

REVIEWER'S REPORT

Manuscript No.: IJAR-54521

Title: Re-conceptualizing society: A critical exploration of the conceptual structure of classical Indian thought from the perspective of Daya Krishna

Recommendation:

Accept after minor revision.....

Rating	Excel.	Good	Fair	Poor
Originality			✓	
Techn. Quality		✓		
Clarity			✓	
Significance		✓		

Reviewer Name: Dr. ABDUL HASEEB MIR

Date: 25-10-2025

Reviewer's Comment

This article represents a thoughtful and deeply reflective contribution to the study of modern Indian philosophy. It reconsiders the foundations of classical Indian thought through the interpretive lens of Daya Krishna—one of the most original voices in twentieth-century Indian philosophical discourse. The author successfully bridges the conceptual gap between ancient metaphysical traditions and modern social theory, articulating how Daya Krishna's reinterpretations of *varna*, *samāja*, and *dāna* challenge rigid historical readings and restore their ethical and humanistic vitality. With minor refinements—particularly greater engagement with alternative Indian philosophers who influenced or critiqued Daya Krishna, such as J. N. Mohanty and B. K. Matilal—this paper has strong potential for publication in a reputable journal of comparative or Indian philosophy.

Detailed Review Report

The article titled “*Re-conceptualizing Society: A Critical Exploration of the Conceptual Structure of Classical Indian Thought from the Perspective of Daya Krishna*” offers a compelling reinterpretation of how Indian philosophy conceptualizes society—not as a rigid institution, but as a living moral and

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spiritual organism. The author carefully traces Daya Krishna's critique of static readings of *varna*, *dharma*, and *samāja*, and highlights his effort to reframe these concepts as evolving ethical categories grounded in compassion, self-awareness, and mutual responsibility.

The introduction establishes a clear rationale for the study, situating Daya Krishna's philosophy within the broader trajectory of Indian intellectual history. The author's observation that Indian philosophy lacks a direct term for "society" yet provides rich equivalents such as *samāja* and *samasti* sets the stage for a nuanced exploration of social ontology in Indian thought. This framing immediately distinguishes the work from conventional sociological readings and emphasizes its philosophical depth.

The methodological section is concise and appropriately reflective. The reliance on qualitative textual analysis and comparative hermeneutics is well justified given the conceptual nature of the subject. The engagement with primary texts—Daya Krishna's own works from 1991, 1996, and 2003—is both rigorous and interpretively sensitive. However, the methodology section could more clearly indicate how the comparative dimension (especially with Western thought, such as Marx's conception of labor and Collingwood's theory of art) informs the analytical outcomes.

The discussion of *society as a cosmic web* is one of the most intellectually engaging parts of the paper. The author successfully weaves together the classical Indian notion of *ṛta* (cosmic order) with Daya Krishna's emphasis on ethical interdependence. This section eloquently shows that social harmony, in Indian philosophy, is not merely an institutional goal but a metaphysical principle grounded in the moral structure of the universe. The contrast drawn between this view and modern Western sociological understandings—focused on material and institutional arrangements—is subtle, well-articulated, and convincing.

The analysis of *varna* and social ethics is handled with scholarly balance. The author captures Daya Krishna's moral reinterpretation of *varna* as a classification of human functions rather than a hierarchy of birth or privilege. The comparison with Marx's reflections on labor is particularly insightful, showing that Daya Krishna's ethical humanism reclaims dignity for all forms of work. This alignment of *seva* (service) with moral agency reflects an important philosophical move: redefining social value in terms of ethical consciousness rather than structural status. The section could, however, be enriched by briefly referencing other reformist interpretations of *varna*, such as those by Swami Vivekananda or Sri Aurobindo, to situate Daya Krishna's position within a wider intellectual context.

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In the section *Daya Krishna and the Dynamics of Philosophical Thinking*, the author brings out the philosopher's lifelong insistence on creative and dialogical thinking. The distinction between "mechanical" and "creative" modes of thought is well explained and aptly connected to R. G. Collingwood's aesthetics of inquiry. The article demonstrates a clear understanding of Daya Krishna's belief that genuine philosophy must engage with lived experience and ethical practice rather than remain confined to theoretical abstraction. The treatment of *dāna* and *seva* as acts of moral imagination and empathy further adds depth, showing how Daya Krishna transforms traditional ritual concepts into ethical universals.

The conclusion is concise and thematically coherent. It effectively reaffirms the central argument—that Daya Krishna's reinterpretation of classical concepts revitalizes Indian philosophy as a living tradition of moral reflection and humanistic inquiry. The author's suggestion that philosophy, for Daya Krishna, bridges the gap between freedom, equality, and compassion is articulated with clarity and maturity. However, the final section could be strengthened by offering a more explicit assessment of how Daya Krishna's philosophical model might inform contemporary debates in social ethics, pluralism, and intercultural philosophy.

Stylistically, the article is written in lucid, academic prose with a tone that is both analytical and reflective. The structure is logical, transitions are smooth, and citations are appropriately aligned with the argument. The bibliography demonstrates familiarity with both primary and secondary sources, including significant figures like Radhakrishnan, Matilal, and Mohanty. Minor typographical errors and stylistic repetitions can be easily corrected during final editing.

Recommendation

Accept with minor revisions.

This paper stands out for its clarity, philosophical sensitivity, and balanced interpretation of Daya Krishna's thought. It bridges textual scholarship with conceptual reflection and succeeds in positioning Indian philosophy as a living, dialogical tradition. With small improvements in comparative contextualization and a more assertive conclusion linking theory to contemporary relevance, the paper will make a valuable addition to academic discourse in modern Indian philosophy and ethics.