



Editorial

The *Origo* in *Lebenswelt* - A brief overview of philosophising

Tim Crane, in an article titled, 'But is it science?', asks a pertinent question concerning philosophical thinking. The article presents through a conversational dialectic between Roger Scruton and Timothy Williamson, the scope and method of philosophy and offers their contrasting views on questions such as whether philosophy contributes to, or is influenced by scientific rigour. Tim Crane, in his introduction, claims that while there are myriad perspectives about the content of philosophy, every philosopher, would unanimously agree that philosophical thinking does not preclude, a priori, the possibility of scepticism. One of the essential aspects or attributes of philosophical thinking has been to question, debate and critique. Where the scope and methodological spheres of other disciplines end, philosophical inquiry, rises as a phoenix, to reinvent, re-imagine, re-question, and re-understand. In other words, philosophical thinking or, rather philosophy thrives in a dialectical autopoiesis (see Maturana & Varela, 1972 for a detailed exposition on Autopoiesis). Dialectic refers to the idea of conversational debate and autopoiesis guarantees the existence of a self sustaining system.

This process of philosophy, however, is not necessarily similar to a Derridian linguistic apprehension, instilling in the minds of everyone, a sense of restless anxiety, but, to a large extent, infusing within each one of us, the necessity of *sthithaprajna*ⁱ. Let us try to elucidate the proposal using *sthithaprajna* itself. I argue elsewhere (Das, in prep.), how there are varied perspectives on the necessity of *sthithaprajna*, which emerges essentially from a premise: "*sthithaprajna* is lack of emotion". As a corollary, two contradictory hypotheses arise:

1. An abundance of emotion is a cause of mental and moral distraction and therefore, not conducive for contemplation. A state of *Sthithaprajna*, therefore, is fundamental to our existence.

2. Lack of emotion and a disinterested, stoic, and disengaged approach to life is not worthy for contemplation. A state of *Sthithaprajna*, therefore, is not fundamental to our existence.

A philosophical inquiry into the concept, drawing parallels from analogous concepts such as homeostatis, autopoiesis and so forth indicates that the fundamental premise itself can be questioned, debated and perhaps, understood differently if we understand *sthithaprajna* not as an absence of emotion, but, rather, as a balance-not as lack of colour, but as a regulated and informed understanding of our worlds. This process would initiate the process of re-inventing positions and perspectives on its moral valence, yet again. This exposition provides a glimpse into the intellectual process of philosophy.

Another important dimension of a philosophical method of thinking is its constant shift between a synchronicity and diachronicity. Philosophers engage with current research by natural scientists to understand the ontological and metaphysical status of their objects of inquiry, the epistemological ruptures or lack thereof, and their ethical positions. In addition, however, they concern with certain fundamental problems of human existence, which do not derive its relevance from its contemporaneity but by its persistent existence. It is in these ideas of now and then, here and distant, that is, both in spatial and temporal proximity and distance, that the tapestry of philosophy is being woven.

Whether we debate around the concerns of subjectivity and/or objectivity, induction and/or deduction, science and rationality, or mysticism, self and/or other, Tarka or authoritative apparatuses, unifications or divergences, analysis or synthesis, the quest for philosophy, remains committed to two of its essential premises-the quest for meaning and the understanding of who "I"- the *Origo* is, in the maelstrom of change, multiplicity of his/her *Lebenswelt* (see Lyons, 1977 and Levinson, 2006 for an exposition on *Origo*; see Husserl, 2008 for *Lebenswelt*).

Tattva Journal of Philosophy, published by Christ University aims to share critical studies and in-depth reflections and analyses of concerns of human life, in order to further the directions and

transformations human society needs to evolve into. This issue brings forth articles to provide a diverse range of philosophical concerns that require analysis for furthering conceptually, well articulated perspectives on philosophers, self-reflective principles, ideations and ideologies underlying policies and community ethos.

Damian Ilodigwe, in his article titled, **Bradley's Account of the Self as Appearance: Between Kant's Transcendental Idealism and Hegel's Speculative Idealism**, provides a well articulated analysis of Bradley's doctrine on appearance and the description of the "absolute as supra-relational". Damian, using Bradley's doctrine, explicates the two major concerns regarding the self – the self as an organisational principle and the metaphysical issues pertaining to the grounding of the self. He argues that Bradley's account of the self considers the latter concern as primary and, through its unfolding, captures the transition from Kant's transcendental idealism to Hegel's speculative idealism.

Jobi Thomas Thurackal, in his paper, **Meaning in Life and Its Vitality in the Praxis**, provides an interdisciplinary exposition on the diverse perspectives regarding dynamism of meaning in human life. Using psychological models of understanding meaning in human life, to taking us through the concepts of the *purusharthas*, he illustrates the variations of motivations underlying the aspirations for searching for meaning in one's life, its purpose and its role in enhancing the "vitality of human life".

The Significance of Metaphysical Presuppositions in Yoruba Punitive System, by Adebayo Aina illustrates the significance of a metaphysical worldview in the Yoruba thought system. Discussing the nature and notion of punitive action in the Yoruba culture, the author argues that the *Lebenswelt* of Yoruba culture provides the individuals of the community a comprehensive understanding of the inter-relations between human accountability and nature, wherein, every action is connected in a harmonious dynamic, ripple and any act of disrespect to the harmony would lead to ramifications that individuals are responsible for. The author argues that in contrast to the current systems of penology in advanced societies, the punitive system so developed in Yoruba communities, would lead to a coherent understanding of the

society and thereby, assist in the creation of an ethos that sustains on celebrating human well-being and ecological balance.

Etienne Rassendren, in his article, **Translation as Episteme: Two Biblical Translations and the Role of Intellectuals**, explores how sites of translations, under the authoritative control of religion and state, disrupt or recreate the enmeshed relations between epistemology, ideology and knowledge. Formulating the proposal using examples from four diverse interventions in the historiography of translation, he posits further, the role of public intellectuals in questioning the source, validation and transgressions of translations, especially, translations of texts within the purview of religion.

Shampa Dev, in her article, **Gender Justice in India: A Feminist Jurisprudential Perspective**, indicates a paradox underlying the premises of gender justice. She explains why, in spite of having affirmative legal measures ensuring empowerment to women, laws have retained their paternalistic hues. Formulating a detailed analytical argument based on observations emerging from the current understanding of feminist jurisprudence, she argues, whether the idea of gendered identities as deriving from similar or dissimilar categories require fundamental re-analysis. Furthermore, she proposes that the way forward could be a rationally driven disruption of the “socially imposed disabilities” which would strengthen the possibility of adopting autonomous decisions, thereby, paving the way for the creation of a fair principle of jurisprudence.

In our interview, Sundar Sarukkai, a renowned philosopher discusses the role of creativity and freedom in the context of liberal, higher education in India.

We invite our readers to read, examine and deliberate!

Rolla Das
Issue Editor

References

- Maturana, H., & Varela, F. (1972). *Autopoiesis: La Organización de la Vida*. Título original: "De Máquinas y Seres Vivos". Santiago de Chile: Editorial Universitaria.
- Saiisha. (2014). Sthithaprajna - What does it mean? and Why should you care? Retrieved from <http://www.nestintheforest.com/sthithaprajna/>
- Derrida, J. (1993). Structure, sign, and play in the discourse of the human sciences. In J. Natoli & L. Hutcheon (Eds.), *A postmodern reader* (223-242). State University of New York Press: New York.
- Husserl, E. (2008). *Die Lebenswelt: Auslegungen der vorgegebenen Welt und ihrer Konstitution* (Vol. 39). Springer-Verlag.
- Lyons, J. (1977). Deixis, space and time. In *Semantics* (Vol. 2) (636-724). Cambridge University Press.
- Levinson, S. C. (2006). Deixis. In L. R. Horn, G L. Ward (eds.), *The handbook of pragmatics* (978-120). Blackwell Publishing.

ⁱ Saiisha, quite adeptly describes that a person is considered to have attained, "Sthithaprajna if she "has the emotional stability not shaken by adversity, situational stability of steady wisdom, perfect self-control over turbulent senses, a tranquility free from attachments, and a oneness with the universe" (Saiisha, 2014).