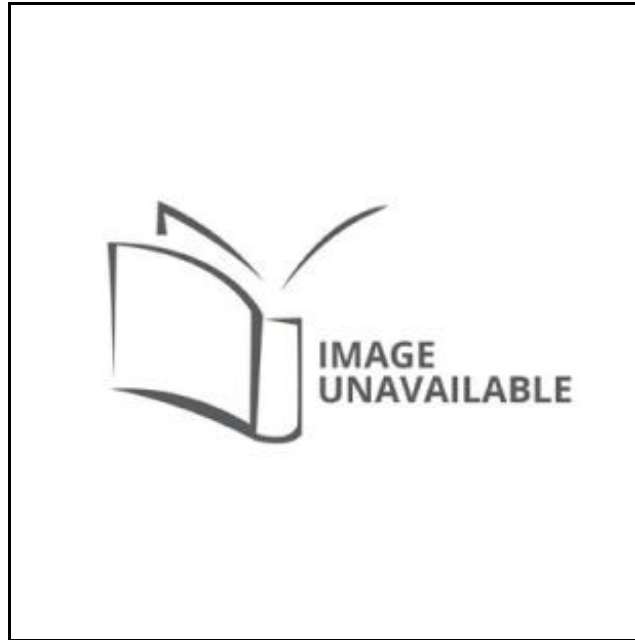


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Munshiram Manoharlal Publishers Pvt. Ltd., 2012. Hardcover. Book Condition: New. First. 15 x 23. Reflective self-awareness, which is another name for philosophy, seems to question everything except itself. Yet, questioning or doubting is what philosophy essentially consists of and if reflexively it does not question itself, how can it be regarded as an "honest" exercise of reason with "reasoning" itself? But how far can the reflexive activity of self-reflection be carries without striking against the boundaries which seem to repel any effort to go beyond, even though there is a vague, tantalizing awareness that there is a "Beyond" which lies outside the grasp of reason which man alone appears to possess as the faculty for knowing what is "true" and determining what is real? The so-called "infinite regress" does not seem infinite enough as it stops, or is stopped, very soon at the level of existential self-consciousness where alone philosophy or rather the activity of philosophizing has its being. The activity and the source of the activity all lie there, but not so the structures that are built that go by the name of philosophical systems which are associated with the names of thinkers and traditions, philosophical traditions, as we well know, discussed and debated by successive generations over millennia since human beings achieved self-consciousness. The exact datability of acquiring philosophical self-consciousness, whether in India or China or Greece, can hardly be fixed. But, however different these imposing structures of philosophical thought may be, they yet share a common belief that by a pure exercise of reason they can know what is "real" or, even in some cases, that it can be known in principle. The belief in both its forms is strange as it rests on a claim to "finality" and "completeness" which the least little reflection on what...

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