

## Abstract

This work discusses the contribution of the philosopher Daya Krishna (1924-2007) to the realm of intercultural dialogues. A leading figure of academic Indian philosophy, Daya Krishna left an immense and eclectic, yet mainly unexplored, corpus. Firstly, I offer one approach to his diverse philosophy by focusing on his philosophical project as a whole. His project attempts to unveil the presuppositions of thinking, which can only be effectuated in dialoguing across philosophical traditions founded on different presuppositions.

Applying his project to the realm of intercultural dialogues, I begin by questioning the limits encountered by recent intercultural theories aiming at deconstructing Eurocentrism and establishing a global philosophical dialogue while responding to their postmodern European heritages. As a counterpoint, I introduce the challenges of Anglophone Indian philosophers in India, facing an uprooting from their own traditions. They feel this uprooting as cultural subjection, deprived of their own philosophical past.

Within this context, Daya Krishna connected isolated communities of thinkers by organizing multilingual dialogues (called '*saṃvāda*') between traditional paṇḍits, ulama and Anglophone philosophers. I reconstruct some of these experiments, thereby emphasizing methodological insights gained from this dialogical practice and the process of their organization. However, this intensive dialogical practice contrasts with the lack of a theory of dialogue in Daya Krishna's philosophy. Therefore, I analyze what unveiling presuppositions means, and how it can contribute to the question of philosophical creativity in intercultural dialogues. I locate the source of this creativity in the challenge of accepting epistemological uncertainty in the latter. This uncertainty is further explored in the dissatisfaction felt in the gap between the ideality of philosophical apprehension and its realization, as well as in the illusion of I-centricity. These, however, are not obstacles for intercultural dialogues. They rather constitute the human predicament through which the specific creativity of intercultural dialogues originates – in the fragility of differences being explored conjointly.