ANJAN SHUKLA

(1938 - 1985)

A LOGICIAN'S FUNERAL

'This man decided not to live but know' — so did I feel like saying when Anjan's death was told. With the death of Anjan Shukla, a logician of note and international repute is gone to wherever creative logicians go after death, leaving it to his admirers and critics to mourn his loss. The line from the Browning poem should ring true to any one, if only one cared to know how Anjan did his pilgrimage. He was, in the manner of his life, a living criticism of the world of cant, hypocrisy and meanness around him, an embodiment of the longing for sincere, uncontaminated passion.

Born on 30 November, 1938, the only child of his parents, Bacchubhai Shukla and Maitri, Anjan gave up the ghost on 14th July, 1985. Like his parents, Anjan was schooled at Santiniketan, imbibing a taste and passion for literature. This was, in part, his inheritance too. Anjan's father was a notable person of Gujarati letters. On his mother's side, his grand father, Mohinimohan Senapati, was well-known for his *athestical* writings in Oriya. Mohinimohan's father, Fakirmohan was acclaimed as a stylist of the Oriya prose of his time. As for Anjan, there are not a few at Santiniketan who would recount enthusiastically his role as Raghupati in Tagore's *Visarjan* (translated into English as *Sacrifice*). In many ways Raghupati surely had been an archetypal figure for Anjan.

Anjan prosecuted his collegiate studies, a propos of his dislike for Chemistry, with an unconventional choice of subjects: Logic, Mathematics and Physics. He graduated with Honours in Mathematics from Calcutta St. Xavier's,

and had his M.A. degree in Pure Mathematics from the University of Calcutta in 1961.

After a brief spell of teaching mathematics at Visva-Bharati Anjan got himself registered there as a Junior Research Fellow at the Centre for Advanced Study in Philosophy in 1964. In the same year he submitted two papers, which were accepted and published subsequently in the *Notre Dame Journal of Formal Logic* (henceforth *N.D.J.F.L.*), volumes 6 (1965) and 7 (1966). Anjan brought his tenure of Fellowship to a sudden close when he left Visva-Bharati in order to join the faculty of Mathematics at the University of Notre Dame du Lae as a teaching Assistant. While on that position, he received his M.S. degree in Mathematics in 1966, and also his Ph.D. in 1967. From 1968 to 1972 Anjan was Assistant Professor in Mathematics at the University of Hawaii. In the meantime, he had an M.A. degree in Philosophy, and was appointed to the Graduate Faculty in 1969. In the same year he taught at the National Science Foundation in Japan.

Anjan returned to India in 1973, and joined the Department of Philosophy at the University of North Bengal as Visiting Fellow. Having spent a couple of months there, he returned to Visva-Bharati as Senior Research Fellow, and held the position from 1973 to 1975. When the tenure of Fellowship was over he taught there on a part-time basis. This assignment was followed by a series of intermittent terminative lectureships till 1978, when Visva-Bharati could finally find it possible to appoint him to a substantive position of lecturer, and that too against heavy odds and adversities. This demeaning experience notwithstanding, Anjan never did consider the idea of leaving Visva-Bharati, and used to turn down politely offers of higher positions elsewhere.

In 1980 Anjan was Visiting Fellow at Jadavpur University, and in 1984 he was offered Visiting Professorship by the University of Calcutta.

I had been a colleague of Anjan for over a decade, and shall for years to come cherish the memory of his virtues like humility and egolessness. Preeminent à logician that he was, he never gave himself aims of superiority, and always cooperatively shared the task of giving lessons in Logic, with other colleagues, who ware, in sofaras Logic was concerned, neither a match for, nor a patch on him. I deem it to be a rare academic virtue. Even though most of his colleagues were either largely ignorant of his achievements or smugly unconscious of his worth, yet Anjan did enjoy occupying a special niche in the hearts as well as the minds of his pupils. Along with many of his pupils I do fondly recollect how Anjan, while teaching Logic and related topics, used to proceed from one step to another, leaving almost nothing unexplained, and to handle difficult structures with grace, ease and clarity.

A summary of Anjan's published work may be given as under:

At the time Anjan got his Ph.D. he had three papers in print: (a) "A set of axioms for the propositional calculus with implication and converse non-implication": (b) "A set of aximos for the propositional calculus with implication and non-equivalence"; and (c) "A note on the axiomatizations of certain modal systems" (all in *N.D.J.F.L.* volumes 6(1975), 7(1966) and 8(1967). In (a) Anjan had solved an open problem in Alonzo Church's *Introduction to Mathematical Logic* Volume I. In it he had obtained a formulation of the two-valued propositional calculus with independent axioms and rules, with implication and converse non-implication as primitive connectives, substitution and *modus ponens* as rules of inference. He had solved the decision problem for provability of the formulation. In (b) Anjan obtained another formulation of the two-valued propositional calculus with independent axioms and rules, with implication and non-equivalence as primitive connectives, substitution and *modus ponens* as rules of inference. (c) is a note which reduces the number of variables from

two to one in the axiom which is added to Lewis' formulation of the modal propositional calculus S I to give Lewis' formulation of the modal propositional calculus S II.

In "A note on independence" *N.D.J.F.L.*, vol. 10, 1969) Anjan constructed a six-valued normal truth-table which established the independence of the self-distributive law of material implication in a certain formulation of the two-valued propositional calculus. In his Ph.D. thesis (which was published in *N.D.J.F.L.* almost in entirety as "Decision procedures for Lewis systems S 1 and related modal systems", vol. 11, 1970, pp. 141-80) Anjan solved the decision problem for the modal propositional calculus S 1. Modal propositional calculi do not have intended interpretations. He showed that it has the finite modal property. The question of the decidability of S 1 had been an open question for 35 years, since the publication of Lewis and Langford's *Symbolic Logic*. The question of whether S 1 has the finite modal property had been open for 26 years since Mckinsey published his "Solution of the decision problem for the Lewis systems S 2 and S 4 with an application to topology" in *The Journal of Symbolic Logic*, vol. 6, 1941. Anjan was listed in *American Men and Women of Science* (1972) after the publication of the aforementioned paper and its sequel, "Finite model property for five modal calculi in the neighbourhood of S 3" (*N.D.J.F.L.*, Vol. 12, 1971).

In "The Existence postulate and non-regular systems of modal logic" (*N.D.J.F.L.*, vol. 13, 1972) Anjan had turned his attention to the philosophical basis of modal logics, and in "Consistent, independent and distinct propositions" (*N.D.J.F.L.*, vol. 13, 1972) and "Consistent, independent and distinct propositions II (*N.D.J.F.L.*, vol. 17, 1976) he constructed two modal propositional calculi which are the closest approximations to 'the true logic' obtained upto that date. As a corollary of the results of the last two papers a conjecture made by A.N. Prior in *Time and Modality* followed. In "Consistent, independent and distinct propositions

III" (*N.D.J.F.L.*, vol. 24, 1983) Anjan pointed this out, and also established the conjecture independent of the results of two of the aforesaid papers, giving in fact two sequences of infinitely non-equivalent modalities in S 6.

Anjan had in the meantime submitted 10 papers that wait publication. His published work has been widely noticed and reviewed, and cited by Prior, Cresswell, Pledger, Leberberg, Wronski, Zeman, Thomason and others.

Not many people know that Anjan had a great admiration for Heidegger, and was a Zen enthusiast. Once, I remember, he took a student of his to task for not being thorough with Sartre's writings on literature.

Anjan lived all by himself in a house he bought in a village away from Visva-Bharati campus, and used to cycle down for his classes. One of his students, who was closest to him, had asked him as to why did he choose to live in that seclusion. Anjan pointed to the glorious sun-set on the distant horizon, and smiled. How could such loveliness be witnessed except in loneliness? Anjan not only meant the question intended, but also lived it.

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PROFESSOR GANESWAR MISRA

It is with a profound sense of sorrow that Indian Philo-sohical Quarterly records the sad demise of its Consulting Editor Professor Ganeswar Misra who passed away on 27th November, 1985.

Born in 1917 at Raichakradharpur in Puri District, Prof. G. Misra was the first Professor of Philosophy of Utkar University. He had uniformally brilliant academic career as a student, right from the Matriculation to M.A. He did his Ph.D. under Prof. A. J. Ayer in the University of London. His thesis is on the Monistic Philosophies of Bradley and Samkara. Prof. Misra completed his thesis in the minimum time required and the work was appreciated as very brilliant and was adjudged as suitable for publica- tion as submitted. He had published more than sixty papers and was the author of thirteen books in Oriya and English in the different areas of Philosophy. But his contributions in the field of classical Indian Philosophy, particularly in Advaita Vedanta, are most significant and original. His interpretation of "'Savda-Pramana" as the method of logi- co-linguistic analysis is most revealing and has been ack- nowledged by Philosophers in this country and abroad. His discovery that the Brahman of Advaita Vedanta is not transcendental entity but the ultimate principle of all intelligibility and his further contention that liberation according to Advaita is only emancipation from wrong knowledge are of special interest in this context. He was throughout engaged in research work. Besides guiding research scholars, he undertook a critical and analytical study of "Vivarana-Premeyasangraha" which he found to be very exciting and full of promise. Among his most important books are:*Analytical Studies in Indian Philo-*

sphical Problems, The Advaita Conception of Philosophy: Its Method, Scope and Limits and *Vaidika Dharma Chetana* (in Oriya).

He was associated with Indian Philosophical Congress in various capacities. He was the leader of the symposium on "Thought and Action" at the Srinagar conference. He presided over the History of Philosophy Section at Cuttack session and delivered the Srimanta Pratap Seth Lecture on Vendanta at Dharwar session and became the General President and delivered the annual lecture at the Hydera-bad session in 1972. Besides, he has also delivered lectures on different aspects of Philosophy in various Universities of this country.

He has been associated with the Post-Graduate Depart-ment of Philosophy of Utkal University even after his retirement in 1977 as the U. G. C. awardee and subsequent-ly he was the recipient of the Indian Council of Philoso-phical Research (ICPR) Senior Fellowship till his demise. Besides, he was the founder President of All Orissa Philo-sophy Association and was the Editor of its proceedings.

Prof. Misra was a unique teacher and a unique friend. His wit, intelligence and good spirit filled the atmosphere around him with scintillating joy. The academic commu-nity is proud of Dr. Misra's attainment as a scholar, an educationist and a philosopher.

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Editors,
Indian Philosophical Quarterly

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BOOKS RECEIVED

(1) *Aesthetic Communication:* Rekha Jhanji: Munshiram Manoharlal Publishers Pvt. Ltd., New Delhi: First Edition 1985: Rs. 75, Pages 143.

(2) *Freedom and Alienation:* Hywel D. Lewis: Scottish Academic Press, London: First Edition 1985: Pages xi + 160.

(3) *Philosophy of Religion:* A. R. Mohapatra: Sterling Publishers Pvt. Ltd., Delhi: First Edition 1985. Rs. 25/-, Pages 200.

(4) *Maya: Donald A.* Braue: Motilal Banarsidass, Delhi: First Edition 1984: Rs. 80/-, Pages 184.

(5) *Teyaram:* T. V. Gopal Iyer, Fraicois Gros: Institute Francais D'Indologic, Pondicherry: First Edition 1985: Pages 575.

(6) *Wittgenstein's Tractatus and the Modern Arts:* John K. Bramann: Adler Publishing Company, Ronchester, New York: First Edition 1985: $ 15.95, Pages 204.