Let not the mind be set over much on fault-finding alone, for they that set their hearts on discovering faults see them even where none exist. Trans. Ganga Nath Jha

Whereas Bodhi is a means of knowledge, 'Bodhi' represents the quest of knowledge that is considered to lead toward liberation. In general, there is distinction between knower, known and the means of knowledge. But when the knowledge is attained, all the distinctions such as knower, known and the means of knowledge become sublated.

Ignorance is variously called avidya, ajnana, aviveka, and so on whereas knowledge is called vidya, jnana, viveka and so on. According to Vedic Hindu worldview, humans inherit knowledge naturally; but, due to various factors, they become ignorant, and hence are bound to spatial and temporal limitations.

Thus, the world forms the inevitable center of human's everyday activities, interests, concerns and cognitions. However, this is not the whole story. Knowledge (vidya, jnana, viveka) demands more than that. Here, the case is not of leaving the world but knowing it rightly.

It is observed that,
Sattaiva bodhah bodha eva cha satta, nanayoh parasparvyavrittirasti.

Shankaracharya (in *Brahmasutra Bhashya*)

(Existence is consciousness; consciousness is existence; there is absolutely no difference between the two. Trans. Govardhan P. Bhatta)

It is in this context, *Bodhi* and such means of knowledge become significant. It is this consideration that has been encouraging us in continuing our journey through *Bodhi*, and here comes the fourth issue of the journal.