

EDITORIAL

We are happy to bring another issue of the *Journal of Indian Research*. We are grateful to the contributors and the Mewar University for their inspirational support and courage to carry over a Herculean task of spreading the light of wisdom in the world. This is the tenth uninterrupted issue of the Journal. Tenth step is quite significant in Indic tradition. Buddhist Mahayana literature mentions about the Ten Bhūmis or the stages on the Bodhisattva's path of becoming a Buddha. Vaishnavites believe in the ten incarnations of the divine, the tenth being the Kalki, the final avatar who will defeat the forces of evil and usher in the Satyuga. For our small team, bringing tenth issue is akin to entering a new phase of institutionalization of the effort.

We often realize that majority of the researchers in social sciences are preferring easy route of analyzing certain empirical data. This rarely adds to the existing knowledge and keeps on recycling prejudices of certain authorities. The research is losing the "touch of joy". The bland research can hardly inspire the young scholars to undertake adventurous forays into the unknown realm of knowledge. It is necessary to make research an adventure, an experiential encounter with the unknown. Can we elevate experiential aspect of research over empirical dimension?

In Asian traditions, most of our traditional wisdom is still encapsulated in the poetic form. Our poets moved the society and the culture. American philosopher Hakim Bey rightly observes, "In N. India even non-musical recitation provokes noise & motion, each good couplet applauded, "Wa! Wa!" with elegant hand-jive, tossing of rupees...". Therefore, our poets bore the brunt of the ruthless powers. The west excelled in oratory. Their poetry are, Bey points out, "like some SciFi brain in a jar--at best a wry chuckle or grimace, vestige of simian rictus--the rest of the body off on some other planet." In the west, Bey points out, "the link between poetry & body died with the Bardic era--we read under the influence of a Cartesian anaesthetic gas."

Indic thinking is rooted in this connection of body and thought. The gestures (*mudra*) depicted in the iconography are language-in-itself. The body itself becomes a text—dances, drama, discourse, asana, *nyasa* only reiterate body's positionality in the thinking process. Our poets changed the course of history. But, when the poetry lost the connection with body, it not only lost the power to move the "bodies of audience", but also the depth that could shake the "powers". The role has been taken up by images- cinemas, TV, computers. The contemporary poets no longer touch our hearts and souls, they prefer easier path of touching the feet of political masters and has declared the death-bell of dissent. Pornography-the extreme images-invaded our culture when poets lost the power of "touching" our bodies. The pornography stands as an insurrection against the surveillance power of the Orwellian State.

In this age of smart technology, touch has regained the primacy. The smart phones, iPods, tablets, laptops, biometrics, smart cameras employ the feature of "touch". If the world knowledge system evolved from oral tradition based upon the primacy of the sense of "hearing" (श्रवण) to the written tradition based upon the primacy of the sense of "sight" (दृश्य), it

is imperative at this juncture to employ the sense of “touch” (स्वक्) to revolutionize thinking. This requires the shifting back our attention to our “bodies” and connecting the thoughts with body. We must move beyond Cartesian disembodied minds and start preparing for synthesis of triumvirate senses in enriching the global wisdom pool. The *Journal of Indian Research* will readily host such attempts.

– Niraj Kumar