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Chanakya Niti Book In Bengali Pdf Free Download ((LINK))



For the first time, Chanakya Threads and Chanakya Sutras are collected in this book to make Chanakya's priceless wisdom easily accessible to ordinary readers... Chanakya is one of the great teachers of India, an eminent rishis, the founder of the philosophy of yoga, and the founder of the Yogashtrika school of philosophy. From under his pen, he wrote many works, but the most popular was the "Yoga Sutra" - a tract of testament of the philosopher. In the Yoga Sutra, Chanakya formulated four basic truths from his conception of knowledge, which could not be acquired empirically: 1. Knowledge acquired through empirical inquiry cannot be true scientific knowledge. 2. It cannot be mere intellectual knowledge. (3) It cannot be knowledge of that which is cognizable. It cannot be knowledge of that which is unrepresentable. Truth understood as unknowable and, therefore, unknowable, cannot be logically provable, logically cognizable. The Yoga Sutra also deals with the logical grounding of knowledge. In the Yoga Sutra, Chanakya opposes what he calls the "scholastic" character of philosophy. He says that philosophy is like a wheel which, as it turns, constantly erases edges on one side and deepens on the other. He says that philosophy is not a game of checkers, where a checker can be returned to the place where it has just been caught, but if the game continues, another can be put in its place. Philosophy, on the other hand, is a constant rearrangement of checkers, and all the time one has to play with a new checker, which can be put back in the place where the opponent put it. This, according to Hegel, is the fundamental difference between philosophy and the game of checkers. Philosophy has no end. And as for chess, it can be completed, although it seems at first glance unbelievable. For chess is a game with an end, and this is its strength. Philosophy, on the other hand, has no end. So, at the end of XVII century English philosopher Francis Bacon said that philosophy should teach to live, but not to live by philosophical illusions. This declaration reflected disappointment with the age of Enlightenment, the age of reason. These days, however, it is no longer easy to speak of philosophy as a system that teaches how to live. There is no longer any need for anyone to live as philosophy teaches him, and, on the contrary, philosophy itself, detached from life and history, detached from the human world, seems to have become something of a ghost. We have already talked about this in connection with philosophical nihilism. What needs to be said now is that philosophy, having emerged in the bosom of culture, has become one of its instruments. This is both good and bad. It is good because philosophy helps to develop and enrich culture in general. It is bad because, staying on the position of its peculiarity, it tends to isolate itself from culture. But it is not alone in this. This happens in all areas of culture, in all spheres of social life. As an example, we can point to such a phenomenon as literature, in which, on the one hand, the art of the word is developing, and on the other hand, literature seeks to establish itself as a specific field of expression of thought.

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