

Agenda For Research

1. The theoretical construction on 'Puruṣārtha' has rendered many different interpretations in course of time. In Upaniṣads, only threefold aspects- dharma, artha and kṛmā are dignified. The fourth one called 'mokṣa' represents the 'result' (phala). There is still no consensus on this issue. Does this not imply that mokṣa is entirely different from the other three (even by considering its metaphysical nature)?
2. There is a growing sense of understanding that the relationship between human beings and the universe is closely entwined with that of the gross elements. The power within the human body gets united with these elements in death. In such a case, what can be the contextual theory of rebirth? Modern science has started to accept the sense functions as related to human nature. Then why the concept of rebirth is yet lacking discussion in the philosophical circles? Moreover, it is also notable that the theory of rebirth is developed in the Indian philosophical heritage. In the present cultural resurgence, the position of the notion of 'clairvoyance' calls for more detailed study.

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Māyā has been under discussion for several years. But no concrete ground of it is yet arrived. Can Māyā be treated as the cause of the universe as against the view of non-duality? A deeper study of the philosophy of Śankara and the arguments presented in it is required based on the insentiency of the world when Brahman is sentient. The concept of self-manifestation (change without deviating from the essential nature) is to be reviewed upon for understanding the 'genuineness' of it in the context of recent scientific findings.