



Editorial

The December 2025 issue of *Tattva* contains articles from both Western and Indian philosophical traditions. These articles address a diverse array of philosophical inquiries and disciplines, including political philosophy, environmental philosophy, philosophical anthropology, metaphysics, philosophy of language, and philosophy of religion.

In his article “Kant and Heidegger on the Freedom that Eludes ‘the Political’”, Nithin Jacob Thomas analyzes the similarities and differences between Immanuel Kant’s ideal moral community (the kingdom of ends) and Martin Heidegger’s notion of the authentic community. Despite Heidegger’s critique of the theoreticism of Western philosophy, including Kant’s transcendental approach, both authors express a shared discontent with the political community and, consequently, a similar elusiveness of freedom in political action. The author concurs with Hannah Arendt’s observation that philosophy’s preoccupation with truth, irrespective of its relationships with the realm of human affairs, drove its adherents out of the polis, thereby rendering them unfit for it. From this observation, he concludes that both Kant’s and Heidegger’s strategies of freedom involve an overcoming of the political. Consequently, philosophy’s aversion to contemplating politics as a potential candidate for an authentic, free, and higher form of life is a persistent theme in the thinking of Kant and Heidegger, which merits our critical scrutiny.

The second article, authored by Mudasir Ahmad Tantray and Tariq Rafeeq Khan, is entitled “Heidegger’s Being-in-the-World: A Relation between Man and the Environment”. It examines the relationship between human beings and the environment from the perspective of Heidegger’s analysis of *Dasein*, intending to clarify its role in shaping ecological and ethical consciousness. Through his idea of *Dasein*, or being-in-the-world, Heidegger criticizes the conventional views of existence that portray humans as isolated or detached observers. Instead, Heidegger highlights the fundamental, ontological significance of the environment for human existence. His analysis of *Dasein* provides a framework for environmental ethics that emphasizes direct, authentic interaction with the world. This framework challenges modern perceptions of human beings’ detachment from the world. However, despite its evident merits, Heidegger’s analysis of the ontological embeddedness of human beings in the world reveals a human-centric focus, which marginalizes non-human entities and limits their status in the disclosure of being. Consequently, a critical expansion of

Dasein is imperative, incorporating insights from eco-phenomenology, new materialism, and indigenous ecological knowledge. The authors posit that Heidegger's concept of authenticity – defined as living in accordance with one's existential truth – adds a compelling ethical dimension to environmental sustainability and intergenerational stewardship. However, to apply his philosophy fruitfully to environmental ethics, his idea of *Dasein* must be reconfigured to encompass a non-anthropocentric ontology and the conceptualization of a more-than-human *Dasein*.

The article by Ankur Ranjan and Sreekumar Nellickappilly discusses “Elusive Difference in Conception of Authentic Identity” in Charles Taylor's philosophy. According to Taylor, authenticity constitutes a valid moral ideal that originated in modernity. The concept is based on the commonality of moral sources, signifying that this ideal is not self-contained but rather open to critical evaluation. Despite the evident advantages of Taylor's conceptualization of authenticity as a critique of free self-determination, the authors contend that it remains ambiguous how this account of authenticity facilitates resistance to conformism. They further posit that the potential for this account to circumvent the compromising of the contingency and uniqueness of human identity is equally ambiguous. In other words, the reflexivity of openness and resonance implied in Taylor's project to conceptualize authentic identity refers to a consistent and coherent identity grounded in the security of an ontology that resurrects the inwardness of modern subjectivism. It could also be interpreted as another meaning of rationalization implied in the post facto justification for one's self-serving choices, resurrecting self-indulgence. The authors contend that the primary challenge lies in recognizing the uniqueness of each individual as the fundamental element of authenticity, while ensuring that this recognition does not become ensnared in a self-defeating logic of radical choice.

In the ensuing paper, titled “Understanding truth through the lens of Jiddu Krishnamurti”, Mausumi Bhattacharjya expounds upon the manner in which Jiddu Krishnamurti, a radical spiritual teacher of 20th-century India, interprets truth. He views truth as the revelation of a thing in its true nature, and this article analyzes the mechanism through which truth is attained. Rather than presenting a philosophy or delineating a path leading to truth, Krishnamurti's approach is to encourage people to cultivate a critical mind, free from all conditioning, thus enabling self-cultivation and self-illumination. Consequently, adopting a critical stance towards convention, he declines to acquiesce to the prevailing conceptions of truth. Instead, truth is regarded as a human invention to get comfort in the midst of everyday struggle and conflict, and to get immediate relief from pain. Instead, the author concludes that Krishnamurti proposes to see things

without any presupposition, concept, or belief. This attitude results in seeing truth not as something fixed, static, to be achieved in the future, but as something that renews itself in every passing moment and reveals itself accordingly.

In his article, “Metaphysics of Communication”, Shivendra Vikram Singh explores the principles of communication that extend beyond the transmission of information. The paper draws parallels between the philosophical concepts concerning the nature, intention, and ontological significance of linguistic interactions as they have been theorized within various Western and Indian philosophical traditions. The central question guiding this study is whether language inherently communicates intention or functions through an underlying mechanism rooted in shared cultural practices and contexts. Wittgenstein posits that meaning is distinct from language, and that fact does not equate to meaning; rather, meaning is derived from the representation of facts, thereby conveying the speaker’s intent. Forms of life function as the reference framework within which individuals are trained in the language of their community. This finding calls into question the prevailing assumption that intention is a stable and fully transmittable entity. In contrast, Bhartrhari’s Sphota theory emphasizes the idea that people have an intuitive grasp of the speaker’s intention. According to this theory, the illumination of consciousness prompts the motivation to articulate, hence generating linguistic expressions in both speakers and responses. The result of comparing these two philosophical traditions is that communication is not merely a mechanical transfer of ideas but a dynamic interplay of intention, content, and shared existence.

Etienne Rassendren’s paper, “‘Talents’ and the Meanings They Make”, explores the parable of the talents in the Gospel from a philosophical perspective. The author posits that this parable embodies a sophisticated articulation of concepts and reflections, encompassing a cultural-political critique of the historical and cultural milieu of Palestine during that period, particularly the contest over the succession of Herod by his heirs. Contrary to the prevailing interpretation of the parables as moral instructions, the author contends that the parable of the talents embodies a triangulation of complexities that encompasses the problematic relationships between riddle, example, and challenge. The parable of the talents serves as a poignant illustration of the arduous struggle of the Jewish masses against Roman tyranny and the collapse of their society, a narrative that is further substantiated by the martyrdom of Jesus. Consequently, this parable proffers critical, provocative reflections on the lived experience of the Jewish people, their culture, and politics.

The final article of this issue is by Eesha Kumar and is entitled “Literature ‘and’ Philosophy: Reflections on a Conjunction”. In this article, the author puts forth the proposition that the discourses of literature and philosophy can be distinguished in terms of their orientation towards questions of truth and reference, and their hospitality to figuration. She concludes by proposing a novel approach to the philosophy and language nexus, namely, to think about philosophy *through* language, and to recognize that the most particular and nuanced discoveries might be found through philosophizing in languages. The value of this approach lies in the fact that, at the moment one thinks about specific languages, difficult political and ethical questions become unavoidable.

The Editorial Board hereby wishes the reader much intellectual pleasure as they peruse the articles contained in this issue. It is my sincere hope that the philosophical quality and relevance of these papers will stimulate your own thinking on the questions explored in this issue.

Peter Jonkers

Editor-in-chief