

REVIEWS :

Dr. Mahesh Chandra Bharatiya: Causation In Indian Philosophy (with special reference to Nyāya-vaiśeṣika) Vimal Prakashan, Ram Nagar, Ghaziabad (U.P.) 1973, pp. 297; Price Rs. 45/-.

The work under review is originally a Ph.D. thesis submitted to Meerut University. It presents a study of the theories of causation as viewed and advocated by different important systems of Indian Philosophy. It is divided in three parts. The first part deals with the problem of causation, both in East and West. A brief survey of the western treatment of causation has also been attempted so that an insight may be attained into the problems of causation and the Indian treatment of the problem may be examined and evaluated in the modern perspective. It has been maintained by the author of the present work that while western thinkers are occupied by the considerations of the relation of the efficient cause with its effect, the basic problem discussed by the Indian thinkers is that of the relation of the material cause with its effect. A classification of Indian theories of causation has been furnished on this ground. The second part of the work is concerned with the theories of causation in schools other than Nyāya-Vaiśeṣika comprising Cārvāka, Sāṃkhya-Yoga, Vedānta, Buddhist, Jains and Mīmāṃsā. The Cārvāka views on causation-its denial of causation, its SVABHĀVA-VĀDA and YDṚCCHĀ-VĀDA have been explained and critically examined. The Sāṃkhya theory of causation-the Satkārya-Vāda, the Pariṇāma-Vāda or Vikāra-Vāda has been explained and examined. The yoga treatment of the theory has been discussed with its various aspects: the doctrine of dharmās and dharmin, nimitta Kāraṇa, Pariṇāma, Krama-niyama and Upbandha. Theory of causation in Upaniṣads and various schools of vedānta, Advaita-Vāda, viśiṣṭ-advaita vāda, Dvaita vāda, Dvaita-advaita-vāda and śuddhādvaita-vāda has been discussed. The theory of causation in Advaita-vāda has been traced historically taking the important Advaita writers

chronologically. The Ajāti-vāda of Gauḍapāda has been explained, Śaṅkara's theory of causation has been discussed in detail and it has been maintained that Śaṅkara is both a pariṇāma-vādin on the phenomenal plane and a Vivarta-vādin on the absolute plane. Buddhist theory of causation—the pratītya-samutpāda-vāda has been discussed. The various interpretations of pratītya samutpāda in different schools of Buddhist philosophy, the Hīnyāna schools — Theravāda and Vaibhāṣika and Mahāyāna schools, Mādhyamika and yogacāra, have been discussed. The Jaina view of causation which is a synthesis of satkārya-vāda and asatkārya-vāda, has been also stated and examined. The Jaina classification of cause has also been furnished. The Mīmāṃsā view of causation has been discussed and it has been maintained by the author of the present work that much of Mīmāṃsā view is the same as that in Nyāya-Vaiśeṣika with, however, some minor differences, e.g. in the case of Kumārila, who does not accept the category of inherence and hence, for him the classification of inherent and non-inherent causes becomes meaningless. It has been shown that the main difference of Mīmāṃsā with Nyāya-Vaiśeṣika is that the former accepts some sort of causal power (Śakti) in causes. The arguments given by Mīmāṃsā to propound this causal power have also been examined.

The author does not claim much originality in this part of his work. But he claims to have based his treatment of the problem, as far as possible, on the original sanskrit works and at times, he also claims to have touched the points so far unexplored.

The third part is the main part of the work where he claims to have devoted much of his labour and time to make an humble contribution to the advancement of knowledge in the field. Herein various aspects of Nāya-Vaiśeṣika theory of causation i.e. definitions of cause and effect, unnecessary antecedents (anyathāsīdhas) kinds of causes, plurality of causes and the doctrine of avayavin, have been discussed in detail in separate chapters. A separate chapter has been devoted to the causation of qualities and actions

(See Chapter-VIII, part II I). It has been maintained that there is a separate set of causes for the qualities and actions and because the Nyāya-Vaiśeṣika philosophers have made a clear distinction between substance (Dharmin) and qualities (Dharmas). General causation of qualities and the problems faced therein have been examined and various incongruities and absurdities have been pointed out in the conception (See pp. 223 ff.). The Nyāya-vaiśeṣika theory of causation has been compared to the theories of other schools of Indian philosophy and several similarities and distinctions have been shown (See Chapter X of the part III).

The author of the present work claims to have removed several misconceptions regarding the theory of causation. Dr. D. N. Shastri, who has also been teacher and supervisor of the present research work of the author, in his work 'Critique of Indian Realism' has maintained that the conception of Samavāyikāraṇa and Asamavāyikāraṇa was absent in the early works in Nāya-Vaiśeṣika philosophy and it is a later development. But the author of the present work has clearly shown that the conception of both Samavāyi-Kāraṇa and asamavāyi-kāraṇa was found to be present even in the Vaiśeṣika-sūtras of Kaṇāda, which is the earliest work on the Nyāya-Vaiśeṣika philosophy. Dr. D. N. Shastri in his aforementioned work has maintained, according to the author of the present work, that there exist two types of theories of causation in Nyāya-Vaiśeṣka Philosophy. One earlier to be found in the Nyāya-sūtras of Gotama and the other later, to be found in the later works from Udyotkara and Vacaspati onward. The author of the present work has devoted a separate chapter to discuss this view of his teacher, Dr. Shastri and has shown that this view is based on mis-interpretation. According to the present author, there exists only one theory of causation according to which when the arrangement of the parts of a substance is disturbed and a fresh arrangement is made, the previous avayavin residing in the parts is destroyed and a fresh avayavin is produced in the parts which

reside there, side by side with the parts, through Samavāya-relation. This theory is found from the earliest works of Nyāya-Vaiśeṣika, i.e. — Vaiśeṣika-sūtras and Nyāya-sūtras to the later works like that of Vacaspati-misra, Viśvanath etc. (See pp. 186, 189 and 191.).

Several other misconceptions of Dr. Shastri have been pointed out and removed by the author of the present work. So the author of the present work, though a disciple of Dr. D. N. Shastri, is not his unthinking gramophone. He appears to be fairly independent and critical.

Many wrong interpretations of Sanskrit texts by scholars like Ganganāth Jha, J. N. Sinha, J. R. Ballantyne, Radhakrishnan and Umesh Mishra have also been pointed out and correct interpretations have been suggested (see pp. 40, 44, 137, 178, 227 and 243).

The author of the present work also distinguishes very clearly the Nyāya-Vaiśeṣika conception of Samavāyi-Kāraṇa from Sāṃkhya conception of Upādāna-Kāraṇa and maintains that it is wrong to translate Samavāyi-Kāraṇa, for material cause, as has been done by scholars like Radhakrishnan, S. N. Dasgupta and J. N. Sinha, (See pp. 158-59 and 263). It has been clearly shown by the author of the present work that the Sāṃkhya does not make a distinction between dharmas (properties) and Dharmin (Substance) and as such the conception of Samavāyi-Kāraṇa and asamavāyi-Kāraṇa there is fused into one, that of Upādāna-Kāraṇa. But in the Nyāya-Vaiśeṣika a distinction is made between the Dharmas and Dharmin and as such the arrangement of the parts, which is a Dharma (quality), introduce a difference in the previous substance and the new substance. The literal meaning of Upādāna-Kāraṇa is the cause which is taken up (upādīyate) to get at the effect and as such it can be accepted in the Nyāya-Vaiśeṣika philosophy also. A seed thus can be known as an Upādāna-Kāraṇa for a sprout in Nyāya-Vaiśeṣika also, though the inherent causes of sprout are only the parts of the seed and not the seed itself. If, however, we take up only parts to get at the

effect without an avayavin residing in the parts, the parts themselves can be called Upādāna-Kāraṇa.

The work under review fails not so much because it has left any stone unturned in gathering the requisite data on the subject but in putting the data in the development model he proposes to put. What one mostly gathers from the present work is who has said a particular thing and in what work. But beyond this on the developmental score the readers do not appear to gain much. One rather gathers the tabulation of the data. But just tabulation of the data is not developmental account of the problem — logical or chronological. He should have given a philosophical reconstruction of the problem under discussion.

But the author being a scholar of both Sanskrit and Philosophy has been able to base his study on the original Sanskrit texts and give it a modern orientation. The work carries a valuable bibliography, index of names and subjects and also a scheme of transliteration. The printing is good. In spite of the aforementioned shortcomings the author of the present work has collected invaluable data and industriously accommodated them in the work. The work can be recommended both to students and researchers of logic and metaphysics in general and Indian Logic and Philosophy in particular.

Department of Philosophy
Allahabad University
Allahabad.

Ram Lal Singh

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BIMAL KRISHNA MATILAL

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Oxford University Press

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J. FEYS, *The Life of a Yogi*, Calcutta: Firma KLM, 1976, 54 pages, cms. 14 × 21, Rs. 12.

Dr. J. Feys is establishing himself as an independent expert on Śri Aurobindo. His first book, *The Philosophy of Evolution in Śri Aurobindo and Teilhard de Chardin* (reviewed in IPQ, I/3, 267-9), has been highly spoken of by critics in India and abroad. A study of their spirituality is in the press. And here we have an exegetical study of Śri Aurobindo's autobiographic documents concerning his spiritual experiences contained in the collection, *On Himself* (Pondicherry, 1972).

The importance of these documents for a proper understanding of his doctrinal writings was already underlined in Vol. 30 of his "Birth Centenary Library" (*ibid.*, 1975), pp. ii-iii: "Śri Aurobindo's consciousness underwent great development between 1892, when he was a student of twenty writing the *Harmony of Virtue*, and 1950, when as a master of Yoga he put the finishing touches to *Savitri*. It is necessary to take this development into consideration when evaluating Śri Aurobindo's writings of different periods."

Feys distinguishes four major spiritual experiences linked as follows with the five phases of Śri Aurobindo's development:

Phase I : Pre-Yogic Experiences, 1892-1903.

Phase II : Beginning of Yoga practice, 1904-1907.

Phase III : Two complementary experiences, namely, First major experience (of the Silent Brahman), at Baroda, early 1908; Second major experience (of the Cosmic Brahman), at Alipore Jail, 1908-1909.

Phase IV : Period of maturing and groping, 1910-1920.

Third major experience (synthesizing the first two, viz., of the Silent or Static and of the Dynamic Brahman).

Phase V : Exploring the Future, 1920-1950.

Fourth major experience (of the higher planes of consciousness from Overmind to Supermind).

Phase I is marked by initial, still inarticulate, pre-yogic experiences: one, unclear, in London (1892); a second, an experience of vast calm which remained with him for long months afterwards, when he stepped first on Indian soil at the Apollo Bunder in Bombay, (1893) back from England; a third, a vision of the Godhead surging up from within, when he had a near carriage accident in Baroda (1893); a fourth, an aesthetic realisation of the vacant Infinite, on the ridge of the Takhat-i-Suleman in Kashmir (1903); a fifth, a feeling of the living presence of Kālī in a shrine on the bank of the Narmada (undated but prior to 1904). That the list is not exhaustive, is suggested by the 'etc.' of the document. These are all spontaneous experiences which he had "before he knew anything about Yoga or even what Yoga was." But they herald the next Yogic experiences.

Phase II is devoted to Yoga practice. "I did not start Yoga till about 1904." He "started Yoga by himself without a Guru." A friend explained to him the control of breath and he earnestly engaged into this (still external) practice of *prāṇāyāma* for four years but without appreciable spiritual growth. He was at the same time engaged in febrile political activity following the Partition of Bengal in 1905. Nevertheless, "there was no conflict or wavering between Yoga and politics," unlike the time (in 1910) he would leave politics, he says, "because I did not want anything to interfere with my Yoga."

Phase III is marked by two intense experiences. "The first he gained while meditating with the Maharashtrian Yogi Vishnu Bhaskar Lele at Baroda in January 1908." "He had had no helper or Guru in Yoga till he met Lele and that was only for a short time." This happened at a time, he says, when "after four years of *prāṇāyāma* and other practices on my own, I had a complete arrest and was at a

loss. At this juncture I was induced to meet a man without fame whom I did not know, a Bhakta with a limited mind but with some experience and evocative power." Thus the experience itself was not the fruit of *sādhana*. It was nonetheless induced systematically by the method of 'rejection of thought' taught by Lele. " 'Sit down,' I was told, 'look and you will see that your thoughts come into you from outside. Before they enter, fling them back.' I sat down and looked and saw to my astonishment that it was so; I saw and felt concretely the thought approaching as if to enter through or above the head and was able to push it back concretely before it came inside. In three days — really in one — my mind became full of an eternal silence — it is still there." Śri Aurobindo viewed this experience as 'Advaitic,' 'Vedāntic,' which explains the *bhakta* Lele's disavowal of his disciple. "The first result was a series of tremendously powerful experiences and radical changes of consciousness which he [Lele] had never intended — for they were Advaitic and Vedāntic and he was against Advaita Vedānta — and which were quite contrary to my own ideas, for they made me see with a stupendous intensity the world as a cinematographic play of vacant forms in the impersonal universality of the Absolute Brahman." Let us note that "the realisation of the silent, spaceless and timeless Brahman [was] gained *after* a complete and abiding stillness of the whole consciousness." The latter preceded and induced the former. It was a negative "feeling and perception of the total unreality of the world" followed by a positive realisation of "some undefinable Reality... perceived as true... beyond space and time and unconnected with any cosmic activity, but yet... met wherever one turned." He considered both as unconnected with his previous yoga, unexpected and gratuitous. Yet we may wonder how much immediate interpretation in the light of Aurobindo's pre-yogic experiences entered his viewing of the pure experienced datum of this series of experiences; this is, indeed, a vexing question which imposes itself on the critic of any mystic experience: was it self-interpretative or did the mystic interpret it in the light of his previous views or

inclinations? As to the element of givenness, Śri Aurobindo emphasized it and thought that these experiences had been given to him "by the grace either of a temporary Guru (but it was not that, for he was himself bewildered by it) or by the grace of the eternal Brahman and afterwards by the grace of Mahakali and Krishna." Here the intrusion of interpretation is clearer. As to Lele, "he was alarmed, tried to undo what he had done and told me that it was not the Divine but the devil that had got hold of me." However, "the final upshot was that he [Lele] was made by a Voice within him to hand me to the Divine within me enjoining an absolute surrender to its will — a principle or rather a seed-force to which I kept unsweringly and increasingly..."

For several months Śri Aurobindo's condition remained unimpaired even though "the sense of unreality disappeared and there was a return to participation in the world-consciousness" which, however, did not cancel his inner peace and freedom. He now experienced a de-possession of self in his very involvement in worldly concerns: "something else than himself took up his dynamic activity and spoke and acted through him but without any personal thought or initiative." But "what this was remained unknown" for he had not yet realised the dynamic side of the Brahman.

The second experience of Phase III happened in the Alipore jail. Antithetic to the first, it made him realise "the cosmic consciousness" and "the Divine as all beings" or, as he expressed it also in theistic terms, "God within us all." First, he felt directed by God to the Gītā-sādhanā: "He placed the Gita in my hands. His strength entered into me and I was able to do the Sadhana of the Gita." Divine directions came to him in the form of auditory phenomena. On the third day of his arrest (May 4, 1908) "a voice came to me from within, 'Wait and see'." Jailed on the 5th and placed in solitary confinement, "I waited day and night for the voice of God within me, to know what He had to say to me, to learn what I had to do." He was not long disappointed: "It seemed to me that he spoke to me again and said, 'The bonds you had not the strength to break, I have broken for

you'." Just as God, with the face of Śrī Krishna, spoke to him, so also Aurobindo had taken to praying to him: "I should have Thy protection;" "If Thou art, then Thou knowest my heart;" "Give me Thy *Adesh* (command)." He was also undergoing visionary phenomena, seeing Krishna surrounding him in the form of the jail high walls or of the tree in front of his cell. Hearing God tell him; 'Look now at the Prosecuting Counsel,' he looked and it was not the Counsel he saw: "it was Śrī Krishna who sat there, it was my Lover and Friend who sat there and smiled." This recurring vision of Krishna as indwelling all things and men, enhanced his sense of fellowship: "I looked at the prisoners in the jail, the thieves, the murderers, the swindlers, and as I looked at them I saw Vasudeva, it was Narayana whom I found in these darkened souls and misused bodies. Amongst these thieves and dacoits there were many who put me to shame by their sympathy, their kindness, the humanity triumphant over such adverse circumstances." Thus the vision made him more humane and more humble.

How did he express the essence of these various mystical realisations? "He made me realise the central truth of the Hindu religion," the truth of God's personal presence in all. "I am in all men and I overrule their actions and their words." It revealed that the events of his arrest, imprisonment and trial were providentially guided. This insight determined his unreserved surrender and made him leave the whole issue of his case to his Counsel Srijut Chittaranjan Das. And he realised that God's operative presence extended not only to his case but to the whole course of history. "I have shown you that I am everywhere and in all men...not only in those who are striving for the country but...also in those who oppose them."

Finally he is told, "I give you the *Adesh* to go forth and do my work" and "Behold the people among whom I have sent you to do a little of my work." These people are represented by the jailed criminals. But is this work the socio-political activity which his arrest had interrupted? He is told, "I have brought you here to teach you what you

could not learn for yourself and to train you for my work." As emerges from the conclusion of the Uttarpara speech uttered by Śri Aurobindo on his release and in which he explained his experiences, the divine work meant would be that of a nationalism with a religious inspiration; it would be the emancipation of the country for the world-wide spread of the Hindu religion. Yet, he was still uncertain. The balance between service of the nation and religious pursuit was still ambiguous. Actually his social and political involvement was to come to an abrupt end on his withdrawal to Pondicherry. His bhakti-fervour too would corrode, as we shall see presently. For this withdrawal also he received a command: "I suddenly received a command from above, in a Voice well known to me, in three words, 'Go to Chandernagore'... Afterwards, under the same 'sailing orders' I left Chandernagore and reached Pondicherry on April 4th, 1910."

Phase IV is less well documented. The ten years between 1910 and 1920 were a period of groping and maturing: "It took me ten more years of intense Yoga under a supreme inner guidance to trace it [the real way] out and that was because I had my past and the world's past to assimilate and overpass before I could find and found the future." His third experience is only succinctly referred to as "that of the supreme Reality with the static and dynamic Brahman as its two aspects." It is the synthesis of the Baroda and the Alipore experiences which had been somehow antithetic.

Phase V (1920-1950) corresponds to the fourth major experience, "that of the higher planes of consciousness leading to the Supermind." In the light of *The Life Divine*, Book II, ch. 26, we may identify these as Higher Mind, Illumined Mind, Intuition and Overmind. This period is highlighted by the descent of the Overmind in 1926. It was the supreme achievement of his unrelenting sādhanā. "The only real difficulty which took decades of spiritual effort to work out towards completeness was to apply the spiritual knowledge utterly to the world and to the surface psycho-

logical and outer life and to effect its transformation both on the higher planes of Nature [corresponding to the above higher planes of consciousness] and on the ordinary mental, vital and physical levels down to the subconscious and the basic Inconscience and up to the supreme Truth-Consciousness or Supermind in which alone the dynamic transformation could be entirely integral and absolute." This retrospective view belongs to a document dated 1946. The experiences of this fifth period are also reflected in the later chapters of the second redaction of *The Life Divine*.

Dr. Feys, finally, relates Śri Aurobindo's chief works to those five phases since they cannot be rightly interpreted except against the background of the experiences which ground their systematisation. *Essays on the Gītā* corresponds in its structure of Kshara Brahman, Akshara Brahman and Purushottama to the first three major experiences of the static/dynamic Brahman and the synthesis of both. *The Life Divine*, 2d redaction, corresponds to the fifth phase and the fourth experience. *The Synthesis of Yoga* complements the *Essays*; its first part, of later redaction, may reflect experiences of the fifth period. *Savitri* appears to be the complete flower of all the various phases and experiences.

In reviewing this book I have thought it useful to the reader to be provided with a summary of the results of Dr. Feys's ordering of the series of spiritual events which constituted the inner life of the great Yogi Śri Aurobindo. All my quotations are from the latter's autobiographic documents; their exact references will be found in the book itself. There also the reader will be exposed to Dr. Feys's perceptiveness, interpretative acumen, clarity of exposition, sustaining sympathy with his subject and utter reliability.

Dnyānadeepa Vidyāpeeth,
Pune 14.

R. V. DeSmet

THE NEW HUMANISM, By Max Hamburg, Ph.D. Philosophical Library, New York 1975, pp. 195, No index, \$ 9.75.

The title of this small volume recalls the emergence of the Humanist Movement in the spiritual wasteland of 1930's when John Dewey and associates proclaimed a then famous "Humanist Manifesto." Dewey's picture would indeed be more fitting on the cover jacket than Whitehead whose analytical thinking was planes above the shifting negations and materialism of Humanism sugarcoated as Naturalism. Humanism was not a fixed creed and according to this author it is even less now. He fails to connect it with the development of Western thought since Descartes (1596-1650). He writes:

The New Humanism is not a program; it is a mood that emerged from a deep-felt revulsion against man's inhumanity to man."

This is a too simple dismissal. Humanism is a revolt against theological dogmatism, a plea for the secular consciousness, a movement to set up the empirical method of science as the true organon of knowledge. It rejects Theism and dualism without adequate critical understanding of Philosophy. Hence the importance of a book like Hooking's COMING WORLD CIVILIZATION which explains so well the meaning of the Cartesian revolution in science for Modernity. But Prof. Hamburg ignores all this. His list of 12 "profound" books shed little light on the real intellectual crisis of Modernity. Reisman, W. Whyte, Galbraith and Chas. Reich are enormously interesting but meagre philosophical fare, giving little insight into basic principles.

Reich's clever GREENING OF AMERICA is a must for the informed reader but the last book to recommend to immature students' educational guidance and a key to ethical norms. A better choice would be Dewey's A COMMON FAITH, which reminds us that so much which is most enduring in society is "not of ourselves" but the heritage of pathfinders before us. Hamburg quotes Reich as saying:

"Consciousness III rejects the whole concept of excellence and comparative merit. . . ."

As if civilization did not begin with some one's striving for excellence, a tentative (at Least) standard of merit. To reject all discrimination, all standards of merit is to betray the intellectual life.

Socrates saw the point in his debates with the Sophists. Philosophical progress makes a return to Protagoras untenable. In a sense he was the first Humanist. Man and his welfare was ever his concern.

The chapter on "Roots of Science" is most interesting part of this challenging book. For it is also a burning denunciation of militarism and the cult of war. Here the author reveals his vast human sympathy, his empathy for all who suffered in the Vietnam Madness. He concludes with ringing, convincing plea for no more such madness. And for this he wins our lasting respect.

California Bernhard Mollenhauer

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1. Suresh Chandra .. Fellow, Indian Institute of Advanced Studies,
Rashtrapati Niwas,
Simla.
2. R. J. Pinkerton .. Department of Philosophy,
La Trobe University.
3. N. S. Dravid .. Department of Philosophy,
Nagpur University,
Nagpur.
4. K. Bhattacharya ... Department of Philosophy,
Viswa Bharati University,
Shantiniketan, (W.B.).
5. J. V. Bhattacharya .. Department of Sanskrit,
Calcutta University,
Calcutta.
6. S. Bhattacharya .. Department of Philosophy,
Vishwabharati,
Shantiniketan, (W.B.).
7. V. K. Bharadwaja .. Department of Philosophy,
Delhi University,
Delhi-7.
8. R. V. DeSmet .. Jnana Deepa Vidyapeeth,
Ramawadi,
Poona-14.

Vol. V, No. 2 :

1. K. K. Banerjee .. Department of Philosophy,
Jadhavpur University,
Calcutta.
2. S. T. Lokhandwalla .. Fellow, Indian Institute of
Advanced Studies,
Rashtrapati Niwas,
Simla.

3. P. K. Sen .. Department of Philosophy,
Jadhavpur University,
Calcutta.
4. S. P. Banarjee .. Department of Philosophy,
Calcutta University,
Calcutta.
5. Saral Jhingran .. Department of Philosophy,
Osmania University,
Hyderabad.
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Social Sciences,
Indian Institute of
Technology,
Kanpur.
7. S. L. Mandawat .. Department of Philosophy,
Government College,
Bhilwada, (Rajasthan).
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University of Salzburg,
Austria.
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University of Poona,
Poona-7.
10. S. S. Barlingay .. Department of Philosophy,
University of Poona,
Poona-7.
11. R. Sundara Rajan .. Department of Philosophy,
University of Poona,
Poona-7.

Vol. V, No. 3 :

1. Yogendra Chopra ... Department of Philosophy,
Punjab University,
Chandigarh, (Punjab).

2. R. P. Singh .. Professor of Philosophy,
(Retd.),
Government College,
Kota, (Rajasthan).
3. P. K. Mukho-
padhyaya .. Department of Philosophy,
Jadavpur University,
Calcutta.
4. S. A. Shaida .. Department of Humanities &
Social Sciences,
Indian Institute of
Technology,
Kanpur.
5. Rita Gupta .. Department of Philosophy,
North Eastern Hill
University, *Shillong*.
6. M. L. Sondhi .. School of International
Studies,
Jawaharlal Nehru University,
Delhi.
7. Archie J. Bahm .. Department of Philosophy,
University of New Mexico,
Albuquerque, (U.S.A.) N.M.
8. A. B. Randeria .. Department of Philosophy,
Wilson College,
Bombay.
9. Bina Gupta .. Department of Philosophy,
University of Missouri,
Columbia, (U.S.A.).
10. N. V. Sovani .. Gokhale Institute of
Economics and Politics,
Poona-4.
11. M. P. Marathe .. Department of Philosophy,
University of Poona,
Poona-7.
12. Krishanlal Kawatra .. Department of Philosophy,
University of Delhi,
Delhi.

2. A. K. Chatterjee .. Department of Philosophy,
Banaras Hindu University,
Varanasi.
3. J. V. Ferreira .. Department of Sociology,
University of Bombay.
Bombay.
4. S. R. Mukherji .. Department of Philosophy,
Christ College,
Cuttack, (Orissa).
5. G. C. Nayak .. Department of Philosophy,
Utakal University,
Bhubaneswar.
6. Ramesh Kumar
Tripathi .. 548-A, D. L. W.
Varanasi.
7. J. K. Sharma .. Department of Philosophy,
Hansraj College, *New Delhi.*
8. W. E. Steinkraus .. Home University,
State University of N. Y.
Oswego.
9. Kai Nielsen .. The University of Calagary,
Canada.
10. N. V. Sovani .. Gokhale Institute of Politics
and Economics, *Pune.*
11. R. E. Allinson .. Chung Chi College,
Hongkong.
12. R. Panikkar .. Department of Religious
Studies,
University of California,
Santa Barbara,
California-93106 *U.S.A.*
13. Abdul Matin .. Department of Philosophy,
Dacca University,
Bangladesh.
14. A.D.P. Kalansuriya .. Department of Philosophy,
Sri Lanka University,
Sri Lanka.

15. Ram Lal Singh .. Department of Philosophy,
Allahabad University,
Allahabad.
16. R. V. DeSmet .. Jnana Deepa,
Vidyapeeth,
Pune.
17. Bernard Mollenhauer .. 3614 Third Ave, San Diego,
California-92103
U.S.A.

ANNOUNCEMENT

Due to certain unforeseen difficulties in the Press the following Articles could not be included in the July 1978 issue of the Indian Philosophical Quarterly.

1. The Problem of Meaningfulness : C. Bhattacharjee
2. Communication as Inessential to Art : R. K. Ghosh
3. Who is the real Hume in the Dialogues? : D. K. Basu
4. Truth and Language: A Wittgensteinian Analysis : R. C. Pradhan
5. How Not To Be : Vidyut Aklujkar
6. The Role of Film in Social Progress : T. G. Vidyanathan
7. Let Law and Morals be as friends : J. M. B. Crawford
8. The Concept of Adhyasa and the Vedanta of Samkara : S. K. Chattopadhyaya
9. A Conceptual layout of Gaudapāda's Kārikās : S. S. Deshpande

These articles will now be published in October 1978 issue of the Indian Philosophical Quarterly. The editors regret the delay in publishing these articles.

INSTITUTIONAL MEMBERS (Contd.)

30. The Librarian,
Gauhati University,
Library,
Gauhati, (Assam).

INDIVIDUAL MEMBERS (Contd.)

- | | |
|--|--|
| 154. Shri V. K. Karekar,
Teacher Fellow,
Deptt. of Philosophy
University of Poona,
Poona-7. | 155. Dr. Ashok R. Kelkar,
A-2, Parimal Housing
Society,
1239-A, Apte Road,
Poona-411 004. |
| 156. Prof. B. J. Kavi-
mandan,
Near Wadi,
Amalner.
Dist. : Jalgaon. | 157. Shri Narayanchandra
Padhi,
Teacher Fellow,
P. G. Deptt. of
Philosophy,
Utkal University,
Vanivihar,
Bhubaneshwar |
| 158 Dr. Jay Newman,
Associate Professor,
Deptt. of Philosophy,
University of Guelph,
Guelph, Ontario,
Canada. | 159. Shri Sibnath Sarma,
Department of
Philosophy,
Gauhati University,
Gauhati, (Assam). |
| 160. Prof. A. B. Randeria,
21, Khareghat Colony,
Hughes Road,
Bombay-7. | 161. Shri T. P. Niwalikar,
Department of
Philosophy,
Poona University,
Poona-7. |

BOOKS RECEIVED

1. Jitendrakumar : Bharatwarsha Namakaran (Itihas
Dada Bhomaj Ani Sanskriti): Jivaji Grantha-
mala, Solapur. (pp. 4+480).

2. Bimal Krishna Matilal : The Logical Illumination of Indian Mysticism: Oxford University Press. (pp. 36).
3. Dr. N. Subbu Reddiar : Religion and Philosophy of Nalayiram with Special Reference to Nammalvar: Sri Venkateswar University, Tirupati: 1977. (pp. xvi + 915).
4. J. R. Joshi : Minor Vedic Deities: University of Poona, 1978. (pp. viii + 220).
5. V. K. Bharadwaja : Naturalistic ethical theory: Delhi University Press: 1978. (pp. 6 + 191).
6. K. P. Bahadur : The Wisdom of Nyaaya: Sterling Publishers Pvt. Ltd., New Delhi. (pp. 28 + 246).
7. Wazir Singh : Humanism of Guru Nanak. Ess Ess Publications, New Delhi, 1977. (pp. xv + 191).
8. R. R. Pandey : Man and the Universe in the Orthodox Systems of Indian Philosophy. GDK Publications Delhi, 1978. (pp. ix + 201).
9. B. Kuppaswami : Dharma & Society: A Study in Social Values. The MacMillan Co. of India Ltd., 1977. (pp. ix + 211).

ANNOUNCEMENT

The Indian Philosophical Quarterly is proposing to bring out a Special Number on "Democracy, Discipline and Freedom" by about January 1979. Depending upon the circumstances we hope to bring out this number either as a Supplementary Issue or dedicate the concerned issue in the regular series to the theme. We invite articles on any aspects of the above theme for consideration in this Special Number.