

METAPHYSICAL FOUNDATION OF TRUTH: EXPLORING G.R. MALKANI'S PHILOSOPHICAL VISION IN THE CONTEXT OF INDIAN IDEALISM

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ABSTRACT

Truth, as used in philosophy, is a universal and immutable reality and it has been the subject of independent discussion for millennia. The understanding of truth is the only thing that satisfies the ideal of philosophy. Philosophical knowledge, like any other knowledge, must be able to address questions. It is clear that philosophical thought is a type of theoretical endeavor. The goal of theoretical activity is to get some sort of knowledge. However, each species of knowledge is a response to questions. We can be asked a direct question or one that is merely implied. However, there can be no knowledge if there are no questions. Actually, the cognitive nature of all knowledge is derived from the fact that it is a response to a query. If we are unable to identify what question a statement in the indicative mood makes is meant to address, it makes sense. G.R. Malkani stated that the question of 'truth' is the central issue of theoretic consciousness. Philosophers are able to differentiate what is true and what is not, what is real and what is unreal. For him nothing is more valuable than truth in its purest light, indeed, Divinity itself. This truth is unchangeable and devoid of error. There is no ignorance of the essence of reality. We progressively ascend through error to ever-greater truth until we arrive at the truth that dispels all doubt and unites the knot in our hearts that keeps us as individuals striving for material goals through ignorance of the truth.

Keywords: Philosophical Truth, Advaita Vedanta, Ignorance, Eternal, Metaphysical Enquiry



1. INTRODUCTION

The concept of philosophical truth is not a separate kind of truth. Through the perspective of Advaita Vedanta, G.R. Malkani goes into the depth of the nature of philosophy and the pursuit of truth. By highlighting the distinct qualities and methods by which it can be identified, Malkani sets philosophical truth apart from the empirical or scientific truth. There is only one type of truth that is wholeness and completeness. What is referred to as partial truth is really an inaccuracy. Error and truth are qualitatively different from each other. Degrees of truth are impossible. For convenience's sake, we can use the term degrees of error, because error might be more or less radical. It may become more and more similar to truth until it is nearly identical. However, truth cannot be absolute unless it is absolute. In the context of the Advaita Vedanta, Malkani's essay "philosophical Truth" (1950) is considered a significant contribution to the contemporary Indian philosophy. G.R. Malkani's ideas of philosophical truth, its metaphysical foundations, and its applicability to current philosophical discourse, are critically examine in this essay. This essay focus on the Malkani's integration of contemporary western philosophical ideas with classical Advaitic insights, examining the spiritual aspect of truth as self-realization and the union of the knower and the known. Additionally, it assesses his attempt to unite philosophy and religion, establishing his writings as a significant but little-known aspect of Indian intellectual history in the 20th century.

Every type of bondage that ties us to the possessions of this world or any potential afterlife is remove by the truth. Because we now understand that ignorance and error are the cause of the entire empirical domain of life, including the joy of heaven. The truth never fails to be flawless and ever present. It is hardly a far-flung fact. This fact is simultaneously the greatest vane. The summum bonum of existence is this. The happiness of the self is merely partially expressed by all other goods. All of our desires are so fulfilled when we are aware of who we are. There is no unmet desire. We are living in the age of science, and science is closely related to industry and technology. It promotes an entirely extrovert and worldly way of living. The kind of philosophy that modern man requires is humanism, with its bent toward materialism. Therefore, Philosophical thought, which strives for ultimate truth, is not a static and inflexible endeavor. It has to do with how times are evolving. It must adapt to the spirit of the times and the culture demands of man. The next generation might reject what is considered to be the absolute truth now. However, if the necessary cultural climate is there, that does not preclude the possibility of an eternal truth.

1.1. OBJECTIVE

- 1) The primary objectives of the research are as follows
- 2) To critically analyze G.R. Malkani's interpretation of Philosophical truth within the broader context of philosophical thought.
- 3) To examine the basic principles and assumptions underlying Malkani's concept of philosophical truth.
- 4) To highlight the relevance and implications of G.R. Malkani's views on truth for modern philosophical discourse and epistemology.
- 5) To analyze how G.R. Malkani differentiates philosophical truth from empirical, scientific, or religious truth.

2. METHODOLOGY

In order to carry out the proposed research work in a systematic way, both analytic and descriptive method has been used. The interpretation is based upon the analysis of primary and secondary source related to G.R. Malkani's concept of philosophical truth. The study is primarily theoretical and is best on a close reading of G.R. Malkani's major philosophical works such as *Metaphysics of Advaita Vedānta*, *Philosophy of the Self*, and *Vedāntic Epistemology*, etc. The secondary sources are compiled from a variety of articles, periodicals and websites.

2.1. PHILOSOPHY OUGHT TO BE DEVOID OF UNNECESSARY LOGICAL SUBTLETIES AND TECHNICALITIES

According to G.R. Malkani, there are too many unnecessary logical subtleties and technicalities are present in philosophy which made it uncomprehensible and unintelligible for layman. In his opinion, Philosophy should be simplified and made understandable to all intelligent laypeople who have not chosen philosophy as their main field of study by eliminating superfluous technicalities. It ought to transcend the realm of academia and become a part of everyday life. Only then it will be able to recover some of the popularity that it has unavoidably lost in recent years. A basic lack of depth and clarity in reasoning is frequently hidden by an excessive number of unnecessary technicalities. G.R. Malkani states that "When we cannot find our way to the solution of vital problems, we revel in the pleasant game of coining new words, new phrases and new names, and we clothe our thought in these to conceal our failure and our ignorance. There is enough scope in the ordinary language of an intelligent person to express the very highest and the best ever conceived by man in his philosophical adventure. Simplicity here, as perhaps nowhere else, is of the essence of truth." (Deshpandey, 1997, p. 20). In philosophy, being obscure is a sin. It is not a necessary for a philosopher to be highly educated. All that is needed for him is a certain level of sincerity of mind and the ability of rational thinking. In order to solve the problem entirely, he must be able to frame an intelligent question and be determined to get the ideal response that would fully address it. Philosophical truth is not the same as the ideal of research. Similar to this, philosophical truth and logical subtlety are two different things. Unfortunately, both in the east and the west, some of the most well-known philosophical works, are overflowing with unnecessary logical subtleties that have little to do with the truth and that make philosophical enquiry and study to an arduous, difficile, and uninteresting job. G.R. Malkani believed that philosophical question possesses a passionate and intimate quality of their own. They are part of the realm of thinking

that is closest to the ultimate aspirations of existence. They are part of the school of thinking that is closest to the ultimate aspirations of existence. It is undoubtedly possible to make the search for their answers more engaging than the search for answer related to the apathetic domain of nature, which just provides for our material requirements. Only when we genuinely know will, we be able to love. Rejoicing in the truth is seeing its face. In the same vein, we can only behave authentically when we genuinely understand. All blind passions and unclean wants are destroyed by knowledge. It gives us true freedom in whatever we do. We can become free just by knowledge alone. Our most eminent philosophers lived in the distant past and make various contribution to the world of philosophy through their work, but we have not been able to keep their tradition. Only a faint outline of the flame remains visible.

3. INDIAN PHILOSOPHY IS EVOLVING

One of the complain that have been made against Indian philosophy is that Indian philosophy is unprogressive and stagnant. Today's India Lacks men of equal standing who can keep alive the Indian tradition by making novel contributions that meet the interests and intellectual aspiration of the times. G.R. Malkani only partially agree with this viewpoint; and he concur that when it comes to philosophical creativity, the best of us is neither here nor there. He disagrees that the ancient masters are no longer relevant to us or that we must inevitably move on from them. We have typically been creations of circumstance. Changing our cultural and intellectual values was a requirement of our political subordination. We were overcome by the deluge of diverse intellectual activities of the western nations. May be was all for the best. We undoubtedly feel that we are intellectually more advanced than our ancestors were. However, life is more than just intellectual enlightenment. More significant are the principles and ideas that stimulate the intellect. The reason Indian philosophy is not progressive is that the religious life forms from which it sprang are essentially set and cannot be multiplied forever. Comparatively speaking, Western philosophy is progressive since it views philosophy as a purely theoretical endeavor that only need to satisfy the intellect but no inherent or necessary relationship to religion or life. Every philosopher is a creative on a modest scale. They develop their philosophical system in their own unique manner, adding their own ideas while incorporating ideas from other sources to make it seem fresh, unique and original. We are just vaguely interested in Indian philosophy, which is understandable. It is not a live philosophy in terms of current philosophical issues and the recognized approaches to solving them, it seems to be irrelevant. But according to G.R. Malkani, the true question we do not address is whether any system of ancient Indian philosophy can help us to answer philosophical issue in the only way possible. If it does, it is a living system. If not, let us at least stop extolling the virtue of Vedanta and other ancient Indian philosophy. A system of thought, whether it be ancient or modern, can only be tested by whether it eliminates our deepest uncertainties and enable to live in the truth. If we look within Indian philosophy for the key to the ultimate form of living truth, we might have to change our perception of it, no matter how stagnant it seems

4. INTEGRATION OF PHILOSOPHY AND RELIGION

According to G.R. Malkani, there was a connection between religion and philosophy in ancient India. Philosophy was an essential and integral component of religion. Among more significant philosophical issues, there was no leading religion that emerged from the native soil fail to address them. It was generally less dogmatic and more philosophical. It highlighted that the knowledge of truth is a fundamental aspect of religion. Philosophical realization was not merely an intellectual game of ideas, to be studied for its own sake. It justified itself in a particular kind of life. Although philosophy is began with faith, its goal was knowledge, or at the very least, intellectual validation. Educating and instructing thought for the higher life of the spirit was its specific goal. We have observed that every form of knowledge leads to a higher form above it, and we have thus far criticized several forms of knowledge. In doing so, we have passed through the various level of knowledge known as the logical, spiritual, theological, Metaphysical, and physical. And we eventually reach the truth. In religious consciousness We realized that there was something that may be referred to as the over-soul. However, we were not specifically aware of it. Examining the characteristics of each individual unique soul is the initial step in that knowledge process. According to G.R. Malkani "This nature we still found to contain a certain contradiction. The individual I could be literally spoken and meant; and yet it was object of no kind. This contradiction could only be removed through the knowledge of that reality which was behind and beyond the I, and which could not therefore be literally spoken or meant. This reality thus represents the highest level of truth. We shall call it the Absolute." (Malkani, 1953, p. 123). Indian philosophical thought is distinct from the modern western thought. European though is influenced by science. As a result, our philosophy has been influenced by science and similar to the ideals of science, the

ideals of philosophical truth are thought to be unachievable. Because science relies on the hypothesis-based methodology, it can only arrive practical and probable truths, never reach absolute truth. In science, this is acceptable but in philosophical term, it cannot be accepted. The very problems of philosophy are problem that are not capable of solution, even though that is only probably true. The goal of philosophy is to find ultimate and literal truth.

5. CRITIQUE OF LOGICAL POSITIVISM

Non-dual Realization is against Logical Positivism. G.R. Malkani critique logical positivism for its reliance on empirical verification and logical analysis, which he believes are insufficient for grasping truth. Logical positivism according to G.R. Malkani, reduces truth to logic and verification. It is unable to convey the fundamental, non-empirical concepts of philosophical truth. He contends that philosophical truth is a combination of negative and positive approaches that uses intuitive vision to confirm self-evident reality with logical critique to dispel mistake. Malkani believes that "The inadequacy of logical positivism is shown by the fact that there can be reality that is beyond the word, but that cannot be literally expressed by the word. All reality is speakable, but all reality cannot be literally meant. If something is not speakable, it is nothing to us. It has no kind of reality. But it may be spoken and yet not meant. Here has a function, but it is only a symbolic function, - i.e. it is point to something beyond the world, which may be symbolized, but not meant." (Deshpandey, 1997, p. 37).

6. PHILOSOPHICAL PROBLEMS ARE ETERNAL

Philosopher must be able to make a distinction between temporal truth and eternal truth. Every age group faces unique challenges. In a broad sense, they could be referred to as sociological issue. Even though sociological issues are valuable, they are not within the purview of philosophy. Depending on the group interests, there are a variety of techniques and solutions available for sociological challenges. Without the regeneration of man and the complete realization of his inner freedom, there can be no one solution to the problems facing society. Philosophy should consequently avoid getting involved in social issues. According to G. R. Malkani, "the tasks of philosophy are to solve certain perennial problems, that arises for man, because he is man, not because he belongs to this age or that. There are questions that arises in every reflective mind in every age, for the simple reason that the spirit of man demands their solution for its own emancipation. If he can achieve this, his whole life undergoes a radical change. He can stand up to the world. All other problems of life are automatically solved. It is because of this inwardness of philosophical truth that philosophy is rightly called the kingly science." (Deshpandey, 1997, p. 26). In accordance to G.R. Malkani, every kind of knowledge are communicable and we can express it using specific statements. We can only learn about relations from ordinary empirical statements. Without any relations, we can never know what anything is in-itself and also, we never truly know the truth, which is the knowledge of reality. Nothing is communicated by the mahāvākyās if they do not convey the knowledge of reality. Statements that convey the highest form of knowledge or understanding of the truth are known as mahāvākyās. This knowledge has a character all its own. It is not knowledge of any relations. The statement 'that art thou' (tat-tvam-āsi) does not suggest any relation between that and thou. As per G.R. Malkani "Here tat (that) stands for the great being, the Absolute Spirit, that is the object of the religious consciousness. Tvam (thou) stands for the individual self. The whole statement therefore means that the Absolute Spirit or Brahman is your own very Self. In other words, there is an essential identity of the real Self of the individual called ātmana and the Absolute Spirit Called paramātmā or Brahman." (Malkani, 1953, p. 129).

7. PHILOSOPHICAL TRUTH IS THE ABSOLUTE TRUTH

The truth that philosophy holds is absolute truth. The concept of absolute truth may be interpreted differently by different philosopher. They all might be mistaken however, they correct in their understanding of the sort of truth that philosophy should pursue. Maintaining it otherwise, philosophy would be reduced to the status of a science without the benefits that come with being a natural science. Natural sciences are supported by facts, their hypotheses can be tested and validated, and its conclusions are useful to life insofar as they allow human to control over nature and make natural forces easier to deal with. Scientific truth has biological value, even though it is purely hypothetical. There is no biological value in philosophy. Philosophical value or spiritual value is that which fulfill the ends of spirit, eliminate any doubt, and enable a higher level of living that is more harmonious, self-contained, independent, and enlightened. Philosophical truth

is absolute truth. It is, nonetheless, inextricably linked to the spiritual requirements of humanity. Indeed, there is an underlying relationship between our theoretical consciousness and the ideals that we cherish in life. All form of life has their own theoretical history. It is hard to imagine a branch of philosophy that has not been inspired by life and has developed from the pure light of reason. Life and thought are intrinsically and profoundly interconnected. Thus, it would be incorrect for us to believe that truth is a separate concept that we can study intellectually while allowing our lives to unfold as life run its course just as it pleases. We are not just aware of the truth; we live it. It is possible that the truth is always true however, without the right sort of living, it cannot be recognized as true. G.R. Malkani states that “this is the age of science; and science goes hand in hand with technology and with industry. It encourages a type of life that is fully extrovert and this-worldly. Humanism with its materialistic bias, is the kind of philosophy that the modern man needs. Thus, philosophical thinking, aiming at absolute truth, is not a fixed and rigid affair. It is tied to the changing times. It has to keep pace with the cultural needs of man and the spirit of the age. What is absolute truth now may be discarded in the next generation. But that is no argument against the possibility of a truth that is true for all time, if the requisite cultural atmosphere is forthcoming.” (Deshpandey, 1997, p. 24). Based on non-dual intuition and introspection G.R. Malkani rejects subject-object dualism adheres to Advaita, which holds that in reflective consciousness, reality becomes self-aware and overcoming the distinction between knower and known. Philosophical truth is fundamentally the intuition of the Self (I) – an instantaneous, timeless, and individual perception that transcends conceptual reasoning. This self-realization is the foundation of Advaita’s non-dual insight, which holds that a single awareness constitutes ultimate reality.

Some people believed That the position of Sadhana, or spiritual discipline, is more valuable than philosophical understanding. After the business of philosophical work is concluded, it takes over and advances the philosopher’s understanding of truth. But G.R. Malkani disagree with this viewpoint. Undoubtedly, there are certain spiritual requirements that are predicated on a rigorous philosophical investigation, or what could be referred as *Brahma- jijnāsā*. However, they are subordinate to the investigation itself and by themselves they carry us nowhere. Following the discovery of the truth, there is another type of discipline known as *niditdhyāsana*. In some ways, this is also a subsidiary matter. Simply put, it is the mind’s humbler attempt to preserve what has been achieved via philosophical endeavor, to hold onto the philosophical vision, and to turn it into a live, all- encompassing sensation. Through this discipline, truth does not become apparent itself. Its sole purpose is to control the mind by converting and reforming the incorrect ways of thinking and rebellious tendencies. In India, Philosophy is considered the pinnacle of all other forms of knowledge because of this elevated view of it as providing us with information that will save us. It is not a pointless intellectual exercise to satisfy the inquisitive, offer complex arguments to the average logician, or impress the uniformed with sophisticated discussions of high and abstract subjects. It is the tool for the ultimate form of enlightenment for the most serious-minded and introspective members of humanity who genuinely strive to fulfill their highest aspirations in both theory and practice. G.R. Malkani states that “It is the instrument for the highest kind of enlightenment for the more serious minded and the more reflective species of mankind, that seek in truth the satisfaction of their highest ideal of theoretical and practical life. It is that truth which, when realized, leaves no other value unachieved, or yet to be achieved. We can close the chapter of our life with the happy ending that our very will, the source of our restless activities, is rendered submissive and peaceful, because there is nothing left that it can aspire after. Verily, Truth is the summum bonum; and if we, as philosophers, are true to our profession, there lies our goal.” (Deshpandey, 1997, p. 53).

8. CONCLUSION

Consciousness of truth is a higher-level consciousness that has not yet been attained. Our understanding of the truth begins with our *aham-pratyā*, or common intuition of the self. Truth cannot be simply recognized. Only a lot of thought or logical midwifery may produce truth. It is the outcome of rejection, discrimination, and criticism. Truth is a value; it would be inappropriate to confuse it with fact. A fact is a primitive entity; anything that was believed would be true. Without realizing it, we are aware of the facts but without being aware of the same, we can never know the truth. Reflective thinking or a crisis in theoretical life are the sources of truth. It involves a self-conscious realization of truth as such, which is akin to a new birth or awakening. It is not the beginning of our philosophical journey, but it is the conclusion. Our reason simply gains a new dimension from the common intuition of the self, which we have placed so much attention on. Normally, the study of the object is the focus of reason and it encompasses biological, social science, mental, and physical aspects. There are not any important questions about the topic at all. At most, it regards the topic as an unchangeable truth that we should accept, but it does not address any of the questions we could have. People

interpret it as a sort of attenuated object that is too faint, too thin and too elusive for conscious perception. It is widely acknowledged that truth is the most important value in philosophy. The rest of our lives is dominated by it. the level of knowledge we possess is automatically reflect in our will and our emotions. We will never be able to fully realized those areas of our experience if we act and feel in ignorance of the truth. We will act and feel incorrectly because we are internally enslaved to certain erroneous perceptions of reality. For the attainment of all other virtues, Samyak-Darsan, or proper knowledge, is therefore paramount. G.R. Malkani in his essay 'Philosophical Truth', explore the unique qualities of philosophical truth and how it varies from scientific, theological, or daily truths. It focuses on Advaita Vedanta as it is represented in contemporary philosophical idioms. Philosophical truth goes beyond the validity of facts or religion. Philosophical truth is distinguished from religious truth which is authoritative, faith based or scientific truth which is objective, repeatable by its scope. Philosophical truth deals with the ultimate essence of reality and answers questions that are both meaningful and fully answerable. True philosophical problems, according to Malkani, must not only arouse curiosity but also permit complete answers. The eternal, unalterable nature of philosophical truth sets it apart from empirical or temporal truths.

CONFLICT OF INTERESTS

None.

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