From the Desk of Editor-in-Chief

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The Journal intends to be the representative of the mainstream of Philosophy. An attempt has been made to include articles of ‘classical’ as well as ‘modern Philosophy’. There can be honest differences regarding what to count as a classical and what to count as modern. Certainly, the treatment of Abhinav Gupta is classical and treatment of environmental ethics is applied one. The issue of the journal of Philosophical Research of Indian Council comprises papers collected and reviewed by eminent scholars. The work reflects the philosophical deliberations of eastern and western thought of teachers who have articulated fresh ideas. We find a great deal of originality in these articles of philosophical nature. I am fully aware that unless interpretations and formulations are new it will cease to inspire the new generation.

It is unanimously agreeable that governance, economic policy and constitution for civilized coexistence highlight thoughts of saints and seers. The paper entitled ‘Anthropocentric teleological environmental ethics’ enumerates that environmental ethics is both anthropocentric and teleological. The author contends that man is the sole bearer of values. He proposes integral teleological anthropocentric environmental ethics. Prof. Balaganapathi Devarakonda and Rahul D. Gautam make reading of jurisprudence and environmental science. Prof. Purbayan Jha contends that friendship is a unique relationship among human beings. Philosophers do consider it as a vital force in the social life of mankind. It is a value for life and society. E.J. Robin works out the novelty of Kantian Philosophy. He discusses the problem of induction. Avothung Ezung in his article entitled “The Idea of ‘moral relativism’ in the philosophy of Friedrich Nietzsche” contends that the concept of ‘moral relativism’ is related to post-modernism. Nietzsche considers moral values are not universal and absolute. Moral values are constructions of a particular group at particular times with particular objectives. The paper entitled “Non-dualistic: Vedantic and Agamic” by Godabarisha Mishra expounds and compares the philosophies of Śhankar and Abhinavagupta. He contends that Abhinavagupta’s śīva-advaita-vāda is a non-dualistic system in Indian philosophy. In Trika Philosophy Paramaśīva is the only reality with the nature of sat, cit and ānanda. This non-dual reality is self-luminous. The paper of Sankarshan Acharya presents rational norms in governance and economic

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policy. He also stipulated religious and scientific beliefs for civilized coexistence. The paper entitled ‘Analytical Philosophy of Education from Marxist Perspective’ analyses the prevailing philosophy of traditional education. The analytical traditions propounded the idea of liberal education.

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