

## EDITORIAL

**F**or the past twenty-five years we have brought out *Journal of Dharma* without any interruption. We were able to send you four issues a year from 1975. Of course, all issues were not equally good or perfect. We are also aware that we could not dispatch to you some of the issues in the stipulated time. Still it is with great satisfaction and feeling of fulfillment that we look back to the past history of *Journal of Dharma*.

Through the pages of the Journal we have discussed numerous themes that have direct or indirect bearing on the study of World Religions, comparative study of religious principles and practices, dialogue between religions, etc. Many issues and problems of human life and activities were studied from the perspectives of World Religions. The essential and accidental elements of religions, like scriptures, concept of the ultimate being, cult, tradition, myths, mysteries, faith, revelation, devotions, celebrations, etc. were also taken up for discussion. For those new readers of the Journal, we are giving here the themes treated in the Journal in the past twenty-five years.

- 1975-76 (Vol. I.), 'Meeting of Religions', 'Religious Experience', 'Time and Timelessness'
- 1977 (Vol. II.), 'Moksha and Liberation', 'Meditation', 'Suffering and Evil', 'Myth and Mysteries'
- 1978 (Vol. III.), 'Religion and Human Development', 'Ashram and Ascetics', 'Revelation', 'Culture and Worship'
- 1979 (Vol. IV.), 'Religion: Search and Research', 'Mysticism', 'Death and After-life', 'Law and Morality'
- 1980 (Vol. V.), 'Hermeneutics', 'Feminine Aspect of God', 'Spiritual Guides', 'Tradition and Modernity'
- 1981 (Vol. VI), 'Negative Theology', 'Mission and Transmission', 'Faith-Belief-Tradition', 'Religious Pluralism'
- 1982 (Vol. VII.), 'Religion and Politics', 'Religion and Art', 'Religion and Scriptures', 'New Religious Movements'

- 1983 (Vol. VIII.), 'Religion and Science', 'Holiness', 'Dialogue of Religions', 'Religions & National Integration'
- 1984 (Vol. IX.), 'Religion and Social Change', 'Religious Monographs and Symbols', 'Sacraments and Rituals', 'Religious Education'
- 1985 (Vol. X.), 'Religion and Temporal Concern', 'Religion and Human Growth', 'Perspectives of Prayer', 'Trends in Religious Studies'
- 1986 (Vol. XI), 'Spiritual Journeys', 'Peace Experience in Religions', 'Religion and Uniform Civil Code', 'Religion and Secular Values'
- 1987 (Vol. XII), 'Religion and Unity', 'Culture, Cult and Religion', 'Religious Commitment', 'Life-Divine'
- 1988 (Vol. XIII), 'Religion and Women', 'Mythical and Mystical in Religions', 'Spiritualities', 'Reconciliation'
- 1989 (Vol. XIV), 'National Religions', 'Humanism and Religion', 'Religion, Violence and Peace', 'Theology of Religions'
- 1990 (Vol. XV), 'Priests and Prophets', 'Religious Fundamentalism', 'Devotion in the World Religions', 'Religious Festivals'
- 1991 (Vol. XVI), 'Dalit Theology', 'Gender-justice in Religion', 'Ahimsa and Ecology', 'Comparative Ethics'
- 1992 (Vol. XVII), 'Contemplative Trends Today', 'Tribal Religions', 'Religion and Language', 'Religion verses War and Peace'
- 1993 (Vol. XVIII), 'Mother Earth and Religions', 'Mother Earth and Technology', 'Mother Earth and New Age Spirituality', 'Echo-harmony Vs. Economic Equity'
- 1994 (Vol. XIX), 'The Future of Inter-religious Dialogue'; 'Hindu Encounter with World Religions', 'Christian Encounter with World Religions', 'Islam's Encounter with World Religions'
- 1995 (Vol. XX), 'Crises of the Time: Ecology-Poverty-Gender Discrimination', 'Buddhist Encounter with World Religions', 'Yoga and Search for Holiness', 'Religion and Secular Humanism'
- 1996 (Vol. XXI), 'Human Person: Perspectives', 'Scientific Study of Religions', 'Life and its Value in World Religions', 'Religious Scriptures: Approach of World Religion'

- 1997 (Vol. XXII), 'Philosophies of Liberation', 'Salvation in World Religions', 'Religion Modernity and Post-Modernity', 'Law in World Religions'
- 1998 (Vol. XXIII), 'Subaltern Perspectives', 'Religion and Healing', 'Pneumatic Perspectives in World Religion', 'Changing Faces of Fertility'
- 1999 (Vol. XXIV), 'Inculturation: Prospects and Problems', 'Inculturation, Dialogue and Proclamation', 'Inter-cultural Communication', 'Culture, Cult and Creed'

There is a growing feeling among the managerial and editorial boards of the Journal, and perhaps also among the readers of the Journal, that we have sufficiently treated issues related to World Religions. Inter-religious dialogue has been subjected to comprehensive and thorough discussions and debates in its various aspects. The print media is saturated with books and articles on these themes. Now we need to concentrate more on the Asian reality, not only in its religious dimension, but also in its social, political and cultural aspects. The first attempt is made here. We do not know yet how far we will be able to continue studies on Asian religious traditions.

This issue is titled "Inter-religious Dialogue in Asia". Efforts in inter-religious dialogue of some of the Asian countries are analysed here. Two things are to be noted here. (i) These articles, except two, namely, by Raimundo Panikkar and Gopal Stavig, are originally prepared to be presented as reports at the meeting of the **Asian Consultors of the Pontifical Council for Inter-religious Dialogue**, held in Bangalore at the *Ashirvanam Monastery* on 5-8 July 1998. The authors have kindly allowed us to publish them in *Journal of Dharma*. They have also taken time and pains to rework their original reports for publication. The countries treated here are India, Pakistan, Japan, Fiji and Taiwan. (ii) Inter-religious dialogue in these countries are explained and reported here from the Catholic point of view.

We are grateful to these authors, namely, to A. Suresh, James Channan, Franco Sottocornola, Bertha Hurley and Albert Poulet-Mathis for their contributions.

Prof. Raimundo Panikkar has written a meditation on Ayodhya. He says religions need greater spirituality and deeper inner life to overcome issues like Ayodhya. Dr. Gopal Stavig takes up some of the central doctrines of religions and tries to see how the great Christian theologian, philosopher and saint Thomas Aquinas and some of the great Indian theologians and philosophers treated them. It is evident that enormous amount of study and research have gone into the making of this article. We are also very grateful to these two.

**Augustine Thottakara,cmi**  
*Chief Editor*