The general theme of the enquiry presented here is adequately reflected in the title of the volume: *Logic and Belief in Indian Philosophy*, which aptly highlights the *yukti-āgama* dimension. In particular, it focuses on various aspects of Indian thought, and Indian logic in particular, with special emphasis on the relationship, and tension, between rational examination and belief in Indian philosophical tradition.

The selection of papers by world-acclaimed specialists in Indian philosophy deals with a broad spectrum of problems such as the real nature and status of reason and faith in India, their rational, or otherwise, grounding or the extent to which their correlation is bipolar or interdependent. A number of vital philosophical questions stimulated the discussion in the volume: Can we speak of the symbiosis or, rather, tension between philosophy, logic in particular, and religion in Indian context? How do sound proof and irrefutable evidence relate to the bequeathed body of dogmas? To what degree did Indian thinkers consider logical means of enquiry independent of belief? How can logic itself be rationally validated without a recourse to assumptions sanctioned by tradition and belief? What is the place of scepticism or mystic experience vis-à-vis rational method and logical tools? How did Indian logicians try to accommodate the idea of irrationality and religious belief in the scheme of *pramāṇa*? These questions do not only concern the relationship between the phenomena of religiosity and religion, on the one hand, and rationality and rational justification, on the other. They are also applicable to the spheres of ritual, religious-social practices, or even gambling, as well as to various ways of how behaviour and religious acts were rationalised.

The contributions were grouped in thematic sections, the titles of which are self-explanatory. Some articles probe deeply into very detailed and intricate doctrinal aspects of selected Brāhmaṇical philosophical schools and of Jaina and Buddhist traditions, whereas others attempt synthetic conclusions as well as methodological and

theoretical reflection concerning the very nature of Indian philosophy and its religious background. The reader will also find an English translation of 'The chapter on the negative-only inference' (*Kevala-vyatireki-prakaraṇa*) of Gaṅgeśa's *Tattva-cintā-maṇi*, a ground-breaking work that revolutionised mediaeval Indian logic.

Some of these contributions were directly presented by the authors during the International Seminar 'Logic and Belief in Indian Philosophy—The Impact of Indian Thought in Asia and Europe' (for the programme see below, p. 9), held between 30 April and 5 May 2006 in Białowieża, one of the most beautiful and picturesque spots in Poland, in the heart of the great Białowieża Forest, supposedly the largest primeval forest in Europe. The Seminar 'Logic and Belief in Indian Philosophy' was organised by Piotr Balcerowicz, Marek Mejor and Monika Nowakowska.

On this occasion, on behalf of the organisers of the Seminar, I would like to extend most sincere thanks to UNESCO, to the Polish National Commission for UNESCO and the Rector of the University of Warsaw for their much appreciated financial support, without which the Seminar could not have taken place.

I also wish to express my deepest gratitude to my colleagues Marek Mejor and Monika Nowakowska of the Faculty of Oriental Studies, the University of Warsaw, for their organisational efforts that made the Seminar possible.

The present volume appears as Volume Three of the Series *Warsaw Indological Studies* by the arrangement with Motilal Banarsidass Private Limited, Delhi. When I met my friend Narendra Prakash Jain, the Director of Motilal Banarsidass, in December 2006 and mentioned the plans to publish the proceedings of the Seminar 'Logic and Belief in Indian Philosophy', he enthusiastically greeted the idea. I personally feel deeply obliged to him for his readiness to accept the publication for print and his efforts to make the contributions included in this volume available to a wider readership.

Piotr Balcerowicz
Warsaw, July 2008

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