



A PROFILE 2010



For further details please write to:
INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH
(Government of India, Ministry of Human Resource Development)

Head Office: Darshan Bhawan, 36, Tughlakabad Institutional Area, M.B. Road,
New Delhi-110062 Cable: ICPHILRES Tel.: 29964753, 29964754; Telefax: 29964750
E-mail: icpr@del2.vsnl.net.in Website: <http://www.icpr.in>

Lucknow Office : 3/9, Vipul Khand, Gomti Nagar, Lucknow-226010
Telefax: +91-522-2392636 E-mail: icprlkw@gmail.com

Datagraph C P L # +91-9811121500

Indian Council of Philosophical Research

**Darshan Bhawan, 36 Tughlakabad Institutional Area,
New Delhi - 110062**

INTRODUCTION



**Professor Fred Dallmayr addressing at the ICPR Round Table
at the WCP, Seoul**

Among all different knowledge-systems and academic disciplines evolved and developed by humankind from atomic science to zoology, philosophy is the very first and also the foremost. From the very beginning, philosophers tried to find out answers to all kinds of questions concerning whatever subject matter under the Sun which interested them "say from plants to planets" but gradually, different special sciences like astronomy and botany developed and took away many questions from philosophy into their own special fields. Yet, several fundamental questions could not be taken away in this manner and topics such as the nature of values very much continue to remain exclusively in the domain of philosophy. Further, today philosophy is the only truly inter-disciplinary subject that can still attempt to integrate knowledge for a wholesome understanding of humans and their place in the universe and attempt to find answers to questions like, "What is truth?", "What is reality?", "What is virtue?", "What is beauty?" and so on. These questions have been asked all over the world, in all cultures and at different times. India too was no exception and in fact one of the world's oldest systems of thinking and speculation on such matters began more than five thousand years ago even before the *Vedas*.

When it comes to persistently asking the most basic questions concerning man, his life and goals, the world and its nature as well as its constituents, India has a very long and also a very brilliant record. What began many millennia ago has continued up to now in an unbroken chain of tradition. From the heights of

skepticism to the depths of mysticism, every possible shade of philosophizing was intensely explored, vehemently criticized, or ardently accepted and defended by Indian thinkers. This exploration was unbelievably holistic and a spirit of synthesis pervaded Indian culture, religion and philosophy just as strongly as a spirit of incisive analysis. An analytical rigour which very harmoniously co-exists with a synthetic, holistic spirit especially in classical India have few parallels elsewhere. In India philosophy is at once speculative, analytic, synthetic and also intensely practical. Consequently, philosophy and religion went hand in hand, which has had its advantages as well as drawbacks. Because of the unique capacity of Indian culture to hold together within its fold contrary as well as contradictory elements, rigorous philosophy never really got disconnected from religious faith as it happened in the West. On the contrary, philosophical thinking was harmonized with religion as well as spirituality. Philosophy and spirituality are seen as just two ends of a continuum in India. As a result, whether it is Vedanta belonging to the orthodox Vedic fold or Buddhism and Jainism belonging to the opposite, heterodox fold, they are alike both philosophies and religions simultaneously, culminating in sublime spirituality.

Another characteristic feature of most schools of Indian philosophy is their soteriological orientation. These schools believe that the ultimate goal of philosophical pursuit is to enable a person to attain final release or liberation. One needs a higher kind of knowledge to get liberated and such knowledge can be attained only through philosophy which provides the most comprehensive vision called “*darshana*.” This is the reason why philosophy has been given the highest place of importance in India. The distinction between higher knowledge and lower knowledge is as old as the *Upanishads* themselves.

While reason is given a high place in the human endeavor to discover truth, it is not seen as the only gateway to realizing truth. Reason, by itself, may not be able to help anyone attain liberating knowledge but still it is an invaluable tool assisting in meaningful ways in the process of attaining higher knowledge. Though a “life of reason” is required, it alone is not enough for liberation. It must ally itself successfully with traditional wisdom inherited through the ages. This peculiar fact has led to a very wide-spread and persistent misunderstanding all over the West that in all Indian philosophies, the authority of scriptures has a much higher place than reason. The other fact mentioned earlier that philosophy and religion do not stand separated in the Indian tradition has also substantially added to the above misconception. Since most schools of Indian philosophy aimed at liberation, it is not very difficult to see the smooth transition from philosophy to spirituality in the Indian tradition. But, despite this common interest in spirituality, Indian schools of philosophy are still quite radically different from one another. Goal-oriented thinking has not resulted in any kind of uniformity in philosophical thought. There are just as many kinds of schools as one may find in the West. There are even several schools which fairly closely resemble schools of Western thought. It was readily agreed across the board in India that even if ultimate reality is the same, it can still be viewed and described in radically different ways. Each such way of viewing was a *darshana* and any *darshana* was just as good as any other.

There are radically different *darshanas* that suit radically different temperaments which we come across among huge populations. This diversity of *darshanas* is also rooted in the classical Indian belief in the diversity of human competence and understanding which is due to the fact of different persons possessing different kinds and levels of abilities as well as being

constituted differently. There are people of a nature basically constituted of faith and devotion, there are people who, by nature, are men of action and there are also people who are by nature very rational in their outlook. These are radical differences in temperaments and outlook which will also create differences in their ways of understanding. In fact, it is a well accepted idea in India that there are multiple paths to liberation and that they fall into three broad types of paths: the path of action (*karma-mārga*), the path of devotion (*bhakti-mārga*) and the path of knowledge (*jñāna-mārga*).

The range of topics investigated by different Indian philosophical systems is indeed very vast, very varied as well as very thorough. The dialectical skills of several Indian philosophers is only to be seen to be believed. To put it all in one sentence, the tradition is very rich and priceless, matching in excellence even when compared with the best in any part of the world.

This incomparable philosophical tradition went on developing even when there was foreign occupation of the land because even during the time of the Moghul rulers it continued to flourish. The first setback came only when the British took control of a vast region of the country and introduced their own system of education. The new system of education not only took no note of the age old native tradition but tried to replace it completely. If the traditional ways of philosophizing still continued to be practiced it was only because of patronage by kings big and small, zamindars and noblemen. The tradition did not die, but became weak and stunted in its growth.

The new system of education also brought with it a new philosophy little known to Indians. Regrettably, Western philosophy became the sole philosophy taught in the colleges

under the new system of education because that was the only philosophy its teachers (mostly Englishmen) knew. Indians took up the study of Western philosophy without any qualms or inhibitions and in course of time it became the dominant philosophy that was taught, studied and researched in the colleges and universities in British India. Even several decades after independence, it continues to enjoy a privileged position in most departments of philosophy in Indian universities. Every new development in the West is keenly observed and also absorbed by several scholars in India.

In this way, besides being the homeland of its own native philosophies India is also a second home for many philosophies of the West. In this respect, there is no country in the whole world which is like India in having all the major and sometimes even minor philosophies of the world in addition to its own native philosophies. Current Indian philosophy is truly pluralist. Just as ancient India accommodated within its space religions of foreign origin like Parsi, Jewish, Muslim and Christian, modern India has accommodated most of the philosophies that have originated in the West. Thus there is room for every conceivable kind of philosophy on Indian soil and in Indian minds.

This is the reason why there exists only in India unlike anywhere else in the world—an Indian Council of Philosophical Research (ICPR) fully funded by the Ministry of Human Resource Development of the Government of India. This Council very appropriately promotes and funds research in any philosophy, Indian or Western or just any other. Very recently, several fields of applied philosophy have been adopted by the ICPR for development, research and promotion. This is not only in keeping with the age-old practical orientation of all schools of Indian thought, but it is also very much in tune with emerging

INTRODUCTION

trends in philosophy elsewhere. Both the West and other nations in the world have increasingly been turning to philosophy to provide solutions to most pressing contemporary problems like environmental degradation, religious fundamentalism, terrorism, severe cultural conflicts, imbalances caused by the process of globalization, genocide and a host of other problems. The UNESCO in particular has adopted this approach to resolving common human problems through the use of philosophy. Philosophical activity is no more looked upon as other-world seeking but as seeking solutions to all empirical problems which all humanity is commonly facing on a day-to-day basis. This new vision about the new task of philosophy is not at all unfamiliar to India because it had always been believed in India that there is no ultimate solution or liberation unless all proximate problems of life are sorted out first. "Welfare here in this life and then in the hereafter" was always the classical Indian slogan. That is valid even today. The assistance and cooperation of the ICPR is never far away from any institute, agency or individual who is in dire need of proper advice and timely guidance.

Godabarisha Mishra

HISTORY AND OBJECTIVES

Indian Council of Philosophical Research (ICPR) was established in 1977 by the Ministry of Education, Government of India as an autonomous organization designed to bring back the entire tradition of Indian philosophy to its pristine and original form and provide required impetus to nurture and promote new thinking through its intensive programs of research. This was the result of the decision of a Committee which had been formed to look into the possibility of raising a body like ICSSR and ICHR exclusively for the discipline of philosophy, for the preservation of India's profound, long and living philosophical tradition. Considering the uniqueness and importance of the subject which was all comprehensive and holistic, the Committee felt the need to strongly recommend that in order to protect the greatest achievements which are recorded in the field of philosophy in India and also preserve deep profundities of its culture, there was a need to evolve a Governmental Institution as ICPR. An argument crucially advanced was that if there is one single factor which would command respect and attention from the contemporary world, it would be none other than the profound wisdom contained in Indian philosophy.

The authorities of the Government of India were convinced that more than any other discipline of knowledge, philosophy in India deserved to have an exclusive and special agency in the country, so conceived and designed that the entire tradition of Indian philosophy is brought back to its original vigor and further developed through various research programs. The chief objective was to portray the lofty philosophical ideals of the

country and utilize their tenets for reawakening of India and empower the entire humanity by extending to it the benefits of the accumulated wisdom of India by which human bondage could be meaningfully addressed and humanity could be helped to arrive at progressive perfection at an accelerated pace.

It was felt that this important work could be carried out, not merely through universities alone or through any other existing learned body designed to promote Natural and Human Sciences, but through an independent body that could function as an autonomous organization fully funded by the Government and freely developed by eminent philosophers of the country. It was further envisaged that since philosophy is, by its very nature, comprehensive in its approach and since it is a study of the world as a whole and of all domains of existence in their intricate interrelationships, it must be inter-disciplinary in character.

As a result of mature deliberations, the then Prime Minister of India, Mrs. Indira Gandhi appreciated and approved the formation of the Indian Council of Philosophical Research (ICPR). In 1977, therefore, the Ministry of Education formulated the Memorandum of Association (MOA) of the ICPR and the organization was formed as a Society registered under the Registration of Societies Act.

The initial years from 1977 to 1981 were marked by very slow activity on the part of the Government and it was only in 1981 that the ICPR started functioning when Professor D.P. Chattopadhyaya was appointed the founder Chairman of the Council. The Council began to function from his residence in the initial days till the office was shifted to an independent accommodation in Vasant Vihar. Later, the office was shifted to Guru Nanak Foundation and subsequently to USO House. In 1987, the office was again shifted to Rajendra Bhavan, where

ICPR could be stabilized insofar as basic, physical accommodation was concerned.

It was during this initial period that the Council made great efforts to get the authorities allot a piece of land for ICPR by the Delhi Development Authority to construct a permanent office for the ICPR. Ultimately, DDA allotted the required land at 36 Tughlakabad Institutional Area, where the present building of the ICPR was built during the years 1990-1996. The building of the ICPR was inaugurated in 1999 by the then Minister of HRD, Dr. Murli Manohar Joshi and the office has been functioning here since then.

Alongside the head-quarters of Delhi, there were wide consultations to build an Academic Centre with a world class library in philosophy to cater to the needs of those who are interested in Philosophy. Shri C.P.N. Singh, the then Governor of Uttar Pradesh took the initiative and came up with a gracious offer to house the Academic Centre at the Butler Palace in Lucknow. It may be mentioned here that the palace was built in 1922 by the Rajah of Mehmoodabad as the residence of Sir Harcourt Butler, the then Governor. After independence, it remained vacant for a while and was declared as “enemy property” in 1965 and was brought under the control of Ministry of Commerce. The UP Government used it as the Sales tax office till it was given to ICPR in 1981. The Academic Centre started functioning with Professor T.K. Sarkar as the Director from 1983. With the efforts of the Council, and especially with the hard work put in by Professor R.R. Verma, formerly Director at the Academic centre, Butler Palace became a hub of philosophical activities with an up-to-date specialized library containing 32,000 volumes and yearly subscription to 110 journals, a guest house, well equipped seminar room, exhibition hall and an office. The

Centre was brimming with activities with large number of students and researchers visiting Academic Centre library apart from regular seminars being organized there. In 2006, because of Supreme Court judgment against the UP government, the ICPR was asked to vacate the Butler Palace and forced to locate it in PCF Building, Lucknow which unfortunately was inadequate in every respect for the academic requirement of the ICPR. The present administration is making all efforts to find a suitable place to house the library and restart the academic activities at the Centre.

In all these years, ICPR devoted itself to the task of furthering the activities for the development of philosophy in India and laid out its plans for its progressive activities. They are as follows:

1. Setting up a *Journal of the Indian Council of Philosophical Research*; (JICPR)
2. Developing programs to assimilate in condensed form some of the important achievements of Indian philosophers, and publishing a series of books focused on important problems of ontology, epistemology, ethics, social and political philosophy and Indian spirituality, works related to living philosophers of India. Also books that bring out Indian expertise in regard to Western philosophy.
3. Developing schemes for seminars, workshops and refresher courses that aim at promoting very high level research in philosophy by the philosophical community of India on themes relevant to the recovery of ancient classical systems of Indian philosophy and relevant also to the progress of contemporary Indian philosophy that would find for itself a high place in the contemporary scene of philosophy in the world at large. This program

also envisages empowerment of young and budding scholars and providing training to philosophers, old and new, so that they could think on new lines on philosophical topics and issues which would be analytic as well as synthetic in character.

4. Initiating special programs through which teaching-learning material could be produced that would facilitate study of philosophy in the country in a manner that would be pedagogically sound and academically refreshing.
5. Initiating special programs for young scholars in the country to meet together over an annual essay competition followed by a high level seminar.
6. Establishing Fellowship schemes of different kinds.
7. Establishment of relationships with various organizations of philosophy in India, in the universities and in the colleges.
8. Establishment of relationships with eminent philosophers in different parts of the world and famous institutions of philosophy in the world.
9. Preparing exhibitions on philosophical themes, whereby subtle concepts of philosophy could be transmitted to students, teachers and the general public through artistic forms that would be at once instructive and aesthetically enjoyable.
10. Organization of international conferences on philosophy, including the one inaugurated by the then Prime Minister of India, Mrs Indira Gandhi, (October 10, 1984) which brought together the philosophers of East and West for a fruitful exchange of ideas and experiences.

HISTORY AND OBJECTIVES

- 11. Selection of philosophers of India for participation in international conferences held abroad, resulting in the promotion and propagation of Indian philosophy in the contemporary philosophical community.
- 12. Development of a world class library of philosophy, which is located now in Lucknow which is perhaps the best in Asia today.
- 13. Establishment of close relationship with the Government of India for collaborative projects as also for promoting interdisciplinary research in the country.

The main aims and objectives of the Council are as follows:

- Striving for excellence, creativity and originality in philosophical research within the country.
- Promoting and encouraging indigenous interdisciplinary research and cross-cultural studies.
- Strengthening the teaching of philosophy so as to encourage brilliant students to take up the study of philosophy.
- Dovetailing teaching and research by providing impetus and additional training to philosophy teachers.
- To identify and encourage inter-disciplinary research especially on topics that are intellectually challenging, especially those that are concerned with national planning and development.
- To review the progress of research in philosophy from time to time.
- To sponsor or assist projects or programs of research in philosophy.
- To give financial support to institutions and organizations engaged in research activities in philosophy.

HISTORY AND OBJECTIVES

- To provide technical assistance or guidance for the formulation of research projects and programs in philosophy, by individuals or institutions, and/or organizing and supporting institutional or other arrangements for training in research methodology.
- To indicate periodically areas in and topics on which research in philosophy should be promoted and to adopt special measures for the development of research in neglected or developing areas in philosophy.
- To co-ordinate research activities in philosophy and to encourage programs of inter-disciplinary research.
- To organize, sponsor and assist seminars, special courses, study circles, working groups/units and conferences for promoting research in philosophy, and to establish institutes for the same purpose.
- To give grants for publication of digests, journals, periodicals and scholarly works devoted to research in philosophy and also to undertake their publication in select cases.
- To institute and administer fellowships, scholarships and awards for research in philosophy by students, teachers and others.
- To develop and support documentation services, including maintenance and supply of data, preparation of inventories of current research in philosophy and compilation of a national register of philosophers.
- To promote collaboration in research between Indian philosophers and philosophical institutions and those from other countries.

HISTORY AND OBJECTIVES

- To take special steps to develop a group of talented young philosophers and to encourage research by young philosophers working in universities and other institutions.
- To organize academic exchange program with other countries and help scholars with travel grants to participate in international events in philosophy organized abroad.
- To advise the Government of India on all such matters pertaining to teaching and research in philosophy as may be referred to it by the Government from time to time.
- To enter into collaborations with other institutions, organizations and agencies, on mutually agreed terms, for the promotion of research in philosophy.



ICPR sponsored International Philosophy Day

ORGANISATIONAL SET-UP

The Council has a broad-based membership comprising of distinguished philosophers, social scientists, representatives of the University Grants Commission, Indian Council of Social Science Research, Indian Council of Historical Research, Indian National Science Academy, the Central Government and the Government of Uttar Pradesh. The Governing Body (GB) and the Research Project Committee (RPC) are the main implementing agencies of the Council. These bodies are vested with well-defined powers and functions. The Governing Body, which consists of Chairman, Member-Secretary, not less than three and not more than eight members appointed by the Council, a representative each of the Ministry of Human Resource Development and Ministry of Finance and two nominees of the Government of Uttar Pradesh, administers, directs and controls the affairs of the Council. The Research Project Committee, which includes the Chairman, not less than five and not more than nine members appointed by the Council and the Member-Secretary, scrutinizes and sanctions grants-in-aid for the projects and other proposals received or planned by the Council. The Finance Committee scrutinizes the budget estimates and other proposals involving expenditure.

The Chairman and the Member-Secretary who are appointed by the Central Government are vested with well-defined powers and duties. Currently, Professor K. Ramakrishna Rao is the Chairman, who joined the council on 6 June 2006 and Professor Godabarisha Mishra is the Member Secretary who joined on 7th September 2007. The Council has three Directors, 1. Administration and Finance, 2. Planning and Research, 3. Academic. Apart from the above, the Council has a Programme officer, and an Accounts Officer working for ICPR at its Head office.

SUCCESSIVE CHAIRMEN OF THE ICPR



Professor D.P. Chattopadhyaya
01.07.1981 to 17.07.1990



Professor R. Balasubramanian
18.07.1990 to 31.03.1994



Professor Mrinal Miri
05.04.1994 to 11.04.1997



Professor V. Venkatachalam
12.04.1997 to 05.06.2000

ORGANISATIONAL SET-UP



Professor Kireet Joshi
06.06.2000 to 05.06.2006
Member Secretary 01.07.1981 to 31.12.1991



Professor K. Ramakrishna Rao
06.06.2006

ORGANISATIONAL SET-UP

SUCCESSIVE MEMBER-SECRETARIES OF ICPR



Professor Bhuvan Chandel
1.1992 to 31.12.1994



Professor Ashok Vohra
28.06.1995 to 26.06.1998

ORGANISATIONAL SET-UP



Professor R.C. Pradhan
1.06.2000 to 31.05.2003



Professor S.R. Vyas
09.3.2004 to 05.02.2007

ORGANISATIONAL SET-UP



Professor G. Mishra
07.09.2007



Life Time Achievement Award given to
Professor J.N. Mohanty

AREAS OF ACTIVITIES

Some priority areas in which ICPR has been concentrating all these years are:

1. Varieties of abiding experience and their relevance to philosophy;
2. Theories of truth and knowledge;
3. Basic values embodied in Indian culture and Their relevance to national reconstruction;
4. Normative inquiries;
5. Philosophy, science and technology;
6. Interdisciplinary inquiries with philosophy as a focal discipline;
7. Philosophy of man and the environment;
8. Social and political philosophy and philosophy of law;
9. Logic, philosophy of mathematics and philosophy of language;
10. Metaphysics;
11. Comparative and critical studies in the philosophical systems.
12. Philosophy of education.

ACADEMIC CENTRE, LUCKNOW

The Academic Centre of the ICPR, is presently located at 3/9, Vipul Khand, Gomti Nagar, Lucknow-226010. It houses an up-to-date specialized library in philosophy, and a small office of the

AREAS OF ACTIVITIES



Chairman, ICPR taking a look at the books in the library

Council. The total acquisition of books by the library at the Academic Centre, Lucknow, is about 32000 volumes. It subscribes to 110 philosophical journals and receives 27 journals on exchange basis.



The new building of the Academic Centre, ICPR, Lucknow

The library is in the process of being fully computerized to extend the services more effectively and to network with other libraries. Online facilities will be provided so that the books can be accessed from anywhere in the country.

FELLOWSHIPS

The Fellowship scheme of the Council is one of the main schemes by which research among scholars is encouraged. Under this scheme the Council awards different categories of Fellowships to assist the scholars to engage in research on full time basis on themes of contemporary relevance and those that fit in with the selected major areas of the Council.

- Theories of truth and knowledge.
- Basic values embodied in Indian culture and their relevance to national reconstruction.
- Normative inquiries (ethics and aesthetics).
- Interdisciplinary inquiries (ethics and aesthetics).
- Philosophy, science and technology.
- Philosophy of man and the environment.
- Social and political philosophy and philosophy of law.
- Comparative and critical study in the philosophical systems/movements and religion.
- Logic, philosophy of mathematics and philosophy of language.
- Metaphysics.
- Philosophy of education.
- Philosophy of social sciences.

The Council invites applications for Fellowships (excluding the National Fellowships) through advertisements in national dailies every year. Copies of the advertisements are also sent to

the heads of philosophy departments of all the universities in the country. Details of various categories of Fellowships are given below.

NATIONAL FELLOWSHIPS

National Fellowships are awarded to eminent scholars who have made outstanding contribution in the field of philosophy. The amount of Fellowship has been fixed as Rs.25,000/- per month with an annual contingency grant of Rs.50,000/-. These Fellowships are awarded by the Council from among the names suggested to it by the Council members, UGC panel members on the subject of philosophy, Presidents of Indian Philosophical Congress for the past ten years and such members of the RPC who are not members of the Council, without inviting applications. The selection is purely on the basis of merit and eminence, regardless of age and official status of the scholars. The past National fellows include Professor Daya Krishna, Professor K. S. Murty, Professor Badrinath Shukla, Professor D.P. Chattopadhyaya, Professor K.J. Shah, Professor S.K. Ookerjee, Professor M.P. Rege, Professor Rajendra Prasad, Professor R. Balasubramanian, Professor P.K. Mukhopadhyaya, Professor Mrinal Miri, and Professor Srinivasa Rao.

SENIOR FELLOWSHIPS

Senior Fellowships are awarded primarily to those scholars in philosophy and in allied disciplines who have made a significant contribution in their areas of research as evidenced from their publications such as books and research papers published, in philosophical journals and periodicals. The Fellowship carries monthly emoluments of Rs. 8,000/- p.m. However, salary is protected in the case of employed scholars. In addition, the Senior fellows are entitled to a contingency grant of Rs. 36,000/- per annum.

GENERAL FELLOWSHIPS

General Fellowships are awarded to scholars who have shown significant promise and competence in carrying on independent research. The award of such category of Fellowship is determined on the basis of the quality of the candidate’s research work in the form of published work, books or articles and in special cases even as evidenced from their unpublished manuscripts. The Fellowship amount has been fixed as Rs.6,000/- p.m. with an annual contingency grant of Rs.12,000/-. However, in the case of employed teachers/scholars, their salary, including allowances in their parent institution is protected. Every year 12-15 scholars are awarded general Fellowships depending on the budgetary allocation.

JUNIOR RESEARCH FELLOWSHIPS

Junior Research Fellowships are awarded to scholars who have good academic record and are pursuing their research on a particular project. The Fellowship carries a grant of Rs.5,000/- p.m. (Non-NET), Rs.6,000/- p.m. (NET) with an annual contingency grant of Rs.12,000/-. Every year the Council awards Junior Research Fellowships to 55-60 scholars at an average.

SHORT DURATION PROJECT

Short Duration Projects are awarded for a period of ninety days to scholars in philosophy and allied disciplines irrespective of their age and status, to enable them to engage themselves on whole-time basis in research work. The Project cost is within the ceiling of Rs. 20,000/- for a period of 90 days.

RESIDENTIAL FELLOWSHIPS

These Fellowships are meant to facilitate scholars to consult the library at ICPR’s Academic Centre, Lucknow, in connection with their ongoing research projects. The selected scholars can avail the Fellowship during the period of their leave of absence from their place of work or during holidays. The Fellowships are available for a maximum period of 60 days in a financial year, either in one stretch or in parts. They are provided first-class rail fare from the place of work to the Academic Centre and back, only once. The Council used to pay allowance of Rs. 150/- per day to the fellows who make their own arrangements for boarding and lodging and Rs. 120/- to the fellows who are provided accommodation in the guesthouse of the Academic Centre. However at present guest house facilities are not available at the Academic Centre at Lucknow.



Inaugural function : Academic Centre, Lucknow

ICPR has instituted the following awards:

1. Life Time Achievement Award

A National Award for distinguished work in philosophy in India is awarded to a living Indian philosopher, which does not require any project to be carried out by the recipient of that award.



Cash Award of Rs. 1,00,000/- cheque given to Professor J.N. Mohanty

The award carries with it a cash amount of Rs.1,00,000/- and a citation to be presented at a public meeting organized by the ICPR. This award was instituted in the year 2007 to commemorate the Silver Jubilee of the ICPR. So far the recipients of the Life Time Achievement Award are Professor Satchidananda Murty, Professor Daya Krishna, J.N. Mohanty.

2. Best Ph.D. Dissertation Award (in Philosophy)

This award is given to a scholar on the basis of her/his thesis/dessertation which have been duly adjudged during the previous academic year by an Indian University. The award carries an amount of Rs. 50,000/ and a citation and the scholar is selected by a committee nominated by the Council.

3. Young Philosophers Award

This award is granted to a scholar who must be in the age group not exceeding 35 years as on 31st March of that year. He/she must have publications to his/her credit. The scholars of the target age group may submit their bio-data along with 5 copies of their published work in the last 5 years. The award carries with it cash amount of Rs.50,000/- and a citation.

4. The Best Book of the Year in Philosophy Award

This award is given for the Best Philosophy Book published in India in Hindi, Sanskrit or English during the past three years. The book must be original work showing promise of mature philosophical thinking and is selected by a Committee. It carries an amount of Rs. 50,000/- and a citation.

SEMINAR/SYMPOSIA WORKSHOPS/DIALOGUE

In order to provide an opportunity for scholars to express their views and interact with other scholars, ICPR organizes both national and international seminars every year on a variety of themes and topics in philosophy and interdisciplinary studies. It also gives grant to philosophy departments of Indian universities and research institutions to organize seminars/symposia/workshops/dialogues etc. The Council has linked up its publication programmes with the seminars in such a manner that

all important papers presented can be published by the Council, if found suitable. It may be mentioned that some of the very outstanding papers of the seminars are published in the Council’s journal viz., JICPR. Every year the Council receives a large number of requests from the universities, research organizations for partial assistance for organizing seminars and ICPR supports 25 to 50 such seminars annually.

PERIODICAL LECTURES

The Council organizes Periodical Lectures at different colleges and universities for promotion of philosophy. Senior scholars of the local area are requested to deliver the lectures to the young scholars and teachers, so as to expose them to a wide range of recent development in philosophy.

NATIONAL LECTURES BY EMINENT INDIAN AND FOREIGN SCHOLARS

With a view to acquaint Indian scholars with thoughts of contemporary leading philosophers as well as to provide opportunities for close interaction with them, the Council invites Indian and foreign scholars every year to deliver lectures. Under this scheme, the Visiting Professors deliver a series of three or more lectures in at least three different universities in India. The Council extends financial support to the universities for organizing such lectures and also bears travel and hospitality costs of the invited scholars. The universities are given a grant of Rs.35,000/- by the Council to invite the interested scholars from their region to attend the lectures and participate in the discussions. Besides making travel arrangements as well as providing local hospitality to the invited professors, the Council pays them a token honorarium of Rs.20,000.

REFRESHER COURSES

The Council has been organizing a number of Refresher Courses on different philosophical themes for the college and university teachers of the country in order to augment/refresh their knowledge. Some of these courses were 3-tier courses, viz. as initial, intermediate and advanced courses. The Council also conducts some short-term courses in addition to the Refresher Courses.

TRAVEL GRANTS

The Council provides partial travel assistance to Indian scholars in the field of philosophy and interdisciplinary studies for participating in international conferences/symposia/seminars etc. Normally, the financial assistance is limited to 50 percent of the total cost of airfare to and fro. This provision is made for teachers of philosophy in universities and colleges.

INTERNATIONAL COLLABORATION AND ACADEMIC LINKAGES

The Council is the implementing agency for the bilateral cultural exchange programmes with the foreign countries having philosophical content in them. This programme facilitates to have international collaboration between India and overseas nations to encourage exchange of views among scholars in the field of philosophy and other related disciplines.

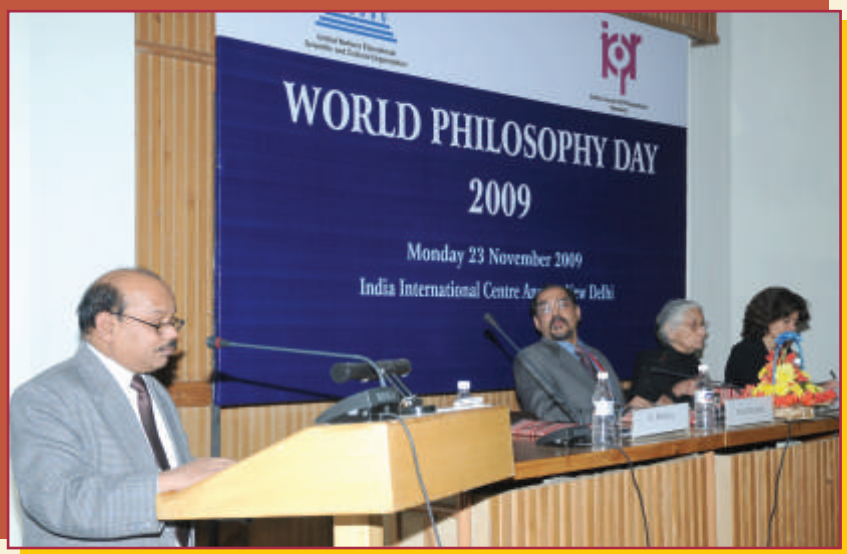
INDO-FRENCH CULTURAL EXCHANGE PROGRAMME

The Indian Council of Philosophical Research is having a bilateral Cultural Exchange Programme with France. Under this programme, the Council deputed eminent Indian Scholars to France for a month on visitorship. During the tenure of the

visitorship, the scholar remains with the Maison Des Sciences De L’Homme and does academic work, consults libraries and (participates in academic discussions with the scholars/experts available in France). The Maison Des Sciences DeL’Homme provides 1800 Euros as living expenses in Paris as well as medical insurance. Indian Council of Philosophical Research will bear the travel cost of the scholar selected for the Visitorship.

INTERNATIONAL PHILOSOPHY DAY

The UNESCO has declared every third Thursday in November every year as the International Philosophy Day to commemorate the birthday of Socrates. Accordingly, the Council sends circulars to all Departments of Philosophy of the Country to celebrate that day by organizing academic programmes like symposium, seminar debate, panel discussion etc. A minimal funding is made to select institutions for the celebration of the Philosophy Day.



ICPR celebrates World Philosophy Day

JOURNAL OF INDIAN COUNCIL OF PHILOSOPHICAL RESEARCH (JICPR)

The Council publishes quarterly the Journal of Indian Council of Philosophical Research (JICPR). The journal contains research papers of high quality in the field of philosophy and interdisciplinary studies by scholars from India and abroad. The other featured sections in the Journal include Discussions and Comments, Notes and Queries, Focus and Agenda for Research, Book Reviews, etc. The JICPR had Professor D.P. Chattopadhyaya as its Editor from the inception and Professor Daya Krishna took over from him during 1990 and continued until his death. Professor Mrinal Miri took over as the editor from January 2009.

Journal of Indian Council of Philosophical Research
is a quarterly journal published by the Indian Council of Philosophical Research (ICPR). It is devoted to the publication of original papers of high standard in any branch of philosophy. One of the objectives of the ICPR is to encourage interdisciplinary research with direct philosophical relevance. Accordingly, contributions from scholars in other fields of knowledge, dealing with specific philosophical problems connected with their respective fields of specialization, would be highly welcome. However, good and original contributions pertaining to any branch of traditional philosophy would be equally welcome.
Each regular issue of the Journal will contain besides full-length papers, discussions and comments, notes on papers, book reviews, information on new books and other relevant academic information. Each issue will contain around 250 pages (Royal 8'vo).

Annual Subscriptions			
	Inland	Foreign	
Institutions	Rs 450	US \$ 40	(Surface mail)
Individuals	Rs 200	US \$ 30	-do-
Students and retired teachers	Rs 100	US \$ 15	-do-
Single Issue	Rs 100	—	—
Individuals	Rs 500	(for 3 years)	-do-
Life Membership	Rs 1500	US \$ 200	-do-

Bonafide students and retired teachers are requested to ask for the special subscription form.

Air mail cost will be charged extra to those subscribers who want to get the Journal by air mail. Requests for air mail delivery must be made in writing.

For subscription and all other business enquiries (including advertisement in the JICPR) please contact directly:

Subscription Department
Central News Agency Private Limited
23/90 Connaught Circus, New Delhi 110 001, India

All subscriptions must be prepaid.

All contributions to the Journal, other editorial enquiries and books for review are to be sent to the **Editor, Indian Council of Philosophical Research**, Darshan Bhawan, 36, Tughlakabad Institutional Area, Mehrauli-Badarpur Road, New Delhi 110 062, India.
Email: icpr@del2.vsnl.net.in Website: <http://www.icpr.in>

In the past ICPR launched a variety of projects such as the Project of History of Indian Science' Philosophy and Culture (PHISPC) to publish 100 volumes. The Project is being continued by the Centre for studies in Civilizations headed by Professor D.P. Chattopadhyaya. In its 11th Plan proposals, the ICPR submitted to the Planning Commission a major project on Indian Identity and National Integration.

NATIONAL INTEGRATION PROJECT

The proposed project is intended to be national initiative to explore the nuances of national integration and inclusive community and to understand the forces undermining them. The main objective of the project is to provide intellectual and fact based insights into the issues, the problems as well as the prospects, for promoting national consensus for the inclusive community we seek and for discouraging the politics of divisiveness we abhor. In the process we study civil strife and use of violence, which disturb the stability and orderly economic and social progress of the nation, and the avenues of the state's legitimate resource to control without trampling on the constitutionally guaranteed freedoms of its people. All these issues will be studied within the overall ambit of identities, their positive integrating effects and negative, divisive influences.

Besides dividing this into discrete and distinct units basic interdisciplinary studies in this project would involve historical analyses, empirical research and theoretical work.

The time frame for the project is five years. The main activities involve literature search, group discussions of experts in relevant and related areas, organization of seminars and conferences, precise formulation of studies to be undertaken in the following years and the identification of scholars to be involved in the various studies envisaged.

Periodic workshops, seminars and conferences will be organized to discuss the empirical studies, data collection, analyses and interpretation.

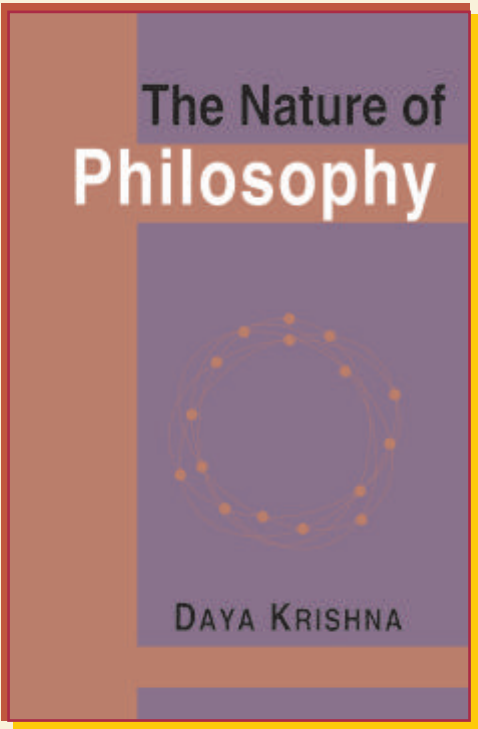
The final reports are expected to be published for the benefits of not only researchers and reports but also policy makers, bureaucrats, judges and religious leaders.



National Workshop on National Integration and Identity-violence
at NER Centre of ICSSR, NEHU
Shillong during March 20 - 23, 2009
Professor Mrinal Miri, Director of the Workshop with
Dr. Azghar Ali Engineer

REGIONAL CENTRES

The ICPR is rightly located in the nation’s capital. Its Academic Centre is established in Lucknow with its library. The resources of the ICPR are more readily accessible to scholars and students located in the northern and central parts of India than those residing in the south. Therefore, it is proposed to explore the possibility of establishing one or more regional centres. In addition to instituting new centres, ICPR wants to extend necessary recognition and funds to certain established Institutions, who are engaged in similar activities like ICPR. The regional center will have its own library and administrative staff with facilities for holding conferences, seminars and discussion meetings with a guest house to lodge the visiting scholars.



ICPR's latest publication

Under its publication programme, the Council publishes

1. Scholarly works of renowned philosophers.
2. Monographs, project reports and other works produced by scholars and fellows of the Council.
3. Selected proceedings of ICPR seminars and the sponsored ones.
4. Re-publication of rare and out-of-print works of renowned authors in the field of philosophy and interdisciplinary studies.
5. Publication of documentation series.
6. Translations of classical works.

The Council has published books on classical Indian Philosophy, Contemporary Indian Philosophy and contemporary Indian Philosophers. It also publishes other reading materials and reference books. The following are the list of publications of the Council in print:

1. *Madhusūdana Sarasvatī Advaita-siddhiḥ* Karuna Bhattacharya, 1992, p.216, HB, Rs. 125
2. *Gadādhara’s Theory of Objectivity* Part One Viśayatāvāda, 1990, p.206, HB, Rs. 90
3. *Gadādhara’s Theory of Objectivity* Part Two, Sibajiban Bhattacharyya, 1990, p.100, HB, Rs. 90
4. *Gaṅgeśa’s Theory of Indeterminate Perception* Nirvikalpakavāda, Part One, Sibajiban Bhattacharyya, 1996, p.164, HB, Rs. 150
5. *Gaṅgeśa’s Theory of Indeterminate Perception* Nirvikalpakavāda, Part Two, Sibajiban Bhattacharyya, 1993, p.100, HB, Rs. 80

PUBLICATIONS

6. *The Mahābhāṣya of Patañjali* Surendranath Dasgupta, 1991, p.264, HB, Rs. 160
7. *Cārvāka Lokāyata: An Anthology of Source Materials and Some Recent Studies* Debiprasad Chattopadhyaya, (Ed.) 2006, (3rd edn.) p.560, HB, Rs. 550
8. *A Study of Patañjali* Second Edition Surendranath Dasgupta, 2001, p.198, HB, Rs. 225
9. *Natural Science of The Ancient Hindus* Surendranath Dasgupta, 2001 (3rd edn.), p.108, HB, Rs. 200
10. *Nyāyakusumāñjali of Udayanācārya* Volume 1: (Trans. and Explanation) N.S. Dravid, 1996, p.514, HB, Rs. 550
11. *The Philosophy of The Tamil Siddhas* T.N. Ganapathy, 2004 (2nd edn.), p.250, HB, Rs. 140
12. *G.W.F. Hegel on The Episode of The Mahābhārata known by the Name Bhagavad-Gītā by Wilhelm Von Humboldt* Herbert Herring (Ed. and trans. into English), 1995, p.190, HB, Rs. 185
13. *India's Intellectual Traditions Attempts at Conceptual Reconstructions* Daya Krishna (Ed.), 2003, p.228, HB, Rs. 420
14. *Samvāda: A Dialogue between Two Philosophical Traditions* Daya Krishna, M.P. Rege, R.C. Dwivedi and Mukund Lath (Eds.), 1991, p.276, HB, Rs. 200
15. *Jñānagarbha's Commentary on Just the Maitreya Chapter from The Samdhinirmocanasūtra* John Powers (Study, Translation and Tibetan Text), 1998, p.168, HB, Rs. 250
16. *Kauṇḍa Bhaṭṭa's Vaiyākaraṇabhūṣaṇasāra* An Analytical Study Sandhya Rathore, 1998, p.212, HB, Rs. 300
17. *Mīmāṃsāmañjarī* R. Thangaswami Sarma, 1996, p.314, HB, Rs. 375
18. नागार्जुनकृत मध्यमकशास्त्र और विग्रहव्यावर्तनी यशदेव शल्य, 1990, p.124, HB, Rs.80
19. *Gautmīyanyāyadarśana with Bhāṣya of Vātsyāyana* Anantalal Thakur (Ed.), 1997, p.388, HB, Rs. 460
20. *Nyāyabhāṣyavārttika of Bhāradvāja Uddyotakara* Anantalal Thakur (Ed.), 1997, p.548, HB, Rs. 625

PUBLICATIONS

21. *Nyāyavārttikatātparyapariśuddhi* of Udayanācārya Anantalal Thakur (Ed.), 1996, p.622, HB, Rs. 680
22. *Nyāyavārttikatātparyatīkā* of Vācaspatimiśra Anantalal Thakur (Ed.), 1996, p.722, HB, Rs. 800
23. *Prakaraṇapañcikā of Śālikanātha with an Exposition in English* K.T. Pandurangi, 2004, p.508, HB, Rs. 550
24. *Man, Meaning and Morality* Essays in Honour of Professor Rajendra Prasad, R. Balasubramanian and Ramashanker Misra (Eds.), 1995, p.308, HB, Rs. 225
25. *Perspectives in Philosophy, Religion and Art* Essays in Honour of Margaret Chatterjee R. Balasubramanian and V.C. Thomas (Eds.), 1993, p.276, HB, Rs. 175
26. *Confessions and Commitments* S.S. Barlingay, 1994, p.94, HB, Rs. 80
27. *The Philosophy of K. Satchidananda Murty* Sibajiban Bhattacharyya and Ashok Vohra (Eds.), 1995, p.340, HB, Rs. 350
28. *The Philosophy of Daya Krishna* Bhuvan Chandel and K.L. Sharma (Eds.), 1996, p.362, HB, Rs. 360
29. *The Philosophy of G.R. Malkani* Sharad Deshpande (Ed.), 1997, p.468, HB, Rs. 375
30. *Ever Unto God* Essays on Gandhi and Religion Sushil Kumar Saxena, 1995 (2nd edn), p.240, HB, Rs. 140
31. *Freedom, Transcendence and Identity* Essays in Memory of Kalidas Bhattacharyya, Pradip Kumar Sengupta (Ed.), 1988, p.228, HB, Rs.135
32. *The Philosophy of Nikunja Vihari Banerjee* Margaret Chatterjee (Ed.), 1990, p.242, HB, Rs. 150
33. *The Philosophy of J.N. Mohanty* Daya Krishna and K.L. Sharma (Eds.), 1991, p.274, HB, Rs. 170
34. *Paramparā* Essays in Honour of R. Balasubramanian Srinivasa Rao, Godabarisha Mishra (Eds.), 2003, p.407, HB, Rs. 450
35. *Narayana Guru* Nitya Chaitanya Yati, 2005, p.320, HB, Rs. 350
36. *Pravas Jivan* Chaudhary on Multi-aspects of Philosophy Pradip Kumar Sengupta (Ed.), 2003, p.411, HB, Rs. 700

PUBLICATIONS

37. यशदेव शल्य का दर्शन छाया राय एवं डॉ० के० एल० शर्मा (सम्पादक), 2002, p.364, HB, Rs.600
38. *Buddhist Thought and Culture in India and Korea* S.R. Bhatt (Ed.), 2003, p.365, HB, Rs. 300
39. *The Philosophy of Suresh Chandra* R.C. Pradhan (Ed.), 2004, p.415, HB, Rs. 400
40. *Realism Responses and Reactions* Essays in Honour of Pranab Kumar Sen, D.P. Chattopadhyaya, Sandhya Basu, Madhabendra Nath Mitra and Ranjan Mukhopadhyay (Eds.), 2000, p.626, HB, Rs. 850
41. *Facets of Recent Indian Philosophy: The Metaphysics of the Spirit* Volume 1 R. Balasubramanian (General Ed.), 1994, p.372, HB, Rs. 150
42. *Indian Philosophy and History Volume 2:* R. Balasubramanian (General Ed.), 1996, p.384, HB, Rs. 275
43. *Problems of Indian Philosophy Volume 3:* R. Balasubramanian (General Ed.), 1996, p.350, HB, Rs. 275
44. *The Philosophy of Life Volume 4:* R. Balasubramanian (General Ed.), 1998, p.384, HB, Rs. 400
45. *Doubt, Belief and Knowledge* Sibajiban Bhattacharyya, 1987, p.318, HB, Rs. 150
46. *Towards a Critique of Cultural Reason* R. Sundara Rajan, 2004 (2nd edn), p.156, HB, Rs. 225
46. *Social Action and Non-violence* R.K. Gupta, 1995, p.138, HB, Rs.125
47. *Philosophical Reflections* G.C. Nayak, 2002 (2nd edn), p.174, HB, Rs. 300
48. *Reference and Truth* Pranab Kumar Sen, 1991, p.258, HB, Rs. 175
49. सत्ताविषयक अन्वीक्षा यशदेव शल्य, 2004 (2nd edn), p.248, HB, Rs. 250
50. *Studies in Phenomenology Hermeneutics and Deconstruction* R. Sundara Rajan, 1991, p.358, HB, Rs. 190
51. *The Primacy of The Political* R. Sundara Rajan, 2001 (2nd edn), p.222, HB, Rs. 250

PUBLICATIONS

52. *Language, Knowledge and Ontology* K.K. Banerjee, 1995, p.420, HB, Rs.225
53. *The Art of The Conceptual Explorations in a Conceptual Maze Over Three Decades* Daya Krishna, 1989, p.360, HB, Rs. 200
54. *Philosophy and Religion Essays in Interpretation* J.L. Mehta, 2004 (2nd edn), p.306, HB, Rs. 360
55. *Karma, Causation and Retributive Morality* Conceptual Essays in Ethics and Metaethics, Rajendra Prasad, 2004 (Reprint), p. 442, HB, Rs. 400
56. *Antarvyāpti* (With Sanskrit Text and English Translation) Arun Mishra, 2002, p.214, HB, Rs. 350
57. *Gaṅgeśa on The Upādhi* The “Inferential Undercutting Condition” Stephen H. Phillips and N.S. Ramanuja Tatacharya (Introduction, Translation and Explanation), 2002, p.170, HB, Rs. 250
58. *Mādhyamika Śūnyatā* A Reappraisal G.C. Nayak, 2001, p.104, HB, Rs. 250
59. *Discussion and Debate in Indian Philosophy Issues in Vedānta, Mīmāṃsā and Nyāya*, Daya Krishna (Ed.), 2004, p.434, HB, Rs. 450
60. *Tolerance in Indian Culture* R. Balasubramanian (Ed.), 2004 (Reprinted), p.150, PB, Rs. 150
61. *A Critical Survey of Phenomenology and Existentialism* Mrinal Kanti Bhadra, 2004 (2nd edn), p.548, HB, Rs. 425
62. *Language, Testimony and Meaning* Sibajiban Bhattacharyya, 1998, p.204, HB, Rs. 250
63. *Phenomenology and Indian Philosophy* D.P. Chattopadhyaya, Lester Embree and Jitendranath Mohanty, (Ed.) 2004 (2nd edn), p.384, HB, Rs. 380
64. *Essays in Social and Political Philosophy* Krishna Roy and Chhanda Gupta (Ed.), 1989, p.710, PB, Rs. 90
65. *A Short Moral Lexicon* R.K. Gupta, 1996, p.82, HB, Rs. 100
66. *Author and Subject Index of The Philosophical Quarterly* Daya Krishna (Ed.), 1986, p.126, PB, Rs. 28

PUBLICATIONS

67. *Author and Subject Index Philosophical Annual Volumes I-XXXVIII* Daya Krishna (Ed.), 1987, p.60, PB, Rs. 14
68. *Select Bibliography of Journal Articles on philosophy Religion, Science and Related Aspects of Indian Culture* Debiprasad Chattopadhyaya (Ed.), 1988, p.166, PB, Rs. 40
69. *A Union Catalogue of Philosophical Periodicals* Subhas C. Biswas (Ed.), 1989, p.188, PB, Rs. 55
70. *Author and Subject Index of The Journal of The Indian Academy of Philosophy Volumes I-XVII* Daya Krishna (Ed.), 1990, p.72, PB, Rs. 20
71. *Who's Who of Teachers and Scholars in Philosophy in India* Daya Krishna (Compiled), 1991, p.64, PB, Rs. 20
72. *Author and Subject Index of The Journal of Indian Council of Philosophical Research Volumes I-X* Daya Krishna (Ed.), 1994, p.138, PB, Rs. 35
73. *Author and Subject Index of The Journal of Indian Council of Philosophical Research Volumes XI-XV* Daya Krishna (Ed.), 2000, p.117, PB, Rs. 50
74. *A Glossary of Technical Terms in the Commentaries of Śaṅkara, Rāmānuja and Madhva on The Brahma Sūtras* Parts One and Two, K. Jayammal, Part One 1997 168 HB 265 Part two 1998, p.330, HB, Rs. 400
75. *Philosophy in India* (Traditions, Teaching & Research) K. Satchidananda Murty, 1991 (2nd edn), p.250, HB, Rs. 90
76. *Recent Developments in Analytical Philosophy* R.C. Pradhan, 2001, p.530, HB, Rs. 650
77. *Art and Philosophy Seven Aestheticians* Sushil Kumar Saxena, 1994, p.372, HB, Rs. 240
78. *The Philosophy of P.F. Strawson* Pranab Kumar Sen and Roop Rekha Verma (Eds.), 1995, p.460, HB, Rs. 425
79. *Fundamentals of Logic* Arindama Singh and Chinmoy Goswami, 1998, p.326, HB, Rs. 450

PUBLICATIONS

80. *Insights into Inward Consciousness* G. Srinivasan, 1994, p.136, HB, Rs. 125
81. *History of Indian Philosophy A Russian Viewpoint* Marietta Stepanyants (Ed.), 1993, p.246, HB, Rs. 150
82. *Ramana Maharshi a Bibliography Compiled by K. Subramaniam*, 1994, p.198, HB, Rs. 125
83. लुडविग विद्गेन्स्टाइन कल्चर एण्ड वैल्यू अशोक वोहरा (अनुवादक), 1998, p.304, HB, Rs. 400
84. लुडविग विद्गेन्स्टाइन ऑन सर्टेन्टि अशोक वोहरा (अनुवादक), 1998, p.304, HB, Rs. 300
85. लुडविग विद्गेन्स्टाइन फ़िलॉसॉफ़िकल इन्वेस्टिगेशंस अशोक वोहरा (अनुवादक), 1996, p.306, HB, Rs. 300
86. *Wittgenstein New Perspectives* Suresh Chandra, 2002, p.165, HB, Rs. 300
87. *Heteroclitc Fragments and Heretical Comments* A.P. Rao, 2004, p.216, HB, Rs. 250
88. *Philosophy of Value-oriented Education Theory and Practice* Kireet Joshi (Ed.), 2002, p.768, HB, Rs. 325
89. *Philosophy of Science Phenomenology and Other Essays* D.P. Chattopadhyaya, 2003, p.630, HB, Rs. 800
90. *Circularity Definition and Truth* André Chapuis and Anil Gupta (Ed.), 2000, p.408, HB, Rs. 560
91. *Bhakti* Daya Krishna, Mukund Lath, Francine E. Krishna (Eds.), 2000, p.263, PB, Rs. 300
92. *Mystery and Excellence of The Human Body* Kireet Joshi (Ed.), 2003, p.713, Rs. 1200
93. अच्छा शिक्षक और अच्छा छात्र, 2002, p.576, PB, Rs. 600
94. *Nala and Damayanti*, p.92, PB, Rs. 170
95. *Parvati's Tapasya*, p.50, PB, Rs. 120
96. *The Siege of Troy*, p.79, PB, Rs. 150

PUBLICATIONS

97. *Alexander The Great*, p.93, PB, Rs. 160
98. *Catherine The Great*, p.71, PB, Rs. 130
99. *Homer and The Iliad*, p.78, PB, Rs. 150
100. *Knowledge Truth and Realism* Essays in Philosophical Analysis by Pranab Kumar Sen Manidipa Sen, Madhucchanda Sen, Nirmalya Narayan Chakraborty (Ed.), 2007, p.167, HB, Rs. 250
101. *Paksatā the Nature of The Inferential Locus* N.S. Dravid, 2007, p.174, HB, Rs. 350
102. *The Paradox of Being Human* Ramakant Sinari, 2007, p. 254, HB, Rs. 350
103. *Intercivilizational Dialogue on Peace* Madhuri Santanam Sondhi, p.432, HB, Rs. 435
104. *Author and Subject Index of the Journal of the Indian Council of Philosophical Research Volume I-XXR*.S. Bhatnagar, p.326, HB
105. *The Central Problems of Bhartṛhari's Philosophy* Devendra Nath Tiwari, p.453, HB, Rs. 530
106. *Philosophy Culture and Value* Essays on the Thoughts of G.C. Pande (Ed.), R.C. Pradhan, p.214, HB, Rs. 280
107. *The Philosophy of G. Mishra* B. Kar, p.215, HB, Rs. 240
108. *The Philosophical Papers of J.N. Chubb*, H.M. Joshi, p.684, HB, Rs. 650
109. *Joad of Arc*, Kireet Joshi, P.125, PB, Rs.270
110. *Jean Monnet*, Kireet Joshi, P.133, PB, Rs. 225
111. *Crucifixion*, Kireet Joshi, p.129, PB, Rs.260
112. *Gods and the World*, Kireet Joshi, P.128, PB, Rs. 270
113. *Tradition and Truth*, Ishita Banerjee, p. 372, HB, Rs. 490
114. *Ethics Language and Tradition*, B. Kar, p. 393, HB, Rs. 550
115. *The Nature of Philosophy*, Daya Krishna, p.360, HB, Rs. 450

PUBLICATIONS

BOOK EXHIBITION

In order to promote its publications, the Council participates in various Book exhibitions/fairs in different parts of the Country.



ICPR Publication at display in the New Premises of the Academic Centre