AUTHOR
AND
SUBJECT INDEX
OF THE

Journal of the Indian Council of Philosophical Research

> Volumes I–XX 1983–2003

ICPR DOCUMENTATION SERIES

25 ...

AUTHOR AND SUBJECT INDEX OF THE

Journal of the Indian Council of Philosophical Research

> Volumes I–XX 1983–2003

> > Compiled by

R.S. BHATNAGAR

INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH NEW DELHI

First Published in 2008

© Indian Council of Philosophical Research 2008

All rights reserved. No part of this publication may be reproduced in any form, or by any means, without written permission of the publisher.

Published by Member-Secretary for INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH 36, Tuglakabad Institutional Area, Mehrauli-Badarpur Road, New Delhi 110 062

> ISBN: 978-81-89963-01-9 Rs. 335.00

Typeset by InoSoft Systems, Noida

Printed in India Durga Print-O-Graph, Delhi 110 091

A WORD TO USERS

INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH has already brought out two successive indexes of the *Journal of Indian Council of Philosophical Research*:

1. For the first ten volumes, and 2. For the next five volumes.

It was decided to bring out a cumulative Index for the set of first twenty volumes instead of an index of the next five years—from Vol. XVI to Vol. XX. This would enable readers to locate an article in the journal in one volume rather than consulting three volumes of the index. The present index constitutes of, as usual, two parts offering author access and subject access respectively. The format used in the two is as follows:

In 'Author Index' under the name of the author, in the case of an article, the detail include title of the article, followed by volume number, issue number, month(s) and year of publication and page numbers. The following example illustrates the format:

Bharucha, filita.

The Problem of Causation and Time Symmetry in Physics, VII, 3, May–August, 1990, 13–22.

In case of a review, the format includes the name of the reviewer, title of the book reviewed, followed by the name of the author/editor of the book, the place of publication, name of the publisher/s, year of publication, number of pages and price where available. The information except the name of the author and the title of the book reviewed is given in parenthesis. Then follows Volume number of the journal, issue number, month/s and the year of publication and page numbers. The following example illustrates the format:

A Word to Users

Kalla, Sarla.

Review of Hindustani Music and the Aesthetic Concept of Form (by Anjali Mittal, New Delhi, D.K.Printworld (P) Ltd, 200, pp. VII+174, Rs. 260) XIX 1, January-March, 2002, 280-286.

In both the cases, surname is followed by the first name.

In Subject Index, under the subject heading, in the case of an article, the detail include title of the article, followed by the name of the author, volume number, and the issue number The following example illustrates the format:

GITA

A look at the Ethics of Gita. R. K. Gupta, XI.2.

In the case of a review, under the key word is given the title of the book reviewed, followed by the name of the reviewer, volume number and the issue number. The following example illustrates the format:

ACTION

Naiskarmya Siddhi. Salas adli in alah abulan fistali ada salah a

Reviewed by N. S. Dravid, VI,2.

Review Articles are to be located in the class of articles in general.

The journal includes, as readers are aware of some regular features such as 'Notes and Queries', 'Focus', 'Agenda for Research' and 'Discussion and Comments' besides book reviews. Items in the 'Discussion and Comments' and the Book Reviews are included in the index. Items in the remaining features are not listed in the index. It is proposed that they be brought out separately as 'Research Supplement to the Index'. They are intended to help researchers, so they should be available to interested readers in a separate volume.

Although the items listed have been carefully checked, yet it is quite possible that some errors may come to be detected even then. I shall be grateful to anyone who points out any of the errors to enable me to suitably amend it in later reprints.

I am extremely obliged for the help I received from Dr. Pawan Kumar Gupta, Deputy Librarian University of Rajasthan, Jaipur who guided our friend Shri PadamSherman in preparation of the index using computer software. I am thankful to Shri Sherman for his wonderful work. Professor Daya Krishna had suggested the idea for the cumulative index for the twenty volumes and ICPR accepted the proposal. My profound thanks to them.

> R. S. Bhatnagar 10/558 Kaveri Path, Mansarover, Jaipur, 302020

AUTHOR INDEX

NAME OF THE PARTY OF THE PARTY

Morals and the Value of Hamon Life. III, 2, Spring 1166 H 1884

Sarire on Pre-Reilrenius Consciousees, M. 12 ventures:
December 1988, 121-22.

Normingness and Freedom Surses and McCommunic IX.
Servandor - December 1991, 45-40.

MANUFACE SPROB KUMAN

A Note on the Paradox of Obligation of The Paradotics of Journal of Proceeds ATES, January April 1996, 150–46

Interpretary Metaphysical Deviluation: A Hermenout of Employer to Profuse of Deviluation of Colleges and Profusers, NIX, 3, July September 1992, 199-18.

Peries of Sami Designation Analysis Philosophy (by R.C. Problems) Mew Dolbis, 1073, 2001, pp. xxi-516, Rs. 650), 31X, 3, July Strpt term for 2002, 181-40.

The Structure of Relongingment to Nation A Brief Study of Edition Circles of Uniforment, NTA, 4, October - December 1978, 9, 04 102

Aying Foundations for Modern Technology, The Market Solid, 37-576.

The Deminions the Symbol of the Morally Good, The Boll of the Acadhene Judgement in Kane's Griffeal Philosophy, 201, 3, 100% Servers her 1000 1-77.

A Reply to R.S. Blancague & Tanig On Brand Billion Scientific Reports to the Amily Carlos Sales and Amily Carlos a

ACKERMANN, DIANA P.

Wittgenstein, Rules and Origin-privacy. I, 1, Autumn, 1983, 63-69.

AGARWAL, D.P.

Language Origins, Archaeology and Animal and Human Consciousness. XVII, 2, January–April 2000, 1–18.

AGARWAL, M.M.

Morals and the Value of Human Life. III, 2, Spring 1986, 81-94.

Sartre on Pre-Reflective Consciousness. VI, 1, September-December 1988, 121–27.

Nothingness and Freedom: Sartre and Krishnamurti. IX, 1, September-December 1991, 45–58.

AGARWALA, BINOD KUMAR

A Note on the Paradox of Obligation or The Paradoxes of Rajender Prasad. XII, 2, January–April 1995, 140–46.

Interpreting Metaphysical Deduction: A Hermeneutic Response to Professor Daya Krishna's Essay 'Kant's Doctrine of Categories: Some Questions and Problems'. XIX, 3, July–September 2002, 109–53.

Review of *Recent Developments in Analytic Philosophy* (by R.C. Pradhan, New Delhi, ICPR, 2001, pp. xx+516, Rs. 650). XIX, 3, July–September 2002, 181–96.

The Structure of Belongingness to Nation: A Brief Study of Kant's Critique of Judgement. XIX, 4, October–December 2002, 65–102.

Laying Foundations for Modern Technology: The Aim of Kant's Critique of Pure Reason. XX, 2, April–June 2003, 47–82.

The Beautiful as the Symbol of the Morally Good: The Role of Aesthetic Judgement in Kant's Critical Philosophy. XX, 3, July–September 2003, 1–72.

A Reply to R.S. Bhatnagar's Essay 'On Binod Kumar Agarwala's Response to Daya Krishna's Essay on Kant's Categories, (published in JICPR, XIX, 4). XX, 3, July–September 2003, 194–213.

Agarwala/Alexander

Constitution of Subjectivity of Self and Objectivity of Nature: A Brief Hermeneutical Study of Kant's Critique of Pure Reason. XX, 4, October-December 2003, 1-42.

A Reply to R.S. Bhatnagar's Essay 'On Binod Kumar Agarwala's Response to Daya Krishna's Essay on Kant Categories'. XX, 4, October-December 2003, 179-200.

AGARWALA, VINOD KUMAR (AGARWALA, BINOD KUMAR)

Private Ownership of Property and Rawls Theory of Justice. I, 2, Spring 1984, 93-104.

F.A. Hayek on Social Justice. II, 2, Spring 1985, 119-25.

Davidson on Language and Rules. IV, 2, Spring 1987, 85-99.

Nozick on Rights and Minimal State. IV, 3, May-August 1989, 1-12.

The Foundations of Modern Liberalism: Inscription of Art and Morality in the Perspective of Modern Metaphysics. XVIII, 4, October-December 2001, 43-73.

AGASHE, S.D.

The Axiomatic Method: Its Origin and Purpose. VI, 3, May-August 1989, 109-18.

AGAZZI, EVANDRO

The Meaning of Diversity in Philosophical and Religious Traditions. X, 3, May-August 1993, 1-12.

AGERA, CASSIAN R.

Two Biblical Myths of Creation: An Exploration in Ecological Philosophy. XIII, 3, May-August 1996, 111-25.

Religious Language as Analogical: A Study in Aquinas. XVII, 2, January-April 2000, 25-42.

ALEXANDER, CHARLES P.

Psychotherapy: An Applied Philosophy. XVII, 3, May-August 2000, 115-22.

The Other Side of Paradigms! Comments on the query regarding 'Philosophy of Science' published in the JICPR, XVI, 3. XVII, 3, May-August 2000, 133-39.

AMES, ROGER T.

Introduction (East-West Philosophers' Regional Conference, Mount Abu, Rajasthan). IX, 2, January-April 1992, 1-3.

Chinese Rationality: An Oxymoron? IX, 2, January-April 1992, 95-119.

ANDERSON, TYSON

Living Thinking, XI, 3, May-August 1994, 1-23.

Post-Genocidal Spirituality. XVI, 3, May-August 1999, 29-51.

ANGIRAS, RAMAKANT

Review of Philosophical Foundations of Hinduism (by A. Ramamurty, New Delhi, D.K. Printworld (P) Ltd., pp. 216). XVIII, 4, October-December 2001, 229-32.

Review of Kāśmīra Śivādvayavāda Ki Mūla Avadhāraņāyen (by Navjivan Rastogi, New Delhi, Munshiram Manohar Lal, 2002, (pp. 276, Rs. 450). XX, 4, October-December 2003, 256-58.

ANTARKAR, S.S.

Krishna Chandra Bhattacharyya's Theory of Value. X, 1, September-December 1992, 175-91.

ARMOUR, LESLIE AND SINGH, CHHATRAPATI

Constitutional Law and the Nature of Basic Legal Perceptions. II, 2, Spring 1985, 35-50

BABB, LAWRENCE A.

On Excessive Politeness: A Response to the Special Issue on Historiography of Civilizations. XIV, 3, May-August 1997, 141-49.

BAGCHI, K.

Review of Idea of a Person: Some Problems Relating to Body, Mind, Identity and Death (by Ranjit Ghosh, Calcutta, Punthi Pustak, 1990, 138). VIII, 1, September-December 1990, 149-52.

Bahm/Bal

Review of A Comparative Study of Religions (by Y. Masih, New Delhi, Motilal Banarsidass Pub. (P) Ltd., 1990). VIII, 3, May-August 1991, 157 - 63.

Bibliography on the Philosophy of Professor Krishna Chandra Bhattacharyya. X, 1, September-December 1992, 193-96.

Ontological Argument and Ontology of Freedom. X, 1, September-December 1992, 59-82.

BAHM, ARCHIE J.

Subject-Object Theories. VI, 1, September-December 1988, 87-94.

BAHUGUNA, LALIT MOHAN

Literary Text and Intentionality: A Debate of Debates. XVI, 2, January-April 1999, 69-82.

Comment on R.K. Kaul's Article 'Does Grammar Have Any Relation with Theology?' (published in JICPR, Vol. XVII, No.2). XVIII, 2, April-June 2001, 213-17.

Review of The Hellenic Philosophy: Between Europe, Asia and Africa (by Christos C. Evangeliou, USA, Institute of Global Cultural Studies, Binghamton University, 1997, 222). Special Issue, June 2001, 225-38.

How Secular Logos turned into Theological 'Word'. XX, 3, July-September 2003, 187-94.

BAKHLE, S.W.

Locke's Concept of Person. XIV, 3, May-August 1997, 91-97.

BAKSHI, RAJNI

Life-World: One, Two, How Many? Special Issue, March 2002, 77-84.

BAL, RAMAKANTA

Against Relativism: Re-engaging Putnam. XIX, 3, July-September 2002, 27-41.

BALASUBRAMANIAN, R.

Obituary note on T.M.P. Mahadevan. I, 2, Spring 1984, 153-55.

Daya Krishna's Retrospective Delusion, XIV, 1, September-December 1996, 137-56.

BALSLEV, ANINDITA N.

Time, Self and Consciousness: Some Conceptual Patterns in the Context of Indian Thought. V, 1, September-December 1987, 111-19.

Religious Pluralism and Relativism: The Feasibility Possibility of Inter-Religious Communication. VIII, 3, May-August 1991, 57-71.

BANDYOPADHYAY, TIRTHANATH

Universalizability and Contextuality. IV, 2, Spring 1987, 69-83.

Fallibilism and Putnam. XIII, 1, September-December 1995. 61-70.

BANDYOPADHYAYA, JAYANTANUJA

Review of Political Development: A Critical Perspective (by Daya Krishna, Delhi, Oxford University Press, 1979, pp. 211, Rs. 60). I. 1, Autumn 1983, 161-64.

BANERJEE, HIRANMOY

The Objectivity of Moral Values: The Search in a Wrong Place. V, 3, May-August 1988, 157-61.

BANERJEE, S.P.

Purpose of Man in the Tradition of Indian Orthodoxy. I, 2, Spring 1984, 61-92.

Review of Transformative Philosophy: A Study of Sankara, Fichte and Heidegger, (Ed. by John A. Taber, Honolulu, University of Hawai Press, 1983, pp. 191, \$ 20). 1, 2, Spring 1984, 143-46.

BARLINGAY, S.S.

Re-understanding of Indian Philosophy. VI, 2, January-April 1989, 109 - 25.

8 Barlingay/Behera

Social Reality and Moral Order. VII, 3, May-August 1990, 75-91.

Ontology and History. VIII, 1, September-December 1990, 57-68.

Philosophy of History (2) Historical Facts and Fiction and Their Explanations. VIII, 2, January-April 1991, 21-31.

Philosophy of History (3) History and Prediction. VIII, 3, May-August 1991, 29-37.

BARLINGAY, S.S. AND PANDE, KRANTIPRABHA

The Concept of Rasa as Explicated by Krishna Chandra Bhattacharyya. X, 1, September-December 1992, 155-61.

BASU, PRAIIT K.

Theory-ladenness of Observation and Evidence. XIII, 3, May-August 1996, 87-102.

Two Kinds of Relative Motion: An Interpretation of Berkeley's Distinction between T-motion and A-motion. XV, 2, January-April 1998, 19-31.

BASU, SANDHYA

Gettier's Principle for Deducibility of Justification. V, 2, January-April 1988, 87-95.

Obituary-Pranab Kumar Sen. XVII, 2, January-April 2000, 213-19.

A Long Essay on Donald Davidson's Coherence Theory. XIX, 3, July-September 2002, 1-25.

BEEHLER, RODGER

Religion Versus Militant Atheism. XI, 1, September-December 1993, 88-98.

Hounding Heaven. XI, 1, September-December 1993, 114-21.

BEHERA, SATRUGHNA

The Philosophy of Mahima: An Extended Viśuddha Advaitavāda. Special Issue 2002, 269-95.

Wittgenstein's Phenomenology of Everydayness: A Hermeneutic Look. XIX, 4, October–December 2002, 3–20.

Living with Values: Reflections on Modernity and Morality. XX, 1, January-March 2003, 41-55.

BHADRA, MRINAL KANTI

Dissociation, Reduction and Subjectivity. X, 1, September-December 1992, 43-57.

Review of A Critique of Phenomenology (by Sunil Kumar Sankar, New Delhi, Atlantic Publishers, 1994). XII, 2, January-April 1995, 162-64.

BHADRA, MRINAL KANTI

Review of Consciousness and Integrated Being, (by M.M. Agarwal, Shimla, I.I.A.S). X, 2, January-April 1993, 144-49.

BHARADWAJ, V.K.

Review of Indivisible Selves and Moral Practice (by Vinit Haksar, New Delhi, Oxford University Press, 1991, pp. xv+250, Rs. 225). XII, 2, January-April 1995, 160-61.

Review of Clarity and Certainty: An Introduction to Quine's Semantics (by W.S. Bakhle, Nagpur, Dattasons, 1993, pp. 136, Rs. 150). XII, 2, January–April 1995, 164.

BHARADWAJA, VIJAYA K.

Review of The Problems of Personal Identity, (by Vibha Chaturvedi, Delhi, Ajanta Publishing, 1988, pp. vi + 147, Rs. 100). VI, 3, May-August 1989, 161-62.

Review of Kant's Theory of Beautiful (by Krantiprabha Pande, Bombay, Shalaka Prakashan, 1990, pp. 191, Rs. 75). X, 1, September-December 1992, 206-07.

BHARGAVA, DAYANAND

Review of Samāna Suttam (Ed. by Sagarmal Jain, Bhagwan Mahavir Memorial Samiti, 1999, 289, Rs. 100). XIX, 4, October-December 2002, 231-32.

10 Bhargava/Bhatnagar

BHARGAVA, RAJEEV

Review of *The Primacy of the Political Philosophy*, (by R. Sundara Rajan, New Delhi, ICPR and Oxford University Press, 1989, 211, Rs. 165). X, 2, January–April 1993, 134–41.

BHARGAVI, V. AND SUBRAMANIAN, K.

History of Indian Science and Policy Making: A Philosophical Review. VIII, 1, September–December 1990, 115–28.

BHARUCHA, FILIPTA

The Problem of Causation and Time-Symmetry in Physics. VII, 3, May-August 1990, 13–22.

BHARUCHA, FILITA AND KAMAT, R.V.

Phenomenology in Physics and Philosophy. IV, 2, Spring 1987, 139–51.

BHAT, P.R.

The Issue of Autonomy of Professional Ethics. XV, 1, September–December 1997, 1–13.

BHAT, P.R. SAHU, GOPAL

The New Riddle of Induction and Rule-Following. XVI, 2, January-April 1999, 25–37.

BHATNAGAR, R.S.

Review of A Commentary on Kant's Critique of Practical Reason, (by Kaushal Kishore Sharma, New Delhi, Indus Publishing Co., 1989, pp. 135). VIII, 1, September–December 1990, 144–49.

Review of *Samāja Daršana* (Hindi) (by Satya Pal Gautam, Chandigarh, Haryana Sahitya Academy, 1991, 164, Rs. 40). X, 1, September–December 1992, 204–5.

Review of *Passion and Values in Hume's Treatise* (by Pall S. Ardal, Edinburgh, Edinburgh University Press, 1966 (1989, 2nd Edn.), xxxix+220, \$ 12.95 (PB) by Palls S. Ardal). XI, 3, May-August 1994, 148–54.

Review of *Meditative Reason—Towards Universal Grammar* (by Ashok K. Gangadean, New York, San Francisco, Bern, Baltimore, Frankfurt am Main, Berlin, Wein, Paris, Peter Lang. (Revisioning Philosophy), Vol. 14, 1993, pp. xxix+387). XII, 2, January—April 1995, 175–83.

Review of On the Episode of the Mahābhārata Known by the name Bhāgavadgīta, (by Wilhelm von Humboldt and G.W.F. Hegel, Tr. into English by Herbert Herring, New Delhi, ICPR, 1995, pp. xxix+160, Rs. 185). XIV, 1, September–December 1996, 193–99.

Review of Facets of Rationality, (by Daeniel Andler, Parthasarthi Banerjee, Mahasweta Chaudhury and Oliver Guillaume, New Delhi/Thousand Oaks/London, Sage Publications, 1995, 379, Rs. 395) XVI, 1, September–December 1998, 164–72.

Review of *Philosophical Investigations*, (by Ludwig Wittgenstein, Tr. into Hindi by Ashok Vohra, New Delhi, ICPR, 1996, pp. xvi+287). XVI, 3, May–August 1999, 171–75.

Review of *Bhārat Ka Swadharma*, (by Sri Dharmapal, Bikaner, Vagdevi Prakasana, 1994, pp. 103, Rs. 65) XVIII, 4, October–December 2001, 245–52.

Review of *The Problematic and Conceptual Structure of Classical Indian Thought About Man, Society and Polity,* (by Daya Krishna, New Delhi, Oxford University Press, 1996, pp. x+198). Special Issue, March 2002, 113–37.

On Binod Kumar Agarwala's Response to Daya Krishna's Essay on Kant's Categories. XIX, 4, October–December 2002, 137–45.

Reaction to Comments made by Binod Kumar Agarwala on My Essay (JICPR, XIX, 4) on his Response to Daya Krishna's Article on Kant's Categories (JICPR, XIX, 3).. XX, 4, October–December 2003, 176–79.

BHATT, S.R.

Sri Aurobindo, The Sage of Pondicherry and His Śakti The Mother. A Review Article. VII, 1, September–December 1989, 139–44. Buddhist Critique of Relation with Special Reference to Samavāya. XIII, 3, May–August 1996, 103–10.

BHATTACHARYA, BIKASH K.

Obituary note on Gourinath Shastri. X, 1, September–December 1992, 209–10.

BHATTACHARYA, CHANDIDAS

Language and Thought. XII, 3, May-August 1995, 1-20.

BHATTACHARYA, KAUSIK

On Wittgenstein's Attack on the Doctrine of Simples. XX, 1, January–March 2003, 29–40.

BHATTACHARYA, RAMKRISHNA

'ṛṇam kṛtvā ghṛtam pibet' Who Said This? XIV, 1, September– December 1996, 170–74.

'jīvikā dhātrnirmita' or 'jīviketi brhaspatīh'? XVII, 1, September–December 1999, 171–76.

What Does Udayana Mean by lokavyāvahārasiddha iti cārvākah? XIX, 2, April–June 2002, 157–60.

BHATTACHARYYA, SIBAJIBAN

Obituary note on Kalidas Bhattacharyya. I, 2, Spring 1984, 157.

Professor Matilal on Some Topics of Indian Philosophy. V, 1, September–December 1987, 159–65.

Some Philosophical Problems Concerning Culture and Rationality. IX, 2, January–April 1992, 5–24.

Comments on Potter's 'Development of Advaita Vedānta'. IX, 2, January-April 1992, 175-77.

Nyāya: Realist or Idealist? XIV, 1, September–December 1996, 164

Science, Science Culture and Philosophy from an Indian Perspective. XX, 2, April–June 2003, 83–102.

BHATTACHARYYA, KALIDAS

Indian Philosophy in the Context of World Philosophy. VI, 2, January-April 1989, 1–16.

BHAVE, S.M.

Kitcher and Kant. VI, 3, May-August 1989, 145-52.

The Anumana Reconsidered. XVIII, 2, April-June 2001, 169-80.

BILIMORIA, PURUSOTTAMA

Self, Not-Self and the Ultimate: Śańkara's Two tiered Definition-cum-Description, revisited. VI, 2, January–April 1989, 155–67.

Evidence in Testimony and Tradition. IX, 1, September–December 1991, 73–84.

BISWAS, GAUTAM

Martin Buber's Notion of Dialogue. III, 1, September–December 1987, 65–82.

BOKIL, S.V.

The Philosophy of Jñāneshvara. Special Issue 2002, 1-22.

BORUAH, BIJOY H.

Emotion and Belief. V, 1, September-December 1987, 11-20.

Seeing in the Mind's Eye. VI, 3, May-August 1989, 119-30.

Review of Ends and Means: In Private and Public Life (by Rajendra Prasad, Shimla, Indian Institute of Advanced Study, 1989). XII, 1, September–December 1994, 171–76.

Comments on the Note entitled The Idea of 'Human Rights' by Mrinal Miri. XVII, 2, January–April 2000, 163–65.

BRANDNER, RUDOLF

The Situation of Philosophy Today and the Question of Interculturality. XIII, 1, September–December 1995, 1–28.

Should one try to understand Indian Philosophy on the Western Model? A Fundamental defect in Daya Krishna's approach to the

14 Brokington/Chakraborti

understanding of Indian Philosophy. XVI, 2, January–April 1999, 141–45.

BROKINGTON, J.L.

Review of *Philosophical Reflections*, (by G.C. Nayak, Delhi, ICPR / Motilal Banarsidass, 1987, pp. ix+166, Rs. 65). IX, 3, May–August 1992, 189–91.

BRUYA, BRIAN

Strawson and Prasad on Determinism and Resentment. XVIII, 3, July–September 2001, 198–216.

Rejoinder to Professor Rajendra Prasad's Response. XIX, 2, April-June 2002, 161–64.

BUGAULT, GUY

Buddhist Anthropology *vis-à-vis* Modern Philosophy and Contemporary Neuro-Physiology. VIII, 1, September–December 1990, 69–76.

Author's Response to Professor G.C. Pande's Comments on 'Buddhist Anthropology'. XII, 2, January–April 1995, 138–40.

CHAKRABARTI, SUSANTA

Some Comments Concerning Popper's Definition of Corroboration. XI, 2, January–April 1994, 111–12.

CHAKRABARTI, T.K.

Hume's Definitions of Cause. II, 2, Spring 1985, 67-75.

CHAKRABORTI, ARINDAM (CHAKRABORTY, ARINDAM)

Shadows: The Ontology of Contoured Darkness. XVI, 1, September–December 1998, 19–41.

Review of Nyāyāmṛta: The Elixir of Logic: Dualist Dialectic in Defence of a Real World of Difference. A Critical Notice of Vyāsatīrtha's Nyāyāmṛta, With 3 Maddhva Commentaries and Advaita Siddhi (by K.T. Pandurangi). XVII, 3, May–August 2000, 223–26.

In What Sense is Nyāya Realist? (Third Round): Response To Professor Prahlad Char. XIX, 1, January—March 2002, 190–93.

CHAKRABORTY, ARINDAM (CHAKRABORTI, ARINDAM)

Two Problems in The Ontology of Fictional Discourse. I, 1, Autumn, 1983, 139–59.

Is Nyāya Realist? XII, 2, January-April 1995, 151-54.

Why Nyāya Remains Realist Second Round. XIV, 3, May–August 1997, 165–67.

CHAKRABORTI, CHHANDA

Review of Fundamentals of Logic (by Arindama Singh and Chinmoy Goswami, New Delhi, ICPR, 1998, pp. 312, Rs. 450) XVII, 3, May–August 2000, 193–98.

Human Deductive Reasoning, Genetic Algorithms: A Proposed Model. XVIII, 1, January–March 2001, 63–93.

Metaphysics of Consciousness and David Chalmer's Property Dualism. XIX, 2, April–June 2002, 59–84.

There is Something About the Indicative Conditionals: An Overview. XX, 3, July–September 2003, 145–86.

CHAKRABORTI, CHHANDA AND M., SAMBHRAMA AND MEHTA, MANJARI

Development of a Symbolic Logic Courseware for Teaching Philosophy. XVI, 1, September–December 1998, 150–53.

CHAKRABORTI, SADHAN

Semantic Holism Versus Intentional Realism: An Informational Semanticist's Approach. XVI, 1, September–December 1998, 43–49.

CHAKRABORTY, M.K.

Fuzzy Relations: A Non-Standard Approach for Modelling Reality. I, 2, Spring 1984, 9–21.

16 Chakraborty/Chandra

CHAKRABORTY, NIRMALYA N.

Derrida's Deconstruction of Husserl: Theory of Meaning. IX, 3, May-August 1992, 59–71.

CHAKRAVARTI, APALA

Two Concepts of Justice. VI, 1, September-December 1988, 29-37.

CHAKRAVARTI, KOYELI

The Moral Issues of Abortion. XIII, 1, September–December 1995, 149–57.

CHAKRAVARTI, MIHIRVIKASH

The Questions and the Non-Questions of Metaphysics. III, 1, Autumn 1985, 23–41.

CHAKRAVARTI, SITANSU S.

On Kapclan's Logic of Demonstratives. VI, 1, September–December 1989, 83–86.

Review of *Hinduism for Our Times* (by Arvind Sharma, Delhi, Oxford University Press, 1996, Rs. 225). XV, 1, September–December 1997, 145.

CHANDRA, PRATAP

Review of *Natural Science of the Ancient Hindus*, (By Surendranath Dasgupta, New Delhi, Motilal Banarsidass, 1987, x + 99, (Rs. 50). V, 3, May–August, 1988, 170–73.

CHANDRA, RAMESH

Review of *Truth, Faith and Life-I Understand, Therefore I Worship*, (by Jeh Tween Gong, Chicago, Adams Press, 1990, vi + 138). IX, 1, September–December 1991, 160–65.

CHANDRA, SANJAYA

Earth Science Theory and The Discontinuity Mathematics: Some Methodological Reflections. IV, 2, Spring 1987, 125–38.

CHANDRA, SURESH

Philosophy of Perception: Eastern and Western. III, 2, Spring 1986, 39–53.

Evans—Pritchard on Persons and Their Cattle-clocks: A Note on the Anthropological Account of Man. VI, 2, January—April 1989, 31–51.

Seeing and Seeing As: Pradhan and Panneerselvam. XII, 3, May–August 1995, 111–23.

Historiography of Indian Civilization: Harappans, Dravidians, Aryans and Gandhi's Freedom Struggle. Special Issue, June 1996, 139–74.

An Illusive Historiography of the View that the World is Māyā: Professor Daya Krishna on the Historiography of Vedānta. XIV, 2, January–April 1997, 123–33.

Some Remarks on 'Wittgenstein on Religious Belief and Superstition. XIV, 3, May-August 1997, 153-64.

Ashok Vohra on 'Wittgenstein's Philosophy of Mind'. XV, 2, January-April 1998, 141-55.

CHAPUIS, ANDRE

Recent Theories of Truth, Survey Article. XV, 2, January–April 1998, 89–123.

CHAR, D. PRAHLADA

Reaction on the expression Ghato-ghatah by V. N. Jha published in the JICPR XV, 2. XVII, 2, January–April 2000, 168–69.

Observations on Some of the Points Raised by Professor Daya Krishna While discussing whether Nyāya is 'Realist' or 'Idealist'. XIX, 1, January–March 2002, 187–90.

Nyāya-Realist or Idealist: Response to the Reaction this Note Received. XIX, 3, July-September 2002, 169–74.

CHATTERIEA, TARA

Mokṣa, The Param Puruṣārtha. IX, 1, September–December 1991, 85–107.

Krishna Chandra Bhattacharyya and Anekāntavāda. X, 1, September-December 1992, 163-74.

CHATTERJEE, A.K.

The Concept of Sāksi in Advaita Vedānta. X, 2, January-April

CHATTERIEE, AMITA

Professor Daya Krishna on the Upanisads—A Discussion. I, 2, Spring 1984, 137-40.

Towards a Dispositional Ontology. II, 2, Spring 1985, 103-18.

Kali, the Mother, and the Play of Swan. Special Issue 2002, 219 - 33.

CHATTERJEE, MARGARET

Philosophical Reflections on the Nature of Community. I, 1, Autumn, 1983, 27-37.

CHATTOPADHYAYA, D.P.

Remarks on Historiography of Science: Historicism and Structuralism. I, 2, Spring 1984, 105-35.

Obituary Note on K.K. Banerjee, I. 2, Spring 1984, 155-56.

Unity of Physical World and Human Freedom. IV, 1, Autumn 1986, 139-68.

Study of Society and Polity: Scientific and Philosophical. V, 2, January-April 1988, 97-126.

Rationality, Culture and Values. VIII, 1, September-December 1990, 1-15. pagest approff sale to smuch no another such

The Concept of Freedom and Krishna Chandra Bhattcharyya. X, 1, September-December 1992, 13-42.

Itihasa, History and Historiography of Civilization. Special Issue, June 1996, 1-29.

Taxonomy of Civilizational Historiography and Objectivity of History and Itihāsa: Response to Professor S. Panneerselvam, XVI, 3, May-August 1999, 109-22.

Kant on Categories: Forward and Backward. XVIII, 4, October-December 2001, 13-26.

Difference Principles, Demoted Democracy and Globalization Without Hegemonism. XX, 2, April-June 2003, 1-14.

CHATTOPADHYAYA, S.K.

Philosophy: A Way of Life for the Mass-man. II, 2, Spring 1985, 21 - 34.

CHATURVEDI, VIBHA

Review of The Nietzschean Vision of Man, (by Shirley Jethmalani, Jaipur, Department of Philosophy, University of Rajasthan, 1993, pp. 165). XVIII, 2, April-June 2001, 269-74.

Causality of Karmic Justice. XVIII, 3, July-September 2001, 129-56.

Review of Existence, Experience and Ethics (Ed. by A. Raghuramaraju, New Delhi, D.K. Printworld (P) Ltd., 2000, pp. 372, Rs. 480). XIX, 3, July-September 2002, 201-06.

Review of Scientific and Philosophical Studies on Consciousness (Et al by Sangeetha Menon, Bangalore, National Institute of Advanced Studies, 1999, pp. 392, Rs. 350). XX, 2, April-June 2003, 220-24.

CHAUDHURI, MANJUSREE

Can Knowledge Occur Un-knowingly? VI, 1, September-December 1988, 39-45.

CHAUDHURY, MINAKSHI RAY

On Tolerance: A Note. II, 2, Spring 1985, 153-57.

Historical and Social Explanation: A Note. IV, 2, Spring 1987, 160-65.

Indigenous Ends and Alien Means: A Footnote on Indian Renaissance. V, 2, January-April 1988, 147-51.

CHERUVALATH, REENA

Is Elimination of Folk Psychology Possible? XIX, 4, October-December 2002, 168-73.

20 Cheruvalath/Choudhury

CHERUVALATH, REENA AND E.B., BAIJU

Can Consciousness be Explained? XVIII, 3, July-September 2001, 222-26.

CHHABRA, RAJ KUMAR

Review of The Philosophy of Sarvepalli Radhakrishnan, (Ed. by Paul Arthur Schilpp). XI, 2, January-April 1994.

Review of The Concept of Action: An Analytical Study (by Saroj Kumar Mohanty, New Delhi, Indus Publishing Company, 1992, pp. 163, Rs. 180) XI, 2, January-April 1994, 138-41.

Review of Pramukha Bhāratīya Aur Pāścātya Darśana Avadhāra nāīyain (Ed. by Yashdev Shalya and Ms. Bhagwati, Jaipur, Darshan Pratishthan, 1997, pp. 147, Rs. 250). XVI, 3, May-August 1999, 176-79.

CHOPRA, YOGENDRA

The Significance of Professor Matilal's Logical Illumination of Indian Mysticism in His Studies of Indian Philosophy. XII, 1, September-December 1994, 79-105.

Review of Social Action and Non-Violence, (by R.K. Gupta, New Delhi, ICPR, 1995, pp. x+128). XIII, 2, January-April 1996, 200-03.

CHOUDHARY, A.K. AND SINGH, D.

A Note on the Relevance of Relevance Implication. XI, 2, January-April 1994, 113-18.

CHOUDHARY, USHA

Review of Vedic Hermeneutics, (by K. Satchidananda Murty, New Delhi, Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapith in association with Motilal Banarsidass Pub. Pvt. Ltd., 1993, pp. 105, Rs. 150). XIII, 2, January-April 1996, 190-97.

CHOUDHURY, TAPAS K. ROY

Review of The Ways of Understanding the Human Past (by D.P. Chattopadhyaya, New Delhi, PHISPC, 2001, Rs. 295). XX, 4, October-December 2003, 238-44.

CHOWDHURY, ANIRUDDHA

Jameson and Historicism. XVII, 2, January-April 2000, 87–102.

CHOWDHURY, CHAMELI

A Critical Review of Santaraksita's Proof of Non-Conceptuality (nirvikalpakatva) of Perception (pratyakṣa). XX, 1, January-March 2003, 179-89.

CHOWDHURY, MAHASWETA

Epistemology with/without a Knowing Subject. III, 2, Spring 1986, 103-19.

Is Fallibilism Self-refuting? IV, 2, Spring 1987, 158-60.

Objectivity and Growth of Knowledge. V, 2, January-April 1988, 59-85.

Scientific Rationality—A Rethinking, VII, 1, September-December 1989, 99-119.

Is Knowledge Socially Determined? A Critique. VII, 3, May-August 1990, 67-74.

Objective Knowledge and Psychologism. XII, 1, September-December 1994, 1-27.

CHRISTIE, DREW

Socialising within the Limits of the Rawls-Nozick Problematic Alone. VIII, 2, January–April 1991, 105–10.

CONRAD, DEBORRAH

Consciousness and the Practice of Science. VI, 3, May-August 1989, 57-65.

COWARD, HAROLD

'Desire' in Yoga and Jing. V, 1, September-December 1989, 57-64.

Śankara and Derrida on Philosophy of Language. VI, 3, May-August 1989, 13-21.

CRESPO, RICARDO F.

The Notion of Economy and the Method of its Science According to Lionel Robbins. XV, 2, January-April 1998, 33-44.

A Middle Ground Epistemological Position: Economics as a Classical Practical Science. XVIII, 2, April-June 2001, 53-74.

DALLMAYR, FRED

Heidegger, Bhakti and Vedanta—A Tribute to J. L. Mehta. XIII, 2, January-April 1996, 117-44.

DALMIYA, VRINDA

Normativities—Naturalized and Not. XV, 1, September-December 1997, 49-64.

Not Just 'Staying Alive'. XV, 3, May-August 1998, 97-116.

DAS, GANESH PRASAD

Kant and Wittgenstein on Space, Time and Number. XIX, 4, October-December 2002, 119-26.

DAS, PARITHOSH KUMAR

The Body: A Husserlian Phenomenological Analysis. VII, 1, September-December 1989, 150-57.

The Problem of the World in Husserl's Phenomenology. VIII, 2, January-April 1991, 33-48.

DASGUPTA, AMITABHA

Understanding Science. A Two-level Reflection. V, 3, May-August 1988, 55-70.

Explanation-Explication Conflict on Transformational Grammar. VI, 2, January-April 1989, 93-108.

The Concrete and the Abstract Science: Description Vs. Explanation. VI, 3, May-August 1989, 67-88.

In Defence of Autonomous Linguistics. XI, 2, January-April 1994, 96-110.

A Review Article on Mentalistic Turn: A Critical Evaluation of Chomsky (by Kalyan Sen Gupta, K.P. Bagchi Co., Rs. 100). XI, 3, May-August 1994, 119-32.

Solidarity or Objectivity? Richard Rorty and the Predicament of Relativism. XVIII, 1, January-March 2001, 33-55.

Is Chomsky's Linguistics Non-Empirical?: A Reply to the Current Orthodoxy. XVIII, 4, October–December 2001, 151–70.

DASGUPTA, AMITABHA and SHASHIDHARAN, SURYAPRABHA

Representation versus Mirroring: A Cognitivist Response to Rorty. IX, 1, September-December 1991, 137-38.

Wittgenstein on Mathematical Necessity: Towards a Grammatical Perspective. IX, 3, May-August 1992, 41–58.

DASGUPTA, MANASHI

Reflections of Ideas of Social Philosoppy and Code of Conduct. VI, 1, September–December 1988, 149–58.

DASGUPTA, PROBAL

A Review Article on Sita's Kitchen: A Testimony of Faith and Inquiry (by R.C. Gandhi). XI, 1, September-December 1993, 139-51.

Review of The Cartesian Mind: Reflections on Language and Music (by Nirmalangshu Mukherji, Shimla, Indian Institute of Advanced Study, 2000, x+129, Rs. 200). XX, 2, April-June 2003, 232-39.

DASGUPTA, SANGHAMITRA

Who said this and in which book it is said? (Notes and Queries) XIV, 3, May-August 1997, 168.

DASGUPTA, SURENDRANATH

Marx and Marxism. II, 1, Autumn 1984, 1-17.

Limitations of Science. II, 2, Spring 1985, 1–12.

DASH, ACHYUTANANDA

Exploring Gangesa's Pramālaksana: A Prima Facie View, XII, 2, January-April 1995, 39-61.

24 Dash/Davidson

Exercise on the Mahāvākya for Śābdabodha. Response to the comments on the Mahāvākya received from N.S.R. Tatacharya. XVII, 3, May-August 2000, 142-51.

Review of Nyāyaśāstrānuśīlanam (by Kishor Nath Jha, Allahabad, Academi Press, 1998, pp. viii+133, Rs. 100). XVII, 3, May-August 2000, 212-19.

DASH, NILAKANTHA

On the Meaning of Sāmānyalakṣaṇapṛatyāsatti. XVI, 2, January-April 1999, 109-19.

DATTA, AMLAN

Socialism Reviewed. VIII, 2, January-April 1991, 97-103.

Life-World-Private and Public. Special Issue, March 2002, 19-21.

DATTA, ARUNA

Causal Explanation, Deduction and Prediction. VI, 2, January-April 1989, 174-80.

DATTA, SANJAY

A Drawback of the Karmaphala Theory. XI, 2, January-April 1994, 126.

DATTA, VIVEK

In Lieu of Review (The Sensuous in Arts-Reflections on Indian Aesthetics, Rekha Jhanji, IIAS, Shimla, 1988). VIII, 2, January-April 1991, 158-62.

(a) The Two Śramana Traditions: Similarities and Differences. Some Reflections. (b) The Mahāvīra and the Buddha: Similarities and Differences. Some Reflections. XVII, 3, May-August 2000, 131 - 32.

DAVIDSON, DONALD

Communication and Convention. I, 1, Autumn 1983, 13-25.

DE MARNEFFE, S.J.J.

Review of Heidegger: Through Authentic Totality to Total Authenticity (by Johnson Puthenpurackal, Louvain, Louvain University Press, 1987, pp. xviii + 542). VI, 1, September-December 1988, 163-64.

DE SMET SJ, RICHARD

The Presuppositions of Jaimini and the Vedantins. XI, 2, January-April 1994, 77-87.

Review of One in Many: An Investigation into the Metaphysical Vision of Karl Rahner (by George Panthanmackel, Bangalore, Indian Institute of Spirituality, 1993, pp. xxvi+342, Rs. 380). XIII, 1, September-December 1995, 189-91.

DESHPANDE, SHARAD S.

Occasions, Forbearance and Not-doing Simpliciter. IV, 2, Spring 1987, 101–11.

Obituary on Surendra Sheodas Barlingay, XV, 2, January-April 1998, 195–97.

DEUTSCH, ELIOT

The Person as Knower and Known. X, 1, September-December 1992, 83-92.

DEVADOSS, T.S.

Review of The Philosophy of Sarvepalli Radhakrishnan (Ed. by Paul Arthur Schilpp, Delhi, First Indian Edition, Motilal Banarsidass, 1992, pp. 883, Rs. 375). XI, 2, January-April 1994, 137-38.

DEVARAJA, N.K.

The Artist's Intention. XI, 3, May-August 1994, 114-18.

DEVI, N. USHA

Review of Sāmkhya—A Prologue to Yoga (by Deepti Dutta, Delhi, Khanna Publishers, 2001, pp. 220, Rs. 350). XVIII, 4, October-December 2001, 232-36.

26 Dragonetti/Dravid

Review of *Transmission of Awakening* (by Aziz Kristoff, Delhi, Motilal Banarsidass, 1999, pp. 305, Rs. 225). Special Issue, March 2002, 183–91.

BEING-Being-being: The Advaitic Perspective. XX, 2, April–June 2003, 147–60.

Comments on Brahman-World Illusion in Advaita Vedānta: A Critique. XX, 4, October–December 2003, 200–08.

DRAGONETTI, CARMEN

An Indian Philosophy of Universal Contingency: Nāgārjuna's School. IV, 2, Spring 1987, 113–24.

DRAGONETTI, CARMEN and TOLA, FERNANDO

Buddhist Conception of Reality. XIV, 1, September–December 1996, 35–64.

DRAVID, N.S.

Review of *The Advaitic Notion* (by K. Satchidananda Murty, Sringeri, Sringeri Sarada Pitham, pp. xx + 54). V, 1, September–December 1987, 178.

Tolerance in Indian Culture and Its Philosophical Basis. V, 2, January–April 1988, 151–57.

Review of *Naiṣkarmya Siddhi*, (Tr. by R. Balasubramanian, Madras, Madras University, pp. ii + 428, Rs. 70). VI, 2, January–April 1989, 184–86.

A Pseudo-Problem about Nyāya Definition of Inference and Its Pseudo-Solutions. X, 2, September–December 1993, 65–69.

Review of न्यायदृष्ट्याआत्मवादानुचिन्तनम् (by Dr. Kishore Nath Jha, Nag Publishers, pp. 248, Rs. 39). X, 3, May–August 1993, 155–57.

Review of Essays on Dependent Origination and Momentariness (by Rita Gupta, pp. v+251). XI, 3, May-Augest, 1994, 154-57.

Buddhist Conception of Selfless Self-identity: A Critique. XII, 3, May-August 1995, 31–38.

Comments on Richard De Smet's article, 'The Pre-suppositions of Jaimini and the Vedantins'. XIII, 1, September–December 1995, 160–61.

Nyāya is Realist Par Excellence. XIII, 1, September–December 1995, 169–74.

Āhārya Cognition in Navya-Nyāya. XIII, 2, January–April 1996, 164–68.

Nyāya is Realist Par Excellence (A supplementary note). XIV, 1, September–December 1996, 164–67.

Review of *Nyāyavārttikatātparyaṭīka of Vācaspati Miśra* (Ed. by Anantalal Thakur, ICPR, pp. xii+710, Rs. 800). XIV, 1, September–December 1996, 200–01.

Different Forms of Advaitism: What Do They Mean?: A Reply. XIV, 2, January–April 1997, 157–59.

'Is Udayana a Pracchanna Advaitin?': A Reply. XIV, 3, May–August 1997, 168.

Review of Nyāyavārttikatātparyaparišuddhi of Udayanācarya (Ed. by Anantalal Thakur, New Delhi, ICPR, 1996, pp. xiv+608, Rs. 680) XIV, 3, May–August 1997, 184–85.

'Have the Neo-Naiyāyikas been leading us up the Garden Path'. XVI, 3, May-August 1999, 134–39.

Navya Nyāya View of Tautology. XVII, 1, September–December 1999, 134–36.

'Is Nyāya Realist Idealist? Has the Debate Ended?' A Rejoiner. XVIII, 1, January–March 2001, 196–205.

Is'Is Nyāya Realist or Idealist?' comments on Professor Prahlada Char's Observations on the Issue. XIX, 1, January–March 2002, 196–99.

DUBE, SHASHI BALA

Review of *Classical Indian Philosophy* (by J.N. Mohanty, New Delhi, Oxford University Press, pp. x+180, Rs. 425). XX, 1, January–March 2003, 218–20.

28 Dubey/Fitz

DUBEY, S.P.

Philosophy of Kabir. Special Issue 2002, 133-42.

DUKOR, MADUABUCHI

The Concept of Justice in Liberalism. XIV, 3, May-August 1997, 17–29.

Theistic Humanism-African Philosophical Tradition. XVIII, 3, July-September 2001, 47–76.

DWIVEDI, R.C.

Obituary note on Mahāmahopādhyāya, P.N.Paṭṭābhirāma Śāstrī. IX, 3, May-August 1992, 195–96.

ELAMBOORANAN, SIVAKUMAR

A Resurrection of Mates' Problem. XIX, 4, October–December 2002, 37–45.

A Limitation of Kaplan's Version of the Rule of Exportation. XX, 1, January–March 2003, 57–66.

Am I a BIV? XX, 2, April-June 2003, 133-45.

EVANGELIOU, CHRISTOS

On Western Rationality and its Alleged Relation to Aristotle. XII, 1, September–December 1994, 49–77.

Ancient Hellenic Philosophy: Between East and West. XII, 2, January–April 1995, 27–38.

FAHIM, IQBAL

Review of *Ibn-i-Arabi*, (by Mohammad Abdul Salam Khan). XIV, 2, January–April 1997, 200–02.

Historiography: A Tantalizing Situation. XVI, 3, May–August 1999, 142–46.

FITZ, HOPE K.

The Nature and Significance of Intuition: A View Based on a Core Idea held by S. Radharkishnan. VI, 3, May–August 1989, 152–59.

GANGULY, INDRANI

Mercy. III, 1, Autumn 1985, 43-51.

GARFIELD, JAY K.

Review of Jñānagarbha's Commentary on Just the Maitreya Chapter from the Samdhinirmocana-sūtra: Study, Translation and Tibetan Text (by John Powers, New Delhi, Indian Council of Philosophical Research, 1998, p. xii+156). XVII, 2, January–April 2000, 192–96.

GAUTAM, SATYA P.

Review of Explaining Human Action (Ed. by Kathleen Lennon, Illinois, Open Court, 1990). X, 1, September–December 1992, 199–204.

GEORGE, KARUVELIL

Re-visioning Epistemology. XVII, 1, September–December 1999, 1–27.

GEORGE, SIBY K.

Dasein's Self and Heidegger's Claim of Theological Neutrality. XX, 4, October–December 2003, 43–55.

GHOSE, RAGHUNATH

Some Observations on the Views of B.K. Matilal and P.K. Sen on 'The Context Principle and Some Indian Controversies over "Meaning". XIII, 1, September–December 1995, 83–90.

Rasvihary Das on 'Value of Doubt': Some Reflections. XIII, 2, January-April 1996, 97–105.

The Concept of Āhāryajñāna in Navya Nyāya: Some Reflections. XV, 1, September–December 1997, 88–93.

GHOSE, RANJIT

Review of *The Philosophy of Thākur Sri Abhirām Paramahansa* (by Niranjan Mohanty, Sriguru Prakashini and Puri, 1987, pp. 144). XII, 2, January–April 1995, 165–67.

Review of *Major Trends in Orissan Philosophy* (by Bijoyananda Kar, Cuttack, Granth Mandir, 1989, pp. xii+134). XIV, 2, January–April 1997, 196-98.

Review of *Traditional and Contemporary Ethics—Western and Indian*, (by H.M. Joshi, New Delhi, Bharatiya Vidya Prakashan, 2002, p. 437, Rs. 450). XIX, 2, April–June 2002, 208–15.

GHOSH, A.M.

Philosophical Anthropology in Greek Antiquity. VII, 2, January—April 1990, 139 –44.

Review of *Aspects of Hindu Morality* (by Saral Jhingran, Delhi, Motilal Banarsidass, 1989, pp. xviii + 241, Rs. 150). VII, 2, January–April 1990, 149–52.

K.J.Shah's Philosophy, Religion, Morality, Spirituality: Some Issues. VII, 3, May–August 1990, 141–46.

Review of *Moral Dilemmas in the Mahābhārata* (by Bimal Krishna Motilal, Shimla, Indian Institute of Advanced Study, 1989, p. xiv + 158, Rs. 95). VIII, 2, January–April 1991, 133–38.

Review of *Rabindranath Tagore and the Challenges of Today* (by Bhudeb Chaudhuri and K.G. Subramanyan, Shimla, Indian Institute of Advanced Study, 1988, Rs. 180). VIII, 2, January–April 1991, 138–44.

Review of *Unfathomed Knowledge, Unmeasured Wealth: On Universities* and the Wealth of Nations (by William Warren Bartley, Illinois, Open Court, 1990, pp. xvi + 316). VIII, 3, May–August 1991, 153–56.

Review of *Critique of Pure Verbiage* (by G.A.Wells and D.R. Oppenheimer, Illinois, Open Court, 1990, p. xvii + 119 (PB). IX, 3, May–August 1992, 191–94.

GHOSH, DASTIDAR KOYELI

Respect for Person and Self-Respect: Western and Indian. V, 1, September–December 1987, 83–93.

Respect for Privacy, Western and Indian. VI, 1, September–December 1988, 101–09.

GHOSH, PARTHA

Popper's Criterion of Falsifiability of Scientific Theories: A Note. II, 2, Spring 1985, 150–53.

GHOSH, RAGHUNATH

Some Reflections on Krishna Chandra Bhattacharyya's Vedāntic Logic with Special Reference to the Philosophy of Language. X, 1, September–December 1992, 135–46.

Review of *Classical Indian Metaphysics* (by Stephen H. Phillips, Delhi, Motilal Banarssidas, 1997, p. xiv+391, Rs. 395 Cloth, Rs. 295 Paperback). XVI, 2, January–April 1999, 189–92.

The Third International Dharmakirti Conference held at Hiroshima University (Japan): A Report. XVI, 3, May–August 1999, 181–85.

A Note on Identity Relation. XVII, 2, January-April 2000, 170-71.

The Navya Nyāya analysis of the Mahāvākya: Some Comments. Response to the comments on the Mahāvākya received from N.S.R. Tatacharya. XVII, 3, May–August 2000, 151–57.

Review of *Definition and Induction*: A Historical and Comparative Study (by Kishor Kumar Chakraborty, Honululu, University of Hawais Press, 1995, pp. 232+xii). Special Issue, June 2001, 188–96.

A Logical Illumination of Tādātmya Relation in Navya Nyāya. XVIII, 2, April–June 2001, 227–35.

Krishna Chandra Bhattacharyya On Sawrāja in Ideas: Some Problems and Reflections. XVIII, 4, October–December 2001, 213–22.

Review of *History of Indian Philosophy: A Russian Viewpoint* (Ed. by Marietta Stepanyants, ICPR, 1993, pp. x + 236, Rs. 150). XIX, 1, January–March 2002, 245–54.

Review of Hindusthani Sangeet and a Philosopher of Arts, Music Rhythm and Kathak Dance vis-a-vis Aesthetics of Susanne K. Langer, (by S.K. Saxena, D.K. Printers, 2001, pp. x + 383). XIX, 4, October–December 2002, 220–26.

Dharmarāja Adhvarindra on the Definition of Pramā: Some Reflections. XX, 1, January-March 2003, 167-79.

GHOSH, RANJAN K.

Obituary note on Bimal Krishna Matilal. VIII, 2, January-April 1991, 131-32.

Notes towards Understanding the Art Life Divide. XIII, 3, May-August 1996, 143-49.

Sentence Meaning, Intentionalism and the Literary Text: An Interface. XIV, 2, January-April 1997, 57-70.

Obituary on Surendra Sheodas Barlingay. XV, 2, January-April 1998, 197-201.

Literalism and Intentionalism: Drawing the Battlelines: A Response to G.P. Ramachandra. XVI, 2, January-April 1999, 152-57.

How Useful is the Notion of 'family resemblance' in the context of Arts? XVIII, 4, October-December 2001, 186-89.

Tarkasamgraha on the Definition of Knowledge: A Discussion Note. XIX, 1, January-March 2002, 233-35.

GIER, NICHOLAS F.

Synthetic Reason, Aesthetic Order, and the Grammar of Virtue. XVIII, 4, October-December 2001, 27-42.

GIRI, ANANTA KUMAR

The Condition of Postmodernity and the Discourse of the Body. XIII, 3, May-August 1996, 1-23.

Understanding the 'Social' Through the 'Indian' Tradition: The Ideal and the Real (Review Article). XIV, 3, May-August 1997, 169-78.

The Calling of an Ethics of Servanthood. XVI, 1, September-December 1998, 125-34.

Towards a Mutuality of Explorations and the Limits of Assertions: A Dialogue on Self, Society and the Other. XVI, 3, May-August 1999, 123-32.

Moral Commitments and the Transformation of Politics: Kant, Gandhi and Beyond. XIX, 3, July-September 2002, 43-64.

Rethinking Pluralism and Rights. XX, 2, April-June 2003, 161 - 74.

Review of Fusion of Horizons: Socio-Spiritual Heritage of India (Ed. by Krishna Roy, New Delhi, Allied Publishers, 2000). XX, 2, April-June 2003, 216-19.

GOKHALE, PRADEEP P.

The Logical Structure of Syādvāda. VIII, 3, May-August 1991,

GOODMAN, WILLIAM M.

The 'Horseshoe' of Western Science. I, 2, Spring 1984, 41-60.

GOPALAN, S.

Towards a Creative Synthesis of Culture. IX, 1, September-December 1991, 59-71.

GOSWAMI, CHINMOY

In Quest of Objectivity: A Post-Colonial Defence, XII, 2, January-April 1995, 1-12.

On Understanding: Standing under Wittgenstein. XIV, 2, January-April 1997, 37-55.

Review of Limits of Rightness, (by Michael Krausz, Rowman Littlefield Publishers, Inc, 2000, pp. vii+167). XIX, 2, April-June 2002, 197-201.

GOSWAMI, SAURAVPRAN

The Rationale of Reactive Attitudes. XV, 3, May-August 1998, 27-32.

Reaction to the Article of Professor R.C. Pradhan entitled 'Persons as Minded Beings: Towards a Metaphysics of Persons' published in the JICPR, XV, 3. XVIII, 1, January–March 2001, 218–21.

34 Gregorios/Gupta

GREGORIOS, PAULOS MAR

I. On Humanism, Secularism and Socialism. XIV, 3, May–August 1997, 75–83.

II. On Post-Modernism. XIV, 3, May-August 1997, 84-89.

GRIMES, JOHN

Advaita and Religious Language. VI, 1, September–December 1988, 67–82.

GUHA, D.

Mill's Theory of Non-Provability. XV, 2, January-April 1998, 1-18.

An Enquiry into the Cases of Normative Ethics and Applied Ethics. XVIII, 1, January–March 2001, 15–32.

Intersubjective Corroboration. XIX, 2, April–June 2002, 43–57.

GUHA, DEBASHIS

Some Problems Concerning the Big Bang Theory of Creation. XIII, 2, January–April 1996, 31–43.

Transcending-Transversal Ethicality. XX, 4, October–December 2003, 97–107.

GUPTA, CHHANDA

Realism-Relativism. Two Views Concerning Human Knowledge. III, 2, Spring 1986, 121–40.

GUPTA, DAMYANTI

Review of *Jain Political Thought*, (by G.C. Pande, Jaipur, University of Rajasthan, 1984, pp. 118, Rs. 40). X, 2, January–April 1993, 141–44.

Review of A History of Socialist Thought: From the Precursors to the Present (by Subrata Mukherjee and Sushila Ramaswamy, New Delhi, Sage Publications, 2000, p. 460, Rs. 295). XIX, 2, April–June 2002, 215–18.

GUPTA, R.K.

Defining Violent and Non-Violent Acts. IX, 3, May-August 1992, 157-61.

Defining Violent and Non-Violent Acts-A Supplement. X, 3, May–August 1993, 115–17.

A Look at the Ethics of the Gita. XI, 2, January-April 1994, 122-26.

Kant's Doctrine of Categories: An Attempt at Some Clarification. XIV, 1, September–December 1996, 167–69.

Telling a Lie. XV, 1, September–December 1997, 35–47.

Putting into Practice What One Professes. XV, 3, May-August 1998, 1-16.

Moral Exceptions. XVIII, 1, January–March 2001, 1–13.

Notes on Discussion. XVIII, 2, April-June 2001, 193-206.

The Other Evil. XIX, 3, July-September 2002, 164-65.

A Note on Theoretical and Practical Reason in Kant. XIX, 4, October–December 2002, 127–28.

Exceptive Moral Laws. XX, 2, April-June 2003, 175-78.

GUPTA, RITA

A History of Indian Buddhism (Review Article). XIV, 2, January—April 1997, 178–88.

Review of *Buddhist Monastic Disciplines*: The Sanskrit Prātimokṣa Sūtṛas of the Mahāsaṇghikas and Mūlāsarvāstivādins (by Charles Prebish). XV, 2, January–April 1998, 181–84.

Does Dharmakīrti Embrace A Pragmatic Theory of Truth In His Theory of Knowledge? XVI, 1, September–December 1998, 93–108.

Review of *Methodological Studies in the History of Religions*: With Special Reference to Hinduism and Buddhism, (by N.S.S. Raman, Shimla, Indian Institute of Advanced Studies, 1998, pp. 255). XVIII, 3, July–September 2001, 263–67.

36 Gupta/Harrison

Review of Samyuktābhidharmahṛdaya: Heart of Scholasticism with Miscellaneous Additions (by Bart Dessein, Delhi, Motilal Banarsidass, Rs. 2000). XIX, 1, January–March 2002, 254–74.

Review of *Buddhānusmṛti* (A Glssary of Buddhist Terms) (by Kala Acharya, Mumbai, Somaiya Publications Pvt. Ltd., 2002, pp. xvi+281, Rs. 425). XX, 2, April–June 2003, 224–27.

GUPTA, SOMRAJ

The Word that Became the Absolute: Relevence of Śamkara's Ontology of Language. VII, 1, September–December 1989, 27–41.

GUPTA, YOGESH

A Review Article on *Philosophy and Religion: Essays in Interpretation*. (by J. L. Mehta, ICPR, 1990). XI, 1, September–December 1993, 158–74.

Review of Reason and Tradition in Indian Thought: An Essay on the Nature of Indian Philosophical Thinking, (by J.N. Mohanty, Oxford, Clarendon Press, 1992). Special Issue, March 2002, 97–113.

HAQUE, AMINUL

The Concept of Epistemic Privacy. III, 2, Spring 1986, 160-66.

The Expressive Thesis of Avowals: A Critical Appraisal. X, 2, January–April 1993, 17–26.

HAQUE, NAYEEMA

Russell's Argument Against Fregean Sense. XVII, 2, January-April 2000, 63-85.

HARDY, JAMES

Review of *Studies in Formal Logic* (by Biswambhar Pahi, Jaipur, University of Rajasthan). XVIII, 2, April–June 2001, 275–77.

HARPER, A.W.J.

Time and Identity. V, 2, January-April 1988, 127-31.

HARRISON, FRANK R.

'Rules' and 'Knowledge'. V, 1, September-December 1987, 29-55.

HELEN, MERCY

Obituary note on Professor Mihirvikash Chakravarti. V, 2, January-April 1988, 161-62.

HELEN, MERCY and CHAKRAVARTI, MIHIRVIKASH

Disagreement in Philosophy. V, 1, September–December 1987, 95–102.

HERRING, HERBERT

Krishna Chandra Bhattacharyya's Concept of Philosophy. X, 1, September–December 1992, 1–12.

The Reception of German Philosophy in Contemporary Indian Thought. XI, 3, May–August 1994, 81–97.

Comments on Professor Daya Krishna's 'Kant's Doctrine of the Categories'. XII, 3, May–August 1995, 148–53.

HILL, BRIAN V.

Value Education in a Secular Democracy. III, 1, Autumn 1985, 65–79.

HOME, DIPANKAR

Perspectives on Quantum Reality vs. Classical Reality. VI, 2, January–April 1989, 17–24.

INGALALLI, R.I.

Vīraśaivism and its Philosophy. Special Issue 2002, 209-18.

ISEMINGER, GARY

Russell's Much-Admired Argument Against Naive Realism. IV, 1, Autumn, 1986, 173–76.

JAGATPAL

Does the Idea of Niṣkāma Karma rest on a Mistake? XVI, 2, January-April 1999, 129–39.

JAIN, UDAI

Review of *Self and Identity in Modern Psychology and Indian Thought* (by Anand C. Paranjpe, New York, Plenum Press, 1998, pp. 416). XVIII, 4, October–December 2001, 241–45.

JAIN, UDAI AND VERMA, SUMIT

Review of *Toward Integral Holism in Psychology*, (by Bastin J. Parangimalil, New Delhi, Inter India Publications, 1990). XII, 1, September–December 1994, 182–85.

JAYASHANMUKHAM, N.

The Phala-Tātparyaliṅga as a Principle of Interpretation. X, 2, January–April 1993, 71–76.

The Tṛyambaka Mantṛa: Its Meaning and Significance. XI, 3, May–August 1994, 101–10.

The Ātmahano Janāḥ of the Īśāvāsya Upaniṣad. XIII, 2, January—April 1996, 151–62.

Review of *The Central Philosophy of Rig Veda* (by A. Ramamurthy). XIII, 2, January–April 1996, 182–90.

The Mission of the Original Vedānta. XV, 1, September-December 1997, 65-73.

Review of *Vaidikatva in Indian Philosophy and Religion* (Ed. by S.C. Mudgal, Gandhinagar, 1996, Rs. 90). XVI, 2, January–April 1999, 196–200.

The Kena and the Vedic Ideal of Fulfilment. XVI, 2, January-April 1999, 93–108.

The Two Types of Devotees in the Gītā. XVII, 3, May-August 2000, 123-30.

Review of *Philosophy and Theistic Mysticism of the Alvars* (by S.M.S. Chari, Delhi, Motilal Banarsidass, 1997, pp. 263, Rs. 300). XVII, 3, May–August 2000, 202–12.

Review of *Sri Aurobindo*, (by M.P. Pandit, New Delhi, Munshiram Manoharlal Publishers, pp. 118, Rs. 225). XVIII, 1, January–March 2001, 280–82.

Review of *The Cosmotheandric Experience* (by Raimund Pannikkar, Motilal Banarsidass, 1998, pp. xv+160). XVIII, 2, April–June 2001, 255–57.

Yājñavalkya's Teachings on the Means to Immortality. XVIII, 4, October–December 2001, 135–49.

Review of *The Philosophy of the Upanishads*, (by Paul Deussen, Delhi, Motilal Banarsidass, 1999, pp. 429, Rs. 225). XIX, 2, April–June 2002, 229–33.

JETLI, PRIYEDARSHI

Mystifying Qualia: A Comment on R.C. Pradhan's 'Why Qualia Connot be Quined' (published in JICPR, XIX, 2). XX, 4, October–December 2003, 213–22.

JHA, KISHOR NATH

Review of Gangesopādhyāyapraṇītasya Tattvacintāmaṇerantimobhāga: Śabdakhanḍam, (Ed. by Sukharanjan Shah and P.K. Mukhopadhyaya, Kolkota, Jadavpur University, pp. xv+309, Rs. 200). XIII, 2, January–April 1996, 197–200.

Review of *Nyāyavārtikatātparyatīkā of Vācaspatimiśra* (Ed. by Anantalal Thakur, New Delhi, ICPR, 1996, pp. xii+709, Rs. 800). XIV, 3, May–August 1997, 185–88.

Review of *Nyāyavārtikatātparyapariśuddhi of Udayana* (Ed. by Anantalal Thakur, New Delhi, ICPR, pp. xiv+608, Rs. 680) XV, 3, May–August 1998, 153–55.

JHA, UJJWALA PANSE

Kumārila Bhaṭṭa on 'Yogic Perception'. XV, 3, May–August 1998, 69–78.

JHA, V. N.

Review of *Gautamiyasūtṛaprakāśaḥ*, (by Keśavamiśrāpraṇītaḥ, Allahabad, Ganganath Jha Kendriya Sanskrit Vidyapeeth, 1978). IX, 2, January–April 1992, 193–94.

Review of *Vaiśeṣikasūtrāārttha Deśikā* (By Tirumalai Tatacarya, Allahabad, Ganganath Jha Kendriya Sanskrit Vidyapeeth, 1978). IX, 2, January–April 1992, 194.

Review of *Gadādhara's Theory of Objectivity, Viṣayatāvāda* (Parts I and II), (by Sibajiban Bhattacharyya, published by ICPR in Association with Motilal Banarsidass). XII, 1, September–December 1994, 176–82.

Is 'ghaṭo ghaṭaḥ' necessarily a meaningless sentence in Navya Nyāya framework? XV, 2, January–April 1998, 171.

JHANJI, REKHA

Review of Studies in Phenomenology, Hermeneutics and Deconstruction (by R. Sundara Rajan, New Delhi, ICPR, pp. 346, Rs. 190). XIII, 2, January–April 1996, 169–71.

JHINGRAN, SARAL

Some Self-Centric Tendencies in Śańkara Advaita. VII, 2, January–April 1990, 97–104.

Postmodern Relativism Revisited. XIX, 2, April–June 2002, 103–18.

JOHNNIE, PALMER B.

Approaches to Conducting Research in Management Sciences: A Philosophical and Methodological Reflection. XI, 1, September–December 1993, 59–71.

Formal Organisations: A Philosophical Review of Perspectives and Behaviour Dynamics. XIII, 2, January–April 1996, 45–67.

JOSHI, HARSIDDH M.

Polytheism, Monism and Rational Temper in Philosophical Traditions in Gujarati Literature. Special Issue 2002, 37–59.

KAK, SUBHASH

On the Chronological Framework for Indian Culture. Special Issue, June 2001, 1–24.

KALLA, SARLA

Plato's Political Thought: A Critique of Popper's Interpretation. II, 2, Spring 1985, 77–78.

The Concept of Law and its Relation to Dharma. VIII, 2, January–April 1991, 13–20.

A Review Article on *Law from Anarchy to Utopia* (by Chhatrapati Singh, New Delhi, Oxford University Press, 1985, pp. xxi+299, Rs. 170). XI, 1, September–December 1993, 151–58.

Review of *Prolegomena to any Future Historiography of Cultures and Civilizations* (by Daya Krishna, Project for History of Indian Sciences, Philosophy and Culture, 1997, pp. xi+241, Rs. 280). Special Issue, June 2001, 239–46.

Review of *Hindustani Music and the Aesthetic Concept of Form*, (by Anjali Mittal, New Delhi, D.K. Printworld (P) Ltd., 2000, pp. VII + 174, Rs. 260). XIX, 1, January–March 2002, 280–86.

KALPAGAM, U.

Chronology and the Notion of Progress. Special Issue, June 2001, 25–42.

KANDASWAMY, S.N.

The Philosophy of Śaiva Siddhānta. Special Issue, 2002, 77-94.

KANSARA, N.M.

Dr. Kansara's Comments. XII, 1, September–December 1994, 135–56.

The Concept of Antarvyāpti: Sources, Development and Implications. XIV, 3, May-August 1997, 121–40.

Review of *T. V. Kapāli Śāstņi* (by Prema Nandakumar, New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1998, pp. xii+126, Rs. 225) XVII, 2, January–April 2000, 185–92.

Review of Seer of the Fifth Veda: Kṛṣṇa Dvaipāyana Vyāsa in the Mahābhārata, (by Bruce M. Sullivan, Delhi, Motilal Banarasidass Publishers Private Limited, 1999, pp. vii+132, Rs. 195) XVIII, 1, January–March 2001, 259–67.

Review of *Before the Beginning and After the End* (Beyond the Universe of Physics: Rediscovering Ancient Insights) (Ed. by Rishi

Kumar Mishra, New Delhi, Rupa & Co., 2000, pp. xxii+568, Rs. 395) XVIII, 3, July–September 2001, 285–91.

KANTAK, V. Y.

Review of *Dramatic Concepts-Greek and Indian* (by Bharat Gupta, Delhi, D.K. Publishers, 1994, pp. 215, Rs. 290). XII, 2, January–April 1995, 167–73.

Emerson's Approach to Evil in the Context of Indian Thought. XIII, 1, September–December 1995, 91–108.

Review of *The Word Speaks to Faustian Man*, (by Som Raj Gupta). XV, 2, January–April 1998, 173–81.

Review of *Traditional Thought: Toward an Axiomatic Approach* (by A. K. Saran, Sarnath, Varanasi, Central Institute of Higher Tibetan Studies, 1996, Rs. 175). XVI, 3, May–August 1999, 161–67.

Review of *Illuminations*, (by A.K. Saran, Sarnath Varanasi, Central Institute of Higher Tibetan Studies, 1996, pp. 131, Rs. 80). XVIII, 4, October–December 2001, 236–41.

Review of *Bhakti: A Contemporary Discussion* (by Daya Krishna, Mukund Lath and F. E. Krishna, New Delhi, ICPR, 2000, pp. vi+25, Rs. 300) Special Issue, March 2002, 168–77.

Review of *The Word Speaks to the Faustian Man*, Vol. IV, (by Som Raj Gupta, Delhi, Motilal Banarsidass, 2001, pp. 797, Rs. 995) XIX, 3, July–September 2002, 206–20.

KANTHAMANI, A.

Does Prescriptivism Imply Naturalism? V, 2, January–April 1988, 41–46.

Is Chomsky's Linguistics Non-Empirical? XIII, 2, January–April 1996, 145–51.

Do Wittgenstein's Forms of Life Inaugurate a Kantian Project of Transcendental Idealism? XIII, 3, May–August 1996, 137–39.

Does the Grammar of Seeing Aspects Imply a Kantian Concept? XIV, 2, January–April 1997, 133–38.

Does Ayer's Verificationism Exonerate Him from Phenomenalism? XIV, 3, May–August 1997, 43–61.

Does the Ranjan Umapathy Play Sancho Panza to Paul Churchland's Don Quixote. XV, 2, January–April 1998, 133–37.

Review of *Social Justice: Philosophical Perspectives* (by P.K. Mohapatra, New Delhi, D.K. Printworld (P) Ltd., 1999, pp. 251, Rs. 350). XVIII, 1, January–March 2001, 271–79.

What Exactly is Wrong with 'What is Wrong with Post-Modernism?' XVIII, 2, April–June 2001, 75–106.

Reinventing Professor B.K. Matilal's Philosophical Logic. XIX, 3, July–September 2002, 85–100.

The Search for a Naturalistic Basis of Consciousness. XIX, 4, October–December 2002, 149–68.

Review of *Philosophy Modern and Post-Modern* (by Raghvendra Pratap, New Delhi, Om Publications, 2002, pp. 164). XX, 3, July–September 2003, 252–55.

Is Chomsky's Grammar, Sui generis, Non-Empirical? A Rejoinder to Sinister Heterodoxy. XX, 4, October–December 2003, 164–75.

KAPSTEIN, MATTHEW

The Trouble with Truth: Heidegger on Aletheia. Buddhist Thinkers on Satya. IX, 2, January–April 1992, 69–85.

KAPUS, JERRY

The Deflationary View of Truth (Survey Article). XII, 2, January–April 1995, 81–104.

KAR, BIJAYANANDA

Śańkara Advaita on Truth, Reality and Value. X, 2, January–April 1993, 37–44.

Roy W. Perrett: 'History, Time and Knowledge in Ancient India' in History and Theory: Studies in the Philosophy of History, Vol. 38, No. 3, October 1999. XVIII, 4, October–December 2001, 189–208.

44 Karu S.J./Kaul

Mokṣa, Theistic Vedānta and Viśuddhādvaita Darśana. Special Issue, 2002, 95–109.

Review of *Numerical Discourses of the Buddha* (by Nyanaponika Thera and Bhikkhu Bodhi, New Delhi, Sage Publications India Private Ltd., 2002, Rs. 295). XIX, 1, January–March 2002, 274–79.

KARU SJ., GEORGE

Epistemic Justification and the Possibility of Empirical Evidence. XII, 1, September–December 1994, 29–48.

KARUVELIL, GEORGE

Knowledge and Religious Consciousness—Some Considerations towards an Epistemology of Religion. XI, 1, September–December 1993, 37–58.

Obituary on Richard V. De Smet. XIV, 3, May-August 1997.

KASHYAP, ANAND

Towards an Indian Society (Review Article on Way of Life, Ed. T.N. Madan). IX, 1, September–December 1991, 139–43.

Review of *The Cult of Draupadi: Mythologies from Gingee to Kuruksetra*. Vol. I, (by Alf Hiltebeitel, New Delhi, Motilal Banarsidass, 1991, pp. 487). XI, 3, May–August 1994, 157–62.

KAUL, R.K. mid-mid and ineviral and in elementary

Historiography of Civilization: A Review. XIV, 1, September-December 1996, 174-79.

The Anglo-Saxon View of Future and Fate: An Essay in Grammar and Theology. XVII, 2, January—April 2000, 19–24.

A Rejoinder on the Above (Bahuguna on Kaul). XVIII, 2, April–June 2001, 217–18.

How Reliable is Our Memory of Early Childhood? XIX, 3, July–September 2002, 165–69.

KAUSHAL, R.S.

Review of *Measurements and Quantum Probabilities*, (by M.D. Srinivas, Hyderabad, University Press, 2000, pp. 272, Rs. 200). XX, 3, July–September 2003, 243–45.

KAZANAS, N.D.

A New Date for the Rgveda. Special Issue, June 2001, 79-108.

The Three Functions and Unity in the Rgveda. XIX, 1, January–March 2002, 75–98.

KAZMI, LATIF HUSSAIN

Iqbal and Sartre on Human Freedom and Creativity. XVII, 2, January-April 2000, 103-15.

KELKAR, ASHOK

Conceptions of Language and Language Use. XI, 3, May–August 1992, 1–28.

KHANNA, PRATIBHA

Eclecticism—A Compromise or An Emergent Synthesis? XIX, 4, October–December 2002, 21–28.

KHANNA, SUMAN

Review of Ever Unto God: Essays on Gandhi and Religion, (by Sushil Kumar Saxena, New Delhi, ICPR, 1988, pp. 228, Rs. 110). VII, 1, September–December 1989, 159–69.

KHWAAJA, MUSTAFA

Review of *Concept of Man in Philosophy* (Ed. by Ramakant Sinari, Shimla, Indian Institute of Advanced Study, 1991, pp. 164). IX, 2, January–April 1992, 187–93.

KIM, SUN KEUN

Wonhyo as a Creative Philosopher in Korean Buddhism. XV, 2, January–April 1998, 53–64.

KISHAN, B.V.

Review of *The Philosophy of Nikunja Vihari Banerjee* (Ed. by Margaret Chatterjee, New Delhi, ICPR in association with Munshiram Manoharlal, 1990, pp. 210, Rs. 150) XI, 2, January–April 1992, 179–83.

KLOSTERMAIER, KLAUS K.

Questioning the Aryan Invasion Theory and Revising Ancient Indian History. Special Issue, June 2001, 63–78.

KRAUSZ, MICHAEL

Three Meditations on Oneness: Conversations with My Selves. XII, 3, May-August 1995, 39–96.

On the Idea of the Single Right Interpretation in History. Special Issue, June 1996, 57–66.

Review of Kindness, Clarity and Insight (by His Holiness Tenzin Gyatso, Tr. and Ed. by Jeffrey Hopkins, New Delhi, Motilal Banarsidass Publishers, 1997). XVI, 3, May-August 1999, 159–60.

KRISHAN, SHRI

The Idea of Progress and Recurrence in the Historiography of Civilizations. Special Issue, June 1996, 83–94.

KRISHAN, V.

Is Karma Evolutionary. VI, 1, September-December 1988, 21-27.

Punyadāna or Transference of Merit—A Fiction. VII, 2, January—April 1990, 125–37.

Prārabdha Karmas, Ripening Accumulated Karmas. VIII, 3, May-August 1991, 93–100.

KRISHAN, Y.

Comments on the article entitled 'Yajña and the Doctrine of Karma: A Contradiction in Indian Thought and Action' (published in the JICPR, VI, 2). XVIII, 1, January–March 2001, 227–34.

KRISHNA, DAYA

The Upanisads—What are They. I, 1, Autumn, 1983, 71-82.

Indian Philosophy and Moksa: Revisiting an Old Controversy. II, 1, Autumn, 1984, 49–67.

The Vedic Corpus: Some Questions. III, 1, Autumn, 1985, 103–28.

The Myth of the Purusarthas. IV, 1, Autumn, 1986, 1-14.

Thinking Vs. Thought. V, 2, January-April 1988, 47-57.

Obituary note on Pandit Badrinath Shukla: A Personal Tribute. V, 2, January–April 1988, 159–61.

Yajña and the Docrine of Karma: A Contradiction in Indian Thought and Action. VI, 2, January–April 1989, 16–73.

Knowledge, Reason and Human Autonomy—A Review Article. VII, 1, September–December 1989, 121–38.

The Text of Nyāya Sūtras: Some Problems. VII, 2, January–April 1990, 13–40.

Editor's Note and Letters from Editor to Mīmāmsā scholars regarding Staal's *Agni*. VIII, 3, May–August 1991, 115–16.

Mīmāmsā Before Jaimini: Problems in the Interpretation of Śruti in the Indian Tradition. IX, 3, May–August 1992, 103–11.

Obituary note on R.C. Dwivedi. X, 3, May-August 1993, 178-79.

Obituary on Swami Yogindranandji. XI, 2, January-April 1994, 157.

Some Comments on Professor R. Sundara Rajan's book entitled Towards a Critique of Cultural Reason. XI, 3, May–August 1994, 99–101.

On the Radical Distinction between the Kṛṣṇa and the Śukla Yajurveda and Professor Heesterman's Remarks Thereon. XII, 1, September–December 1994, 133–35.

Is Nyāya Realist or Idealist? XII, 1, September–December 1994, 161–63.

The Mīmamsaka versus the Yājñika—Some Further Problems in the Interpretation of Śruti in the Indian Tradition. XII, 2, January—April 1995, 63–79.

What Exactly is Meant When we Talk of Different Types of Philosophical Texts in the Indian Tradition? XII, 3, May–August 1995, 153.

Vedānta in the First Millennium AD: The Case Study of a Retrospective Illusion Imposed by the Historiography of Indian Philosophy. Special Issue, June 1996, 201–07.

Indian Philosophy in the First Millennium AD: Fact and Fiction. XIII, 3, May–August 1996, 127–35.

Potter's New Bibliography of Indian Philosophy: One Step Forward and Three Steps Backwards (Review Article). XIII, 3, May–August 1996, 162–68.

Potter's Clarification—Does it Change the Situation? XV, 1, September–December 1997, 123–25.

Where are the Vedas in the First Millennium AD? XV, 1, September-December 1997, 75-82.

Towards a Field Theory of Indian Philosophy: Suggestions for a New Way of Looking at Indian Philosophy. XV, 2, January–April 1998, 81–87.

Have the Neo-Naiyāyikas been Leading Us Up the Garden Path? A Comment on the Kroḍapatṛas by D. Prahalada Char. XV, 3, May-August 1998, 121–41.

What was the Mīmāmsaka's reply to Śamkara's Contention in his Commentary on the Īśopaniṣad? XV, 3, May–Augest, 1998, 149–50.

The Myth of the Prasthāna Trayī. XVI, 1, September–December 1998, 85–91.

How Anekāntika is Anekānta? Some Reflections on Jain Theory of Anekāntavāda. XVI, 2, January–April 1999, 121–28.

An apology and an explanation. XVI, 3, May-August 1999, 140-41.

Was Ācārya Śamkara Responsible for the Disappearance of Buddhist Philosophy from India? XVII, 1, September–December 1999, 127–30.

'Shock-proof', 'Evidence-proof', 'Argument-proof' World of Sampradāyika Scholarship of Indian Philosophy. XVII, 2, January—April 2000, 143–59.

Nyāya; Realist or Idealist: Is the Debate ended the argument concluded? XVIII, 1, January–March 2001, 179–96.

Possible Worlds. XVIII, 2, April-June 2001, 181-92.

Kant's Doctrine of the Categories: Some Questions and Problems. XVIII, 4, October–December 2001, 1–11.

Identity, Difference and the Problem of Reflexivity and Explanation. XIX, 1, January–March 2002, 1–18.

Sign, Sense and Reference: Reflections on Problems in the Philosophy of Language. XIX, 2, April–June 2002, 129–38.

Grammar, Logic and Mathematics: Foundations of the Civilizations Man has Built. XIX, 3, July–September 2002, 65–74.

Fichte—The Forgotten Philosoper. XIX, 4, October–December 2002, 29–36.

A Short Note on the Inner Sense and the Three (or Four) Notions of 'Self' in Kant. XIX, 4, October–December 2002, 129–36.

Praśastapāda's Mapping of the Realm of Qualities: A Neglected Chapter in Indian Philosophy. XX, 1, January–March 2003, 115–24.

Polity, Economy and Society: Structural Contradictions and the Dynamics of History. XX, 2, April–June 2003, 31–46.

Freeing Philosophy from the 'Prison-House' of I-Centricity'. XX, 3, July–September 2003, 135–43.

Illusion, Hallucination and the Problem of Truth. XX, 4, October–December 2003, 129–46.

KRISHNA, FRANCINE E.

Pandit Badrinath Shukla: Some Reminiscences. V, 3, May-August 1988, 144–45.

50 Kuczynski/Kumar

KUCZYNSKI, JOHN M. MICHAEL

Is Epistemic Externalism Tenable? XVIII, 3, July–September 2001, 77–89.

KUMAR, AMRESH

The Nature of Explanation In Linguistics-A Response to Dasgupta. X, 2, January–April 1993, 101–14.

KUMAR, AVANINDRA

Review of *Pāṇini—His Work and Its Traditions*, Vol. One (by George Cardona, Delhi, Motilal Banarsidass, 1997, pp. xiv+763, Rs. 700) XVII, 1, September–December 1999, 196–200.

KUMAR, MIRA

Euthanasia, XIV, 1.

KUMAR, PREMA NANDA

Review of *Hindu Spirituality, Vedas thought Vedānta* (Ed. by Krishna Sivaraman, New Delhi, The Crossroad Publishing Co., 1989, pp. xiii+447). X, 2, January–April 1993, 149–54.

Review of *The Philosophy of the Tamil Siddhas* (by T.N. Ganapathy, New Delhi, ICPR, 1993, pp. xiii+233, Rs. 140). XI, 2, January–April 1994, 153–56.

Christian Contribution to Indian Philosophy (Report). XI, 3, May–August 1994, 137–42.

T.V. Kapali Sastri's Contribution to Vedic Studies. XVI, 1, September–December 1998, 109–24.

Comments on Dayakrishna's Article: 'The Myth of the Pṛasthāna Trayi'. XVI, 3, May–August 1999, 140.

KUMAR, SHASHI PRABHA

Śańkara on 'Kena' Upaniṣad. XVII, 1, September–December 1999, 113–26.

Review of *The Doctrine of Karma*, (by Yuvraj Krishan, Delhi, Motilal Banarsidass Publishers, 1997, pp. 650, Rs. 595) XVII, 2, January–April 2000, 196–202.

KUMARI, VINOD

Review of *Facets of Humanism* (Ed. by P.K. Mohapatra, Bhubaneswar, Decent Books and Department of Philosophy, SAP Utkal University, 1999, pp. 190, Rs. 225). Special Issue, June 2001, 209–16.

KUNDARGI, G.N.

The Contribution of R.D. Ranade to a Correlative Study of Eastern and Western Philosophy. X, 2, January–April 1993, 76–91.

LAHIRI, LATIKA

Review of *Chinese Thought: An Introduction*, (Ed. by Donald A. Bishop, Delhi, Motilal Banarsidass, 1985, pp. vi+484, Rs. 175). IV, 2, Spring 1987, 169–72.

LAKSHMITHATHACHAR, M.A.

Review of Essence of Vaiṣnavism: The Philosophy of Bhedābheda (by Madan Mohan Agrawal, Delhi, Ajanta Publications, 1992, pp. 157). XII, 3, May–August 1995, 192–93.

LAL, VINAY

History and the Possibilities of Emancipation: Some Lessons from India. Special Issue, June 1996, 95–137.

LARSON, JAMES GERALD

Krishna Chandra Bhattacharyya and the Plurality of Puruṣas: Puruṣa-Bahutva in Sāmkhya. X, 1, September–December 1992, 93–104.

LATH, MUKUND

My First meeting with Badrinathji. V, 3, May-August 1988, 147-49.

Aristotle and the Roots of Western Rationality. IX, 2, January-April 1992, 55-68.

Did Mahāvīra and Buddha Really Believe in Ahimsā? X, 2, January—April 1993, 121–22.

Did Mahāvīra really talk about Mokṣa? X, 2, January–April 1993, 123–24.

Review of Sanskrit Criticism, (by V.K. Chari, Honolulu, University of Hawaii Press, 1990). XI, 1, September-December 1993, 123-38.

The Concept of Ahārya-Jñāna: Some Queries. XIII, 1, September-December 1995, 174-81.

Comments on the Article 'Imaging Time in Music Langer's View and Hindustani Rhythm' by S.K. Saxena (published in the JICPR, XVI 3). XVII, 1, September-December 1999, 136-38.

Identity Through Necessary Change: Thinking About 'Ragabhāva'. Concepts and Characters. XX, 1, January-March 2003, 85-114.

LATHIEF, ABDUL

Review of The Theory of Zero Existence (by Prafulla Kumar Panigrahi, New Delhi, Sarup and Sons, 2002, pp. 90, Rs. 150). XX, 1, January-March 2003, 208-13.

LENKA, LAXMINARAYAN

Wittgenstein's Private Language Argument and Quine's Indeterminacy Thesis. IX, 1, September-December 1991, 1-12.

The Interesting and Uninteresting Privacies. XIII, 1, September-December 1995, 29-38.

The Cartesian Privacy and Antara Bhāṣā. XVII, 3, May-August 2000, 81-98.

Can the 'Game' of Wittgenstein Entertain the "Essence of Daya Krishna?" XVIII, 2, April-June 2001, 218-24.

Review of Kant's Copernican Revolution, (by Sanjay Kumar Shukla, Allahabad, Snigdha Publication, 1999, pp. xiii+243, Rs. 350). XIX, 2, April-June 2002, 201-07.

The Dogma of Determinism. XX, 1, January–March 2003, 153–57.

Review of Ethical Relativism and Universalism (by Saral Jhingran, Delhi, Motilal Banarsidass Publishers Pvt. Ltd., 2001, pp. xiv+385, Rs. 495) XX, 3, July-September 2003, 246-51.

LIBERMAN, KENNETH

A Case for Convergence in Tibetan and Vedantin Meditative Practices. XI, 2, January-April 1994, 55-67.

LOHMAR, DIETER

Home-World and Foreign Ethos: A Phenomenological Attempt to Ethical Problems of Inter-Cultural Exchange, IX, 3, May-August 1992, 73-87.

On the Relation of Mathematical Objects to Time: Are Mathematical Objects Timeless, Over-temporal or Omni-temporal? X, 3, May-August 1993, 79-94.

LOKANATHAN, S.

Review of German Science, (by Pierre Duhem, Illinois, Open Court, La Salle (PB), 1991). X, 3, May-August 1993, 145-51.

Review of Energy and Empire: A Biographical Study of Lord Kelvin (by Crossbie Smith and M. Norton Wise, Cambridge, Cambridge University Press, 1989, pp. 866). XIV, 3, May-August 1998, 155-58.

Quantum Physics and the Problem of Existence: Do Elementary Particles Exist? XVIII, 4, October-December 2001, 107-16.

Quantum Mechanics: Do the Experimental Results Support. A Realistic Epistemology?—II. XIX, 2, April-June 2002, 1–17.

LYSENKO, VICTORIA

On Certain Intellectual Stereotypes in Buddhist Studies As Exemplified in Stcherbatsky's Works. IX, 2, January-April 1992, 87-93.

MACCORMAC, EARL R.

Values in Science Education: An Indian Dilemma. VIII, 3, May-August 1991, 103-13.

MACGHEE, MICHAEL

Facing Truths: Ethics and Spiritual Life. VIII, 3, May-August 1991, 39-55.

MADAN, T.N.

Review of Between Tradition and Modernity: India's Search for Modernity: A Twentieth Century Anthology (by Fred Dallmyr and G.N. Devy, New Delhi, Sage Publication, 1998, pp. 376, Rs. 395) XVII, 2, January-April 2000, 183-85.

Review of Religion, Politics and Society in South and Southeast Asia (Ed. by N.N. Vohra and J.N. Dixit, New Delhi, Konarka India International Centre, 1998, pp. xvi+281, Rs. 350). XVII, 3, May-August 2000, 198-200.

The Comparison of Civilizations: Louis Dumont on India and the West. XIX, 1, January-March 2002, 19-44.

MADDY, PENELOPE

Second Philosophy. XX, 3, July-September 2003, 73-106.

MADHU, T.V.

Language as Dialogue: Towards a Redefinition of Modernity. XVIII, 4, October-December 2001, 117-23.

MAHADEVAN, KANCHANA

Justice, Community and Selfhood. XIV, 3, May-August 1997, 1-16. Capabilities and Universality in Feminist Politics. XVIII, 4, October-December 2001, 75-105.

MAHĀPRAJÑA, ĀCĀRYA

Comments on the Article entitled 'How Anekantika is Anekanta? Some Reflections on Jain Theory of Anekantavada' by Daya Krishna (published in the JICPR, XVI, 2). XVIII, 1, January-March 2001, 205-18.

MAIHI, RAM C.

The Causal Theory of Meaning. XIII, 1, September-December 1995, 39-60.

Review of Reason and Argument, (by Richard Feldman, New Jersey, Prentice-Hall, Englewood, Cliffs, 1993, pp. xiii+432). XV, 1, September-December 1997, 140-42.

MAJUMDAR, ARUNA

Action and Explanation. VII, 3, May-August 1990, 93-102.

MALIEKAL, JOSE D.

Review of Christ the Yogi: A Hindu Reflection on the Gospel of John (by Ravi Ravindra, 1998, pp. 244, \$14.95). XVIII, 3, July-September 2001, 280-85.

MALL, A.

Metonymic Reflections on Śankara's Concept of Brahman and Plato's Seventh Epistle. IX, 3, May-August 1992, 89-102.

MATHUR, DURGA LAL

Baudelaire and Philosophy. XI, 2, January-April 1994, 89-96.

Review of Man and His Destiny—with special reference to Marx and Sartre (by Alok Tandon, New Delhi, Indus Pub. Co., pp. 23, Rs. 275) XII, 3, May-August 1995, 178-87.

J.P. Sartre and Baudelaire. XIII, 1, September-December 1995, 109-18.

Montaigne's Essays Considered as Philosophy. XVIII, 4, October-December 2001, 125-34.

MATILAL, BIMAL KRISHNA

Knowledge that One Knows. II, 1, Autumn, 1984, 19-48.

Review of Gangeśa's Philosophy of God, Analysis Text (Tr. and Interpretation of Īśvarvāda section of Tattvacintāmaņi by Vattanky John, S.J., Madras, Madras Library and Research Centre, 1984, pp. xx+442). V, 2, January-April 1988, 163-66.

Anekanta: Both Yes and No. VIII, 2, January-April 1991, 1-12.

MAYEDA, SENGAKU and JUNSO TANIZAWA, JUNZO

Studies on Indian Philosophy in Japan (1963-87): Survey Article. X, 2, January-April 1993, 93-100.

56 Mazumdar/Menon

MAZUMDAR, RINITA

Cresswell, Frege and Russell on Propositional Attitudes. VIII, 3, May–August 1991, 1–18.

MBUGUA, KARORI

Gestalt Theory and Tacit Knowing. XX, 1, January–March 2003, 1–15.

MCGHEE, MICHAEL

Facing Truths, Ethics and Russell on Propositional Attitudes. VIII, 3, May-August 1991, 39–55.

MEHROTRA, DEEPTI PRIYA

The Public Sphere of Reason vs. the Nether World of the Family: Philosophies of the Modern Enlightenment. Special Issue, March 2002, 39–60.

MEHTA, J.L.

Problems, of Understanding. VII, 2, January-April 1990, 85-95.

MEHTA, RANJU

Review of *In Search of a Moral Criterion*, (by Tirthanatha Bandyopadhyay, Calcutta, Papyrus, 1994, pp. 110, Rs. 50). XIV, 2, January–April 1997, 194–95.

MEHTA, V.R.

Review of *Dharma*, *India and the World Order*, (by Badrinath Chaturvedi, Edinburg, St. Andrews Press, 1993, pp. 351). XI, 3, May–August 1994, 162–65.

MEHTA, VRAJENDRA RAJ

Review of *Liberty and Nature: An Aristotelian Defence of Liberal Order* (by Douglas B. Rasmussen and Douglas J.Den Uyl, Illinois, Open Court, 1991). X, 3, May–August 1993, 151–54.

MENON, SANGEETHA

Towards Śańkarite Approach to Consciousness Studies: A discus-

sion in the context of recent interdisciplinary scientific perspectives. XVIII, 1, January–March 2001, 95–111.

MIRI, MRINAL

Reason in Criticism. VI, 2, January-April 1989, 117-45.

Review of Wittgenstein's Lectures on Philosophical Psychology, 1946–47, (Notes by P.T. Geach, K.J. Shah and A.C. Jackson. Ed. by P.T. Geach, London, Harvester Wheatsheaf, 1988, pp. 348). VIII, 3, May–August 1991, 147–53.

Review of *Indian Philosophy: A Counter Perspective* (by Daya Krishna, New Delhi, Oxford University Press, 1991, pp. 217). XI, 2, January–April 1994, 145–50.

A Note on the Idea of Human Rights. XVII, 1, September–December 1999, 131–34.

Review of *Philosophy, Religion and the Spiritual Life* (Ed. by Michael McGhee, Cambridge, Cambridge University Press, 1992, _. 20). XVI, 2, January–April 1999, 177–81.

A Note on the Idea of Human Rights. XVII, 2, January–April 2000, 159–63.

MIRI, SUJATA

Review of *The Theodicy of Suffering* (by Albert W.O. Harper, San Francisco, Mallen Research University Press, 1990). IX, 1, September–December 1991, 155–60.

MISHRA, ARUN

Is Drstanta Necessary in an Inferential Process? XIX, 1, January–March 2002, 169–78.

MISHRA, G.

The Parliament of Philosophies—Majority View Condemned: A Critique of Daya Krishna's views on Vedānta in the First Millennium AD. XVI, 1, September—December 1998, 135—44.

Advaita—A Reconciliation and Reconstruction (An Analysis of Upaniṣadic and Buddhist Concepts of Advaita vis-à-vis Gauḍapāda and Śaṅkara). XVII, 1, September–December 1999, 99–11.

58 Mishra

A Review Article on Doing Advaita-Malkanian Way. XVIII, 3, July–September 2001, 249–61.

MISHRA, GODABARISHA

Review of *Facets of Indian Philosophical Thought* (by Shashi Prabha Kumar, Delhi, Vidyanidhi Prakashan, 1999, pp. viii+168, Rs. 300) XX, 3, July–September 2003, 255–60.

Review of *The Supreme Wisdom of the Upanişads: An Introduction* (by Klaus G. Witz, Delhi, Motilal Banarsidass Publishers Pvt. Ltd., 1998, pp. xxv+558, Rs. 700). XX, 4, October–December 2003, 258–66.

MISHRA, JAIN

A Rejoinder to Dr. S.K. Ookerjee's Comments on Dr. Rajendra Prasad's 'Applying Ethics'. XVI, 3, May–August 1999, 107–08.

MISHRA, KAMLAKARA

Comment on Professor Daya Krishna's Paper 'The Myth of Purusārthas'. VI, 2, January-April 1989, 167–74.

Review of *The Two Traditions of Meditation in Ancient India* (by Johannes Bronkhorst, New Delhi, Motilal Banarsidass, 1993, pp. 120, Rs. 150). XIII, 3, May-August 1996, 186–88.

Philosophy of Tantra in Hindi Language. Special Issue, 2002, 23–36.

MISHRA, NITYANAND

A Comment on R.C. Pradhan's Article 'Persons as Minded Beings: Towards a Metaphysics of Persons. XVI, 3, May–August 1999, 132–34.

An Appraisal on the Article, 'The Rationale of Reactive Attitudes By Sauravpran Goswami (published in JICPR, XV, 3). XVII, 1, September–December 1999, 138–42.

Comments on the Note of Professor Rudolf Brandner's (published in the JICPR, XVI, 2). XVII, 2, January–April 2000, 171–73.

A Rejoinder to Professor R.C. Pradhan's 'In Defence of the Metaphysical Absoluteness of Persons'. XVIII, 2, April–June 2001, 211–13.

Comments on Rudolf Brandner's Comments,... XIX, 1, January–March 2002, 231–33.

MISHRA, R.K.

An Approach to General Theory of 'Value': a Biophysical Viewpoint. IX, 1, Autumn, 1984, 123–35.

The Real and the Bounds of Slumber: Sārdarśan. III, 2, Spring 1986, 17–26.

MISHRA, R.K. AND WADHWA, S.

The Address of 'I': An Essay on the Subject of Consciousness, Mind and Brain. I, 1, Autumn, 1983, 83–93.

MISRA, PRABHAT

The Life-World and Practical Philosophy. Special Issue, March 2002, 85–96.

MISRA, R.N.

A Note on the Vāstusūtropaniṣad, A text on Vāstu-śilpa. Special Issue, June 2001, 125–29.

MITRA, KUMAR

Euthanasia. XIV, 1, September–December 1997, 157–63.

MITTAL, KEWAL KRISHAN

Ontological Commitment in the Context of the Buddhist Thought. V, 1, September–December 1987, 103–09.

MITTRA, ADITYA BARNA

A Genetic Exploration of Women's Subjugation: The Adventures of a Gadfly. VIII, 1, September–December 1990, 93–113.

MOHAMMAD, MOHIN

The Method of Hypothesis in Plato's Phaedo 100 A and 101 D: Its Problems and Attempted Solution. IX, 3, May–August 1992, 151–56.

Pṛamā Nyāya and Beliefs. XV, 1, September-December 1997, 137.

MOHANTY, J.N.

Communication, Interpretation and Intention. II, 1, Autumn, 1984, 69–81.

Bimal Krishna Matilal—A Personal Memoir. VIII, 2, January–April 1991, 59–62.

Review of Perspectives on Nyāya Logic and Epistemology (by Sukharanjan Saha, Calcutta, K.P.Bagchi Co., 1987). IX, 1, September–December 1991, 153–55.

Krishna Chandra Bhattacharyya: Theory of Meaning. X, 1, September–December 1992, 105–09.

Is Nyāya Realism or Idealism? XIII, 1, September–December 1995, 167–69.

MOITRA, SHEFALI

Kalidas Bhattacharyya on Freedom and Art: Some Reflections. I, 2, Spring 1984, 1–8.

Review of Personal Construct Psychology: Recent Advances in Theory and Practice, (Ed. by Man Bonarius, Ray Holland and Seymour Rosenberg, London and Basingstoke, Macmillan Pub. Ltd., 1981). I, 2, Spring 1984, 141–43.

Review of *The Religious Spectrum: Studies in the Indian Context* (Ed. by Margaret Chatterjee, New Delhi, Allied Publishers, 1984). II, 1, Autumn, 1984, 168–70.

Review of *Essays on Kant's Third Critique*, (by Albert W. J. Harper, London, Ontario, Phelps Pub. Co., 1989, pp. vi+45). VI, 3, May–August 1989, 163–64.

Tagore and the Philosophical Tradition of Bengal. Special Issue, 2002, 167–76.

MONDAL, PARTHASARATHI

Body-Subjectivity in Psychiatry: The Initial Argument. XIII, 3, May–August 1996, 53–71.

MOORTY, J.S.B.I. NARAYANA

Fragmentation, Meditation and Transformation: The Teachings of J. Krishnamurti. V, 2, January–April 1988, 133–45.

MOSER, SHIA

Some Remarks about Ethical Universalism. V, 2, January–April 1988, 27–40.

MOTILAL, SHASHI

The Intentionality of Mental Reference. XIII, 3, May–August 1996, 73–86.

MUKERJI, R.N.

Ontological Argument and Indian Religious Thinking. XVIII, 3, July–September 2001, 185–90.

Comments on the Article 'Metaphysics of Unobservables in Microphysics' by Saurabh Sanatani. XIX, 2, April–June 2002, 183–84.

Russell on Negation. XX, 2, April-June 2003, 113-26

MUKHERJEE, ANIL KUMAR

Whitehead: Objective Immortality and Religious Consciousness. III, 2, Spring 1986, 5–16.

MUKHERJEE, ASHA

Review of *Tolerance in Indian Culture* (Ed. by R. Balasubramanian, New Delhi, ICPR, 1992, pp. 138, Rs. 60). XI, 2, January–April 1994, 142–45.

Review of *Modernity, Morality and the Mahatma*, (by Madhuri Santanam Sondhi, New Delhi, Haranand Publications Pvt. Ltd., 1997, pp. 244, Rs. 395). XVIII, 1, January–March 2001, 282–287.

MUKHERJEE, BIJOY

In Defence of Quantum Logic. II, 2, Spring 1985, 89-101.

Obituary note on Anjan Shukla. III, 2, Spring 1986, 173-74.

MUKHERJEE, JUGAL KISHORE

Mind and Beyond Mind (Review Article). XIV, 2, January-April 1997, 165-77.

MUKHERJEE, NILRATAN

Three Accounts of Paradigm Shift. VII, 2, January-April 1990, 41 - 69.

MUKHERJI, ARUNDHATI

Habermas' Pragmatic Universals. XIV, 2, January-April 1997, 31-36.

Language, Consensus and World Peace. XX, 3, July-September 2003, 119-34.

MUKHERJI, NIRMALANGSHU

Field on Truth and Mathematics. I, 2, Spring 1984, 23-40.

Description and Group Reference. VI, 3, May-August 1989, 89-107.

Churchland and Talking Brain. VII, 3, May-August 1990, 133-40.

MUKHOPADHYAY, ASHOK KUMAR

Consciousness-From Behavioural Neurologist's Horizon. VI, 3, May-August 1989, 49-55.

MUKHOPADHYAY, P.K.

Conceptual Change, Historicism and Realism. I, 1, Autumn, 1983, 111 - 28.

Obituary Note on Professor Gopinath Bhattacharya. VII, 3, May-August 1990, 151-54.

Review of Form and Validity in Indian Logic, (by Vijay Bharadwaja). X, 2, January-April 1993, 128-34.

MULLICK, MOHINI

On Marx's Conception of Rationality. VI, 2, January-April 1989, 127-35

Review of Foundations of Logic and Language, Studies in Philosophical and Non-Standard Logic (Ed by P.K.Sen, Calcutta, Jadaypur University and, New Delhi, Allied Publishers, 1990, Rs. 200). VIII, 2, January-April 1991, 154-57.

Review of Philosophy of Meaning and Representation (by R. C. Pradhan, New Delhi, Printworld Pvt. Ltd., 1996, pp. 256, Rs. 275). XIV, 3, May-August 1997, 189-91.

Review of 'Nyāyakusumānjali' of Udayanācārya Vol. 1, (Tr. Ed. by N.S. Dravid, Delhi, Indian Council of Philosophical Research, pp. xiii + 500, Rs. 550). XVII, 1, September-December 1999, 193-95.

Kumārila Against Relativism. XVIII, 2, April-June 2001, 206-10.

MURTY, A. RAMA

Comments on the tryambaka Mantra: Its Meaning and Significance. XI, 3, May-August 1994, 111-12.

MURTY, K. SATCHIDANANDA

Comments on'Vedanta in the First Millennium AD: Illusion or Reality?'. XIII, 3, May-August 1996, 150.

NACHANE, D.M.

Causality in Economics-A Note. III, 1, Autumn, 1985, 167–72.

NANDAKUMAR, PREMA

Review of Hindu Spirituality, Vedas through Vedanta (Ed. by Krishna Sivaraman, New Delhi, The Crossroad Publishing Co., 1989, pp. xiii + 447). X, 2, January-April 1993, 149-54.

NARASIMHACHARY, M.

Review of Fundamentals of Visistādvaita Vedānta: A Study Based on Vedānta Deśika's Tattvamukta-Kalpana (By S.M. Srinivasachari, Delhi, Motilal Banarsidass, 1987, pp. xix + 423). IX, 1, September-December 1991, 165-69.

NARASIMHAN, R.

The Orality Literature Contrast: Its Significance to Communication and Education in India. III, 2, Spring 1986, 149-59.

Scientific Method and The Study of Society. V, 3, May-August 1988, 101-16.

NARAYAN, BADRI

Dialogical Not Exclusive. XVII, 1, September-December 1999,

NARAYAN, BADRI AND MISHRA, A.R.

Review of Global Transformations: Post Modernity and Beyond, (by Ananta Giri, Jaipur, Rawat Publications, 1998, Rs. 675). XVIII, 2, April-June 2001, 257-61.

NARAYAN, S. SANKAR

The Problem of Reality in Physics. IX, 3, May-August 1992,

NARAYANA, SAMPAT

Review of A Reconstruction of the Third School of Pūrvamīmāmsā, (by Ujjwala Pańse, New Delhi, Sri Satguru Prakashini, 1990). XII, 2, January-April 1995, 165.

Review of Mīmāmsā Manjarī (by R. Thangaswami Sarma). XIV, 3, May-August 1997, 192.

NATARAJAN, KANCHANA

Primordial Waters: Some Remarks on Rigvedic Creations Hymns. XVIII, 2, April-June 2001, 147-68.

NAYAK, G.C.

The Analytic Philosophy of Nagarjuna and Chandrakirti: Some Implications. II, 2, Spring 1985, 51-60.

Philosophy of Sri Aurobindo. III, 2, Spring 1986, 67-80.

Obituary Note on Ganeswar Misra. III, 2, Spring 1986, 175-76.

Reason, Rationality and the Irrational. VI, 1, September-December 1988, 95-100.

Understanding Śańkara Vedānta. XIII, 1, September-December 1995, 71-82.

NIELSON, KAI

Philosophy of Sri Aurobindo. III, 2, Spring 1986, 67-80.

The Rejection Front and the Affirmation Front: Marx and Moral Reality. IV, 1, Autumn, 1986, 123-38.

Defending the Tradition. VI, 2, January-April 1989, 53-60.

Against the Grain: A Reply to Christie and Young. VIII, 2, January-April 1991, 116-29. O A world but I said 1

God and the Crisis of Modernity. X, 3, May-August 1993, 118-35.

God and the Crisis of Modernity. XI, 1, September-December 1993, 98–114.

NIJHAWAN, P.K.

Review of Philosophy of Sikhism, (by Nirbhai Singh, New Delhi, Atlantic Publishers Distributors, pp. 308, Rs. 250). VIII, 2, January-April 1991, 144-53.

OINAM, BHAGAT

Understanding Intentionality and Intentional Actions. XVII, 3, May-Augest 2000, 69-80.

Review of Freedom (Ed. by Shanti Nath Chattopadhyay, Calcutta, Naya Prokash, 1998, pp. 244, Rs. 265). Special Issue, June 2001,

Review of Civil Society and Indian Cultures, Indian Philosophical Studies-IV, (Ed. by Asha Mukherjee...Et al, Washington D.C., The Council of Research in Values and Philosophy, 2001). XIX, 4, October-December 2002, 237-43.

OLADIPO, OLUSEGUN

Metaphysics, Religion and Yoruba Traditional Thought. VII, 2, January-April 1990, 71-83.

OOKERJEE, S.K.

Clouds and Clocks and Red Herrings. XV, 1, September-Decem-

66 Padia/Panda

Rajendra Prasad-Some Comments on Applying Ethics. XV, 2, January-April 1998, 125–28.

Pictures of Reality. XVIII, 3, July-September 2001, 107-22.

A Note on Karmic Justice. XIX, 1, January-March 2002, 228-30.

A Spoor of Spooks. XX, 1, January-March 2003, 157-67.

PADIA, CHANDRAKALA

Bertrand Russell and Liberty: A Question Revisited. V, 3, May–August 1988, 35–41.

PAL, JAGAT

The Open Question Argument. VII, 1, September–December 1989, 145–50.

The Concept of Bliss. IX, 3, May-August 1992, 113-21.

Two Dogmas of the Bhagavadgītā. XV, 1, September–December 1997, 98–108.

Review of *Tat Tvam Asi: The Universal Message in the Bhagavadgītā* (by Pathikonda Vishwambara, Delhi, Motilal Banarasidass Publishers Private Limited, 1988, pp. xvii+828). XVII, 1, September–December 1999, 189–93.

Review of *Varṇadharma Niṣkāma Karma and Practical Morality*, (by Rajendra Prasad, New Delhi, D.K. Print-World (P) Ltd., 1999, pp. xii+291, Rs. 380). Special Issue, June 2001, 203–09.

Issues Relating to the Criteria of Moral Status. XX, 4, October–December 2003, 109–28.

PAL, SANTOSH KUMAR

Phenomenology as the Foundation for Psychology: A Critique. VIII, 2, January–April 1991, 49–58.

PANDA, RANJAN K.

The Intentionality of the Mental Reference. XV, 1, September–December 1997, 93–98.

The Notion of Intentional Content: Mohanty and Searle. XVI, 1, September–December 1998, 51–62.

PANDE, ANUPA

Review of *Saundarya Tattva-Mīmāmsā*, (by Shyamala Gupta, Delhi, Sima Sahitya Bhawan, (First Edn)., 1992, pp. 262, Rs. 300). XI, 3, May–August 1994, 165–66.

PANDE, G.C.

Review of *Philosophy in India, Tradition, Teaching and Research* (by K.Satchidananda Murty, New Delhi, ICPR in association with Motilal Banarsidass, Delhi, 1985, pp. 237, Rs. 90). III, 2, Spring 1986, 167–69.

Review of *Sattāviṣayak Anvīkṣā*, (by Yashdev Shalya, New Delhi, ICPR, 1987, pp. 236, Rs. 75). V, 3, May–August 1988, 163–70.

Review of India's Intellectual Traditions: Attempts at Conceptual Reconstructions, (New Delhi, ICPR in association with Motilal Banarsidass, New Delhi, 1987, pp. xxvii+200, Rs. 75). VI, 2, January–April 1989, 181–84.

Comments on Potter's "Development of Advaita Vedānta". IX, 2, January—April 1992, 164–67.

Review of *The Word Speaks to the Faustian Man*, (by Som Raj Gupta, Delhi, Motilal Banarsidass, 1991, pp. xvi+455, Rs. 500). XI, 1, Sepetember–December 1993, 177–78.

Culture and Cultures. XI, 3, May-August 1994, 41-61.

Some comments on Professor Guy Bugault's 'Buddhist Anthropology' vis-à-vis Modern Philosophy and Contemporary' Neurophysiology. XII, 2, January–April 1995, 136–38.

Historiography of Civilization and Cultural Presuppositions. Special Issue, June 1996, 31–47.

Review of *Encyclopaedia of Indian Philosophies*, Vol. VII Abhidharma Buddhism to AD 150 (by Karl H. Potter, Delhi, Motilal Banarsidass Pvt. Ltd., 1996, pp. 636, Rs. 600). XV, 1, September–December 1997, 142–44.

Pande/Pandey

Review of Cūlavamsa (by C. Mabel Rickmers, Delhi, Motilal Banarsidass Pvt. Ltd., 1996, pp. 365, Rs. 425). XV, 1, September-December 1997, 144.

PANDE, KAUSTUBHA NAND

Pramānas in Mānameyaprakāsikā according to Visistādvaita Philosophy. VIII, 3, May-August 1991, 83-91.

PANDEY, K.C.

A Rejoinder to the Discussion between Suresh Chandra and Ashok Vohra on the Latter's Book Wittgenstein's Philosophy of Mind, (published in JICPR, XV, 2). XVII, 1, September-December 1999, 145-58.

Wittgenstein's Unutterable: A Response to Suresh Chandra's 'Some Remarks on "Wittgenstein on Religious Belief and Superstition". XIX, 1, January-March 2002, 218-26.

PANDEY, KALI CHARAN

Wittgensteinian Perspectives on World, Death vis-à-vis Living a Meaningful Life. XX, 4, October-December 2003, 57-78.

Review of Philosophy of Wittgenstein: Indian Responses, (Ed. by R.C. Pradhan, New Delhi, Decent Books, 2001, pp. 201+ix, Rs. 300). XX, 4, October-December 2003, 231-38.

PANDEY, REWATI RAMAN

A Review Article on Tradition and Reflection. (By Wilhelm Halbfass). XII, 3, May-August 1995, 155-70.

PANDEY, S.L.

Comments on Potter's "Development of Advaita Vedānta". IX, 2, January-April 1992, 168-71.

Obituary on Swami Yogindranathji. XI, 2, January-April 1994, 157-60.

Comments on Richard De Smet's Article, 'The Presuppositions of Jaimini and the Vedāntins'. XIII, 1, September-December 1995, 157-59.

PANDIT, G. L.

Rationality of an Optimum Aim for Science. III, 2, Spring 1986, 141 - 48.

Epistemological Ontology and the Special Sciences: An Interaction-theoretic Argument Against Relativism. IV, 2, Spring 1987, 35 - 45.

Science and Truth-likeness. V, 3, May-August 1988, 125-38.

Rediscovering Indian Philosophy: A Review, VI, 2, January-April 1989, 147-53.

Review of Body Schema and Body Images: An Interdisciplinary and Philsophical Study (by Douwe Tiamersma). X, 2, January-April 1993, 125 - 27.

Review Article of Induction, Probability and Scepticism (by D.P. Chattopadhyaya, State University of New York Press, 1991). XI, 3, May-August 1994, 132-36.

Obituary on Paul Feyerabend. XI, 3, May-August 1994, 167-68.

Obituary on Karl Raimund Popper. XII, 1, September-December 1994, 189-92.

The Structure and Growth of Scientific Knowledge: A Rejoinder to Virendra Shekhawat. XII, 2, January-April 1995, 146-50.

Obituary: In Memory of Surama (Mitra) Dasgupta (1907–1998). XVI, 3, May-August 1999, 187-89.

PANDIT, G.L. and VOLLBRECHT, PETER

Review of Logik (by H.Wessel, Veb.Deutscher Verlag der Wissenschaften, First Ed. 1983, pp. 365). VII, 3, May-August 1990, 158-60.

PANDURANGI, K.T.

A Note on the Concept of Prārabdha Karma, VIII, 3, May-August 1991, 101-02.

The Concept of Tyaga in Purvamimamsa and in Bhagwadgita. X, 2, January-April 1993, 117-19.

A Note on the Concepts of Nitya-Karma, Naimittika-Karma and Kāmya-Karma, XI, 2, January-April 1994, 118-22.

PANI, JIWAN

Review of Swinging Syllables: Aesthetics of Kathak Dance (by Sushil Kumar Saxena, New Delhi, Sangeet Natak Akademi, 1991, pp. 195, Rs. 225). XI, 2, January-April 1994, 134-36.

PANNEERSELVAM, S.

Seeing and Seeing As: A Reply to Suresh Chandra. XIII, 3, May-August 1995, 132-37.

Review of Indian Philosophy: The Pathfinders and the System Builders (by Nilima Chakravarty, Allied Publishers Pvt. Ltd., pp. xxxv+358, Rs. 325). XIV, 1, September-December 1996, 201-06.

A Rejoinder to Daya Krishna. XIV, 3, May-August 1997, 150-53.

A Note on Sundara Rajan's Philosophy. XV, 2, January-April 1998, 137 - 40.

Some Comments on Professor D.P. Chattopadhyaya's 'History and Historiography of Civilization'. XVI, 2, January-April 1999, 146-51.

Gadamer and the Paradigm of Hermeneutic Circle. XVII, 3, May-August 2000, 99–114.

Review of Beyond the Crisis of the European Sciences: Towards New Beginnings (by Professor R. Sundara Rajan, Shimla, IIAS, 1998). Special Issue, June 2001, 163–74.

Review of An Introduction to Metaphysics, (by Martin Heidegger, Delhi, Motilal Banarsidass, 1999, pp. 214, Rs. 225). XVIII, 3, July-September 2001, 268–279.

Rationalization of the Life-World. Special Issue, March 2002, 61–75.

The Philosophy of the Tamil Siddhas. Special Issue, 2002, 197 - 207.

Some Comments on the Article Entitled 'Solidarity or Objectivity? Richard Rorty and the Predicament of Relativism' by Professor Amitabha Dasgupta. XIX, 2, April-June 2002, 173-83.

Foucault the Philosopher Who declined to reveal his Name (Review Article). XIX, 4, October-December 2002, 195-211.

PANTHAM, THOMAS

Some Dimensions of the Universality of Philosophical Hermeneutics: A Conversation with Hans-Georg Gadamer. IX, 3, May-August 1992, 123-35.

PATNAIK, DEBASIS

The Constitution of Man-The Key to Harmonious World Order Through Global Planning of Productive Employment and Economic Freedom: A Rejoinder to Professor D.P. Chattopadhyaya's Paper. XX, 2, April-June 2003, 15-30.

PATNAIK, PRIYADARSHI

Textual Anonymity. XIV, 3, May-August 1997, 63-73.

Text As a Process. XVI, 3, May-August 1999, 99-106.

Review of Toward an Alternative Critical Discourse (by T.R.S. Sharma, Shimla, Indian Institute of Advanced Studies, 2001, pp. XIX-1). XIX, 1, January–March 2002, 289–95.

PATNAIK, TANDRA

Review of A Historical and Cultural Study of the Nātya Śāstra of Bharata, (by Anupa Pande, Jodhpur, Kusumanjali Prakashan, 1991, pp. 340, Rs. 350). XI, 1, September-December 1993, 178-79.

Indian Intellectual Tradition: Dead or Alive? A Response to Ravindra M. Singh. XI, 2, January-April 1994, 127-30.

Review of Art and Philosophy: Seven Aestheticians, (by Sushil Kumar Saxena, Delhi, ICPR, 1994, pp. 362, Rs. 240). XII, 3, May-August 1995, 175-77.

The Concept of Sūnya in Orissan Santha Philosophy-An Overview. Special Issue, 2002, 177-96.

Review of Modern Hindu Thought: Essential Texts, (by Arvind Sharma, New Delhi, Oxford University Press, 2002). XX, 1, January-March 2003, 223-35.

72 Pokker/Pradhan

POKKER, P.K.

The Fear of Emancipation is the Limit of Lyotard. XVIII, 1, January-March 2001, 57-62.

POTTER, KARL H.

Are all Indian Philosophers Indian Philosophers? II, 2, Spring 1983, 145-49.

The Development of Advaita Vedanta as a School of Philosophy. IX, 2, January-April 1992, 135-59.

Response to Comments on "The Development of Advaita Vedānta as a School of Philosophy". X, 2, January-April 1993, 114-17.

Reply to Daya Krishna's Review of Bibliography of Indian Philosophies (Third Edition). XV, 1, September-December 1997, 120-22.

Review of Mādhyamika Śūnyatā: A Reappraisal of Mādhyamika Philosophical Enterprise with Special Reference to Nāgārjuna and Candrakirti, (by G.C. Nayak, New Delhi, Journal of Indian Council of Philosophical Research, 2001, pp. x + 93). XIX, 4, October-December 2002, 232-34.

PRADHAN, R.C.

Review of Fiction and Emotion: A Study in Aesthetic and the Philosophy of Mind (by Bijoy H. Boruah, Delhi, Oxford University Press, 1988, pp. viii+133, Rs. 110). VII, 3, May-August 1990, 155-58.

Life, Will and World: Some Reflections on the Notebooks 1914-1916. X, 3, May-August 1993, 33-51.

Review of Language, Truth and Predication, (by M.N. Mitra, New Delhi, New Statesman Publishing Company, 1988, pp. 203, Rs. 160). XI, 2, January-April 1994, 131-34.

Wittgenstein on Forms of Life: Towards a Transcendental Perspective. XI, 3, May-August 1994, 63-79.

Seeing and Seeing as: A Response to Suresh Chandra. XII, 3, May-August 1995, 123-32.

Life, Culture and Value: Reflections on Wittgenstein's Culture and Value. XIII, 2, January-April 1996, 19-30.

Review of Man, Meaning and Morality (Ed. by R. Balasubramanian and Ramashankar Mishra, New Delhi, ICPR, 1995, pp. xi+297, Rs. 225). XIII, 2, January-April 1996, 171-77.

Response to Kanthamani's Comment. XIII, 3, May-August 1996, 139-43.

The Philosophy of P.F. Strawson, Review Article. XIII, 3, May-August 1996, 153-61

Is there Such a Thing as Self-Consciousness? A Response. XV, 1, September-December 1997, 85-88.

Persons as Minded Beings: Towards a Metaphysics of Persons. XV, 3, May-August 1998, 17-25.

What is Wrong with Davidson's Anomalous Monism? XVI, 3, May-August 1999, 1-14.

Why Consciousness is not a Fiction: A Response to G.P. Ramchandra on his response to his note, 'Is There such a Thing as Self-consciousness. XVII, 1, September-December 1999, 163-71.

In Defence of the Metaphysical Absoluteness of Persons: A Response to Professor N. Mishra on his article 'Persons as Minded Beings: Towards a Metaphysics of Persons', published in JICPR, XV. 3. XVII, 1, September-December 1999, 177-82.

On the Very Idea of Relative Truth. XVII, 2, January-April 2000, 43-62.

Review of Realism, Decidability and the Past (by Fabrice Pataut, Michigan, UMI, 1998). Special Issue, June 2001, 174-79.

Response to Dr. Sauravpran Goswami's reaction to the article of Professor R.C. Pradhan entitled 'Persons as Minded Beings: Towards a Metaphysics of Persons' (published in the JICPR, Vol.XV, 3). XVIII, 1, January-March 2001, 221-27.

The Life-World and its Metaphysical Significance. Special Issue, March 2002, 1-12.

74 Pradyumanakr/Prasad

Why Qualia Cannot be Quined. XIX, 2, April–June 2002, 85–102.

Kant and Categories: The Two 'deductions'. XIX, 4, October-December 2002, 103-18.

PRADYUMANA KR, ANANG

Review of Patanjala Yoga Evem Jaina Yoga Ka Tulnatmak Adhyayana (by Aruna Anand, Ahmedabad, Bhogilal Institute of Indology, pp. 328, Rs. 695). XX, 1, January-March 2003, 220-23.

PRAHALADACHAR, D.

Tribute to the Memory of Pandit Badrinath Shukla: Some Reminiscences. V, 3, May-August 1988, 139-40.

Review of Pakṣatā with Dīdhiti, Dīdhitiprakāśikā of Gadādhara Bhattācharyya and Bhāvabodhini, (by N.S.Ramanuja Tattacharya, Tirupati, Kendriya Sanskrit Vidyapeeth, 1958). VIII, 1, September-November 1990, 152-55.

Difference Between the Various Terms Which Navya Nyāya Uses Frequently, XIV, 2, January-April 1997, 160-63.

On the Krodapatras: A Brief Discussion of Some of the Issues Contained in this New Genre of Philosophical Writing in India. XIV, 3, May-August 1997, 99-119.

Reply to Dava Krishna's Comment on the Krodapatras. XV, 3, May-August 1998, 141.

Reaction on the expression Ghato-ghatah by V.N. Jha. XVII, 2, January-April 2000, 168-69.

PRASAD, B. SAMBASIVA

Wittgenstein's Criticism of Moore's Propositions of Certainty: Some Observations. XX, 3, July-September 2003, 107–17.

PRASAD, C. RAM

Is the Experienced World a Determinate Totality? Vācaspati on Anyathākhvātivāda and Anirvacanīyakhyātivāda. XII, 1, September-December 1994, 107-32.

Indian Philosophy, Mysticism and Matilal. XII, 2, January-April 1995, 105-24.

PRASAD, H.S.

The Phenomenology of Meaning: Dinnaga to Ratnakīrti. XVIII, 1, January-March 2001, 131-62.

PRASAD, RAJENDRA

Regularity, Normativity and Rules of Language. I, 1, Autumn, 1983, 39-61.

Obligation, Inclination and Moral Failure. III, 1, Autumn, 1985, 1 - 21.

On Wittgenstein's Transcendent Ethics. VII, 1, September-December 1989, 1-26.

Aurobindo on Reality as Value. IX, 1, September-December 1991, 33-44.

The Paradox of Obligation. XI, 2, January-April 1994, 1-27.

Applying Ethics: Modes, Motives and Levels of Commitment. XIV, 2, January-April 1997, 1-30.

Must Self-Consciousness be Non-Referential? XV, 1, September-December 1997, 125-29.

Formal Logic and the Autonomy of Ethics. XVII, 3, May-August 2000, 1-38.

A Staccato Response to Brian Bruya's 'Strawson and Prasad on Freedom'. XVIII, 3, July-September 2001, 216-22.

PRIYA, DEEPTI

The Ideal of Rationality and the Exclusion of the 'Feminine': A Study in Plato's Theory of Knowledge. XIII, 1, September-December 1995, 119-37.

PURKAYASTHA, SUMITRA

G.R. Malkani's View of Ajñāna. XIX, 3, July-September 2002, 101-08.

RADHAKRISHNAN, C.V.

Review of *Bhagwad Gītā* (Tr. and commentary by Richard Gotshalk, Delhi, Motilal Banarsidass, 1985, pp. xvi+245, Rs. 100). V, 1, September–December 1987, 167–70.

RAGHAVAN, V.K.S.N.

Review of Nītidviśatikā of Sundara Pandya—A Compendium of 120. Moral Maxims, (Tr. with int. by S.Jayasree, Madras, The Adyar Library and Research Centre, 1984, pp. xxv+87, Rs. 20). III, 2, Spring 1986, 170–71.

RAGHURAMARAJU, A.

A Note on Critique and Alternative in Alasdair Macintyre. XII, 2, January–April 1995, 128–36.

Review of *Perspectives in Philosophy, Religion and Art*: Essays in Honour of Margaret Chatterjee (Ed. by R. Balasubramanian and V.C. Thomas, New Delhi, ICPR, 1993, pp. 250, Rs. 175). XII, 2, January–April 1995, 173–75.

Mapping Repetition and Novelty in Creativity. Special Issue, 2002, 235–46.

Review of John Rawls and the Agenda of Social Justice (Ed. by B.N. Ray, New Delhi, Anamika Publishers Distributors (P) Ltd., 2000, pp. 564, Rs. 900). XIX, 3, July–September 2002, 197–201.

RAHMAN, A.

Some Comments on Earl R. MacCormac's 'Values in Science Education: An Indian Dilemma'. IX, 3, May–August 1992, 164–68.

RAINA, DHRUV

Quantum Logic, Copenhagen Interpretation and Instrumentalism. V, 3, May–August 1988, 79–89.

A Historico-Philosophical Investigation of Anti-Science: The Phenomenological Encounter. VI, 1, September–December 1988, 47–59.

RAJAN, R. SUNDARA

The Essential Contestability of Social Sciences: A Hermeneutic Perspective. I, 1, Autumn, 1983, 1–12.

Reflections and Constitution: Kant, Hegel and Husserl. III, 1, Autumn, 1985, 81–102.

Symbols of Transcendence: Notes towards a Theory of Communication in Arts. IV, 2, Spring 1987, 47–68.

The Primacy of the Political: Towards a Theory of National Integration. V, 1, September–December 1987, 133–52.

Approaches to the Theory of Puruṣārthas. VI, 1, September–December 1988, 129–47.

Text and World in Ricoeur: A Study in Ricoeur's Rule of Metaphor. XI, 1, September-December 1993, 17–35.

Notes Towards a Phenomenology of Historiographies. Special Issue, June 1996, 187–200.

Sundara Rajan's Last Philosophical Testament. XIV, 3, May–August 1997, 193–95.

The Naturalization of the Human and the Humanization of Nature: Ambiguities of Modernity. XVI, 1, September–December 1998, 1–17.

The Naturalization of the Human and the Humanization of Nature: Ambiguities of Modernity. XVI, 2, January–April 1999, 1–24.

RAJU, C.K.

Review of *On Rational Historiography*: An attempt at Logical Construction of a Historiography of Sciences in India (by V. Shekhawat, New Delhi, Distributed by Munshiram Manoharlal, Rs. 290). XVI, 3, May–August 1999, 168–71.

Review of *The Clock of the Night Sky* (by V. Krishnamurthy, UBS Publishers Distributors, pp. 107). XVII, 3, May–August 2000, 222–23.

Review of Social Constructivism as a Philosophy of Mathematics (by Paul Ernest, New York, State University of New York, 1998, pp. xiv+315). XVIII, 1, January–March 2001, 267–70.

78 Ramachandran/Ramchandra

Reply to Shekhawat's Comments.... XVIII, 2, April–June 2001, 278–85.

RAMACHANDRAN, S.

Computers and the Philosophy of Mathematics. X, 2, January–April 1995, 1–5.

RAMAKRISHNAN, M.

Brahmānanda Śivayogi's Psychocentric Interpretation of Yoga—A Prospective Study. Special Issue, 2002, 259–68.

RAMAN, N.S.S.

Obituary note on Professor J. L. Mehta. IV, 1, September–December 1988, 159–61.

RAMAN, V.

Meaning, Explanation and Grammar in Wittgenstein. XX, 4, October–December 2003, 159–64.

RAMANA, GEETA

Intentionality of Language and Thought. XVIII, 2, April–June 2001, 1-19.

RAMANUJATATACHARYA, N.K.

Comments on 'Does Mīmāmsā treat the theory of karma as pūrva pakṣa?'. XII, 3, May–August 1995, 141.

Comments on 'Does Mīmāmsā treat the theory of Karma as purva pakṣa?'. XIII, 1, September–December 1995, 164.

RAMANUJATATACHARYA, N.S.

Comments on 'Does Mīmāmsā treat the theory of karma as pūrva pakṣa?'. XII, 3, May–August 1995, 141–45.

Comments on 'Does Mīmāmsā treat the theory of karma as pūrva pakṣa?'. XIII, 1, September–December 1995, 164–66.

RAMCHANDRA, G.P. (RAMACHANDRA, G.P).

Re-experiencing Past Thoughts: Some Reflections on

Collingwood's Theory of History. Special Issue, June 1996, 67-82.

Is There Such a Thing as Self-Consciousness? XV, 1, September–December 1997, 83–85.

Oakeshott on Present, Future and Past. XIV, 3, May–August 1997, 31–42.

Why Inner Phenomena Are a Myth: A Response to Professors Sinari and Pradhan. XIX, 1, January–March 2002, 206–18.

RAMACHANDRA, G.P. (RAMCHANDRA, G.P).

A Difference of Battle Cry: A Comment on the Article Entitled 'Sentence, Meaning, Intentionalism and the Literary Text: An Interface' (by Ranjan K. Ghosh published in JICPR, XIV, 2). XVI, 1, September–December 1998, 145–50.

Mistaking Function Words for Designation Words. XVI, 2, January–April 1999, 157–70.

Do Feeling-Nouns Designate Anything? XVI, 3, May–August 1999, 15–28.

The Ethics of India Going Nuclear. XVII, 3, May-August 2000, 55-68.

RAMKRISHNAN, LAKSHMI

On Talk of Modes of Thought. XIII, 2, January–April 1996, 1–17. RAO, A.P.

Wittgenstein: A Second Look. II, 2, Spring 1985, 127-43.

Wittgenstein: A Second Look. III, 1, Autumn, 1985, 129-66.

RAO, D. VENKAT

The Ruptured Idiom: Of Dallmayr, Matilal and Ramanujan's 'Way of Thinking'. XIV, 2, January–April 1997, 99–121.

RAO, K. VASUDEVA

Umāsvāti's Tattvārthasūtra: Some Remarks on its Contents. XIX, 4, October–December 2002, 47–61.

80 Rao/Rathore

On Elucidating the Nature of Ego. XX, 4, October–December 2003, 79–96.

RAO, M. PRABHAKARA

A Critique on Brahman-Realization. XIV, 2, January–April 1997, 71–82.

A Rejoinder to Professor Srinivasa Rao entitled 'A Critique on Brahman-realisation', (published in the JICPR, XIV 2). XVII, 1, September–December 1999, 142–45.

A Critique on the Concept of Jīva. XVII, 2, January–April 2000, 117–41.

Brahman-World Illusion in Advaita Vedānta: A Critique. XVIII, 2, April–June 2001, 129–46.

Eliot Deutsch on Levels of Being: A Critique. XVIII, 4, October–December 2001, 170–85.

Inconsistencies in the Brahmasūtra and Śaṅkarabhāsya: With Special Reference to the Competence of Śūdra. XIX, 2, April–June 2002, 139–55.

RAO, SESHAGIRI V.N.

Obituary Note on S.S.Raghavachar. X, 3, May-August 176-77.

Philosophy of the Haridasa Saints. Special Issue, 2002, 143-65.

RAO, SRINIVASA

Prabhakara Rao on 'Brahman-Realization'. XV, 2, January-April 1998, 128–33.

Review of *The Tradition of Advaita*: Essays in Honour of Bhasyabhāvajña V.R. Kalyāṇasundara Śāstri (Ed. by R. Balasubramanian, New Delhi, Munshiram Manoharlal, 1994, pp. xxxiv+248, Rs. 275). XVI, 2, January—April 1999, 181—89.

RATHORE, NISHA

Ranajit Guha's Axiomatic Historiography: A Study in Elite and Subaltern Domains of Politics. Special Issue, June 1996, 175–85.

RAVEH, DANI

Review of *Silence Unheard: Deathly Otherness in Pātanjala-Yoga* (by Yohanan Grinshpon, Alabany, State University of New York, 2002, pp. 156). XIX, 4, October–December 2002, 234–37.

RAZZAQUE, M. ABDUR

Willam James Radical Reconstruction of Experience and its Significance. XVII, 1, September–December 1999, 29–54.

REVATHY, S.

Review of *Madhusūdana Sarasvatī*, *Advaita-Siddhih* by Karuna Bhattacharya, ICPR, 1992 (First Published)). XVIII, 1, January—March 2001, 270–71.

Review of Sureśvara's Vārtika on Jyotis Brahmana-'Advaita Tradition Series' Vol. II, (by K. P. Jog and Shoun Hino, Delhi, Motilal Banarsidss Publishers (P) Ltd., 2001, Rs. 950). XIX, 4, October–December 2002, 213–19.

ROY, ASHIM KUMAR

Foundations of Indian Culture: Fact or Fiction? (Review Article on G. C. Pande's *Foundations of Indian Culture*). IX, 1, September—December 1991, 145–51.

ROY, KRISHNA

Some Reflections regarding Sartre's View of Consciousness. II, 1, Autumn, 1984, 157–61.

Review of *Humanist Marxism and Wittgenstein's Social Philosophy* (by Susan M. Easton, Manchester, Manchester University Press, 1983). II, 2, Spring 1985, 169–70.

Review of *Three Facets of Hermeneutics* (by Roy J. Howard, University of California Press, 1982, pp. 187). III, 1, Autumn, 1985, 181–83.

The Concept of Ideology in Karl Marx. III, 2, Spring 1986, 95-102.

Review of *Humanism in Indian Thought* (by N.K. Devaraja, New Delhi, Indus Publishing Co., 1988). VI, 2, January–April 1989, 186–93.

82 Roy/Sah

Review of *Radical Hermeneutics* (by R.L.Nigam, New Delhi, Indus Pub. Co., 1988). VI, 2, January–April 1989, 186–93.

Heideggerian Retrieval of Cartesianism. VI, 3, May–August 1989, 37–48.

Man and Hermeneutics. VII, 3, May-August 1990, 103-07.

Culture and Rationality: An Interpretation. IX, 2, January–April 1992, 47–53.

Review of *Insight into Inward Consciousness* (by G. Srinivasan, New Delhi, ICPR, pp. xv+120, Rs.125). XIII, 3, May–August 1996, 181–83.

ROY, PABITRA KUMAR

Action and Freedom. VII, 2, January-April 1990, 105-24.

ROY, RAMASHRAY

Review of Samāj Dārshanik Parisheelan (by Yashdev Shalya). X, 2, January-April 1993, 155–58.

ROY, RATNABALI BHATTACHARYA

Facts and Obligations. XVII, 3, May-August 2000, 39-54.

ROY, SUDIPTA DUTTA

Śabda Pramāṇa in Sāmkhya. XIX, 3, July–September 2002, 75–84.

ROY, TIRTHANKAR

A Concept of Indian Music. XI, 2, January-April 1994, 69-75.

ROYCHOUDHURI, MINAKSHI

The Causal Theory of Perception: Ayer and Beyond. XV, 1, September–December 1997, 15–34.

SAH, PRAJAPATI

Grammar, Communication Function and the Growth of Language. IV, 1, Autumn, 1986.

SAHA, SUKHARANJAN

In Search of a Theory of Truth in Nyāya. V, 3, May–August 1988, 19–34.

Gangesa and Transfer of Meaning. VII, 1, September–December 1989, 57–98.

Thought and Language. VIII, 1, September–December 1990, 17–56.

SAHU, GOPAL

Multi-Disciplinary Research on Consciousness: What Philosophy Can Do. XIX, 1, January–March 2002, 179–86.

SAHU, NEELAMANI

On 'This is Red and This is Blue'. Tractatus 6. 3751. VI, 1, September-December 1988, 1-19.

SAMANTA, SRIKANTA

The Concept of Nirvikalpaka Pratyakṣa in the Mīmāṁsā System. XV, 3, May–August 1998, 79–85.

SAMTANI, N.H.

Obituary on Swami Yogindranathji. XI, 2, January–April 1994, 161–62.

Review of *Buddhist Theory of Meaning and Literary Analysis* (by Rajnish Kumar Mishra, D.K. Printworld (P) Ltd., pp. xx + 292). XIX, 4, October–December 2002, 229–30.

SANATANI, SAURABH

Review of *Philosophy, Mathematics and Modern Physics: A Dialogue* (by E. Rudolph and I.O. Stamatescu, Heidelberg, Springer-Verlag, 1994, pp. 242). XIII, 3, May–August 1996, 183–85.

Metaphysicas of Unobservables in Microphysics. XVIII, 3, July–September 2001, 191–98.

84 Sandkuhler/Sarkar

SANDKUHLER, HANSJORG

The Human Right to Know and the Reality of Knowledge, Practical-Philosophical Consequences of Epistemological Realism. XI, 1, September–December 1993, 1–16.

SANTIS, STEPANO DE

The Distorted Tradition: Etymological Observations About the Misuse of Some Philosophical Terms in Modern Indian English. V, 2, January–April 1988, 15–26.

SANYAL, INDRANI

'How is (Ex) (X is necessarily greater than 7)' Possible? IV, 2, Spring 1987, 1–33.

SARASWATI, BAIDYANATH

Review of *Tribal Identity and the Modern World* (by Suresh Sharma, United Nations University Press/Sage Publications, 1994, pp. 215). XV, 2, January–April 1998, 184–87.

SARKAR, MANJU

Anxiety: A Neuro-Cybernetic Model. I, 1, Autumn, 1983, 95-110.

SARKAR, SUNIL KUMAR

The Marxian Ethics. VII, 3, May-August 1990, 59-66.

SARKAR, TUSHAR K.

Review of *The Wholeness and the Implicate Order* (by David Bohm, London, Routledge Kegan Paul, 1982, pp. xv+224, 3.95). I, 1, Autumn, 168–72.

Language, Theory and Reality Modelling.I. I, 1, Autumn, 1983, 129–38.

Comments on Daya Krishna's Paper 'How Anekāntika is Anekānta? Some Reflections on Jain Theory of Anekāntavāda. Published in the JICPR, XVI, 2. XVII, 3, May—August 2000, 157–59.

Review of Jaina Philosophy and Religion (by Nyayavijayaji, Delhi, MLBD, 1998, Rs. 450). Special Issue, June 2001, 179–88.

SARKER, SUNIL KUMAR

The Marxian Treatment of Religion. XI, 1, September–December 1993, 73–82.

SASTRI, PANDIT PATTABHIRMA

Comments on Staal's Dravya Tyāga. VIII, 3, May-August 1991, 118-23.

SASTRI, PANDIT REMELLA SURYAPRAKASA

Comments on Staal's Dravya Tyāa. VIII, 3, May-August 1991, 123-25.

SASTRI, V. KUTUMBA

Review of Sarvārtha Siddhi of Sri Vedāntadeška: A Study, (by V.N. Seshadri Acharya, Ed. by V.K.S.N. Raghavan and S. Padmanabhan, Madras, Sri Visishtadvaita Research Centre, 1993, pp. xiiv+365 (including index), Rs. 125). XI, 2, January-April 1994, 150–53.

SAXENA, S.K.

Review of *Gandhi's Religious Thought* (by Margaret Chatterjee, The Macmillan Press Ltd., 1983, Reprinted (PB), 8.95). IV, 1, Autumn, 1986, 177–83.

Review of *Radhakrishnan Century Volume* (Ed. by G.Parthasarthi and D.P.Chattopadhyaya, New Delhi, Oxford University Press, Rs. 150, Rs. 250). VIII, 1, September–December 1990, 129–43.

Obituary on Dr. Krishna Sivaraman. IX, 1, September–December 1991, 171–72.

Review of *The Philosophy of Charles Hartshorne* (Ed. by C.E.Hahn, Open Court, 1901, pp. PB). IX, 3, May–August 1992, 169–88.

Review of Sanātan Dharma aur Mahatma Gandhi (by Pushraj, Delhi, Shri Vinayak Prakashan, 1994, pp. 260, Rs. 200). XIII, 3, May–August 1996, 179–81.

Obituary: In the Memory of Syed Vahiduddin. XVI, 1, September–December 1998, 173–74.

86 Schadel/Sen

Imaging Time in Music: Langer's View and Hindustani Rhythm. XVI, 3, May–August 1999, 69–98.

Imaging Time in Music: Langer's View and Hindustani Rhythm. XVII, 1, September–December 1999, 77–98.

Comments on Dr. Mukund Lath's comments on the article entitled 'Imaging Time in Music: Langer's View and Hindustani Rhythm' by S.K. Saxena (published in the JICPR, XVII, 2). XVII, 2, January–April 2000, 166–68.

Response to Dr. Mukund Lath's comments on 'Imaging Time in Music: Langer's View and Hindustani Rhythm' published in the IICPR, XVII, 1. XVII, 3, May–August 2000, 167–70.

Review of *Transformation as Creation* (by Mukund Lath, New Delhi, Aditya Prakashan, 1998, Rs. 450). Special Issue, March 2002, 138–54.

Music and Silence. XX, 3, July-September 2003, 224-34.

SCHADEL, ERWIN

Monad as a Triadic Structure-Leibnitz' Contribution to Post-nihilistic Search for Identity. XIV, 1, September–December 1996, 17–33.

SCHEIBE, E.

The Divorce between the Science and Humanities. IX, 3, May–August 1992, 137–50.

SCHOKHIN, VLADIMIR

What are the Sixteen Padarthas of Nyāya? An Attempt to Solve the Dilemma of Long Standing. XVIII, 2, April–June 2001, 107–27.

SEN, AMIT KUMAR

Logic as 'The Science of Truth'. XX, 2, April-June 2003, 127-31.

SEN, INDRA

Arnold Toynbee: A Great Historian with a Vision of the Future. II, Autumn, 1984, 161–64.

The Ouest for the Real. V, 1, Autumn, 1985, 173-80.

What is Mokṣa? Mokṣa as a Dogma and Mokṣa as a Pervasive Urge of Life. IV, 1, Autumn, 1986, 15–22.

SEN, JOSEPH

Freedom of Mind: Locke and Some Yogic Parallels. XX, 2, April—June 2003, 103–12.

SEN, MANIDIPA

De Re Thoughts: Issues in the Relation Between Thought and Reality. XVIII, 2, April–June 2001, 21–52.

SEN, PADMAJA

The Concept of Demand in Krishna Chandra Bhattacharyya's Philosophy. X, 1, September–December 1992, 147–53.

SEN, PADMAJA AND SEN, ASOKA KUMAR

Religion as Identity: Evolution of Religious Ideas among the Adivasis of Jharkhand. Special Issue, 2002, 247–58.

SEN, PRABAL KUMAR

Review of Jayanta Bhaṭṭa's Nyāya Manjari (The Compendium of Indian Speculative Logic) Vol. I (Ed. by Janaki Vallabha Bhattacharyya, Delhi, Motilal Banarsidass, 1978). I, 2, Spring 1984, 146–51.

Review of Nāgārjuna's Twelve Gate Treatise (Tr. by Hsueh-Li Cheng, D. Reidel Pub. Co., 1982). II, 1, Autumn, 1984, 165–68.

Review of *Buddhist Insight* (Ed. by Alex Wayman, Delhi, Motilal Banarsidass, 1984, pp. 470, Rs. 150) V, 2, January–April 1988, 166–71.

SEN, PRANAB KUMAR

Russell Against Sense. II, 1, Autumn, 1984, 83-103.

Truth without Facts. V, 3, May-August 1988, 43-53.

Wittgenstein and the Context Principle. VIII, 3, May–August 1991, 19–28.

88 Sen/Shah

Induction and Doubt (Review Article). XIII, 1, September-December 1995, 139-48.

SEN, SANAT KUMAR

Knowledge as Bondage: An Unconventional Approach. VI, 1, September-December 1988, 61-66.

Choiceless Awareness. VII, 1, September-December 1989, 43-55.

Philosophy as Critical Reflection: The Philosophy of Rasvihary Das. XIII, 2, January-April 1996, 107-16.

SENGUPTA, KALYAN

Chomsky on Competence. II, 1, Autumn, 1984, 105-22.

Bad News for Causal Explanation of Human Behaviour. III, 2, Spring 1986, 55-65.

Review of The Theory of Communicative Action Vol. I (by Jürgen Habermas, Boston, Beacon Press, 1981). VI, 1, September-December 1988, 164-69.

SHAH, ANURADHA

Religion, Ethics and Science: A Dialogue Between Wittgenstein and Gandhi. X, 2, January-April 1993, 27-35.

SHAH, K.J.

Philosophy, Religion, Morality, Spirituality: Some Issues. VII, 2, January-April 1990, 1-12.

Indian Thought as a Systematic Study of Thought. VII, 3, May-August 1990, 146-50.

SHAH, RAJULA

The Blank Screen. XX, 3, July-September 2003, 214-23.

SHAH, RAMESH CHANDRA

Review of A Comparative History of Ideas (by Hajime Nakamura, Delhi, Motilal Banarsidass, 1992, pp. 572, Rs. 250) XII, 2, January-April 1995, 155-60.

Life-Worlds: Private and Public (Love and Friendship: Power and Welfare). Special Issue, March 2002, 13-18.

Review of The Word Speaks to the Faustian Man, Vol. III (by Somraj Gupta, Delhi, Motilal Banarsidass, 1999, Rs. 550). XIX, 2, April-June 2002, 233-42.

SHAIDA, S.A.

Review of The Language of Philosophy, (by Margaret Chatterjee, Allied Pub. Pvt. Ltd., Delhi and Martinus Nijhoff, Amsterdam, 1981, pp. viii+139, Rs. 50) I, 1, Autumn, 1983, 164-68.

Sartre's Early View on Consciousness. III, 2, Spring 1986, 27–37.

Public and Private Morality, VI, 1, September-December 1988, 111-19.

Review of Art as Dialogue: Essays in Phenomenology of Aesthetic Experience (by Goutam Biswas, New Delhi, Indira Gandhi National Centre for the Arts, 1995, pp. xiv+155, Rs. 200). XVIII, 2, April-June 2001, 266-68.

Review of Identity and the Moral Life (by Mrinal Miri, New Delhi, OUP, 2003, pp. xvii+132, Rs. 395). XX, 2, April-June 2003, 227 - 32.

Iqbal's Concept of Khudi. XX, 4, October-December 2003, 147-57.

Review of Secularism, Islam and Modernity: Selected Essys of Alam Khundmire (Ed. by M.T. Ansari, New Delhi, Sage Publications, 2001, pp. 308, Rs. 250). XX, 4, October-December 2003, 244-55.

SHARMA, A.D.

Review of The Problem of Universals in Indian Philosophy (by Raja Ram Dravid, Delhi, Motilal Banarsidass Pvt. Ltd., 2001, pp. xxi+389, Rs. 595) XIX, 2, April-June 2002, 223-29.

SHARMA, A.D. AND SHUKLA, S.K.

Pramāņa Samplava and Pramāņa Vyavasthā. XIV, 2, January-April 1997, 83-98.

SHARMA, AMBIKA DATTA

Obituary on Swami Yogindranathji. XI, 2, January–April 1994, 162–64.

A Response to 'What Exactly is Meant When We Talk of Different Types of Philosophical Texts in the Indian Tradition?'. XIV, 1, September–December 1996, 181–83.

Review of *Aparigraha—The Humane Solution* (by Kamla Jain, Varanasi, Parsvanatha Vidyapitha, 1998, pp. 102, Rs. 120). XVII, 3, May–August 2000, 219–22.

SHARMA, ARVIND

Philosophy and the Sociology of Knowledge: An Investigation into the Nature of Orthodoxy (Āstikya) in Hindu Thought. VI, 3, May-August 1989, 23–35.

Ramana Maharsi on the Theories of Creation in Advaita Vedānta. VIII, 1, September–December 1990, 77–92.

Review of *Hinduism vis-à-vis Christianity and Islam* (by Ram Swarup, New Delhi, Voice of India, 3rd edn., pp. 63). XIV, 2, January–April 1997, 198–200.

Towards a New Chronology of Ancient India: Reflections on the Role of Astronomical Evidence. Special Issue, June 2001, 43–61.

SHARMA, JYOTIRMAY

Obituary on Kantibhai J. Shah. XII, 1, September–December 1994, 187–88.

SHARMA, K.N.

Search for Indian Traditional Paradigm of Society. VI, 3, May–August 1989, 131–44.

SHARMA, KAUSHAL KISHORE

Review of Essentials of Kant's Theoretical and Practical Philosophy (by Herbert Herring, New Delhi, Ajanta Publications, 1993). XII, 1, September–December 1994, 169–71.

Comments on Professor Daya Krishna's 'Kant's Doctrine of the Categories'. XII, 3, May-August 1995, 145-48.

Review of *Towards Purity of Morals* (by R.K. Gupta, Delhi, Pragati Publications, 1981 and 1993, pp. 155). XIII, 3, May–August 1996, 178–79.

Review of Discussion and Commentary on Kant's Critiques (by Albert W. J. Harper, Lewiston, New York, USA 14092–0450, The Edwin Mellen Press, 1996). XV, 1, September–December 1997, 139–40.

SHARMA, LAXMINARAYAN MURTI

Comments on 'Does Mīmāmsā treat the Theory of Karma as pūrva pakṣa?'. XIII, 1, September–December 1995, 164.

Comments on 'Does Mīmāmsā treat the Theory of Karma as pūrva pakṣa?'. XII, 3, May-August 1995, 140-41.

SHARMA, RACHANA

Can Upamāna be Regarded as a 'Svatantra Pramāṇa' in Nyāya System. XVIII, 4, October–December 2001, 208–12.

SHARMA, RAJENDRA NATH

The Theory of Triple Perception. VII, 2, January-April 1990, 1145-47.

SHARMA, RAM MURTI

Comments on Potter's 'Development of Advaita Vedanta'. IX, 2, 'January–April 1992, 171–75.

SHARMA, RAMESH KUMAR

How not to damn Language. VIII, 3, May-August 1991, 127-.

Krishna Chandra Bhattacharyya on Factuality, Falsity and Contradiction. X, 1, September–December 1992, 111–13.

Nyāya Realism: Some Reflections. XIV, 2, January-April 1997, 138-55.

McTaggart's Thought on Belief, Fact and Truth. XVIII, 3, July–September 2001, 1–46.

92 Sharma/Shastri

The Sāmkhya Argument For The Self and Some Related Issues. XIX, 1, January-March 2002, 99-24.

Comments on Professor Prahalada Char's Observations on the Questions Whether Nyāya is Realist or Idealist. XIX, 1, January-March 2002, 194-96.

The Sāmkhya Argument for the Self and Some Related Issues. XX, 1, January-March 2003, 125-52.

A Reply to A. Kanthamani's Comments on My Views Concerning Consciousness vs. Dreamless Sleep. XX, 4, October-December 2003, 208-13.

SHARMA, SRI RAM

'Does Mīmāmsa treat the Theory of Karma as a pūrva paksa?'. XII, 1, September-December 1994, 164-67.

SHARMA, SURESH

Review of Colonialism, Tradition and Reform—An Analysis of Gandhi's Political Discourse (by Bhikhu Parekh, Sage Publications, 1999, pp. 359). XX, 2, April-June 2003, 203-15.

SHASHIDHARAN, SURYAPRABHA and GUPTA, AMITABH

Representation Vs. Mirroring: A Cognitivist Response to Rorty. IX, 1, September-December 1991, 127-38.

Review of Culture Otherness (by Anindita Niyogi Balsley, Shimla, Indian Institute of Advanced Study, 1991, Rs. 80). X, 3, May-August 1993, 154-55.

SHASTRI, INDRA CHANDRA

Jain Theory of Knowledge. IV, 1, Autumn, 1986, 73-85.

SHASTRI, KUTUMB

Review of Sarvārtha Siddhi of Vedāntadeśikā, (A Study by V.N. Seshadre Acharya, Ed. by V.K.S.N. Raghavan and S. Padmanabhan). XI, 2.

SHASTRI, SURYA PRAKASH

Comments on 'Does Mīmārisā treat the Theory of Karma as pūrva pakṣa?'. XII, 3, May-August 1995, 140.

Comments on 'Does Mīmāmsā treat the Theory of Karma as pūrva paksa?'. XIII, 1, September-December 1995, 163.

SHAVIG, GOPAL R.

How many Systems of Indian Philosophy are there? XVI, 2, January-April 1999, 83-92.

SHEEKS, WAYNE

Human Beliefs. IV, 2, Spring 1987, 153-58.

SHEKHAWAT, VIRENDRA

Origin and Structure of Purusartha Theory: An Attempt At Critical Appraisal. VIII, 2, January-April 1991, 63-73.

Specific Cultures and the Co-existence of Alternative Rationalities: A Case Study of the Contact of Indian Greco-European Cultures. IX, 2, January-April 1992, 121-34.

Review of The Structure and Growth of Scientific Knowledge. A Study in the Methodology of Epistemic Appraisal (by G.L. Pandit, Dordrecht D. Reidel, 1983). IX, 2, January-April 1992, 183-87.

Models of Science: An Attempt at Exploration of Some New Directions of Inquiry. X, 3, May-August 1993, 13-31.

Review of Induction, Probability and Scepticism, (by D.P. Chattopadhyaya, Delhi, Satguru Publications, 1992, pp. xxxi+448). XI, 3, May-August 1994, 145-48.

Problems of Formalization in Samvāda Śāstra. XIII, 2, January-April 1996, 77-95.

Cosmology and Historiography. Special Issue, June 1996, 49-55.

Research Monographs on the History of Science (Review Article). XIV, 1, September-December 1996, 185-92.

Review of Reconstruction of Scientific Theory Change (by R.N. Nugayev). XIV, 3, May-August 1997, 179-83.

Theory of Vākya or Proposition. XV, 2, January-April 1998, 65-79.

Theory of Yukti or Argument Unit. XV, 3, May-August 1998, 33-46.

94 Shendge/Shukla

Review of Ancient Yoga and Modern Science (by T.R. Anantharaman, New Delhi, PHISPC). XVI, 1, September–December 1998, 161–64.

Samvād Niyama or Rules of Discourse. XVI, 3, May–August 1999, 53–68.

Comments on C.K. Raju's Comments on Shekhawat's Monograph. XVII, 2, January–April 2000, 203–09.

Emergence of the Idea of Darśana Śāstra. Special Issue, June 2001, 131–44.

Review of *Science and Spirituality: A Quantum Integration* (by A. Goswami with M. Goswami, New Delhi, PHISPC, 1997). Special Issue, June 2001, 220–25.

Samvāda Ganita or Pratīka Ānvīkṣiki. XVIII, 1, January–March 2001, 163–77.

Review of *Reorganising Indian Sastric Traditions* (Ed. by R. Tripathi and A. Dash, Delhi, Pratibha Prakashan, 1998). Special Issue, March 2002, 177–83.

Samvāda Gaņita or Pratīka Ānvīkṣiki—II. XX, 1, January–March 2003, 67–84.

SHENDGE, MALATIJ.

At the Beginning of Philosophy in India: The Philosophy of the Rgveda. Special Issue, June 2001, 145–61.

SHETTY, MANU S.

The Bhagvadgītā in the Mahābhārata. X, 3, May–August 1993, 95–114.

SHIBLES, WARREN A.

The Cognitive-Emotive Theory of Desire. XI, 3, May–August 1994, 25–40.

SHUKLA, PT. BADRINATH

Dehātmavāda or the Body as Soul: Exploration of a Possibility Within Nyāya Thought. V, 3, May-August 1988, 1–17.

SHUKLA, RAJARAM

On Krodapatra. XVIII, 2, April-June 2001, 224-27.

SHUKLA, S.K. and SHARMA, A.D.

Pramāņa Samplava and Pramāņa Vyavasthā. XIV, 2, January–April 1997, 83–98.

SINARI; RAMAKANT

Review of *The Limits of Disagreement: An Essay on Reasoning in Humanistic Disciplines* (by N.K. Devaraja, Shimla, I.I.A.S., 1993, pp. 221, Rs. 200). XIII, 3, May-August 1996, 175-78.

Review of *The Philosophy of K. Satchidananda Murty* (Ed. by Sibajiban Bhattacharyya and Ashok Vohra, New Delhi, ICPR, 1995, Rs. 350). XIV, 2, January–April 1997, 189–94.

Comment on G.P. Ramachandra's note 'Is There Such a Thing as Self-Consciousness?'. XV, 1, September-December 1997, 129-32.

The Intentionality of Consciousness—Experience Comments by G.P. Ramachandra's remarks in response to his note, 'Is There such a Thing as Self-consciousness'. XVII, 1, September—December 1999, 158–63.

How Does a Sarvajña (the Omniscient, the Savant) See Reality? Comments on the article 'How Anekāntika is Anekānta? Some Reflections on Jain Theory of Anekāntavāda' (published in the JICPR, XVII, 1). XVII, 3, May-August 2000, 159-67.

Reflections on John Searle's Philosophy of Consciousness. XVIII, 3, July–September 2001, 91–106.

Reply to Dr. Rajendra Prasad's Note Entitled: 'Can a Nishkāma Karma Have Really No Effects?'. XIX, 1, January–March 2002, 203–06.

Review of Heidegger and the Ouestion of Renaissance Humanism: Four Studies (by Ernesto Grassi, Binghamton New York, Centre for Medieval and Earky Renaissance Studies, pp. 105). XIX, 1, January–March 2002, 286–89.

Life-Worlds as the Experiential Basis of Philosophy. Special Issue, March 2002, 23–38.

Review of Explorations in Philosophy: Western Philosophy—Essays by J. N. Mohanty, (Ed. by Bina Gupta, New Delhi, Oxford University Press, 2002, pp. 276, Rs. 495). XIX, 2, April–June 2002, 191–97.

SINGH, ABHA

Swaraj in Cultural Perspective. XVII, 3, May-August 2000, 170-76.

Ecological Ethics: A Value Paradigm. XIX, 1, January–March 2002, 65–73.

Ethics in Professional Practice—A Response to Dr. Rajendra Prasad. XIX, 3, July–September 2002, 154–63.

SINGH, AJAI R. and SINGH, SHAKUNTALA A.

A Peep into Man's Historicity: The Lessons for Today. VII, 3, May–August 1990, 23–46.

SINGH, CHATTRAPATI

The Concept of Time. IX, 1, September–December 1991, 13–31.

SINGH, D.

Review of *The Revision Theory of Truth*, (by Anil Gupta and Nuel Belnap, Massachusetts, The M.I.T. Press, 1993, pp. 299). XVII, 3, May–August 2000, 191–93.

SINGH, D. AND CHOUDHARY, A.K.

A Note on the Relevance of Relevance Implication. XI, 2, January—April 1994, 113–18.

SINGH, D. and IBRAHIM, A.M.

Relevance Logic: An Overview. XIX, 2, April–June 2002, 19–41.

SINGH, DASARATH and SINGH, KAMESHWAR

Copi's Conditional Probability Problem. V, 3, May–August 1988, 155–57.

SINGH, DAVID EMMANUEL

Ibn 'Arabi—The Great Philosoper of Being and the Arabic Philosophical Tradition. XVIII, 1, January–March 2001, 113–29.

Review of *Ibn 'Arabi Ka najarya wahdat-i wujud* (by Muhammad Abdul Salam Khan). XVIII, 2, April–June 2001, 262–65.

SINGH, FATEH

'Brahmin, Ritual and Renouncer': A Comment. XII, 1, September–December 1994, 156–59.

SINGH, MANENDRA PRATAP

Review of *The Limits of Disagreement: An Essay on Reasoning in Humanistic Disciplines* (by N.K. Devaraja, Shimla, I.I.A.S., 1993, pp. x+221, Rs. 200). XIII, 3, May–August 1996, 169–75.

SINGH, NAVJYOTI

Phenomenology and Indian Philosophy. VII, 3, May–August 1990, 109–32.

SINGH, NIRBHAI

Social Philosophy of Sikh Gurus. Special Issue, 2002, 111-31.

SINGH, NIRBHAYA

Review of *Philosophy of Religion* (by N.K. Devaraja, Shimla, I.I.A.S., 1993, pp. 107, Rs. 100). XV, 2, January–April 1998, 187–93.

SINGH, R.P.

Spontaneity and Spirit: Hegel on Kant's Impasse of Freedom. XII, 2, January–April 1995, 13–25.

Adorno's Critique of Kant and Hegel. XVII, 1, September–December 1999, 55–66.

Modernity and Postmodernity. XVIII, 3, July–September 2001, 123–27.

Dialectical Dialogue: From Dialogue to Dialectic. XIX, 1, January—March 2002, 51–63.

Jacques Derrida' Deconstruction: A Logic of Difference. XIX, 2, April–June 2002, 119–27.

98 Singh/Sinha

Review of Polylectics Logic of Postmodernism (by Rathamuthu Sugathan, Delhi, Manak Publications Pvt. Ltd., 2002, pp. x+190, Rs. 400). XX, 1, January-March 2003, 201-08.

SINGH, RAGHVENDRA PRATAP

Review of Rationalism, (by John Cottingham, Paladin Granada Publishing Ltd., 1984, pp. x+177, 2.50), IV. 1, Autumn, 1986. 183-85.

SINGH, RAVINDRA M.

India's Intellectual Tradition: Dead or Alive? XI, 1, September-December 1993, 175-76.

A Case for Phenomenological Realism, XII, 3, May-August 1995. 97 - 109.

SINGH, SANGHSENA and GAUR, V.P.

Review of Buddhism and Marxism: A Study in Hinduism (by N.V. Banerjee, Delhi, Orient Longman, 1978). II, 2, Spring 1985, 159 - 68.

SINGH, SUNIL KUMAR

Postmodernism and History, XIX, 1, January-March 2002, 45-50.

SINGH, WAZIR

Review of Three Basics of Sikh Religious Thought: Faith, Grace and Prayer (by Satnam Kaur, Delhi, Pragati Publications, 1997, pp. x+279, Rs. 495). XVII, 1, September-December 1999, 200-02.

SINHA, D.K.

Catastrophe Theory: A Critique. II, 1, Autumn, 1984, 137-55.

SINHA, PRAKASH

Buddhist Chronology Revisited. Special Issue, June 2001, 117-24.

SINHA, S.B.P.

An Insight into Maharishi Dayananda's Philosophy. Special Issue, 2002, 61-76.

SORABJI, RICHARD

The Ancient Greek Origins of the Western Debate on Animals. XIII, 2, January-April 1996, 69-76.

Greek Philosophy. XV, 2, January-April 1998, 172.

SREEJAN, V.C.

Obscure Cameras: The Unconscious, Ideology and Metaphor. XVI, 2, January-April 1999, 53-67.

SREEKUMAR, N.

The Tradition of Dissent: From Ezhuthachan to Chattampi Swamikal. Special Issue, 2002, 297-311.

SRIVASTAVA, K.M.

The Date of Buddha. Special Issue, June 2001, 109-16.

STAAL, FRITS

Interpretation of Dravya Tyāga—An Excerpt. VIII, 3, May-August 1991, 117-23.

Tradition and Modernity. XI, 1, September-December 1993, 83-88.

A THE STATE OF THE

STEPANYANTS, MARIETTA

The Marxist Conception of Tradition. V, 3, May-August 1988, 117-23.

STONE, JIM

Review of Logic of Deterrence, (by Anthony Kenny, Firethorn Press, 1985, pp. 101). V, 1, September-December 1987, 170-78.

Could Someone Else Have Had My Headache? V, 3, May-August 1988, 151-55.

SUBRAMANIAM, SHARDA

Subjective, Not Objective, Truths. XIV, 1, September-December 1996, 1–16.

100 Swaminathan/Tatacharyaswami

SWAMINATHAN, K.

Review of *Gandhi and the Good Life* (by Suman Khanna, New Delhi, Gandhi Peace Foundation, Rs. 100). V, 2, Spring 1987, 172–75.

SWAMINATHAN, NALINI

Prediction and Explanation in Economics. V, 3, May–August 1988, 91–99.

SWARUP, RAM

Indo-European Encounter: An Indian Perspective. VIII, 2, January-April 1991, 75-96.

SYLVAN, R. and GRIFFIN, N.

Unravelling the Meaning of Life? IV, 1, Autumn, 1986, 23-71.

TANDON, ALOK

Devaraja's Theory of Person: Some Reflections. XII, 2, January–April 1995, 124–28.

Review of *Philosophical Enterprise and the Scientific Spirit* (by G.C. Nayak, Delhi, Ajanta Publications, 1994). XIII, 2, January–April 1996, 178–82.

The Marxian Critique of Justice and Rights: Some Reflections. XV, 2, January–April 1998, 45–52.

Review of Education for Human Rights and Democracy (Ed. by K. J. S. Chatrath, Shimla, Indian Institute of Advanced Study, 1998, pp. 177, Rs. 240). XVII, 3, May-August 2000, 200-06.

TATACHARYA, N.S.R.

Mahāvākyam: Comments on the Notes and Query entitled 'What shall be the Navya Nyāya analysis of the sentence' published in JICPR, XV, 1. XVII, 3, May—August 2000, 139—42.

TATACHARYASWAMI, N.S.R.

Comments on'Does Mīmāmsā treat the Theory of Karma as pūrva pakṣa?'. XII, 3, May-August 1995, 139-40.

Comments on 'Does Mīmāmsā treat the Theory of Karma as pūrva pakṣa?'. XIII, 1, September–December 1995, 163.

TATTACARYA, RAMANUJA

Comments on Staal's Dravya Tyāga (Tr. by Mukund Lath), VIII, 3, May–August 1991, 125–26.

THARKAN, KOSHY

Max Weber on Explanation of Human Actions: Towards a reconstruction. XII, 3, May-August 1995, 21–30.

THOMAS, J.C.

Infallibilism or Bust? IV, 1, Autumn, 1986, 87–103.

THOMAS, V.C.

Bad Faith: A Husserl-Sartre Divide on Consciousness. IV, 1, Autumn, 1986, 169–72.

Husserl's Notion of Constitution in Heidegger's Treatment of Care. V, 1, September–December 1987, 21–27.

TIWARI, BADRI NARAIN

Documenting Difference: A Note on the Historiography of Civilization (A Comment on the Special Issue on the Historiography of Civilizations). XV, 3, May–August 1998, 117–21.

TIWARI, BADRI NARAYAN

Comments on A.K. Giri's review of Bhartiya Samāj by G.C. Pande. XVII, 2, January–April 2000, 209–11.

TIWARI, D.N.

Bhartrhari's Philosophy of Relation between Word and Meaning. XI, 2, January–April 1994, 43–54.

Review of Śabda: A Śtudy of Bhartrhari's Philosophy of Language (by Tandra Patnaik, New Delhi, D.K. Print World (P) Ltd, 1994, pp. xvii+178, Rs. 180). XII, 3, May-August 1995, 171–75.

Cognition, Being and the Possibility of Expressions: A Bhartrharian Approach. XIV, 1, September–December 1996, 65–93.

Possibility of Disinterested Knowledge—A Bhartrharian Approach. XV, 3, May-August 1998, 47-67.

Review of Asceticism in Buddhism and Brahmanism (by Ryokai Shiraishi, Tring, UK, The Institute of Buddhist Studies, 1996, pp. 257). XVI, 2, January–April 1999, 193–95.

Review of *The Philosophy of the Vedānta Sūtra* (by S.M. Srinivasachari, New Delhi, Munshiram Manoharlal Publishers Pvt. Ltd., 1998, pp. xxvii+199, Rs. 380). Special Issue, June 2001, 196–203.

Regarding Sphota. XVIII, 3, July-September 2001, 157-83.

Sentential Meaning: Bhartṛhari's Arguments on the Controversy Between Word-Theories (Padārthavāda) and Sentential-Theory of Meaning (Vāky(rthavāda). XIX, 1, January–March 2002, 125–68.

On Notes by Professor Rajendra Prasad: Can a Niṣkāma Karma have Really No Effect? XIX, 1, January–March 2002, 199–203.

Reply to the Query 'If there Were No Snake At All, Would it Still Be Possible to Mistake a Rope for a Snake' by Vivek Dutta. XIX, 1, January–March 2002, 227–28.

B.K. Matilal and Bhartrhari's Logic of Translation: A Discussion. XIX, 2, April–June 2002, 164–72.

The Nature of the Language and the Problem of Analysis—A Discussion. XIX, 4, October–December 2002, 173–83.

Review of Amrtasya Putrah: An Encounter with Globalization and Post—Modernity (by R.R. Pandey, Varanasi, Kala Prakashan, 2001 pp. 234, Rs. 500). XIX, 4, October–December 2002, 244–48.

Comments on Professor R.C. Pradhan's article entitled 'Persons as Minded Beings: Towards a Metaphysics of Persons' (published in the JICPR, XV, 3, reactions of Dr. Sauravpran to it, (JICPR, XVIII, 1, pp. 218–21), and the response of Professor Pradhan to it

(published in JICPR, XVIII, 1, pp. 221–7, 2001). XX, 1, January–March 2003, 189–91.

TOLA, FERNANDO AND DRAGONETTI, CARMEN

Buddhist Conception of Reality. XIV, 1, September-December 1996, 35-64.

TOMY, C.A.

On Resolving the Twin Paradox: A Philosophical Enquiry. X, 2, January–April 1993, 7–16.

Stalnaker on Possible Worlds and Propositions. X, 3, May–August 1993, 63–65.

On What it is Like to be a Human Being: Towards an Alternative to Ramchandra Gandhi's Model of Self-awareness. XVIII, 3, July–September 2001, 226–41.

TRIPATHI, RADHAVALLABH

Review of Literary Theory—Indian Conceptual Framework (by Kapil Kapoor, New Delhi, affiliated East-West Press Pvt. Ltd., 1998). Special Issue, March 2002, 155–68.

TRIPATHY, LAXMAN KUMAR

Marxism and Social Change: Some Theoretical Reflections. VII, 3, May-August 1990, 47-57.

TRIVEDI, RAMCHANDRA

Review of *Philosophy and Religion* (Ed. by N.K. Devaraja, Shimla, Indian Institute of Advanced Study, 1989, pp. 107, Rs. 100). X, 3, May–August 1993, 156–60.

Review of *The Integral Advaitism of Sri Aurobindo* (by Ram Shankar Mishra, Delhi, Motilal Banarsidass Publishers Private Limited, 1998, pp. 437, Rs. 495). XVIII, 2, April–June 2001, 274–75.

TRIVEDI, SAAM

The Emotions: Some Preliminaries. XV, 3, May-August 1998, 87-95.

UBEROI, J.P.S.

The Other European Sciences of Nature? V, 1, September–December 1987, 121–32.

UMAPATHY, RANJAN

The Mind-Body Problem: A Comparative Study. XIII, 3, May–August 1996, 25–51.

VARADACHARYA, E.S.

Comments on 'Does Mīmāmsā treat the Theory of Karma as pūrva pakṣa?'. XII, 3, May–August 1995, 140.

Comments on 'Does Mīmāmsā treat the Theory of Karma as pūrva pakṣa?'. XIII, 1, September–December 1995, 164.

VARAKHEDI, SRINIVASA

A Response to the Discussion Note on The Definition of Knowledge given in Tarkasangraha. XX, 1, January–March 2003, 191–94.

VASHISHTHA, NEELIMA

Review of *The Citrasūtra of the Viṣnudharmottara Purāna* (by Parul Dave Mukherji, Delhi, Motilal Banarsidass Publishers Pvt. Ltd., 2001, Rs. 750). XIX, 2, April–June 2002, 218–23.

Review of *Sacred Space* (A Journey Through the Spirit of Asian Art), (by Radhika Srinivasan, Mumbai, Bharatiya Vidya Bhavan, pp. 168, Rs. 325). XX, 1, January–March 2003, 214–17.

VEEZHINATHAN, N.

Review of Yoga-sūtra-bhāsya-vivaraṇa of Śaṅkara. First Volume—Samādhipādah and Sādhanapādah. Second Volume—Vībhutipādah and Kaivalyapādah (by T.S. Rukmani, Tr. and Ed. by T.S Rukmani, Delhi, Munshiram Manoharlal Publishers (P) Ltd., Rs. 1400 (set of two volumes). XIX, 4, October—December 2002, 226—29.

VELLASERRY, SEBASTIAN

The Value-Ought of Self-Realization: A Phenomenological Approach. V, 3, May-August 1988, 71–77.

VENKATACHALAM, V.

Comments on Potter's 'Development of Advaita Vedānta'. IX, 2, January-April 1992, 159-64.

VENKATALAKSHMI, M.

Epistemology of Sri Aurobindo. XIV, 1, September–December 1996, 111–36.

VENKATESH, M.R.

Obituary on C.T. Krishnamachari. X, 1, September-December 1992, 211-12.

VERMA, ROOP REKHA

'Is' Therefore 'Ought'. VI, 2, January-April 1989, 25-30.

Obituary: In Memory of Professor Nand Kishor Devaraja. XVII, 1, September–December 1999, 203–204.

VERMA, SUMIT and JAIN, UDAI

Review of *Toward Integral Holism in Psychology*, (by Bastin J. Parangimalil, New Delhi, Inter India Publications, 1990). XII, 1, September–December 1994, 182–85.

VOHRA, ASHOK

A Note on Ryle's Account of Self-Knowledge. IV, 2, Spring 1987, 165–68.

Review of Pulling Up the Ladder: The Metaphysical Roots of Wittgenstein's Tractatus Logico-Philosophicus (by Richard R. Brockhaus, La Salle, Illinois, Open Court, 1991, pp. xii+340, \$.18.95). XIII, 1, September–December 1995, 183–89.

Why Flog a Dead Horse! A Response to Suresh Chandra's Comment 'Ashok Vohra on Wittgenstein's Philosophy of Mind'. XV, 2, January–April 1998, 155–63.

106 Walde/Yadav

'Mahājana—What Does It Mean?'. XV, 3, May-August 1998, 150-52.

WALDE, MARTIN

What Time is Not. Critical Remarks on Husserl's Analysis of Time. XI, 2, January–April 1994, 29–41.

WALKER, MARYM.

Basant Kumar Mallik's Theory of Knowledge. IX, 1, September–December 1991, 109–26.

Basanta Kumar Mallik and the Negative. XIV, 1, September–December 1996, 95–110.

WARD, ANDREW

Searle and Homuncular Fallacy. X, 3, May-August 1993, 67-77.

WATKINS, JOHN

Second Thought on Lande's Blade. II, 2, Spring 1985, 13-19.

WATKINS, JOHN AND SEDOVA, TATIANA

Science and Skepticism: An Interview. XVI, 2, January–April 1999, 39–52.

WAZALWAR, ANANDA V.

Review of Environmental Ethics: A Dialogue of Cultures, (by R.P. Mishra). XII, 3, May-August 1995, 187-192.

WEISS, STEVEN D.

Cultural Wars in Nietzsche's *Human*, *All-Too-Human*. XVI, 1, September–December 1998, 63–83.

WOJCIECHOWSKI, JERYA.

Science and Consciousness. VII, 3, May-August 1990, 1-11.

YADAV, ANUPAM

A Theory of the Self in Hermeneutic Philosophy. XX, 1, January–March 2003, 17–27.

YADAVA, B.N.S.

Foundations of Indian Culture, Facts or Fiction: A Review of a Bizarrerie? IX, 3, May-August 1992, 161-64.

YANDELL, KEITH E.

On Classifyng Indian Ethical Systems. II, 2, Spring 1985, 61-66.

YOUNG, IRIS MARION

Ranking Choice and Power: A Comment on Kai Nielsen: Equality and Liberty. VIII, 2, January–April 1991, 111–16.

SUBJECT INDEX

P. T. X. ATRIBO SI A

C. W. CHERT STREET

a mark ment have note; the high to

ABORTION

which was now assessment to bright the The Moral Issues of Abortion. Putting into themas what are is KOYELI CHAKRAVARTI, XIII, 1.

ACTION

Occasions, Forbearance and Not-doing Simpliciter. SHARAD S. DESHPANDE, IV, 2.

The Theory of Communicative Action, Vol. I. Reviewed by KALYAN SENGUPTA, VI, 1.

Yajña and the Doctrine of Karma: A Contradiction in Indian Thought and Action. Naiskarmya Siddhi.

Reviewed by N.S. DRAVID, VI, 2.

Action and Freedom. PABITRA KUMAR ROY, VII, 2.

Action and Explanation. ARUNA MAJUMDAR, VII, 3.

A Note on the Concept of Prarabdha Karma. K.T. PANDURANGI, VIII, 3.

Defining Violent and Non-Violent Acts. R.K. GUPTA, IX, 3.

Explaining Human Action. Reviewed by SATYA P. GAUTAM, X, 1.

Defining Violent and Non-Violent Acts—A Supplement. R.K. GUPTA, X, 3.

The Concept of Action: An Analytical Study. Reviewed by RAJ KUMAR CHHABRA, XI, 2.

The Cognitive-Emotive Theory of Desire. warren A. SHIBLES, XI, 3.

Max Weber on Explanation of Human Actions: Towards a Reconstruction. KOSHYTHARKAN, XII, 3.

Advaita Vedānta 113

112 Adivasis of Jharkhand/Advaita

Social Action and Non-Violence. Reviewed by YOGENDRA CHOPRA, XIII, 2.

Putting into Practice What One Professes. R.K. GUPTA, XV, 3.

Understanding Intentionality and Intentional Actions. BHAGAT OINAM, XVII, 3.

Causality of Karmic Justice. VIBHA CHATURVEDI, XVIII, 3.

The Foundations of Modern Liberalism: Inscription of Art and Morality in the Perspective of Modern Metaphysics. VINOD KUMAR AGARWALA, XVIII, 4.

On Notes by Professor Rajendra Prasad: Can a Niskāma Karma have Really No Effect? D.N. TIWARI, XIX, 1.

Reply to Dr. Rajendra Prasad's Note Entitled: 'Can a Nishkāma Karma Have Really No Effects?' RAMAKANT SINARI, XIX, 1.

ADIVASIS OF JHARKHAND

Religion as Identity: Evolution of Religious Ideas among the Adivasis of Jharkhand. PADMAJA SEN and ASOKA KUMAR SEN, Special Issue, 2002.

ADORNO

Adorno's Critique of Kant and Hegel. R.P. SINGH, XVII, 1.

ADVAITA

Comments on Richard De Smet's article, 'The Pre-suppositions of Jaimini and the Vedantins'. N.S. DRAVID, XIII, 1.

The Tradition of Advaita: Essays in Honour of Bhāṣyabhāvajña V.R. Kalyanasundara Sastri. Reviewed by SRINIVASA RAO, XVI, 2.

Advaita—A Reconciliation and Reconstruction (An Analysis of Upanisadic and Buddhist Concepts of Advaita vis-à-vis Gaudapāda and Sankara).

G. MISHRA, XVII, 1.

Nyāyāmrta: The Elixir of Logic: Dualist Dialectic in Defence of a Real World of Difference: A Critical Notice of Vyāsatīrtha's Nyāyamrta, With 3 Maddhva Commentaries and Advaita Siddhi. Reviewed by ARINDAM CHAKRABORTI, XVII, 3.

Madhusūdana Sarasvatī, Advaita-Siddhih. Reviewed by s. REVATHY, XVIII, 1.

Brahman-World Illusion in Advaita Vedānta: A Critique. M. PRABHAKARA RAO, XVIII, 2.

Transmission of Awakening. Reviewed by N. USHA DEVI, Special Issue, 2002.

G.R. Malkani's View of Ajñāna. SUMITRA PURKAYASTHA, XIX, 3.

BEING-Being-being: The Advaitic Perspective. N. USHA DEVI, XX, 2.

ADVAITA VEDĀNTA

The Advaitic Notion. Reviewed by N.S. DRAVID, V, 1.

Advaita and Religious Language. JOHN GRIMES, VI, 1.

Some Self-Centric Tendencies in Sankara Advaita. SARAL JHINGRAN, VII, 2.

Ramana Maharsi on the Theories of Creation in Advaita Vedanta. ARVIND SHARMA, VIII, 1.

The Development of Advaita Vedanta as a School of Philosophy. KARL H. POTTER, IX, 2.

Comments on Potter's 'Development of Advaita Vedănta'. V. VENKATACHALAM, IX, 2.

114 Advaitism

Comments on Potter's 'Development of Advaita Vedānta'. G.C. PANDE, IX, 2.

Comments on Potter's 'Development of Advaita Vedānta'. s.l. pandey, IX, 2.

Comments on Potter's 'Development of Advaita Vedānta'. RAM MURTI SHARMA, IX, 2.

Comments on Potter's 'Development of Advaita Vedānta'. SIBAJIBAN BHATTACHARYYA, IX, 2.

Response to Comments on 'The Development of Advaita Vedānta as a School of Philosophy'.

KARL H. POTTER, X, 2.

Metonymic Reflections on Śańkara's Concept of Brahman and Plato's Seventh Epistle.

A. MALL, IX, 3.

Sańkara Advaita on Truth, Reality and Value.

BIJAYANANDA KAR, X, 2.

The Concept of Sākṣi in Advaita Vedānta. A.K. CHATTERJEE, X, 2.

Eliot Deutsch on Levels of Being: A Critique. м. ркавнакака као, XVIII, 4.

Sureśvara's Vārtika on Jyòtiş Brāhmana — 'Advaita Tradition Series' Vol. II.

Reviewed by s. revathy, XIX, 4.

Comments on Brahman-World Illusion in Advaita Vedānta: A Critique.

N. USHA DEVI, XX, 4.

ADVAITISM

Different Forms of Advaitism: What Do They Mean?: A Reply. N.S. DRAVID, XIV, 2.

The Integral Advaitism of Sri Aurobindo.
Reviewed by RAMCHANDRA TRIVEDI, XVIII, 2.

AESTHETICS

Fiction and Emotion: A Study in Aesthetic and the Philosophy of Mind. Reviewed by R.C. PRADHAN, VII, 3.

Kant's Theory of Beautiful.

Reviewed by VIJAYA K. BHARADWAJA, X, 1.

Sanskrit Criticism.
Reviewed by MUKUND LATH, XI, 1.

A Historical and Cultural Study of the Nāṭya Śāstra of Bharata. Reviewed by Tandra Patnaik, XI, 1.

Swinging Syllables: Aesthetics of Kathak Dance. Reviewed by JIWAN PANI, XI, 2.

Saundarya Tattva-Mīmāmsā. Reviewed by ANUPA PANDE, XI, 3.

Art and Philosophy: Seven Aestheticians. Reviewed by TANDRA PATNAIK, XII, 3.

Art as Dialogue: Essays in Phenomenology of Aesthetic Experience. Reviewed by S.A. SHAIDA, XVIII, 2.

How Useful is the Notion of 'Family Resemblance' in the Context of Arts?

RANJAN K. GHOSH, XVIII, 4.

Synthetic Reason, Aesthetic Order, and the Grammar of Virtue. NICHOLAS F. GIER, XVIII, 4.

Transformation as Creation.

Reviewed by S.K. SAXENA, Special Issue, 2002.

Literary Theory—Indian Conceptual Framework.
Reviewed by RADHAVALLABH TRIPATHI, Special Issue, 2002.

Hindustani Music and the Aesthetic Concept of Form. Reviewed by SARLA KALLA, XIX, 1.

Toward an Alternative Critical Discourse.
Reviewed by Priyadarshi Patnaik, XIX, 1.

116 African Philosophy/Alvars

The Citrasūtra of the Visnudharmottara Purāna. Reviewed by NEELIMA VASHISHTHA, XIX, 2.

Existence, Experience and Ethics.

Reviewed by VIBHA CHATURVEDI, XIX, 3.

Hindusthani Sangeet and a Philosopher of Arts, Music Rhythm and Kathak Dance vis-à-vis Aesthetics of Susanne K. Langer. Reviewed by RAGHUNATH GHOSH, XIX, 4.

Sacred Space (A Journey Through the Spirit of Asian Art). Reviewed by NEELIMA VASHISHTHA, XX, 1.

The Beautiful as the Symbol of the Morally Good: The Role of Aesthetic Judgement in Kant's Critical Philosophy. BINOD KUMAR AGARWALA, XX, 3.

AFRICAN PHILOSOPHY

Theistic Humanism—African Philosophical Tradition. MADUABUCHI DUKOR, XVIII, 3.

AGNI

Editor's Note and Letters from Editor to Mīmāmsā scholars regarding Staal's Agni. DAYA KRISHNA, VIII, 3.

AHIMSÄ

Did Mahavira and Buddha Really Believe in Ahimsa? MUKUND LATH, X, 2.

AIÑĀNA

G.R. Malkani's View of Ajñāna. SUMITRA PURKAYASTHA, XIX, 3.

ALAMKĀRA

The Concept of Aharya-Jñana: Some Queries. MUKUND LATH, XIII, 1.

ALVARS

Philosophy and Theistic Mysticism of the Alvars. Reviewed by N. JAYASHANMUKHAM, XVII, 3.

ANALYSIS

The Nature of the Language and the Problem of Analysis-A Discussion. D.N. TIWARI, XIX, 4.

ANALYTIC

A Critique on Brahman-Realization. M. PRABHAKARA RAO, XIV, 2.

ANALYTIC PHILOSOPHY

The Analytic Philosophy of Nāgārjuna and Chandrakīrti: Some Implications. G.C. NAYAK, II, 2.

Recent Developments in Analytic Philosophy. Reviewed by BINOD KUMAR AGARWALA, XIX, 3.

ANCIENT INDIA

Towards a New Chronology of Ancient India: Reflections on the Role of Astronomical Evidence. ARVIND SHARMA, Special Issue

ANEKĀNTA

Anekānta: Both Yes and No. BIMAL KRISHNA MATILAL, III, 2.

Krishna Chandra Bhattacharyya and Anekāntavāda. TARA CHATTERJEA, X, 1.

How Anekāntika is Anekānta? Some Reflections on Jain Theory of Anekāntavāda.

DAYA KRISHNA, XVI, 2.

Comments on Daya Krishna's Paper 'How Anekantika is Anekanta? Some Reflections on Jain Theory of Anekäntavada. Published in the IICPR, XVI, 2.

T.K. SARKAR, XVII, 3.

How Does a Sarvajña (the Omniscient, the Savant) See Reality? Comments on the article 'How Anekāntika is Anekānta? Some

118 Animals/Anxiety

Reflections on Jain Theory of Anekāntavāda (published in the HCPR, XVII, 1).

RAMAKANT SINARI, XVII, 3.

Comments on the Article entitled 'How Anekantika is Anekanta? Some Reflections on Jain Theory of Anekantavada' by Daya Krishna (published in the JICPR, XVI, 2). ĀCĀRYA MAHĀPRAJNA, XVIII, 1.

ANIMALS

The Ancient Greek Origins of the Western Debate on Animals. RICHARD SORABII, XIII, 2.

ANTHROPOLOGY

Evans-Pritchard on Persons and Their Cattle-clocks: A Note on the Anthropological Account of Man. SURESH CHANDRA, VI, 2.

Philosophical Anthropology in Greek Antiquity. A.M. GHOSH, VII, 2.

A Peep into Man's Historicity: The Lessons for Today. AJAIM R. SINGH and SHAKUNTALA A. SINGH, VII, 3.

Buddhist Anthropology vis-à-vis Modern Philosophy and Contemporary Neuro-Physiology. GUY BUGAULT, VIII, 1.

Tribal Identity and the Modern World. Reviewed by Baidyanath Saraswati, XV, 2.

ANUMANA

The Anumana Reconsidered. S.M. BHAVE, XVIII, 2.

ÄNVIKSIKĪ

Samvāda Gaņita or Pratīka Ānviksikī. VIRENDRA SHEKHAWAT, XVIII, 1.

ANXIETY

Anxiety: A Neuro-Cybernetic Model. MANJU SARKAR, I, 1.

APARIGRAHA

Aparigraha—The Humane Solution. Reviewed by AMBIKA DATTA SHARMA, XVII, 3.

APPLIED ETHICS

Rajendra Prasad—Some Comments on Applying Ethics. S.K. OOKERJEE, XV, 2.

An Enquiry into the Cases of Normative Ethics and Applied Ethics. D. GUHA, XVIII, 1.

APPLIED PHILOSOPHY

Psychotherapy: An Applied Philosophy. CHARLES P. ALEXANDER, XVII, 3.

AQUINAS

Religious Language as Analogical: A Study in Aquinas. CASSIAN R. AGERA, XVII, 2.

ARCHAEOLOGY

Language Origins, Archaeology and Animal and Human Consciousness. D.P. AGARWAL, XVII, 2.

ARCHITECTURE

A Note on the Vāstusùtròpaniṣad, A text on Vāstu-Śilpa. R.N. MISRA, Special Issue, 2001

ARISTOTLE

Aristotle and the Roots of Western Rationality. MUKUND LATH, IX, 2.

Liberty and Nature: An Aristotelian Defence of Liberal Order. Reviewed by VRAJENDRA RAJ MEHTA, X, 3.

On Western Rationality and its Alleged Relation to Aristotle. CHRISTOS EVANGELIOU, XII, 1.

120 Art/Asceticism

ART

Kalidas Bhattacharyya on Freedom and Art: Some Reflections. Shefali Moitra, I, 2.

In Lieu of Review (The Sensuous in Arts—Reflections on Indian Aesthetics, Rekha Jhanji, IIAS, Shimla, 1988).
VIVEK DATTA, VIII, 2.

The Artist's Intention.

N.K. DEVARAJA, XI, 3.

Perspectives in Philosophy, Religion and Art: Essays in Honour of Margaret Chatterjee.

Reviewed by A. RAGHURAMARAJU, XII, 2.

Notes towards Understanding the Art Life Divide. RANJAN K. GHOSH, XIII, 3.

ARTIFIC AL INTELLIGENCE

Reflections on John Searle's Philosophy of Consciousness. RAMAKANT SINARI, XVIII, 3.

ARTS

Symbols of Transcendence: Notes towards a Theory of Communication in Arts.

R. SUNDARA RAJAN, IV, 2.

ARYA SAMAJ

An Insight into Maharishi Dayananda's Philosophy. s.b.p. sinha, Special Issue, 2002.

ARYAN INVASION

Questioning the Aryan Invasion Theory and Revising Ancient Indian History.

KLAUS K. KLOSTERMAIER, Special Issue, 2001.

ASCETICISM

The Mission of the Original Vedanta.

N. JAYASHANMUKHAM, XV, 1.

ASTRONOMY

The Clock of the Night Sky.
Reviewed by C.K. RAJU, XVII, 3.

ATHEISM

Religion Versus Militant Atheism. RODGER BEEHLER, XI, 1.

ATTITUDE

In Quest of Objectivity: A Post-Colonial Defence. CHINMOY GOSWAMI, XII, 2.

An Appraisal on the Article, 'The Rationale of Reactive Attitudes By Sauravpran Goswami (published in JICPR, XV, 3).
NITYANAND MISHRA, XVII, 1.

AUROBINDO

Aurobindo on Reality as Value.

RAJENDRA PRASAD, IX, 1.

Epistemology of Sri Aurobindo. м. venkatalakshmi, XIV, 1.

Sri Aurobindo.

Reviewed by N. JAYASHANMUKHAM, XVIII, 1.

AUTHENTICITY

Heidegger: Through Authentic Totality to Total Authenticity. Reviewed by s.J.J. de marneffe, VI, 1.

AYER

Does Ayer's Verificationism Exonerate Him from Phenomenalism?

A. KANTHAMANI, XIV, 3.

The Causal Theory of Perception: Ayer and Beyond. Minakshi Roychoudhuri, XV, 1.

BAD FAITH

Bad Faith: A Husserl-Sartre Divide on Consciousness. v.c. thomas, IV, 1.

BADRINATH

My First Meeting with Badrinathji. MUKUND LATH, V, 3.

BARLINGAY, SURENDRA SHEODAS

Obituary on Surendra Sheodas Barlingay. SHARAD S. DESHPANDE, XV, 2.

Obituary on Surendra Sheodas Barlingay. RANJAN K. GHOSH, XV, 2.

BARTLEY, W.W.

Unfathomed Knowledge, Unmeasured Wealth on Universities and the Wealth of Nations. Reviewed by A.M. GHOSH, VIII, 3.

BAUDELAIRE

Baudelaire and Philosophy. DURGA LAL MATHUR, XI, 2.

J.P. Sartre and Baudelaire. DURGA LAL MATHUR, XIII, 1.

BEING

Ibn Arabi-The Great Philosoper of Being and the Arabic Philosophical Tradition. DAVID EMMANUEL SINGH, XVIII, 1.

BEING-Being-being: The Advaitic Perspective. N. USHA DEVI, XX, 2.

BELIEF

Human Beliefs. WAYNE SHEEKS, IV, 2. Emotion and Belief. BHOYH. BORUAH, V, 1.

BANERIEE, K.K.

Obituary note on K.K. Banerjee. D.P. CHATTOPADHYAYA, I, 2.

BERKELEY

Two Kinds of Relative Motion: An Interpretation of Berkeley's Distinction between T-motion and A-motion. PRAIIT K. BASU, XV, 2.

BHAGVADGĪTĀ

Bhagwad Gītā Reviewed by C.V. RADHAKRISHNAN, V, 1.

The Concept of Tyaga in Purvamīmāmsā and in Bhagwadgītā. K.T. PANDURANGI, X, 2.

The Bhagvadgītā in the Mahābhārata. MANU S. SHETTY, X, 3.

Tat Tvam Asi: The Universal Message in the Bhagavadgītā. Reviewed by JAGAT PAL, XVII, 1.

The Doctrine of Karma. Reviewed by Shashi Prabha Kumar, XVII, 2.

The Two Types of Devotees in the Gītā. N. IAYASHANMUKHAM, XVII, 3.

BHAKTI

Heidegger, Bhakti and Vedānta—A Tribute to J.L. Mehta. FRED DALLMAYR, XIII, 2.

Bhakti: A Contemporary Discussion. Reviewed by v.y. KANTAK, Special Issue

BHĀRAT KĀ SWADHARMA

Bhārat Kā Swadharma. Reviewed by R.S. BHATNAGAR, XVIII, 4.

124 Bhartrhari/Bhattacharyya, K.C.

BHARTRHARI

Bhartrhari's Philosophy of Relation between Word and Meaning. D.N. TIWARI, XI, 2.

Śabda: A Study of Bhartrhari's Philosophy of Language. Reviewed by D.N. TIWARI, XII, 3.

Cognition, Being and the Possibility of Expressions: A Bhartrharian Approach.

D.N. TIWARI, XIV, 1.

Possibility of Disinterested Knowledge—A Bhartrharian Approach. D.N. TIWARI, XV, 3.

Regarding Sphota. D.N. TIWARI, XVIII, 3.

Sentential Meaning: Bhartrhari's Arguments on the Controversy Between Word-Theories (Padarthavada) and Sentential-Theory of Meaning (Vākyārthavāda). D.N. TIWARI, XIX, 1.

B.K. Matilal and Bhartrhari's Logic of Translation: A Discussion. D.N. TIWARI, XIX, 2.

BHATTACHARYA

Krishna Chandra Bhattacharyya On Sawraj in Ideas: Some Problems and Reflections. RAGHUNATH CHOSH, XVIII, 4.

BHATTACHARYA, GADADHARA

Pakṣatā with Dīdhiti, Dīdhitiprakāśika of Gadādhara Bhattāchāryya and Bhāvabodhini.

Reviewed by D. PRAHALADACHAR, VIII, 1.

BHATTACHARYAY, GOPINATH

Obituary note on Professor Gopinath Bhattacharya. P.K. MUKHOPADHYAY, VII, 3.

BHATTACHARYYA, K.C.

Krishna Chandra Bhattacharyya's Concept of Philosophy. HERBERT HERRING, X, 1.

Krishna Chandra Bhattacharyya: Theory of Meaning. J.N. MOHANTY, X, 1.

Krishna Chandra Bhattacharyya on Factuality, Falsity and Contradiction.

RAMESH KUMAR SHARMA, X, 1.

The Concept of Freedom and Krishna Chandra Bhattacharyya. D.P. CHATTOPADHYAYA, X, 1.

Some Reflections on Krishna Chandra Bhattacharyya's Vedantic Logic with Special Reference to the Philosophy of Language. RAGHUNATH GHOSH, X. 1.

The Concept of Demand in Krishna Chandra Bhattacharyya's Philosophy.

PADMAJA SEN, X, 1.

The Concept of Rasa as Explicated by Krishna Chandra Bhattacharyya.

S.S. BARLINGAY and KRANTIPRABHA PANDE, X, 1.

Krishna Chandra Bhattacharyya and Anekāntavāda. TARA CHATTERIEA, X, 1.

Krishna Chandra Bhattacharyya's Theory of Value. S.S. ANTARKAR, X. 1.

Bibliography on the Philosophy of Professor Krishna Chandra Bhattacharyya.

K. BAGCHI, X, 1.

Krishna Chandra Bhattacharyya and the Plurality of Purusas: Purușa-Bahutva in Sāmkhya. JAMES GERALD LARSON, X. 1.

BHATTACHARYYA, KALIDAS

Kalidas Bhattacharyya on Freedom and Art: Some Reflections. SHEFALI MOITRA, I, 2.

Obituary note on Kalidas Bhattacharyya. SIBAJIBAN BHATTACHARYYA, I, 2.

BHATTACHARYYA, SIBAJIBAN

Gadādhara's Theory of Objectivity, Vişayatāvāda (Parts I and II). Reviewed by v.n. JHA, XII, 1.

The Philosophy of K. Satchidananda Murty. Reviewed by RAMAKANT SINARI, XIV, 2.

BHEDĀBHEDA

Essence of Vaisnavism: The Philosophy of Bhedābheda. Reviewed by M.A. LAKSHMITHATHACHAR, XII, 3.

BIBLE

Two Biblical Myths of Creation: An Exploration in Ecological Philosophy. CASSIAN R. AGERA, XIII, 3.

BIBLIOGRAPHY

Bibliography on the Philosophy of Professor Krishna Chandra Bhattacharyya. K. BAGCHI, X, 1.

Reply to Daya Krishna's Review of Bibliography of Indian Philosophies (Third Edition).

KARL H. POTTER, XV, 1.

Potter's Clarification-Does it Change the Situation? DAYA KRISHNA, XV, 1.

BLISS

The Concept of Bliss. JAGAT PAL, IX, 3.

BODY

The Body: A Husserlian Phenomenological Analysis. PARITHOSH KUMAR DAS, VII, 1.

Idea of a Person: Some Problems Relating to Body, Mind, Identity and

Reviewed by K. BAGCHI, VIII, 1.

Body Schema and Body Images: An Interdisciplinary and Philosophical Study.

Reviewed by G.L. PANDIT, X, 2.

The Condition of Postmodernity and the Discourse of the Body. ANANTA KUMAR GIRI, XIII, 3.

The Mind-Body Problem: A Comparative Study. RANJAN UMAPATHY, XIII, 3.

Body-Subjectivity in Psychiatry: The Initial Argument. PARTHASARATHI MONDAL, XIII, 3.

BOHM, DAVID

The Wholeness and the Implicate Order. Reviewed by Tushar K. SARKAR, I, 1.

BRAHMAN-REALIZATION

A Rejoinder to Professor Srinivasa Rao entitled 'A Critique on Brahman-Realization' (published in the JICPR, XIV, 2). M. PRABHAKARA RAO, XVII, 1.

BRAHMANA

Metonymic Reflections on Śankara's Concept of Brahman and Plato's Seventh Epistle. A. MALL, IX, 3.

The Tryambaka Mantra: Its Meaning and Significance. N. JAYASHANMUKHAM, XI, 3.

A Critique on Brahman-Realization. M. PRABHAKARA RAO, XIV, 2.

The Mission of the Original Vedanta. N. JAYASHANMUKHAM, XV, 1.

Where are the Vedas in the First Millennium AD? DAYA KRISHNA, XV, 1.

The Kena and the Vedic Ideal of Fulfilment. N. JAYASHANMUKHAM, XVI, 2.

BRAHMANISM

Asceticism in Buddhism and Brahmanism. Reviewed by D.N. TIWARI, XVI, 2.

BRAIN

The Address of 'S': An Essay on the Subject to Consciousness, Mind and Brain.

R.K. MISHRA and S. WADHWA, I, 1.

Churchland and Talking Brain. NIRMALANGSHU MUKHERJI, VII, 3.

BRHASPATIH

'jīvikā dhātṛnirmitā' or 'jīviketi bṛhaspatiḥ'? RAMKRISHNA BHATTACHARYA, XVII, 1.

BUBER, MARTIN

Martin Buber's Notion of Dialogue. GAUTAM BISWAS, III, 1.

BUDDHA

Did Mahāvira and Buddha Really Believe in Ahimsā? MUKUND LATH, X, 2.

- (a) The Two Śṛamaṇa Traditions: Similarities and Differences. Some Reflections.
- (b) The Mahāvīra and the Buddha: Similarities and Differences. Some Reflections.
 VIVEK DATTA, XVII, 3.

The Date of Buddha. k.m. srivastava, Special Issue, 2001.

Buddhist Chronology Revisited. PRAKASH SINHA, Special Issue, 2001.

BUDDHISM

Buddhism and Marxism: A Study in Hinduism.
Reviewed by SANGHSENA SINGH and V.P. GAUR, II, 2.

Ontological Commitment in the Context of the Buddhist Thought. Kewal Krishan Mittal, V, 1.

Buddhist Insight.

Reviewed by PRABAL KUMAR SEN, V, 2.

Buddhist Anthropology *vis-à-vis* Modern Philosophy and Contemporary Neurophysiology. GUY BUGAULT, VIII, 1.

The Trouble with Truth; Heidegger on Aletheia. Buddhist Thinkers on Satya.

MATTHEW KAPSTEIN, IX, 2.

On Certain Intellectual Stereotypes in Buddhist Studies: As Exemplified in Stcherbatsky's Works.

Consciousness and Integrated Being.
Reviewed by MRINALKANTI BHADRA, X, 2.

A Case for Convergence in Tibetan and Vedāntin Meditative Practices.

KENNETH LIBERMAN, XI, 2.

Essays on Dependent Origination and Momentariness.

Reviewed by N.S. DRAVID, XI, 3.

The Cognitive-Emotive Theory of Desire. WARREN A. SHIBLES, XI, 3.

Some Comments on Professor Guy Bugault's 'Buddhist Anthropology' vis-à-vis Modern Philosophy and Contemporary' Neurophysiology.

G.C. PANDE, XII, 2.

Author's Response to Professor G.C. Pande's Comments on 'Buddhist Anthropology'.
GUYBUGAULT, XII, 2.

Buddhist Conception of Selfless Self-identity: A Critique. N.S. DRAVID, XII, 3.

Buddhist Critique of Relation with Special Reference to Samavāya. s.r. внатт, XIII, 3.

The Two Traditions of Meditation in Anciant India. Reviewed by Kamalakar Mishra, XIII, 3.

Buddhist Conception of Reality.

CARMEN DRAGONETTI and FERNANDO TOLA, XIV, 1.

 $Encyclopaedia\ of\ Indian\ Philosophies,\ Vol.\ VII-Abhidharma\ Buddhism\ to\ {\it AD}\ 150.$

Reviewed by G.C. PANDE, XV, 1.

Cūlavamsa.

Reviewed by G.C. PANDE, XV, 1.

The Causal Theory of Perception: Ayer and Beyond. MINAKSHI ROYCHOUDHURI, XV, 1.

A History of Indian Buddhism (Review Article). RITA GUPTA, XIV, 2.

The Concept of Antarvyāpti: Sources, Development and Implications.

N.M. KANSARA, XIV, 3.

Buddhist Monastic Disciplines: The Sanskrit Prātimokśa Sūtras of the Mahāsanghikas and Mūlasarvāstivādins. Reviewed by RITA GUPTA, XV, 2.

Wonhyo as a Creative Philosopher in Korean Buddhism. SUN KEUN KIM, XV, 2.

Does Dharmakirti Embrace a Pragmatic Theory of Truth in His Theory of Knowledge?
RITA GUPTA, XVI, 1.

Asceticism in Buddhism and Brahmanism. Reviewed by D.N. TIWARI, XVI, 2.

Kindness, Clarity and Insight.
Reviewed by MICHAEL KRAUSZ, XVI, 3.

Was Ācārya Śamkara Responsible for the Disappearance of Buddhist Philosophy from India?

DAYA KRISHNA, XVII, 1.

Advaita—A Reconciliation and Reconstruction (An Analysis of Upanișadic and Buddhist Concepts of Advaita vis-à-vis Gaudapāda and Śańkara).

G. MISHRA, XVII, 1.

Jāānagarbha's Commentary on Just the Maitreya Chapter from the Samdhinirmocana-sūtra: Study, Translation and Tibetan Text. Reviewed by JAY K. GARFIELD, XVII, 2.

Methodological Studies in the History of Religions: With Special Reference to Hinduism and Buddhism.
Reviewed by RITA GUPTA, XVIII, 3.

Transmission of Awakening.
Reviewed by N. USHA DEVI, Special Issue, 2002.

Is Dṛṣṭānta Necessary in an Inferential Process? ARUN MISHRA, XIX, 1.

Samyuktabhidharmahrdaya: Heart of Scholasticism with Miscellaneous Additions.
Reviewed by RITA GUPTA, XIX, 1.

Review of Numerical Discourses of the Buddha. Reviewed by BIJAYANANDA KAR, XIX, 1.

Buddhist Theory of Meaning and Literary Analysis. Reviewed by N.H. SAMTANI, XIX, 4.

Mādhyamika Śūnyatā: A Reappraisal of Mādhyamika Philosophical Enterprise with Special Reference to Nāgārjuna and Candrakīrti.

Reviewed by KARL H. POTTER, XIX, 4.

Buddhānusmṛti (A Glossary of Buddhist Terms). Reviewed by RITA GUPTA, XX, 2.

CARE

Husserl's Notion of Constitution in Heidegger's Treatment of Care.

v.c. thomas, V, 1.

132 Cartesianism/Categories

CARTESIANISM

Heideggerian Retrieval of Cartesianism. KRISHNA ROY, VI., 3.

The Cartesian Privacy and Antara Bhāṣā. LAXMINARAYAN LENKA, XVII, 3.

CĀRVĀKAH

The Mind-Body Problem: A Comparative Study. RANJAN UMAPATHY, XIII, 3.

'ṛṇam kṛtvā ghṛtam pibet' Who Said This? RAMKRISHNA BHATTACHARYA, XIV, 1.

What Does Udayana Mean by lokavyavahārasiddha iti cārvākaḥ? RAMKRISHNA BHATTACHARYA, XIX, 2.

CASTE

Inconsistencies in the *Brahmasūtra* and *Śańkarabhāsya*: With Special Reference to the Competence of Śūdra.

M. PRABHAKARA RAO, XIX, 2.

CATASTROPHE THEORY

Catastrophe Theory: A Critique. D.K. SINHA, II, 1.

CATEGORIES

Kant's Doctrine of the Categories: Some Qestions and Problems. DAYA KRISHNA, XVIII, 4.

Kant on Categories: Forward and Backward. D.P. CHATTOPADHYAYA, XVIII, 4.

Interpreting Metaphysical Deduction: A Hermeneutic Response to Professor Daya Krishna's Essay 'Kant's Doctrine of Categories: Some Questions and Problems'.

BINOD KUMAR AGARWALA, XIX, 3.

Kant and Categories: The Two 'deductions'. R.C. PRADHAN, XIX, 4.

On Binod Kumar Agarwala's Response to Daya Krishna's Essay on Kant's Categories.

R.S. BHATNAGAR, XIX, 4.

A Reply to R.S. Bhatnagar's Essay 'On Binod Kumar Agarwala's Response to Daya Krishna's Essay on Kant's Categories (published in JICPR, XIX, 4).

BINOD KUMAR AGARWALA, XX, 3.

Reaction to Comments Made by Binod Kumar Agarwala on My Essay (JICPR, XIX, 4) on his Response to Daya Krishna's Article on Kant's Categories (JICPR, XIX, 3.).

R.S. BHATNAGAR, XX, 4.

A Reply to R.S. Bhatnagar's Essay 'On Binod Kumar Agarwala's Response to Daya Krishna's Essay on Kant's Categories'.

BINOD KUMAR AGARWALA, XX, 4.

CATEGORY

Comments on Professor Daya Krishna's 'Kant's Doctrine of the Categories'.

KAUSHAL KISHORE SHARMA, XII, 3.

Comments on Professor Daya Krishna's 'Kant's Doctrine of the Categories'.

HERBERT HERRING, XII, 3.

Kant's Doctrine of the Categories: An Attempt at Some Clarification.

R.K. GUPTA, XIV, 1.

CAUSALITY

Hume's Definitions of Cause. T.K. CHAKRABARTI, II, 2.

Causality in Economics—A Note. D.M. NACHANE, III, 1.

Bad News for Causal Explanation of Human Behaviour. KALYAN SENGUPTA, III, 2.

Causal Explanation, Deduction and Prediction. ARUNA DATTA, VI, 2.

134 Cause/Chomsky

CAUSE

Hume's Definitions of Cause. T.K. CHAKRABARTI, II, 2.

CERTAINTY

Wittgenstein's Criticism of Moore's Propositions of Certainty: Some Observations.

B. SAMBASIVA PRASAD, XX. 3.

CHANDIDAS

Mapping Repetition and Novelty in Creativity. A. RAGHURAMARAJU, Special Issue, 2002.

CHANDRAKĪRTI

The Analytic Philosophy of Nāgarjuna and Chandrakīrti: Some Implications.

G.C. NAYAK, II, 2.

CHARI, S.M. SRINIVASA

Fundamentals of Viśiṣtadvaita Vedānta: A Study Based on Vedānta Deśika's Tattvamūkta-Kalapna. Reviewed by M. NARASIMHACHARY, IX, 1.

CHENG, HSUEH-LI

Nāgarjuna's Twelve Gate Treatise. Reviewed by Prabal Kumar Sen, II, 1.

CHINESE THOUGHT

Chinese Thought: An Introduction. Reviewed by LATIKA LAHIRI, IV, 2.

Chinese Rationality: An Oxymoron?
ROGER T. AMES, IX, 2.

CHOMSKY

Chomsky on Competence.
KALYAN SENGUPTA, II, 1.

Mentalistic Turn: A Critical Evaluation of Chomsky (Review Article).

AMITABHA DASGUPTA, XI, 3.

Is Chomsky's Linguistics Non-Empirical?

A. KANTHAMANI, XIII, 2.

Habermas' Pragmatic Universals. ARUNDHATI MUKHERJI, XIV, 2.

Is Chomsky's Linguistics Non-Empirical?: A Reply to the Current Orthodoxy

AMITABHA DASGUPTA, XVIII, 4.

Is Chomsky's Grammar, Sui generis, Non-Empircal? A Rejoinder to Sinister Heterodoxy.

A. KANTHAMANI, XX, 4.

CHRIST

Christ the Yogi: A Hindu Reflection on the Gospel of John. Reviewed by JOSE D. MALIEKAL, XVIII, 3.

CHRISTIANITY

Subjective, Not Objective, Truths. SHARDA SUBRAMANIAM, XIV, 1.

Monad as a Triadic Structure—Leibnitz' Contribution to Postnihilistic Search for Identity. ERWIN SCHADEL, XIV, 1.

Hinduism vis-à-vis Christianity and Islam. Reviewed by ARVIND SHARMA, XIV, 2.

CHRONOLOGY

On the Chronological Framework for Indian Culture. subнash как, Special Issue, 2001.

The Date of Buddha. K.M. SRIVASTAVA, Special Issue, 2001.

Buddhist Chronology Revisited. PRAKASH SINHA, Special Issue, 2001.

Chronology and the Notion of Progress. U. KALPAGAM, Special Issue, 2001.

Towards a New Chronology of Ancient India: Reflections on the Role of Astronomical Evidence. ARVIND SHARMA, Special Issue, 2001.

A New Date for the Rgveda. N.D. KAZANAS, Special Issue, 2001.

CHURCHLAND

Churchland and Talking Brain. NIRMALANGSHU MUKHERJI, VII, 3.

Does the Ranjan Umapathy Play Sancho Panza to Paul Churchland's Don Quixote. A. KANTHAMANI, XV, 2.

CINEMA

The Blank Screen. RAJULA SHAH, XX, 3.

CIVILIZATION

Itihāsa, History and Historiography of Civilization. D.P. CHATTOPADHYAYA, Special Issue, 1996.

Historiography of Indian Civilization: Harappans, Dravidians, Aryans and Gandhi's Freedom Struggle. SURESH CHANDRA, Special Issue, 1996.

Historiography of Civilization and Cultural Presuppositions. G.C. PANDE, Special Issue, 1996.

Historiography of Civilization: A Review. R.K. KAUL, XIV, 1.

Documenting Difference: A Note on the Historiography of Civilization (A Comment on the Special Issue on the Historiography of Civilizations).

BADRI NARAIN TIWARI, XV, 3.

Some Comments on Professor D.P. Chattopadhyaya's 'History and Historiography of Civilization'. S. PANNEERSELVAM, XVI, 2.

Grammar, Logic and Mathematics: Foundations of the Civilizations Man has Built. DAYA KRISHNA, XIX, 3/

CIVILIZATIONS

The Idea of Progress and Recurrence in the Historiography of Civilizations.

SHRI KRISHAN, Special Issue, 1996.

On Excessive Politeness: A Response to the Special Issue on Historiography of Civilizations. LAWRENCE A. BABB, XIV, 3.

COLLINGWOOD

Re-experiencing Past Thoughts: Some Reflections on Collingwood's Theory of History. G.P. RAMCHANDRA, Special Issue, 1996.

COMMITMENT

Applying Ethics: Modes, Motives and Levels of Commitment. RAJENDRA PRASAD, XIV, 2.

COMMUNICATION

Communication and Convention. DONALD DAVIDSON, I, 1.

Communication, Interpretation and Intention. J.N. MOHANTY, II, 1.

The Orality-Literature Contrast: Its Significance to Communication and Education in India. R. NARASIMHAN, III, 2.

Grammar, Communication Function and the Growth of Language. PRAJAPATI SAH, IV, 1.

Symbols of Transcendence: Notes towards a Theory of Communication in Arts.

R. SUNDARA RAJAN, IV, 2.

The Theory of Communicative Action, Vol. I. Reviewed by Kalyan Sengupta, VI, 1.

Religious Pluralism and Relativism: The Feasibility Possibility of Inter-Religious Communication. ANINDITA N. BALSLEV, VIII, 3.

Habermas' Pragmatic Universals. ARUNDHATI MUKHERJI, XIV, 2.

COMMUNITY

Philosophical Reflections on the Nature of Community. MARGARET CHATTERJEE, I, 1.

COMPARATIVE HISTORY

A Comparative History of Ideas. Reviewed by RAMESH CHANDRA SHAH, XII, 2.

COMPARATIVE METHOD

The Comparison of Civilizations: Louis Dumont on India and The West. T.N. MADAN, XIX, 1.

COMPARATIVE MYTHOLOGY

The Three Functions and Unity in the Rgveda. N.D. KAZANAS, XIX, 1.

COMPARATIVE PHILOSOPHY

Philosophy of Perception: Eastern and Western. SURESH CHANDRA, III, 2.

Respect for Person and Self-Respect: Western and Indian. DASTIDAR KOYELI GHOSH, V, 1.

Respect for Privacy, Western and Indian. DASTIDAR KOYELI GHOSH, VI, 1.

Introduction (East-West Philosophers' Regional Conference, Mt. Abu, Rajasthan). ROGER T. AMES, IX, 2.

The Contribution of R.D. Ranade to a Correlative Study of Eastern and Western Philosophy. G.N. KUNDARGI, X, 2.

COMPARATIVE STUDY

The Mind-Body Problem: A Comparative Study. RANIAN UMAPATHY, XIII, 3.

COMPETENCE

Chomsky on Competence. KALYAN SENGUPTA, II, 1.

COMPUTER

Computers and the Philosophy of Mathematics. S. RAMACHANDRAN, X, 2.

CONCEPTUAL CHANGE

Conceptual Change, Historicism and Realism. P.K. MUKHOPADHYAY, I, 1.

CONDITIONALS

There is Something About the Indicative Conditionals: An CHHANDA CHAKRABORTI, XX, 3.

CONSCIOUSNESS

The Address of 'I': An Essay on the Subject to Consciousness, 'Mind' and Brain. R.K. MISHRA and S. WADHWA, I, 1.

Sartre's Early View on Consciousness. S.A. SHAIDA, III, 2.

Whitehead: Objective Immortality and Religious Consciousness. ANIL KUMAR MUKHERIEE, III, 2.

Bad Faith: A Husserl-Sartre Divide on Consciousness. V.C. THOMAS, IV, 1.

Time, Self and Consciousness: Some Conceptual Patterns in the Context of Indian Thought. ANINDITA N. BALSLEV, V, 1.

Sartre on Pre-Reflective Consciousness. M.M. AGARWAL, VI, 1.

Consciousness-From Behavioural Neurologist's Horizon. ASHOK KUMAR MUKHOPADHYAY, VI, 3.

Consciouness and the Practice of Science. DEBORRAH CONRAD, VI, 3.

Choiceless Awareness. SANAT KUMAR SEN, VII, 1.

Science and Consciousness. JERYA. WOJCIECHOWSKI, VII, 3.

Consciousness and Integrated Being. Reviewed by MRINALKANTI BHADRA, X, 2.

Insight into Inward Consciousness. Reviewed by Krishna Roy, XIII, 3.

Mistaking Function Words for Designation Words. G.P. RAMACHANDRA, XVI, 2.

The Intentionality of Consciousness-Experience Comments by G.P. Ramchandra's remarks in response to his note, 'Is There Such a Thing as Self-consciousness'. RAMAKANT SINARI, XVII, 1.

Why Consciousness is not a Fiction: A Response to G.P. Ramchandra on his response to his note, 'Is There Such a Thing as Self-consciousness.

R.C. PRADHAN, XVII, 1.

Language Origins, Archaeology and Animal and Human Consciousness.

D.P. AGARWAL, XVII, 2.

Towards Śańkarite Approach to Consciousness Studies: A discussion in the context of recent interdisciplinary scientific perspectives.

SANGEETHA MENON, XVIII, 1.

Can Consciousness be Explained? REENA CHERUVALATH and BAIJU E.B., XVIII, 3.

On What It is Like to be a Human Being: Towards an Alternative to Ramchandra Gandhi's Model of Self-awareness. C.A. TOMY, XVIII, 3.

Reflections on John Searle's Philosophy of Consciousness. RAMAKANT SINARI, XVIII, 3.

Multi-Disciplinary Research on Consciousness: What Philosophy Can Do.

GOPAL SAHU, XIX, 1.

Why Inner Phenomena Are a Myth: A Response to Professors Sinari and Pradhan.

G.P. RAMCHANDRA, XIX, 1.

Sign, Sense and Reference: Reflections on Problems in the Philosophy of Language.

DAYA KRISHNA, XIX, 2.

Metaphysics of Consciousness and David Chalmer's Property Dualism.

CHHANDA CHAKRABORTI, XIX, 2.

The Search for a Naturalistic Basis of Consciousness. A. KANTHAMANI, XIX, 4.

Scientific and Philosophical Studies on Consciousness. Reviewed by VIBHA CHATURVEDI, XX, 2.

Polity, Economy and Society: Structural Contradictions and the Dynamics of History.

DAYA KRISHNA, XX, 2.

A Reply to A. Kanthamani's Comments on My Views Concerning Consciousness Vs. Dreamless Sleep. RAMESH KUMAR SHARMA, XX, 4.

142 Constitution/Creation

CONSTITUTION

Reflections and Constitution: Kant, Hegel and Husserl. R. SUNDARA RAJAN, III, 1.

Husserl's Notion of Constitution in Heidegger's Treatment of Care. v.c. thomas, V, 1.

CONSTRUCTIVISM

Knowledge and Religious Consciousness—Some Considerations towards an Epistemology of Religion.
GEORGE KARUVELIL, XI, 1.

On the Idea of the Single Right Interpretation in History. MICHAEL KRAUSZ, Special Issue, 1996.

Limits of Rightness.
Reviewed by Chinmoy Goswami, XIX, 2.

CONTINGENCY

An Indian Philosophy of Universal Contingency: Nāgārjuna's School.

CARMEN DRAGONETTI, IV, 2.

CONTRADICTION

Krishna Chandra Bhattacharyya on Factuality, Falsity and Contradiction.

RAMESH KUMAR SHARMA, X, 1.

COPI

Copi's Conditional Probability Problem. Dasarath singh and kameshwar singh, $V,\,3$.

COSMOLOGY

Cosmology and Historiography. VIRENDRA SHEKHAWAT, Special Issue, 1996

CREATION

Ramaṇa Mahaṛṣi on the Theories of Creation in Advaita Vedānta. ARVIND SHARMA, VIII, 1.

Some Problems Concerning the Big Bang Theory of Creation. DEBASHIS GUHA, XIII, 2.

Two Biblical Myths of Creation: An Exploration in Ecological Philosophy.

CASSIAN R. AGERA, XIII, 3.

Primordial Waters: Some Remarks on Regredic Creation Hymns. KANCHANA NATARAJAN, XVIII, 2.

CREATIVITY

Iqbal and Sartre on Human Freedom and Creativity. LATIF HUSSAIN KAZMI, XVII, 2.

Possible Worlds.
DAYA KRISHNA, XVIII, 2.

CRESSWELL

Cresswell, Frege and Russell on Propositional Attitudes. RINITA MAZUMDAR, VIII, 3.

CRITICISM

Wittgenstein's Criticism of Moore's Propositions of Certainty: Some Observations.

B. SAMBASIVA PRASAD, XX, 3.

CULT

The Cult of Draupadi: Mythologies from Gingee to Kuruksetra. Vol. I. Reviewed by Anand Kashyap, XI, 3.

CULTURE

Rationality, Culture and Values. D.P. CHATTOPADHYAYA, VIII, 1.

Indo-European Encounter: An Indian Perspective. RAM SWARUP, VIII, 2.

Specific Cultures and the Co-existence of Alternative Rationalities: A Case Study of the Contact of Indian Greco-European Cultures.

VIRENDRA SHEKHAWAT, IX, 2.

144 Creativity/Culture

Culture and Rationality: An Interpretation. KRISHNA ROY, IX, 2.

Some Philosophical Problems Concerning Culture and Rationality. SIBAJIBAN BHATTACHARYYA, IX, 2.

Foundations of Indian Culture, Facts or Fiction. A Review of a Bizarrerie? B.N.S. YADAVA, IX, 3.

Home-World and Foreign Ethos: A Phenomenological Attempt to Ethical Problems of Inter-Cultural Exchange. DIETER LOHMAR, IX, 3.

Culture Otherness.

Reviewed by Suryaprabha shashidharan and amitabh Gupta, X, 3.

Tolerance in Indian Culture. Reviewed by ASHA MUKHERJEE, XI, 2.

Culture and Cultures. G.C. PANDE, XI, 3.

Some Comments on Professor R. Sundara Rajan's book entitled Towards a Critique of Cultural Reason. DAYA KRISHNA, XI, 3.

The Situation of Philosophy Today and the Question of Interculturality. RUDOLF BRANDNER, XIII, 1.

Life, Culture and Value: Reflections on Wittgenstein's Culture and Value. R.C. PRADHAN, XIII, 2.

Historiography of Civilization and Cultural Presuppositions. G.C. PANDE, Special Issue

Research Monographs on the History of Science (Review Article). VIRENDRA SHEKHAWAT, XIV, 1.

On Excessive Politeness: A Response to the Special Issue on Historiography of Civilizations. LAWRENCE A. BABB, XIV, 3.

Tribal Identity and the Modern World. Reviewed by BAIDYANATH SARASWATI, XV, 2.

Cultural Wars in Nietzsche's Human, All-Too-Human. STEVEN D. WEISS, XVI, 1.

Swaraj in Cultural Perspective. ABHA SINGH, XVII, 3.

Prolegomena to any Future Historiography of Cultures and Civilizations. Reviewed by SARLA KALLA, Special Issue, 2001.

Capabilities and Universality in Feminist Politics. KANCHANA MAHADEVAN, XVIII, 4.

The Comparison of Civilizations: Louis Dumont on India and The West. T.N. MADAN, XIX, 1.

Civil Society and Indian Cultures, Indian Philosophical Studies—IV. Reviewed by BHAGAT OINAM, XIX, 4.

CULTURES

Towards a Creative Synthesis of Culture. S. GOPALAN, IX, 1.

Environmental Ethics: A Dialogue of Cultures. Reviewed by ANANDA V. WAZALWAR, XII, 3.

DALAI LAMA

Kindness, Clarity and Insight. Reviewed by MICHAEL KRAUSZ, XVI, 3.

DALLMAYR

The Ruptured Idiom: Of Dallmayr, Matilal and Ramanujan's 'Way of Thinking'. D. VENKAT RAO, XIV, 2.

DANCE

Swinging Syllables: Aesthetics of Kathak Dance. Reviewed by JIWAN PANI, XI, 2.

146 Darkness/Daya Krishna

DARKNESS

Shadows: The Ontology of Contoured Darkness. ARINDAM CHAKRABORTI, XVI. 1.

DARŚANA ŚĀSTRA

Emergence of the Idea of Darsana Sastra. VIRENDRA SHEKHAWAT, Special Issue, 2001.

DAS, RASVIHARY

Philosophy as Critical Reflection: The Philosophy of Rasvihary Das.

SANAT KUMAR SEN, XIII, 2.

Rasvihary Das on 'Value of Doubt': Some Reflections. RAGHUNATH GHOSE, XIII, 2.

DASGUPTA, SURAMA

Obituary: In Memory of Surama (Mitra) Dasgupta (1907-1998). G.L. PANDIT, XVI, 3.

DAVIDSON

Davidson on Language and Rules. VINOD KUMAR AGARWALA, IV, 2.

What is Wrong with Davidson's Anomalous Monism? R.C. PRADHAN, XVI, 3.

A Long Essay on Donald Davidson's Coherence Theory. SANDHYA BASU, XIX, 3.

DAYA KRISHNA

Should one try to understand Indian Philosophy on the Western Model? A fundamental defect in Daya Krishna's approach to the understanding of Indian Philosophy. RUDOLF BRANDNER, XVI, 2.

Comments on Rudolf Brandner's Comments. NITYANAND MISHRA, XIX, 1.

DAYĀ NANDA

An Insight into Maharishi Dayā nanda's Philosophy. S.B.P. SINHA, Special Issue, 2002.

DE SMET, RICHARD

Comments on Richard De Smet's Article, 'The Presuppositions of Jaimini and the Vedantins'. S.L. PANDEY, XIII, 1.

DEATH

Idea of a Person: Some Problems Relating to Body, Mind, Identity and Death.

Reviewed by K. BAGCHI, VIII, 1.

The Tryambaka Mantra: Its Meaning and Significance. N. JAYASHANMUKHAM, XI, 3.

Comments on the Tryambaka Mantra: Its Meaning and Signifi-

A. RAMA MURTY, XI, 3.

Wittgensteinian Perspectives on World, Death vis-à-vis Living a Meaningful Life. KALI CHARAN PANDEY, XX, 4.

DECONSTRUCTION

Derrida's Deconstruction of Husserl: Theory of Meaning. NIRMALYA N. CHAKRABORTY, IX, 3.

Studies in Phenomenology, Hermeneutics and Deconstruction. Reviewed by REKHA JHANJI, XIII, 2.

Jacques Derrida's Deconstruction: A Logic of Difference. R.P. SINGH, XIX, 2.

DEDUCTION

Causal Explanation, Deduction and Prediction. ARUNA DATTA, VI, 2.