From the Desk of Editor-in-Chief

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I am glad that the present issue of JICPR is going in your hands in time. I thank the learned contributors for their scholarly papers.

Given the present state of philosophy in India and outside, a few questions arise to be pondered over. These stem from one remark of a principal of a college in Delhi on the occasion of celebrating Indian philosophy day that these days there is nothing philosophical in teaching of philosophy in India. There is some truth in it which demands some serious consideration. For any cognitive enterprise and for philosophy in particular, the basic questions are (a) what to philosophize on? (b) how to philosophize? and (c) why to philosophize?

Philosophy has been traditionally regarded as a foundational discipline, '*Pradīpaḥ sarva vidyānam*' as the saying goes. In the past, it did provide the requisite basis to all cognitive, affective and conative enterprises and it was regarded as propaedeutic to all knowledge disciplines. But in modern times, it has ceased to play that role and lost its status. In this background, the above-stated questions become pertinent.

Philosophy is not just love of wisdom but love for a life lived in wisdom. It is expected to provide a blueprint for an authentic existence, a quality-conducive way of life based on a correct view of Reality. It has to take into consideration all facets and dimensions of life and entire gamut of Reality. Unlike other cognitive enterprises, it cannot afford to be piecemeal study. It is this holistic approach that characterizes genuine philosophy.

Philosophy as *darśana* is a critical and systematic reflection upon our *lived experiences* with a view to be profited there from. Philosophical reflections should stem from our own experiences, not so much on borrowed ones. Our problematic experiences demand attention and satisfactory solutions. Philosophical activity is not confined to raising questions but in putting forth adequate and convincing solutions. For this, experiences of others must be utilized as they are helpful but that is taken to be only as means and not as an end of philosophizing. The point is that a legitimate distinction needs to be drawn between doing philosophy and doing history of philosophy. The former alone is a genuine enterprise.

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A philosophical enterprise begins with *Īkṣā* and ends with *anvīkṣā* and *parīkṣā*. *Īkṣā* stands for self-experience, self-awareness and self-realization based on veracious experiences. *Anvīkṣā* pertains to critical reflection on our own experiences. *Parīkṣā* is concerned with logical evaluation of our and others experience. In Indian philosophical tradition, we have detailed account of *vādaividhi*, a method of undertaking *anvīkṣā* and *parīkṣā* which must be utilized.

To philosophize is a human need, and we do so knowingly or unknowingly, consciously or unconsciously. To reflect and to evaluate is innate to human nature. In philosophizing, this is done consciously and systematically. So there are two tasks which philosophy has to perform. One is to provide a blueprint for a good quality life and the second is to offer a solid foundation to all human enterprises. It is hoped that philosophy scholars will be alive to these obligations.