

Editorial

How do we know? This question seems simple, but it is not. Many philosophers, theorists and scientists have been trying to find the answer(s) to this question. Due to this, the concepts of knowledge have been constructed and/or developed. Both the East and the West have been engaged in philosophizing/theorizing the nature, means, methods and objects of knowledge since ancient times. The Sanskrit term *Jnana* and the English word *Knowledge* have been used as synonymous though they have their contexts owing to different civilizational and philosophical backgrounds. True *Jnana* is called *Prama* in Bharatavarshiya philosophies. The *Prama* resides in the mind and is also manifested through physical objects. In Sanskrit scriptures, there are concepts like *Jnanagni* (the fire of cognition) and *Jnanaloka* (the light of cognition) that refer to the nature of knowledge being inherently revelational. This is to note that knowledge as the basis of rational and intelligent activity is approached in the continuum of mind and matter.

Both knowledge and the methods of knowing are part and parcel of human life. Humans are knowingly or unknowingly engaged in the affairs of knowledge - be it for solving practical problems or satisfying the inquisitiveness. Meanwhile, it becomes a professional obligation for the persons working in academia. Publications like *Bodhi* provide a forum in this regard.

This issue of *Bodhi* consists of six articles. The first article deals with environmental social work with special reference to mitigating the impact of

environmental crises on older people living in disaster-prone areas in Nepal. The second article analyzes Yoga marketing on Instagram. The third article takes on narrative writing as reflective practice and observes its therapeutic relevance. The fourth article is on teacher engagement with young children taking a case study of an early childhood development centre in Nepal. The fifth article analyzes famous Nepali poet Lekha Natha Paudyal's outstanding poetry *Tarun Tapasi* and seeks to outline its underlying thoughts. Poet Paudyal is revered with the honorific title “Kavi Shiromani” and is regarded as the founding father of modern Nepali poetry. It is interesting to mention that the earlier issue of *Bodhi* also consisted of an article on the same text from the perspective of spiritual environmentalism. The sixth article in this issue is focused on technology integration for quality education.

The first issue of *Bodhi* was published in 2007. The second, third, fourth and fifth issues of the journal were published in 2008, 2009, 2010 and 2011 respectively, whereas the sixth issue was published in 2013. After a pause for some years, the seventh issue came in 2019. After another pause, of two years this time, finally the eighth issue of the journal is published in 2022. The editorial board regrets such discontinuities. Hereafter, the Department of Languages and Mass Communication at Kathmandu University School of Arts is committed to publishing the journal annually. The academic fraternity across the world is invited to contribute to the journal thereby promoting the quest for knowledge from the inter/multi-disciplinary perspectives.