From the Desk of Editor-in-Chief

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Though philosophizing admits of no geographical barriers, there is distinctive in each mode of doing so which may enable us to classify them subject-wise as well as region-wise. Accordingly, we make a distinction like Indian philosophy, Chinese philosophy, Greek philosophy, African philosophy, etc. Each one has its own distinctive features. A few salient features can be pointed out which characterizes Indian mode of doing philosophy. Philosophy, as Darśana in Indian context, is a systematic reflection by thoughtful human mind upon *lived* experiences in order to be benefited by the same for realization of quality of worldly life (*abhyūdaya*) and ultimately the summum bonum of life (*niḥśreyas*). It is mainly an enterprise of self-awareness, self-reflection and self-realization but taking into account the entire gamut of Reality. It is not just loved for wisdom but for a life lived in wisdom. It is essentially goal-oriented in the form of fullest efflorescence of our inherent potentialities. So, any account of philosophy has to begin with philosophy of life, lived and to be lived in this cosmos. It is a search for the ideal of life along with an endeavor to realize the same. Thus, it is not mere view of life but way of life based on it. It has an essential practical orientation.

A philosophical enterprise is purposeful activity. Philosophical reflections consist not in just raising questions but also in providing their efficacious solutions. A genuine philosophical thought, therefore, has to be prompted by life's urges and ideals, problems and vicissitudes. Since human life is one of the most evolved and represents significant facets of Reality, it is an important task of philosophy to help in solving the riddles of human life and existence and also in paving the way for the attainment of the *summum bonum* of life. For this, Indian thinkers have constructed elaborate systems of epistemology and logic, metaphysics and morals, social and political thought, language and hermeneutics all in Indian context and in Indian

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setting. This search for the ideals of life implies that they were not satisfied with actual life material, intellectual, moral and religious, both individual and social. At the empirical level, the problems and riddles of life arise due to finitude and infirmities of human nature along with socio-politico-economic and other material conditions in which human beings are born and brought up. These are not mere theoretical questions but practical ones which are to be faced in concrete life situations. The real worth and utility of philosophical enterprise lies in providing the required and desired solutions which may supply practical guidance to human society failing which it ceases to be of any value and worth.

To undergo experiences is a feature common to all living beings. But Nature has endowed human beings with the unique capacity to heighten, deepen and widen experiences and also to reflect upon them. It is a prerogative of human beings to retain them, to ratiocinate about them, to discriminate among them and to articulate all these in clear, distinct and logical terms. Conceptualization and verbalization of experiences provide human beings with immense empowerment. A human being who possesses reflective awareness can exercise rational ability to regulate experiences by manipulating innate endowments and external surroundings after examining the veracity, utility and significance of his/her experiences. Human cognitive and reflective potentiality is tremendous and unfathomable. It is wondrous and variegated. It admits of expansion, manipulation, regulation and systematization. It would be sheer wastage of human potentiality if such an exercise is not undertaken. Every system of philosophical thought in India is an outcome of the felt need of the age, and therefore, it has a social context and definite purpose. So, for every school and system there is a rationale and a justification and that should be discerned and prominently put forth.

Right from the Vedic times, we have been told by the seers and thinkers that the Real, as experienced, is multifaceted and therefore there can be diverse and multiple apprehensions of the Real. Likewise, there can be alternative approaches and understanding of one and the same facet also. Every *darśana* is therefore a view point (*mata* or *naya*). There can be attempts to reconcile the differences but it is not necessary that there must be resolution. *Samanvaya* (coordination) is a guiding principle but not an overriding one. One may agree to disagree. What is significant is that it should be vouchsafed by experience and reasonably worked out. The development of *vāda* as a mode of philosophizing has been occasioned because of this requirement. In this enterprise, care should be taken to present the *pūrvapakṣa* (rival view point) in most authentic way; otherwise, the whole exercise of philosophizing will be fruitless. The development of philosophy has been possible in India only through *vāda* (exchange of views) which makes mutual interaction possible.

A philosophical enquiry has to be undertaken keeping in view the entire wide and variegated Reality that is the object of reflection. By its very nature it cannot be piecemeal, fragmented and compartmentalized, even though there may be selective focus on some specific aspects with some specific objectives. It is a holistic and integral perspective. It is an enquiry into the entire gamut of Reality, knowledge and values in order to understand their nature, meaning and significance and to shape human and cosmic existence accordingly. It is to be done with the objective of being benefited by it in shaping the present existence, the future projections and

the ultimate destiny of humankind in particular and of the whole cosmos in general. Naturally therefore individual human self, human society, cosmic evolution, natural environment, scientific and technological and cultural enterprises, etc., become the focal points in purposeful philosophizing. Considerations of deeper issues concerning these areas provide it practical orientation in the context of human life planning, social engineering, science policy and environmental stewardship.

A philosophical enquiry is not a closed enterprise. It is not like a static pond but like a flowing river. Therefore, there has to be innovative reflections and newer contributions keeping in view human nature, needs and aspirations. Though they have local origin, they have global appeal. Philosophy should have individual and universal dimensions. That is why the Vedic seers insist that let noble thoughts come to us from all over the world and let us transform the whole humanity into nobility (*Ārya*). Human cultural heritage is open to all and should be shared by all. There cannot be any confinement or closedness about it.

It is hoped that those scholars to write from Indian perspective may remain alive to this requirement. However, papers from other perspectives are most welcome as they enrich human knowledge. Each perspective is valuable and must be attended to. Philosophical activity is a multidimensional and multilayered. This provides it a varied and foundational character both theatrically and practically. Papers are invited on all these aspects. Suggestions are also solicited for improvement in the coming issues of the Journal.