

The quest for knowledge is plunging more into its abyss

Philosophical Journal

No. 1

Year 1

March/April 2005

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Editorial

The journal does not have any concrete aim: it is a critical to set aims. One could have easily developed a thesis statement and could have aimed at making a ritualized attempt to write purposes and goals.

There instead are some ideas to share in these columns. The contents and methods of the journal moves from poetics per se to social contexts with which philosophical issues are related. The contents of the journal range between text and textuality or text and context.

Philosophical insight is the methods of thought, which in turn is the nature of language of the Humanities. Philosophy is not merely an exclusive discipline, but in general a mode of inquiry into the questions of knowing and being. One thus uses philosophy in interdisciplinary context.

Furthermore, philosophical study, whether in its purist disciplinarian mode or in the contents of Literary Theory, probably makes us better readers of texts and contexts. It opens up avenues of thoughts and perspectives to interpret and analyze literary texts and issues of the society. One can take philosophy as a jumble of jargons and an insightful scholar can take jargons as terms of reference. The way philosophy indulges into art and life with its inquiries, the weight it gives to argumentation, explanation, rationalization, discursivity, the time it gives to the thoughtful analyses, the discipline obviously needs abundant terms of reference, or what one calls jargons. Every academic discipline has its jargons. Every day speech escapes jargons, but the language and nature of knowledge in the academics do not free us from using jargons. A learned mind uses jargons as insights and others find themselves in labyrinth.

One can still say that there is no aim in publishing this journal. After all, why does one need to set aims? The process itself may provide goals and if it does not, the contents of knowledge per se do not fail us. Knowing in itself is moving out of the domain of per se thus one does not have to claim goals and purposes.

Thus from Plato to Radhakrishna, Descartes to Marx, from Gandhi to Derrida and Foucault to we all the story of culture is the story of progress in human knowledge. The quest for knowledge is not evading crises but plunging more into abyss because as Nagendra Bhattarai in Kantian mood says that we cannot escape the two things that concern us the starry heaven above us and the moral laws within us

Sincerely,

Yubraj Aryal
Dr. Arun Gupto

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Price: Rs.6

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Existentialism is humanism

-Jean Paul Sartre