

**The Inventory  
of the  
David Zilberman  
Collection  
#1421**

**Howard Gotlieb Archival Research Center**



**Zilberman, David**  
#1421

**Box 1**

**Folder 1**

**I. MAJOR WORKS**

**1.1. Published Works (Books)**

**1.1.1. The Birth of Meaning in Hindu Thought.** Edited by Robert s. Cohen. D. Reidel Publishing Company. In: Boston studies in the Philosophy of Science, volume 1.02, Dordrecht/Boston/Lancaster/Tokyo, 1988, 368 pp. Major text of Zilberman, published 11 years after his death.

This book contains the following chapters:

- Hindu systems of Thought as Epistemic Disciplines (for the full description of this text, see item 1.8.1.);
- The Birth of Meaning: A systematic Genealogy of Indian Semantics (for the full description, see item 1.8.5.);
- Dialectics in Kant and in the *Nyaya-sutra* (for the full description, see item 1.8.9.);
- The Canonical Self in the World of Knowledge (for the full description of this text, see the item 1.8.11.);
- Is the Bodhisattva a Skeptic ? (for the full description, see item 1.8.15) ;
- Hindu Values and Buddhism (for the full description, see item 1.8.17.);
- Understanding Cultural Tradition Through Types of Thinking (for the full description, see item 1.8.19);
- The Family of Hindu 'Visions' as Cultural Entities (for the full description, see item 1.8.22);
- The book is supplied with an Editorial Note (by Robert S. Cohen), a Preface (by A. Piatigorsky), an Introduction (by Ellena Michnik-Zilberman), Notes and References (pp. 350-361.) and Bibliography: Selected Works of David Zilberman. (Published copy, in English)  
[Originally in Box 1]

**Folder 2**

**1.3. Published Articles (in Russian)**

**1.3.1. Priblizhayuschie rassuzhdeniya mezhdou tremva licami o modal'noj metodologii i summa metafizik (Approaching Discourses Between Three Persons on Modal Methodology and Summa Metaphysicorum)** - In: *Russia*, N 4, 1980, Giulio Einaudi editore, Torino, pp.286-316)

**Box 1 cont'd.**

Published with an Introductory Note by A.Piatigorsky. A full description of Zilberman's text is in Chapter 1.5. 'Major Manuscripts (Books in Russian)' of this Catalogue, see item 1.5.2.

(Published copy, in Russian)

[Originally in Box 1]

**Folder 3**

**1.3.2. Lichnost' i kul'tura v antropologii Polva Radina. (Personality and Culture in Anthropology of Paul Radin).** - In: *Voprosy filosofii (Questions of Philosophy)*, n 6, 1971, 10 pp. (pp.163-172).

The major goal of this article is to fully represent and to analyze the anthropological conception of Paul Radin and to show those approaches, which follow from the idea proposed by Paul Radin of a rapprochement of functional and historical explanations in anthropological and sociological research.

Developed by Radin, method of 'off-living through interaction' within analyzed primitive cultures shows some correlation with what later was proposed and explicated by Zilberman as a method of 'surrealization' or 'off-thinking' of a philosophical subject and worlds of philosophies.

(Reprint copy, in Russian)

[Originally in Box 1]

**Folder 4**

**1.3.3. O semioticheskoi funktsii misticheskogo opyta Kabbaly v istolkovanii istoricheskikh situatsij. (On The semiotic Function of The Mystical Experience of Kabbala in Interpretation of Historical Situations).**- Written together with D.M.Segal, published in: *Evrei v SSSR: Evrejskij samizdat*, Moskva 1973 (*Jews in the USSR: Jewish Samizdat*, Jerusalem, 1974, vol. 6, 11 pp. (pp.49-59).

This article is a brilliant attempt to interpret the Jewish Mystical tradition from the position of semeiotics, to analyze it within the whole history of Jewish culture and history, understood as a peculiar process of creation and operation of meanings and symbols. Semiotic interpretation of a unique integrity of the 'Jewish situation' as a direct insight into a real history by means of actions/signs and actions/symbols. Explication of the inner 'semiotical-ness' of Kabbala not only as an ensemble of signs and symbols, but also as a symbol as such, by itself.

(Xeroxed copy of the published text, in Russian)

[Originally in Box 1]

**Folder 5**

**1.3.4. Indijskaya filosofiya. (Indian Philosophy).** Article written together with A.Piatigorsky, published in: *Bol'shaya Sovetskaya Enciclopediya (The Great Soviet Encyclopedia)*, vol. 10, Moscow, 1972, pp. 221-223.

**Box 1 cont'd.**

This article contains analysis of classical Indian philosophy from its early times to the 17th century.  
(Xeroxed copy of printed text, in Russian).  
[Originally in Box 1]

**Folder 6**

**1.3.5. Kul'tura (Culture).** Article written together with V. M. Mezhev. In: *Bol'shaya Sovetskaya Enciclopediya (The Great Soviet Encyclopedia)*, vol. 10, Moscow, 1972, pp. 594-597. This article contains analysis of different philosophical, anthropological, sociological conceptions of culture.  
(Xeroxed copy of printed text, in Russian)  
[Originally in Box 1]

**Folder 7**

**1.3.12. O vozmozhnosti sistemnoao izucheniya istorii logicheskogo myshleniya. (On Possibility of a system's Analysis of the History of Logical Thinking).** In: *Sistemnyj metod i sovremennaya nauka (System Method and Contemporary Science)*, vol. 1, Novosibirsk, 1971, 9 pp. (pp. 138 -147)  
Early article, interesting attempt to analyze some logical, metalogical and informational aspects of logical thinking; as yet no signs of a modal approach.  
(Xeroxed copy of printed text, in Russian)  
[Originally in Box 1]

**Folder 8**

**1.3.13. Social'naya antropologuya: dinamika razvitiya i perspektivy. (Social Anthropology: Dynamics of Development and Perspectives).** In: *Voprosy filosofii (Questions of Philosophy)*, 1971, no. 11, pp.154-163.  
Although formally this text is an analytical review, it appears to be much more than just a review; as a matter of fact this is an extended analysis and interpretation of the very idea of social anthropology as a science, as well as of its concrete development. As a result of the whole analysis, Zilberman proposed a detailed phenomenological scheme of an extended logic of anthropological research.  
(Xeroxed copy of printed text, in Russian)  
[Originally in Box 1]

**Box 1 cont'd.****Folder 9**

**1.3.14. K semiotike ponimaniya kul'turnyh tradicij (Toward a Semeiotics of Understanding of Cultural Tradition).** In: *Narody Azii i Afriki (Peoples of Asia and Africa)*, Moscow, 1988, no. 3, pp. 130-143.

This text, published in Russia 10 years after Zilberman's death is a Russian-language version of item 1.8.18. since this copy is available also as a microfilm (see item 1.11.47) it seems that Zilberman wrote this text in Moscow, before his emigration to the USA. This article was published with an Introduction by Prof. Juri Levada whose efforts made this publication possible.

--For the full description of this text, see item 1.11.47.

(Xeroxed copy of printed text, in Russian)

[Originally in Box 1]

**Folder 10**

**1.3.15. K ponimaniju kulturnyh tradicij cherez tipy myshlenija. (Toward Understanding Cultural Traditions Through Types of Thinking).** In: *Gnosis*, New York, 1978, no. 1, pp. 66-92. Another published version of item 1.8.18.

For the full description of the described above text, see item 1.11.47.

(Original copy of printed text, in Russian)

[Originally in Box 1]

**Folder 11**

**1.3.16. Nezaочноje postizhenije.**

[Originally in Box 1]

**Folder 12**

**1.3.17. Review.**

[Originally in Box 1]

**Folder 13**

**1.3.18. Review.**

[Originally in Box 1]

**Folder 14**

**1.3.19. Review.**

[Originally in Box 1]

**Box 1 cont'd.****Folder 15****1.3.20. Review.**

[Originally in Box 1]

**Folder 16****1.3.21. Review.**

[Originally in Box 1]

**Folder 17****1.3.22. Review.**

[Originally in Box 1]

**Folder 18****1.3.23. Review.**

[Originally in Box 1]

**Folder 19****1.4. Published Articles (in English)**

**1.4.1. Personality and Culture in the Anthropology of Paul Radin.** In: *Soviet Anthropology and Archeology*, Spring 1972, vol.11, pp. 391-418.

Reprint of English translation of item 1.3.2.; for the full description of this text, see item 1.3.2.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**Folder 20**

**1.4.2. Orthodox Ethics and the Matter of Communism.** In: *Studies in Soviet Thought*, Vol. 17, 1977, pp. 341-419.

One of the major manuscripts of Zilberman, published after his death; was considered by the author as a book. This brilliant text is a clear attempt of Zilberman to write a parallel and counterposition to Max Weber's 'Protestant Ethic and the Spirit of Capitalism'. What becomes a main object of this work "is the case of the correspondence between the material essence of Soviet Communism (i.e., not the theoretical, abstract Marxist conception but the immediate reality of the Soviet society which, according to author's judgment, was a successful development of its Communist potencies) and the Byzantine-Russian tradition of Orthodox Christian Ethics." (p. 344) Careful and scrupulous analysis of remote

**Box 1 cont'd.**

Russian history, as well as of many tendencies of present Russian life, permitted Zilberman to conclude that in fact Russia was quite prepared for the communist invasion by its entire previous development and that the 'off-living' of Marxism was quite a logical phenomenon for this culture. Russia represents for Zilberman one more, although paradoxical, example (comparing it to the classical Indian philosophical case) of implementation of philosophical ideas in matters of social and cultural life, of material production of meaning through and by philosophy. This text is also very important from the modal point of view, since this is an example of practical modalization - in this case of Marxism within the peculiar Western (non-Indian) culture.

(Reprint, in English)

[Originally in Box 2]

**Folder 21**

**1.4.3. The Emergence of Semiotics in India: Some Approaches to Understanding Laksana in Hindu and Buddhist Philosophical Usages.** In: *Semiotica* 17:3, 1976, pp. 255-265.

The major idea of this text is that "semiotics, having emerged in India somewhere in the 6th century B.C., utterly disappeared as early as the 10th century A.D. This was a result of the apparently anti-Buddhist bias of the Hindu culture which, paradoxically, had gained from the naturalization, the 'cognition', of the previous semiotic activity, i.e., specifically Buddhist approach to understanding the subject matter" (p.264). Careful and scrupulous analysis of the so-called 'semiotic revolution' in traditional Indian culture.

(Reprint, in English)

[Originally in Box 2]

**Folder 22**

**1.4.4. The Post-sociological Society.** In: *Studies in Soviet Thought*, vol. 18, 1978, pp. 261-328.

Revised and expanded English-language version of item 1.7.26, regarded by Zilberman as a book, published after his death. No new chapters were added by Zilberman to this version comparing to Russian original; expansion was achieved through a more detailed and careful exposition of major ideas. For the full description of this text, see item 1.7.26.

(Reprint, in English)

[Originally in Box 2]

**Box 1 cont'd.****Folder 23**

**1.4.5. Semantic Shifts in Epic Composition (On the Modal Poetics of *The Mahabharata*), In Memory of M. M. Bakhtin.** Xeroxed copy of typescript with many handwritten corrections; this text was published after Zilberman's death (see item 1.4.6.), 33 p.

One of the most important texts on modal methodology as a practice of philosophical analysis. The subject of this paper is poetical. inversion studied in the first ten chapters of Book Ten of *The Mahabharata*; the kind of inversion is neither rhythmical nor syntactical. In a very peculiar sense it does not dwell in the epical text at all; the question is rather about the inversion of reader's own ability to vary his understanding of the same text. This article also contains:

- interpretation of a concrete case of reading as a modal-poetical grasping of the text;
- analysis of the structure of modal poetics, which appears to be especially peculiar in the case of methodological mentality investigated by Zilberman in this text;
- interpretation of 'non-discrimination of Language and Being'.

Many modal formulas are introduced and explained in this text.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**Folder 24**

**1.4.6. Semantic Shifts in Epic composition (On the Modal Poetics of *The Mahabharata*), In Memory of M.M. Bakhtin.** In: *Semiosis / Semiotics and the History of Culture*; Michigan Slavic Contributions, no. 10, 1984, pp. 267-299.

Published version of item 1.4.5. For the full description of this text, see item 1.4.5.

(Reprint, in English)

[Originally in Box 2]

**Folder 25**

**1.4.7. Dissent in the Soviet Union.** In: *Liberation*, vol. 20, no. 6, Fall 1977, pp. 3-8.

Article published after Zilberman's death, contains careful and extremely interesting analysis of who were the dissidents in the Soviet Union in the 70's and how they differed from one another, and whether they had a base of support. As it was introduced in the Editorial Note, 'this carefully researched article provides challenging new perspectives as it lays to rest many a myth of both the Left and Right'. The major groups analyzed are: official and unofficial dissent, democratic Communists, the humanistic intelligentsia and the legalists.

**Box 1 cont'd.**

(Original copy of journal, in English)  
[Originally in Box 2]

**Folder 26**

**1.4.8. Iconic Calculus?** In: *General Systems*, vol. XXI, 1976, pp.183-186.

This article contains a modal interpretation and critical comment of Lefebvre's work, 'Iconic Calculus', (*General Systems*, Volume XX, 1975). 'Iconic Calculus' was conceived by Lefebvre as an algebra of conflict; Zilberman shows that in some basic aspects of his method Lefebvre followed Hegel quite closely, and especially Marx, particularly his method of ascending from the abstract to the concrete. However, this position was not really developed by Lefebvre: "he has lapsed from the 'dialectical' Hegelian-Marxist method to its 'dialogical' objectivizing prototype, as in Schelling's method of 'potentioning'. In fact, the whole idea of 'iconic calculus' is genetically related to Schelling's version of 'positive philosophy'." (p. 185) Zilberman's major conclusion is the following: "Perhaps 'iconic calculus' is a great thing. By the way its author defines it, it is a descriptive art rather than science." (p. 186)  
(Reprint, in English)  
[Originally in Box 2]

**Folder 27**

**1.4.9. Ethnography in Soviet Russia.** In: *Dialectical Anthropology*, vol. 1, no. 2, February 1976, pp.135-153.

Extended analytical review of the two-volume *Introduction to Soviet Ethnography*, edited by Stephen P.Dunn and Ethel Dunn; in fact, this text is much more than just a review, since Zilberman expressed here some very important ideas of his modal conception. One of these key ideas is about material implementation of philosophy through its ideological social role into the cultural matter of society, as it happens with Marxism in Russia. Any attempt to waive such implementation would give a significantly distorted picture of the whole social structure, as well as of cultural and ethnographic phenomena in the Soviet society. Partly that was what happened to the text analyzed by Zilberman.  
(Reprint, in English)  
[Originally in Box 2]

**Folder 28**

**1.4.10. A Social Portrait of the Soviet Intelligentsia. A review.** In: *Theory and Society*, 5 (1978), pp. 277-282.

This profound analytical review of L.G.Churchward, *The Soviet Intelligentsia: An Essay on the social Structure and Roles of Soviet Intelligentsia During the 1960's* (London and Boston, 1973) contains a serious analysis and

**Box 1 cont'd.**

critique of the author's approach, too materialistic for real comprehension of the situation in the Soviet Union. Zilberman proposed the idea that the so-called 'invisible revolution' in Soviet society in 60's and early 70's refers to a change in the structure of consciousness.

(Reprint, in English)

[Originally in Box 2]

**Folder 29**

**1.4.11. The Large sutra of Perfect Wisdom, with the Divisions of the Abhisamaylankara. Translated by E. Conze. Book review by D. Zilberman.** In: *Journal of Asian Studies*. November 1975, pp. 159-161.

Although this brief review starts with high praise of Conze's translation, its main content is about the Sutra itself. Zilberman extracted two major sides of the Sutra - its religious function and its formal function - and described the whole design of the sutra "as a progression of realizations and subsidiary classifications of mental states of the one who joined the way of the Bodhisattva" (p.160). An important characteristic of the sutra, according to Zilberman, is that its functioning is a living tradition and as such the Sutra both represents some major norms and ideas of Hindu culture and helps "the future Bodhisattvas who would raise their thoughts to the supreme enlightenment" (p.161).

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**Folder 30**

**1.4.12. Hearings Before the Subcommittee on Europe of the Committee on Foreign Affairs. House of Representatives, Ninety-Third Congress.** In: U.S.Gov't Doc. Y 4. F 76f1:D 48/2; pp. 291-321.

This text contains two statements by Zilberman - 'Biography' and 'To The present Situation in the Soviet Social Science and Philosophy' - and extended answers to numerous questions. The major discussion concerned the following issues:

- role of party and state;
- long-term changes;
- differences in social, natural sciences;
- training of social specialists;
- non-party member and a Jew;
- social science institute;
- pressure to conform;
- role of the Academy of Sciences;
- official publication channels;
- ideological discipline;
- effect of detente on repression;

**Box 1 cont'd.**

- a split mentality;
  - defense mechanisms' development;
  - intelligentsia and peace;
  - state of inner stability;
  - a discipline imposed.
- (Xeroxed copy of printed text, in English)  
[Originally in Box 2]

**Folder 31**

**1.4.13. Indian Philosophy.** Article written together with A.Piatigorsky, published in: *Great Soviet Encyclopedia*; a Translation of the Third Edition, MacMillan, Inc., New York/London, vol. 10, pp.205-207.

For the description of this text, see item 1.3.4.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**1.4.15. Yoga.** Article written together with A. Piatigorsky. In: *Great Soviet Encyclopedia*, vol. 11, pp. 659-660.

For the description of this text, see item 1.3.6.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**1.4.16. Lokayata.** In: *Great Soviet Encyclopedia*, vol. 14, p. 651.

For the description of this text, see item 1.3.7.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**1.4.17. Mimamsa.** In: *Great Soviet Encyclopedia*, vol. 16, p. 323.

For the description of this text, see item 1.3.8.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**1.4.21. Nagarjuna.** In: *Great Soviet Encyclopedia*, vol. 17, p. 298.

For the description of this text, see item 1.3.9.

(Xeroxed copy of printed text, in English)

[Originally in Box 2]

**1.4.22. Nyaya.** In: *Great Soviet Encyclopedia*, vol. 18, pp. 342-343.

For the description of this text, see item 1.3.10.

(Xeroxed copy of printed text, in English)

**Articles** for the *Great Soviet Encyclopedia*, vol. 15, pp. 256, 615-161; and vol. 18, pp. 226-227.

**Box 1 cont'd.****Folders 32-35****1.5. Major Manuscripts (Books in Russian)**

**1.5.1. K ponimaniyu kul'turnoj tradicii (Toward the Understanding of Cultural Tradition).** Zilberman's Ph.D. dissertation, unpublished, Moscow, Institute for Sociological Research, Academy of Sciences of the USSR, 1972, 842 pp., bibliography pp. 843-877 (594 items).

All-embracing and profound analysis of the phenomenon of cultural tradition; starts with an extremely careful and detailed investigation of publications on tradition in Russian, Western and Eastern thought; contains new and original typology of cultural tradition (the so-called 'nominal typology' of tradition by Zilberman), its development, substantiation, as well as many concrete examples of realization of this typology in historical and contemporary material; ends with an enormously interesting and pioneering investigation of different traditional entities (Indian, Tibetan, Chinese, Japanese, Greek and contemporary Western ones). The main focus of analysis is modal interpretation of cultural tradition, although modal methodology as a philosophical conception had not been developed by Zilberman yet. In addition to the major topic of investigation this text contains numerous essays on themes apart from a notion of tradition; these texts created fairly independent fragments within dissertation and sometimes were used later by Zilberman as seeds of his published or unpublished works (like 'Hindu Values and Buddhism', see item 1.7.3.).

(Typewritten carbon copy, in Russian)

[Originally in Box 3]

**Folder 36**

**1.5.2. Priblizhayuschie rassuzhdeniya mezhdou tremya licami o modal'noj metodologii i summe metafizik (Approaching Discourses Between Three Persons on Modal Methodology and *Summa Metaphysicorum*).** Large manuscript, later published (after Zilberman's death, see item 1.3.1.), Moscow, 1972-1973 (?), 111 pp., bibliography in text.

Highly original in form and extremely profound in content, an explanation of the major ideas and intentions of modal methodology; arranged and organized as a conversation between three persons (Author, Psychologist and Theoretician; Zilberman himself spoke mostly in the name of the Author, but also took the position of the other participants in the conversation). Development of modal methodology is close in this text to another project of Zilberman (and A. Piatigorsky), i.e. to the so-called 'observational psychology'; however, the departure of Zilberman from a psychological position and his turn to methodology are also quite obvious in this text. The manuscript contains Zilberman's explanation of the basic notions of modal methodology, among them 'text' and

**Box 1 cont'd.**

'texture', which are very important for understanding of modal methodology and to which Zilberman did not so often return in his later works. This manuscript also includes some personal reminiscences and can be regarded as an important and valuable source of information about Zilberman's personality. Although Zilberman's style in his Russian manuscripts is always perfect, this particular text is written even more beautifully and lucidly.

(Original typewritten copy, in Russian)

[Originally in Box 3]

**Folder 37-39****1.6. Major Manuscripts (Books in English)**

**1.6.1. Moscow School of Methodology (or Moscow Logical Circle).** (Zilberman used both titles). Unfinished unpublished monograph, Boston, 1977, 676 pp., no bibliography.

Extremely unusual and interesting analysis of a new and almost unknown trend in contemporary philosophy which created a school of thought comparable to a certain extent to the Vienna (Logical) Circle (at least this was Zilberman's understanding, which is probably why he used the second title of the manuscript). The book starts with explication of this new school of an as yet, unknown philosophical phenomenon; Zilberman interpreted it as a continuation and simultaneously a breakthrough in the Soviet Marxist philosophical tradition. After this general introduction, Zilberman placed his extremely interesting article 'Dialectical Psychology; Notes on Aristotle De Anima'. The next chapter is Zilberman's analysis of cultural and philosophical prerequisites of the Moscow school of thought - from the stoics, Descartes, Kant to Wittgenstein, Husserl and others. The following chapters contain Zilberman's interpretation, translation and explanation of major works and ideas of philosophers of the Moscow Logical Circle: Mamardashvili, Zinovyev, Grushin, Schedrovitskij, Il'enkov and others. However, this is not just a compilation, even with extended commentaries, but an independent and original analysis by Zilberman of the whole philosophical trend as such. Although this book was prepared long ago, it still has no comparison in the Russian philosophical literature and remains a unique source on the Moscow logical and methodological school, probably unique within the world contemporary philosophy too.

(Typewritten original copy, in English)

[Originally in Box 4]

**Folder 40**

**1.6.2. Analogy in Western and Indian Philosophical Thought.** Unpublished monograph, Boston, 1977, 247 pp., bibliography within the text.

**Box 1 cont'd.**

This text is one of Zilberman's major research projects; it would have been a subject of the Smithsonian Postdoctoral fellowship in India (Zilberman was to go there in 1977/1978). Zilberman's analysis of analogy is undertaken in the course of extremely careful, detailed and critical investigation of the most important trends in Western and Indian philosophies; together with this interpretive side of his text, Zilberman developed a new, fundamental and highly original concept of analogy based on his modal-methodological approach. Philosophical theories of analogy under Zilberman's investigation include those of Plato, Aristotle, Ptolemy, Galen, Hegel, Comte, Mill, Marx, Husserl, Heidegger, Kuhn and others. The whole text is divided into two major chapters - Analogy in Western Philosophy, and Indian Approaches to Analogy, with numerous parts and paragraphs. Zilberman's original conception appears to contain comprehensive answers to numerous questions concerning analogy in the context of investigating the nature of human creativity raised recently throughout the whole spectrum of humanities as well as in the computer sciences and in the theory of artificial Intelligence. This text is the first part of Zilberman's book on analogy; its second half is Zilberman's extremely careful translation and extended commentaries on the Upamana Khanda (listed in this catalogue as items 1.9.2., 1.9.3., 1.9.4., 1.10.2., 1.10.3., 1.10.4.).

(Typewritten original copy, in English)

[Originally in Box 5]

**Box 2****Folder 1****1.6.3. A Study of Tradition.****Folder 2****1.6.4. A Study of Tradition.****Folder 3****1.7. Major Manuscripts (Articles in Russian)**

**1.7.1. Dialektika u Kanta i v Nyaya-sutre. (Dialectics in Kant and in the Nyaya-sutra).** Finished article, first version of what later was published as Chapter III of item 1.1.1; numerous author's corrections; 21 pp.; no bibliography (although there are two quotations from the Nyaya-sutra but without data concerning publication); no date.

This article contains:

- analysis of dialectical ideas of the Nyaya-sutra and correlation of them with those in Kant's dialectics;

**Box 2 cont'd.**

- detailed investigation of the sutra aiming to demonstrate its dialectical structures and its substantive explications of dialectics;
- substantiation of a thesis that logic is present in the Nyaya Sutra not only in its formal implementation, but also as transcendental, dialectical logic, i.e., as dialectics itself.

(For the description of this text, see also the 1.8.9.).

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 4**

**1.1.2. Skeptik li Bodhisattva? (Is the Bodhisattva a Skeptic?)** Finished article, first version of what was later published as Chapter V of item 1.1.1.; numerous author's corrections; 13 pp.; no bibliography; no date.

The whole analysis is centered around the so-called 'skeptical potential' of Buddhism; in order to examine this potential, Zilberman traced the history of Skeptical Empiricism in all world philosophy, as well as the history of Mathematical Rationalism; Zilberman's point is that they appear to be close to each other (at least in the Western philosophical tradition, although in a quite paradoxical way). Through this intermediate point Zilberman came to the idea of a 'scientific flavor' in Buddhist Skepticism - as a special procedure of making the 'known' things unknown.

(For the description of this text, see also item 1.8.15.).

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 5****1.7.3. Cennosti induizma i Buddhism. (Hindu Values and Buddhism).**

Finished article, first version of what was later published as Chapter VI of item 1.1.1.; numerous author's corrections; 10 pp.; no bibliography; no date.

This article contains:

- comparative analysis of Hindu and Buddhist philosophies in the context of their historical evolution;
- substantiation not of their dualism but of rather their metaphysical unity (when Hindu and Buddhism are taken beyond their social and historical concreteness they show, according to Zilberman, significant coincidences of content);
- the unfolding of the idea that Buddhism was refracted, not even once, but twice within the structure of Hindu values; so, Buddhism left India in order to stay in a traditional meaningful Hindu structure;
- important schemes of constructive, projective and conceptual types of mentality;
- several significant modal formalizations.

**Box 2 cont'd.**

(For the description of this text, see also the much enlarged English version, item 1. 8.18.). (Typewritten Xeroxed copy, in Russian)  
[Originally in Box 6]

**Folder 6**

**1.7.4. Brahma-sutra-Shankara-Bhaktya.** Completed extended text (article/commentaries), unpublished; 109 pp.; numerous author's corrections (unfortunately not visible in the archive's Xeroxed copy); bibliography within the text; no date.

Extremely careful and detailed analysis and commentaries on the Brahma-Sutra through investigation of all its chapters and subdivisions. Many quotations and fundamental commentaries to each of them. Possibly a fragment of a book of translations and commentaries on major philosophical sutras never written by Zilberman.

(Typewritten xeroxed copy, in Russian)  
[Originally in Box 6]

**Folder 7**

**1.7.5. O sociologicheskikh predpocylkah vzniknoveniya indijskoj logiki. (On Sociological Prerequisites of the Emergence of Indian Logic).** Completed extended text (article), unpublished; 42 pp., numerous author's corrections; no bibliography, although there are numbers of quotations - up to the 27th); no date.

This article contains innovative analysis of the general methodological problems of the emergence of Indian logic. Topics of particular interest to Zilberman are a differentiation of traditional knowledge and its reflection in the Veda, as well social and cultural determination of logic in traditional Indian society. This article is a continuation and development of Zilberman's ideas from his lecture course on the history of Indian logic (see item 1.7.9. and items 4.1.1./1. and 4.1.1./2.)

(Typewritten carbon copy, in Russian)  
[Originally in Box 6]

**Folder 8**

**1.7.6. O meste semanticheskikh problem v predistorii indijskoj logiki. (On the Place of semantic Problems in Prehistory of Indian Logic.)** Completed extended paper; unpublished; 66 pp.; the bibliography is probably lost since there is a list of 53 quotations, but no bibliography of sources is attached; no date.

The main problems under investigation are:  
- distinction of sense and language in Indian and Western cultures;

**Box 2 cont'd.**

- division of language and the so-called 'linguistic space', a description of individual and general components within language and cognition.  
The whole analysis concerns the Panini's linguistic conception in the context of its modal explication, especially with regard to Panini's tractate 'Nirukta'.  
(Typewritten original copy, in Russian)  
[Originally in Box 6]

**Folder 9**

**1.7.7. Karma-Mimamsa. Dejatel'nostnaya razmernost' 'Vedy'. (Karma-Mimamsa. The Active Projection (Measurement) of the Veda).** Completed extended text (commentaries to the Vedic texts in their interpretation by Mimamsa); unpublished; 68 pp.; bibliography within the text; no date.

Extremely careful and detailed commentaries to the Vedic texts with a profound analysis of the major ideas of Mimamsa. The focus of the entire analysis is on the conception of activity both in its Vedic and Mimamsa interpretations. Double exposition of the Vedic philosophy through original Vedic texts and through its understanding and explication by Mimamsa. The whole analysis is closely related to the problem of ritualistic activity which in the late Zilberman texts came to be interpreted as the most characteristic feature of Mimamsa from the modal point of view.  
(Typewritten original copy, in Russian)  
[Originally in Box 6]

**Folder 10**

**1.7.8. Proyavleniye mehanizma tradici j v vide gramma ticheskikh paradigm indijskoj logiki. (Revelation of Mechanism of Tradition in a Form of Grammatical Paradigms of Indian Logic).** Completed article; unpublished; 30 pp.; bibliography at the end of the text; no date.

This article contains:

- a profound and highly original description of the traditional formalism of Indian culture as determined by specific paradigms of Indian ways of thinking (revealed as the so-called 'grammatical paradigms' of Indian logic);
- careful investigation of a decisive influence of grammatical paradigms of Sanskrit into the very method of Indian logic;
- interpretation of the rules of word-construction in Sanskrit through its logical correlates. The whole analysis is clearly a continuation of the relevant chapters on the Indian classical tradition in Zilberman's dissertation (see item 1.4.1.)

(Typewritten xeroxed copy, in Russian)  
[Originally in Box 6]

**Box 2 cont'd.****Folder 11****1.7.9. Vvedeniye v indijskuyu logiku. (Introduction to Indian Logic).**

Completed extended article (lecture(?)); unpublished; 37 pp.; no bibliography, although there is a listing of quotations in the text; two tables; no date. This text is a sketch of the history of formal logic in traditional India related to items 4.1.1/1 and 4.1.1/2; has the form of a lecture, although the division of the text is by chapters and paragraphs. This article, probably, is a part of some more extended text; however, this fragment is a complete description of the history of Indian logic from its historical analysis at the beginning of the text to conclusions at the end. There are many quotations of Indian classical sources, Hindu, culturological and from commentary literature.

(Typewritten carbon copy, in Russian)

[Originally in Box 6]

**Folder 12****1.7.10. Semanticheskaya structura Vedy kak modeli kultury i roli znaniya.**

(Semantic structure of the Veda as the Model of culture and as the Role of Knowledge). Completed article; unpublished; 21 pp.; numerous author's corrections; no bibliography; signed "D.Zilberman. 10-12/IV- 1971".

Problems analyzed in this paper are the following:

- the conception of the authority and sense of Vedic sentences;
- an intention of cognition in and, according to, the Veda;
- ways of discovery of such intention;
- an example of interpretation of the 'great saying' (mahavanja) "This is you who is (exists)";
- explication of the idea of Vedic knowledge in its correlation with an intuition;
- nature and essence of Brahman's intuition;
- and several other problems related to the subject.

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 13****1.7.11. Oчерк teorii otkroveniya v Advaita-Vedante (Shankara i ego shkola). (Sketch of a Theory of Revelation (Shankara and His School)).**

Completed article; unpublished; 26 pp. single-spaced; no bibliography, although a listing of quotations exists; two appendices - scheme (2 pp. ) and note 'Shankara' (2 pp. ) ; signed "4-10/IV-1971; E.Zilberman".

The major questions under investigation are:

- problem of God and revelation in and according to the Upanishads;
- an idea of four types of revelation;

**Box 2 cont'd.**

- theory of verbal authority as a source of knowledge;
- propositions concerning existence;
- proofs of the reliability of the Veda;
- problem of the eternity of the Veda;
- question: 'Brahman and Language';
- logic of Brahmanic sentences.

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 14**

**1.7.12. Avtori tetnoye o.bosnovaniye istinnosti i demonstraciya institucional'noj neobhodimosti v Purva-Mimamse. (Authoritative Substantiation of the Truth, and Demonstration of Institutional -Necessity, in Purva-Mimamsa).** Completed article; 17 pp.; unpublished; bibliography within the text; no date.

This text is a careful investigation of the exegetical philosophy of Purva-Mimamsa with a particular stress on the following problems:

- non-authority (an absence of authors) of Vedic texts;
- normology (or normative character in terms of influence on cultural norms) of Mimamsa (this topic later became a point a special interest for modal methodology);
- human nature and goals of human existence according to Purva-Mimamsa;
- problem of God and Divinity.

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 15**

**1.7.13. Untitled Fragment on India.** Unfinished paper; 5 pp.; unpublished; no bibliography; no date.

-- Beautiful reasoning on India as a 'dwelling-place of Pure Reason'; numerous comparisons of traditional Indian and Western cultures.

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 16**

**1.7.14. O kulturnom relyativizme i radikal'nom somnenii. (On Cultural Relativism and Radical Doubt).** First version of an article greatly extended later by Zilberman and translated into English (see item 1.8.58.); unpublished; 9 pp.; no bibliography; no date.

-- This text is an extended meditation on the possibility of a 'mature anthropology' as a practical ('practicalized') science based on 'modal judgments' and radical

**Box 2 cont'd.**

doubt (of a Cartesian sort); large-scale philosophical retrospective from Descartes and Hobbes in connection with the 'Investigation of Cultures' by A. Kroeber and C. Clenhon.

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 17**

**1.7.15. Upadesha-sahasri.** Completed article with commentaries; unpublished; 13 pp.; bibliography partly within the text; no date.

-- Careful analysis and extended commentaries of 'An Indicative Thousand' (Upadesha-Sahasri) by Shankara with numerous and largescale parallels with Western philosophy and profound textual explication of this famous Indian source.

(Typewritten original copy, in Russian)

[Originally in Box 6]

**Folder 18**

**1.7.16. Razbor '1000' podskazov' Shankary. (Explication of 'An Indicative Thousand' by Shankara).** Finished paper/commentaries; unpublished; 14 pp.; no bibliography; no date.

-- One more variation of the analysis of the classical Indian text where the whole philosophy of Advaita-Vedanta has been condensed; contains a supplementary translation and interpretation of major notions of the text.

(Typewritten original copy with hand-written insertions, in Russian)

[Originally in Box 6]

**Folder 19**

**1.7.17. Apadeva: "Mimamsa-Nyaya-Prakasha".** Completed text with commentaries; unpublished; 9 pp.; no bibliography; no date.

This text contains detailed commentaries on the fragments of the sutra, with a particular interest in the following problems:

- an essence of the Veda as a type of knowledge;

- problem of spirit and soma;

- careful analysis of the so-called '6 rules of order'.

(Typewritten original copy, in Russian and English)

[Originally in Box 6]

**Folder 20**

**1.7.18. Asanga.** Finished article; unpublished, 9 pp.; no bibliography; no date.

**Box 2 cont'd.**

-- Biography of the founder of the Indian philosophy of Yogachara Asanga with analysis of major ideas of his philosophy.  
(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 21**

**1.7.19. Indijskoye chudo: Philosophia universalis (The Indian Miracle: *Philosophia Universalis*).** Unfinished article; unpublished; 3 pp.; no bibliography; no date.

-- Although short and unfinished, this paper appears to be one of the major sources of Zilberman's understanding of Indian philosophy, as well as of his interpretation of philosophy as such. Fundamental judgments on nature and on the subject of philosophical investigation are confirmed here by historical analysis of the Indian philosophical phenomenon.  
(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 22**

**1.7.20. Analogiya v Navya-Nyaye. (Analogy in Navya-Nyaya).** Completed extended article, related to the book on analogy (see item 1.6.2.); unpublished; 44 pp.; no bibliography (as well as, probably, no several last pages which are missing together with bibliography); no date.

This article contains:

- detailed and extremely profound analysis of the method of analogy (as analogical reasoning) in Vedic texts through its interpretation by Navya-Nyaya;
- double exposure (i.e., interpretation both through the Veda and Navya-Nyaya) of use and explication of analogy *in* the Veda and in Navya-Nyaya with logical implications of Nyaya's philosophy;
- investigation of relationship and correlation between analogy and deduction;
- analysis of the procedure of logical deduction.

(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 23**

**1.7.21. Oчерk razvitiya teorii analogii v Indii. (Sketch of the Development of the Theory of Analogy in India).** Finished (?) article, related to the book on analogy (see item 1.6.2.); unpublished; 13 pp.; bibliography partly within the text; no date.

This article is an introduction to the theory of analogy in classical Indian philosophy; it contains a preliminary analysis of different schools of Hindu *darsanas* with regard to their interpretation (and use) of analogy. This is a very

**Box 2 cont'd.**

important text for substantiation of Zilberman's key idea that analogy was a major tool of philosophy-building in traditional Indian culture. In this text Zilberman also proposed a division and substantiation of three major periods of development of the theory of analogy in classical Indian philosophy: methodological, epistemological and logistic periods.

(Typewritten original copy, in Russian)

[Originally in Box 7]

**Folder 24****1.7.22. Analogiya v Prachina-Nyaye. (Analogy in Prachina-Nyaya).**

Unfinished text, related to the book on analogy (see item 1.6.2.); unpublished; 5 pp.; bibliography partly within the text; no date.

This text is focused on the following topics:

- analysis of interpretation (and use) of analogy in the philosophy of Prachina-Nyaya; explication of several major texts of this particular philosophical system from the point of utilization there of the analogical reasoning;
- substantiation of the basic modal formula for the analogical way of building philosophy in Nyaya: "Word as Thought".

(Typewritten original copy, in Russian)

[Originally in Box 7]

**Folder 25**

**1.7.23. Analogiya u djainov. (Analogy in Jainism).** Unfinished text, related to the book on analogy (see item 1.6.2.); unpublished; 4 pp.; bibliography partly within the text; no date.

This text is based on Zilberman's investigation of the early Jain theory of probabilism (Syad-Vada). Zilberman's intention is to show how and why the Jain theory of analogy became historically the first major conception of the methodological period of development of theories of analogy in classical Indian philosophy.

(Typewritten original copy, in Russian)

[Originally in Box 7]

**Folder 26**

**1.7.24. Analogiya u buddistov (Analogy in Buddhism).** Unfinished paper, related to the book on analogy (see item 1.6.2.); unpublished; 3 pp.; no bibliography (partly within the text, by mention of several works, like: "Abhidharma-Pitaka, near 255 B.C., etc.); no date.

This paper contains analysis of different cases of comparison-analogy in Buddhist texts, such as:

**Box 2 cont'd.**

- (1) a case of a simple comparison;
  - (2) a case represented through analogy (in ancient Buddhist texts);
  - (3) analogue or too distant analogies (8 types of them);
  - (4) deduction for others - with analogical examples;
  - (5) negation of the opposite;
  - (6) one more time analog or too distant analogy (4 other types).
- The major idea is that analogy is not a part of logical deduction, but within logical deduction it has a demonstrative utility.  
(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 27**

**1.7.25. Teoriya deyatel'nosti. (Theory of Activity).** Completed extended text, related to the book on the Moscow Methodological Circle (see item 1.6.1.); unpublished; 55 pp.; no bibliography; no date.

The major topics of this text are the following:

- large-scale analysis of emergence and development of philosophical theories of activity in Russia at the end of the 60's and the beginning of the 70's of the 20th century;
- investigation of major possible philosophical approaches to activity; explication of points of departure and categorical means for such investigation (as well as for theory activity itself);
- reconstruction of Schedrovitskij's methodological contributions to the theory of activity and research in systems and structures.

(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 28**

**1.7.26. Poslesociologicheskoe obschestvo. (Post-sociological society).**

Completed finished article; unpublished in Russian language version; later published considerably revised and expanded in English (see item 1.4.4.); numerous handwritten corrections by the author; 37 pp.; no bibliography; no date.

This article represents an extraordinarily interesting and unusual analysis of a quarter of a century of the post-Stalinist existence of Russian society in the light of the prohibition of sociology and sociological research and the repression among sociologists. The reason, according to Zilberman, was that those facts which were discovered by sociological research became almost immediately not interesting to the society (or people) and harmful to officials. The principal idea of the article is that Communism is a new type of social organization which is not in the future, but exists already in a Soviet post-sociological society.

(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Box 2 cont'd.****Folder 29**

**1.7.27. Dialekticheskaya psihologiya/ktractatu Aristotelya 'o dushe'.** (**Dialectical Psychology/ on the Aristotle's 'De Anima'**). Completed article, later extended and translated into English as part of the book on Moscow Methodological Circle (see item 1.6.1.); unpublished; 17 pp.; numerous author's corrections; no bibliography, references to Aristotle within the text.  
 -- This article reports a careful investigation of the Aristotelian conception of *anima* as foundation of his psychology and is a persuasive attempt to show how from this foundation Aristotelian logic and ethics later appeared.  
 (Typewritten original typewritten copy, in Russian)  
 [Originally in Box 7]

**Folder 30**

**1.7.28. Istoriko-geneticheskij analiz. (Historical-Genetic Analysis).** Completed extended text, unpublished, probably part of a larger (although never written) text; 55 pp.; no bibliography; no date.

The major goals of this text are:

- to interpret the historical-genetic approach from the point of view of methodology;
- to show its radical distinction from the methods of functionalism and structuralism, as well as from system's analysis (a distinction which appears to be strictly following the principle of historicism, and with a significantly extended attention to the logical structure of explication);
- to point out the possibilities and significance of this method for social and cultural research.

Very interesting analysis is given by Zilbernan to the status of theoretical investigation within history and humanities in general, to the problems of the field of theoretical reflection, to reconstruction of the whole process of reasoning within a historical-genetic approach. The practical functioning of this approach is illustrated in this text by Marx's development of the formula 'goods-money-goods'.

(Typewritten original copy, in Russian)  
 [Originally in Box 7]

**Folder 31**

**1.7.29. Kanonicheskij sub'ekt v mire znaniya (zametki o gnoseologii Nyayi)** (**Canonical Subject in the World of Knowledge (Notes on Nyaya Epistemology)**) . Early Russian-language version of item 1.7.11, published in an

**Box 2 cont'd.**

English-language version as Chapter IV of the book on meaning (see item 1.1.1.); numerous corrections and additions by the author; 34 pp.; no bibliography; no date.

-- For full description of this text, see item 1.7.11.

(Typewritten original copy with handwritten additions, in Russian)

[Originally in Box 7]

**Folder 32**

**1.7.30. Canonical Self in the universe of Knowledge: a Glimpse of Nyaya Epistemology.** Earliest known version of item 1.6.29., unpublished; 4 pp.; no bibliography; no date.

For full description of this text, see item 1.7.11.

(Handwritten original copy, in Russian, although title is in English)

[Originally in Box 7]

**Folder 33**

**1.7.32. Cel' Nyayi reifikaciya. (The Goal of Nyaya Reification).** Unfinished text, related to item 1.7.30; unpublished; 4 pp. single-spaced; no bibliography; no date.

The major topic of this text is interpretation of reification as a suspension of intellectual activity by means of a realistic ontology (which is Nyaya itself, since the major goal of Nyaya is creation of a reality (of human existence), for which the first step is a suspension of doubtful activity of consciousness.

Continuation of philosophical reification in Indian classical culture became possible, according to Zilberman, by means of Vaisesika and Advaita.

(Handwritten original copy, mostly in Russian, some sentences in English)

[Originally in Box 7]

**Folder 34**

**1.7.33. Kulturnaya suschnost' semeistva induistskih vozzrenij. (Cultural Essence of the Family of Indian 'Visions').** Early Russian-language version of item 1.8.21. published in Englishlanguage version as Chapter IX of the book on meaning (see item 1.1.1.); numerous author's corrections and additions; 18 pp.; no bibliography; some important modal formulas from the published final version are not in this text. For the full description of this text, see item 1.8.21.

(Typewritten original copy, in Russian)

[Originally in Box 7]

**Box 2 cont'd.****Folder 35****1.7.34. Modal'no-metodologicheskij kommentarij k Nyaya-sutre. Vvedeniye. (Modal-Methodological commentary on the Nyaya-sutra. Introduction).**

Introduction to the unknown text (probably never written), completed version; unpublished; 14 pp.; no bibliography; no dates.

Commentary is written for understanding of what is logic in its relationship to something different, even in its relationship to 'two different (things)' -inner-Indian and Western something (culture?). An obstacle, that there is no special text for this commentary, no specific recipient, makes this text more clumsy, excessive and difficult to understand, but permits exploration of the topic in a most independent manner, not related to any schools or points of view; and in this sense in a purely modal methodological manner." Extremely interesting analysis, with numerous modal formulas; modal explication of 16 categories of Nyaya.

(Original combined typewritten/handwritten copy, in Russian)

[Originally in Box 7]

**Folder 36****1.7.35. Poznavatel'naya operaciya 'primerivaniye'. (The cognitive Procedure of 'Measurement').** Unfinished text, related to the book on analogy (see item 1.6.2.); unpublished; 11 pp.; no bibliography; no date.

This text is based on careful and detailed analysis of the procedure of construction of knowledge in Nyaya - through its measurement of something different, i.e., in non-knowledge. This procedure consists of four major steps, or 'measurements' and it is precisely explication of these steps that creates the content of this text. One of the central issues of this text is interpretation of the famous example with *gavaya* (a wild cow) which became a key point of the whole book on analogy.

(Typewritten xeroxed copy, in Russian)

[Originally in Box 7]

**Folder 37****1.7.36. Nyaya-Vaisesika: nekotorye ontologicheskiye problemy i analogiya. (Nyaya-vaiesika: Analogy and some ontological Problems).** Unfinished paper, related to the book on analogy (see item 1.6.2.); unpublished; 3 pp.; no bibliography; no date.

The major point of this text is an explication of analogy as a major means in the philosophy of Nyaya-Vaisesika, used for real transition from non-being into the being of things and for theoretical reasoning concerning such transition.

(Typewritten xeroxed copy, in Russian)

[Originally in Box 7]

**Box 2 cont'd.****Folder 38**

**1.7.37. Ob indijskoj analogii, ili primerivanii. (On Indian Analogy or 'Measurement').** Unfinished text, related to the book on analogy (see item 1.6.2.); unpublished; 3 pp.; no bibliography; no date.

This seems to be clearly an introductory text since in spite of the title there is practically no reasoning about Indian analogy, only on the shortcomings and cardinal problematic of Western approaches to analogy. The famous phrase "Analogy is a real curse of Western philosophy" was written by Zilberman initially at this text.

(Typewritten carbon copy, in Russian)  
[Originally in Box 7]

**Folder 39**

**1.7.38. Platon. Analogiya. (Plato. Analogy).** Unfinished text, related to the book on analogy (see item 1.6.2.); unpublished; 4 pp.; no bibliography; several schemes and drawings; no date.

This text contains:

- careful brief analysis of major texts of Plato with the purpose of the explication of the problem of analogy in each of them, as well as of using different analogies in all these texts;
- several important modal formulas;
- interesting modal comparisons with Mimamsa.

(Handwritten original copy, in Russian)  
[Originally in Box 7]

**Folder 40**

**1.7.39. Hegel on Experience.** Unfinished text; unpublished; 6 pp.; no bibliography; no date.

-- This text consists of:

- analysis of the Hegelian interpretation of the idea of experience;
- discovery of two Reasons in the Hegelian scheme of cognition: logical and reflective;
- idea of the matter of Reason, i.e. matter which is the content of experience.

(Handwritten original copy, in Russian, although title is in English)  
[Originally in Box 7]

**Folder 41**

**1.7.40. O naklonenii sistem. (On Inclination of systems).** Unfinished text; unpublished; several handwritten corrections by the author; 3 pp.; no bibliography; no date.

**Box 2 cont'd.**

-- This is extremely important and interesting brief text on the idea of philosophical subject in its interpretation by modal methodology. According to Zilberman, the philosophical subject is never pre-given, it is always created by philosophy and exists only when special means for investigation of this subject have been created (or, rather, it is created together with the appearance of such means) . Creation of philosophical subject is a modal procedure of 'off-thinking' which appears to be impossible without means of such procedure-creation.  
(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 42**

**1.7.41. Syzhdeniye o buduschem sistemnogo podboda po chastnomu primeru ego razvitiya v SSSR. (Judgment about the Future of the System's Approach According to the Particular Example of Its Development in the USSR).**

Finished text; unpublished; with several handwritten corrections by the author; 10 pp.; no bibliography; although there is a listing of possible quotations; no date.

This text contains a brief explanation and analysis of four steps in the development of the system's approach in the USSR - logical, cybernetic, sociological and ideological with explications of major results and problems of each stage. Although this approach appeared to be enormously successful in the USSR, it showed more and more signs of decay and theoretical insufficiency, which are carefully analyzed and explained by Zilberman.

(Typewritten original copy, in Russian)  
[Originally in Box 7]

**Folder 43**

**1.7.42. O dvuh variantah razresheniya sistemy deyatel'nosti v rechevuyu situaciyu. (On Two ways of Resolution of the system of Activity into Speech Situation).** Finished text; unpublished; 5 pp.; no bibliography; signed "20/XI/72".

-- This text represents an extremely interesting modal analysis with numerous modal formulas of what Zilberman interpreted as a situation of order and realization and a situation of understanding.

(Typewritten carbon copy, in Russian)  
[Originally in Box 7]

**Folder 44**

**1.7.43. Psihografika? (Psychographic?)** Early Russian-language version of item 1. 4. 8. later published (the title is Iconic Calculus?, item 1.4.8.); unfinished and unpublished, with numerous handwritten corrections and additions by the author; 7 pp. ; no bibliography; no date.

**Box 2 cont'd.**

--For the full description of this text, see item 1.4.8.  
 (Original combined typewritten/handwritten copy, in Russian)  
 [Originally in Box 7]

**Folder 45**

**1.7.44. Dub kak forma osoznaniya transcendental' noi tradicii. (Reason as the Form of Realization of the Transcendental Tradition).** Brief finished text related to the topic of the Ph.D. dissertation, but written probably later, since it contains several extended modal formulas; unpublished; 5 pp.; no bibliography; no date.

This text is based on analysis of tradition as a certain, so-to-say, doubled effort of thought, when subject and thought about this subject are first divided and then this thought (or, relation to the chosen subject which *is* fixed *in* thought) is materialized through peculiar objects which afterwards perform a role of signs and preservations of meanings. The mechanism of (realization of) tradition is therefore understood by Zilberman as objectivization of a (certain) meaning as a cultural norm. As an example Zilberman investigated meaningful transformations of tradition within ancient Greek culture, with the final effect of disappearance or lost of meaning as such. (Handwritten original copy, in Russian)  
 [Originally in Box 7]

**Folder 46**

**1.7.45. Mehanika social'noi peredachi. (Mechanics of Social Transference).** Short early version of the first chapter of the Ph.D. dissertation (see item 1.5.1.); unpublished, 34 pp.; no bibliography. In fact, this text may be regarded as an independent piece, since it is much shorter and more condensed than the final copy; no date.  
 For full description of this text, see item 1.5.1.  
 (Typewritten xeroxed copy, in Russian)  
 [Originally in Box 7]

**Folder 47**

**1.7.46. Problema tradicii s pozicii social 'noi psihologii. (Problem of Tradition from the Position of social Psychology).** Finished text, related to the Ph.D. dissertation, but not directly reflected there; may be regarded as an independent text; unpublished; numerous author's corrections; 22 pp.; no bibliography; no date.

This text contains:  
 - careful analysis of sources and mechanisms of traditionalist mentality of participants of any primary group (as initial group, according to social

**Box 2 cont'd.**

psychology); interpretation of the social role as a regulation which is determined by culture and transferred through a mechanism of tradition;  
 - modal explication of different psychological phenomena such as inversion, self-control, personification, motivation, and others.  
 (Typewritten xeroxed copy, in Russian)  
 [Originally in Box 7]

**Folder 48**

**1.7.47. Tradiciya kak kommunikaciya: translyaciya cennostei, pis'mennost' i formal'noye obosnovaniye znaniya. (Tradition as Communication: Translation (Exchange of) Meanings, Writing and Formal Substantiation of Knowledge).** Finished text, related to the Ph.D. dissertation; may be regarded as an independent text due to its condensed content and different perspective of analysis; unpublished; numerous author's corrections; 65 pp.; no bibliography; no date.

The starting point of this text is an interpretation (widely used in anthropology) of traditional society as one without writing. Zilberman analyzed dialectics of transference from 'oral' to 'verbal' tradition as a peculiar liberation through cultural translation of what he called an objective value (or meaning of different objects involved in cultural circulation). Modal explication of various types of tradition and cultures based on these types of traditional interchange gave Zilberman a foundation for his extended and extremely interesting analysis of the role of writing in cultural history, its influence on communication, knowledge, and systems of values and meanings.  
 (Typewritten xeroxed copy, in Russian)  
 [Originally in Box 7]

**Folder 49**

**1.7.48. Mir tradicii i mir istorii. (World of Tradition and World of History).** Finished text; unpublished; 3 pp.; no bibliography; no date.

The major goal of this very brief text is to explain how the human being creates an image of himself and understands his position in the world within different types of cultures (traditional and contemporary). The main difference seems to be in the following: a 'traditional' person links himself with Nature and Cosmos, while a 'contemporary' person, with History and human creativity. However, according to Zilberman, this interpretation raises many unsolved (and maybe unsolvable) questions, and these questions are analyzed in the text (but not yet from modal methodological positions).  
 (Typewritten xeroxed copy, in Russian)  
 [Originally in Box 7]

**Box 2 cont'd.****Folder 50****1.7.49. Po povody dialekticheskoj logiki. (Tentative: on Dialectical Logic)**

Extended unfinished text; unpublished, 77 pp., no bibliography; no date.

Clearly related to Zilberman's book on the Moscow Methodological Circle. A Russian-language early version of Introduction to this book (never written in English). For full description of this text see item 1.6.1.

(Original typewritten and handwritten copy, in Russian)

[Originally in Box 7]

**Folder 51****1.7.50. Social'nyj portret sovetskoj intelligencii. (Social Portrait of Soviet Intelligentsia).** Unpublished, 12 pp. Early version of item 1.8.34.

(Original typewritten copy, in Russian)

[Originally in Box 7]

**Folder 52****1.7.51. O "Katna-Upanishade". (On "Katna-Upanishada").** Unpublished, 9 pp., no bibliography; no date.

-- Careful textual analysis of content and categorical schema of this Upanishad. Interpretation of a possible use of this Upanishad for further modal-methodological analysis of the classical Indian philosophy.

(Original typewritten copy, in Russian)

[Originally in Box 7]

**Folder 53****1.7.52. Tekcibe sucubesepliara ...**

[Originally in Box 7]

**Folder 54****1.7.53.**

[Originally in Box 7]

**Folder 55****1.8. Major Manuscripts (Articles in English)**

**1.8.1. Hindu systems of Thought as Epistemic Disciplines.** Finished expanded paper, final version, later published as Chapter 1 of *The Birth of Meaning in Hindu Thought* (see item 1.1.1.); 103 pp.; bibliography within the text; no date.

**Box 2 cont'd.**

This paper represents the most condensed and important introduction into modal methodology. Questions analyzed are the followings:

- the science of philosophies;
- the mechanism of organization of philosophical knowledge;
- the structural design of modal methodology;
- modal methodology as para-methodology;
- modality and modalization (deontic, apodictic, hypothetical modalizations);
- the self-developed culture and text;
- six epistemic disciplines (Hindu darsanas) unfolding into one another;
- modal semiotics and the categories of philosophical thinking;
- six entries into the world of philosophical reflections;
- *Summa Philosophiae*.

(Typewritten original copy, in English)

[Originally in Box 8]

**Folder 56****1.8.2. Paraphilosophy: Hindu systems of Thought as Epistemic Disciplines.**

First version of the item 1.8.1.; not finished; 9 pp.; no bibliography; numerous handwritten author's corrections; no date. For full descriptions of this text, see item 1.8.1

(Typewritten original copy, in English)

[Originally in Box 8]

**Folder 57****1.8.3. Paraphilosophy: Hindu systems of Thought as Epistemic Disciplines.**

One of early versions of item 1.8.1.; finished version; no corrections; 55 pp.; bibliography within the text; no date.

For full description of this text, see item 1.8.1.

(Typewritten carbon copy, in English)

[Originally in Box 8]

**Folder 58****1.8.4. Paraphilosophy: Hindu systems of Thought as Epistemic Disciplines.**

Another copy of item 1.8.3., with numerous handwritten author's corrections and additions; 55 pp.; bibliography within the text; no date.

For full description of this text, see item 1.8.1.

(Typewritten original copy, in English)

[Originally in Box 8]

**Box 2 cont'd.****Folder 59****1.8.5. The Birth of Meaning: A Systematic Genealogy of Indian Semantics.**

Completed expanded text, final version, was considered by Zilberman as a book, but became a part of his book on meaning (see Chapter II of item 1.1.1.); 106 pp.; bibliography at the end of text; no date.

This text belongs to the most significant works of Zilberman, important both for his Indian studies and development of modal methodology. The major problems under investigation are:

- segregation of meaning and language in Indian traditional culture and Hindu darsanas;
- the *Rgveda* in making: a meaningful activity without meaning;
- the *Nirukta*: a knot of semantic and etymological problems;
- grammatics and philosophy of Panini: separating and interconnecting language and logic;
- the individual and universal in language and knowledge.

(Typewritten original copy, in English)

[Originally in Box 8]

**Folder 60**

**1.8.6. The Birth of 'Meaning' (Semantic Problems into Protohistory of Indian Logic).** First known English-language version of item 1.8.5.; 79 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.8.5.

(Typewritten carbon copy, in English)

[Originally in Box 8]

**Folder 61**

**1.8.7. Semantic Problems in the Intrahistory of Indian Logic.** Early version of the item 1.8.5; numerous corrections and additions by the author; 80 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.8.6.

(Typewritten carbon copy, in English)

[Originally in Box 8]

**Folder 62**

**1.8.8. Semantic Problems in the Infrahistory of Indian Logic.** Early version of item 1.8.5, identical to item 1.8.7, but with numerous author's corrections and additions; no date.

For full description of this text, see item 1.8.6.

(Typewritten carbon copy, in English) [Originally in Box 8]

**Box 2 cont'd.****Folder 63**

**1.8.9. Dialectics in Kant and in the Nyaya-Sutra: Toward the History of Formation of Formal Logical Thinking.** Extended finished text, final version published as Chapter III of item 1.1.1.; 58 pp.; bibliography at the end of the text; no date.

This text represents fascinating attempt to compare modally two systems of dialectical philosophy - those of Kant and Nyaya-Sutra. Zilberman regarded Kant, not Hegel to be a founder of modern dialectical method, as well as he gave a priority in Indian traditional dialectics not to purely transcendental systems of metaphysics like the Buddhist *Sunayavada* or Sankara's *Advai ta-sutra* but precisely to Nyaya. Careful and extremely profound analysis of two dialectical systems from modal point of view helped Zilberman not only to restore the whole complexity of these systems but to demonstrate their strong points and disadvantages which would never be visible outside of modal correlation. This text in general is one of the best example of modal work 'in philosophical subject' - goal, which was regarded by Zilberman as a final destination of modal reinterpretation of the world philosophy.

(Typewritten original copy, in English)

[Originally in Box 8]

**Folder 64**

**1.8.10. Dialectics in Kant in the Nyaya-sutra: Toward the History of Formation of Formal Logical Thinking.** Early version of item 1.8.9., with numerous corrections and additions by the author; 52 pp.; several final pages and bibliography are missing; no date.

For full description of this text, see item 1.8.9.

(Typewritten carbon copy, in English)

[Originally in Box 8]

**Box 3****Folder 1**

**1.8.11. The Canonical Subject in the world of Knowledge: A Note on Nyaya Gnoseology.** Completed expanded text, final version published as Chapter IV in the book on meaning (see item 1.1.1.); 58 pp.; bibliography at the end of the text; no date.

This text describes brilliant attempt to compare modally such distant philosophical trends as classical Indian philosophy of Nyaya and Husserl's phenomenology though drawing modal formulas for both philosophies. The major intention is to show why and how Nyaya and phenomenology can be regarded as

**Box 3 cont'd.**

different ways of naturalization of experience. Text contains also careful and profound analysis of relationship between Nyaya and other classical Indian philosophies.

(Typewritten original copy, in English)

[Originally in Box 9]

**Folder 2**

**1.8.12. Revelation in Advaita-Vedanta as an Experiment in the Semantic Destruction of Language.** Completed expanded text, final version, published as Chapter v at the book on meaning (see item 1.1.1.); 47 pp.; bibliography at the end of the text; no date.

Another extremely important text on the border-line between Hindu studies and modal methodology. The major questions under investigation are:

- theoretical basis of the possibility of coming to know Brahman (*Paryaya*);
- Intuitive possibility of coming to know Brahman (*Prayojana*);
- *Paraya* of the first stage of reflection from the structure of the text to the nature of Brahman: the theory of false attribution and its sublation (transcendence);
- *Prayojana* of the first stage of reflection: the theory of Brahman shown in a metaphoric occurrence (*Laksanavriddhi*);
- *Paraya* of the second stage of reflection: the theory of Brahman shown in a metaphoric occurrence (*Laksanavriddhi*);
- *Prayojana* of the second stage of reflection: intuition of Brahman shown by the method of metaphoric definition;
- language inappropriateness exposed and Brahman demonstrated by the *Netivada* method: the theory of intuition (*Paryaya*);
- *Prayojana* of the Vedic realization by the *Netivada* method: the intuition of a theory.

(Typewritten original copy, in English)

[Originally in Box 9]

**Folder 3**

**1.8.13. Revelation in Advaita-Vedanta as an Experiment in the Semantic Destruction of Language.** Earliest known version of what later was published as item 1.8.11.; 32 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.8.11.

(Typewritten original copy, in English)

[Originally in Box 9]

**Box 3 cont'd.****Folder 4**

**1.8.14. Revelation in Advaita-Vedanta as an Experiment in the Semantic Destruction of Language.** Another copy of item 1.8.12. with numerous corrections and additions by the author; no date.  
For full description of this text, see item 1.8.11.  
(Typewritten carbon copy, in English)  
[Originally in Box 9]

**Folder 5**

**1.8.15. Revelation in Advaita-Vedanta as an Experiment in the Semantic Destruction of Language.** More expanded version of item 1.8.13 with numerous corrections by the author; 40 pp.; bibliography at the end of the text; no date.  
For full description of this text, see item 1.8.11.  
(Typewritten original copy, in English)  
[Originally in Box 9]

**Folder 6**

**1.8.16. Is the Bodhisattva a Skeptic? on the Trichotomy of 'Indicative', 'Recollective', and 'Collective' Signs.** Completed expanded text, final version published as Chapter VI at the book on meaning (see item 1.1.1.); 25 pp.; bibliography at the end of the text; no date.

This text reflects further development of ideas put forward already at Russian version of this paper (see item 1.8.2.) and represents beautiful attempt of Zilberman to connect semiotic with investigation of Western and Indian Skepticism, to connect different approaches to analysis of sign, culture and knowledge with numerous modal implications.  
(Typewritten original copy, in English)  
[Originally in Box 9]

**Folder 7**

**1.8.17. Is the Bodhisattva a Skeptic? on the Trichotomy of 'Indicative', 'Recollective' and 'Collective' Signs.** Earliest known English-language version of item 1.8.12.; 20 pp.; bibliography at the end of the text; no date.  
For full description of this text, see item 1.8.16.  
(Typewritten original copy, in English)

**Folder 8**

**1.8.18. Hindu Values and Buddhism: An Exemplary Discourse.** Completed expanded paper, final version published as Chapter VII at the book on meaning,

with numerous corrections by the author; 52 pp.; bibliography at the end of the text; no date.

This paper contains extension and more detailed substantiation of ideas which were already developed in Russian-language version of this text (see item 1.7.3.). This version is divided into two major parts - methodological and theoretical, with addition of paragraph on the Mimamsa normology.  
(Typewritten xeroxed copy, in English)

## Folder 9

**1.8.19. Hindu Values and Buddhism: An Exemplary Discourse.** Early version of item 1.8.18 with numerous author's corrections and additions; 32 pp.; bibliography within the text; no date. For full description of this text, see item 1.8.18.

(Typewritten original copy, in English)  
[Originally in Box 9]

## Folder 10

**1.8.20. Understanding cultural Tradition Through the Types of Thinking.** Completed expanded text, final versions published as Chapter VIII in the book on meaning (see item 1.1.1); 40 pp.; bibliography within the text; no date.

This text appears to be the major source on modally-methodological understanding of culture, as well as on key points and concepts of modal methodology. As a matter of fact, it is a greatly condensed Ph. D. dissertation of Zilberman on cultural tradition; dissertation is reduced from 870 pages to 40 pages of this article. The text contains three paragraphs:

- level of Absolute Reality;
- level of Phenomenation;
- level of Absolute Irrreality.

Appendix presents two tables:

- (1). Two Examples of Different Typological Realizations.
- (2). Axiomatic 'System' of Categories.

(Typewritten original copy, in English)  
[Originally in Box 9]

## Folder 11

**1.8.21. Toward Understanding Cultural Tradition Through the Types of Thinking.** The earliest known English-language version of the item 1.8.20.; 15 pp.; no bibliography; no date.

For full description of this text, see item 1.8.19.  
(Typewritten original copy, in English)  
[Originally in Box 9]

**Box 3 cont'd.****Folder 12**

**1.8.22. Toward Understanding Cultural Tradition Through the Types of Thinking.** More extended version of what became later item 1.8.20.; 28 pp.; bibliography within the text; no date.  
For full description of this text, see item 1.8.20.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 9]

**Folder 13**

**1.8.23. The Family of Hindu 'Visions' as Cultural Entities.** Completed expanded text, final version published as Chapter IX of the book on meaning (see item 1.1.1); 28 pp. with numerous author's corrections; bibliography within the text; no date.

This text reflects detailed and persuasive discussion on different types of understanding and interpretation of classical Indian philosophies in Western philosophy and substantiation of the point that all these so different positions were trying to insert into Indian material an alien Western influence. As an alternative Zilberman proposed modally-methodological explication of this problem, when Indian classical philosophies as if permitted to speak about themselves through their modal comparison and correlations. The whole idea is greatly strengthened by numerous modal formulas which Zilberman used in order to show specific modal nature of each of Indian darsanas, as well as possibilities and ways of its connection and relationship with neighboring philosophies.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 9]

**Folder 14**

**1.8.24. The Family of Hindu Visions as Cultural Entities.** Early version of item 1.8.24.; 23 pp.; bibliography within the text.; no date.  
For full description of this text, see item 1.8.22.  
(Typewritten original copy, in English)  
[Originally in Box 9]

**Folder 15**

**1.8.25. Orthodox Ethics and the Matter of Communism.** Completed expanded text later published as item 1. 4. 2.; 110 pp.; bibliography at the end of the text; no date.  
For full description of this text, see item 1.4.2.  
(Typewritten original copy, in English)  
[Originally in Box 10]

**Box 3 cont'd.****Folder 16**

**1.8.26. Orthodox Ethics and the Matter of Communism.** Early version of item 1.8.25; numerous author's corrections; 108 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.4.2.

(Typewritten original copy, in English)

[Originally in Box 10]

**Folder 17**

**1.8.27. Orthodox Ethics and the Matter of Communism.** Earliest known English-language version of item 1.8.26.; 93 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.4.2.

(Typewritten original copy, in English)

[Originally in Box 10]

**Folder 18**

**1.8.28. Moscow School of Methodology.** Introduction to Zilberman's book listed as item 1.6.1.; completed text; 17 pp.; unpublished; numerous author's corrections; bibliography within the text; no date.

This text contains detailed explanation and justification of the major idea of the book -- to present new trend of methodological and logical investigation created in Moscow in 60s and 70s. It appears to be very important part of this text is establishing of authorship of material which became a content of certain chapters of the book, as well as careful clarification of amount of Zilberman's interpretations of this initial material.

(Typewritten original copy, in English)

[Originally in Box 10]

**Folder 19**

**1.8.29. A Testimony to the Present Situation in the Soviet Social Science and Philosophy.** Completed expanded text written by Zilberman for the Hearings before the subcommittee on Europe of the Committee on Foreign Affairs, House of Representatives; published as a part of item 1.4.12.; 24 pp.; no date.

For full description of this text, see item 1.4.12.

(Typewritten original copy, in English)

[Originally in Box 10]

**Box 3 cont'd.****Folder 20**

**1.8.30. A Testimony to the Present situation in the Soviet Social Science and Philosophy.** Early version of item 1.8.29; 19 pp.; numerous author's corrections; no date.  
(Typewritten original copy, in English)  
[Originally in Box 10]

**Folder 21**

**1.8.31. The Present situation in Soviet Science and Philosophy (1974-1975).** Finished paper related to item 1.8.29 but arranged differently; 20 pp.; numerous author's corrections; no bibliography; no date.  
For full description of this text, see item 1.4.12.  
(Typewritten original copy, in English)

**Folder 22**

**1.8.32. Soviet Dissidents.** Completed draft of the article published in Liberation (see item 1.4.7); 17 pp.; numerous author's corrections; bibliography within the text; no date.  
For full description of this text, see item 1.4.7.  
(Typewritten original copy, in English)

**Folder 23**

**1.8.33. A Social Portrait of the Soviet Intelligentsia.** Completed text based on review; published (see item 1.4.10); 20 pp.; bibliography partly within the text; no date.  
For full description of this text, see item 1.4.10.  
(Typewritten original copy, in English)

**Folder 24**

**1.8.34. A Social Portrait of the soviet Intelligentsia.** Early version of item 1.8.33.; 17 pp.; bibliography partly at the end of the text; no date.  
For full description of the text, see item 1.4.10.  
(Typewritten carbon copy, in English)  
[Originally in Box 10]

**Box 3 cont'd.****Folder 25**

**1.8.35. The Post-Sociological Society.** English-language version of item 1.7.26 published as item 1.4.4; finished draft; 91 pp.; numerous author's corrections; bibliography at the end of the text; no date.

For full description of the text, see item 1.7.26.

(Typewritten original copy, in English  
[Originally in Box 11])

**Folder 26**

**1.8.35 (A). The Post-Sociological Society.** Two drafts. One is an early version of item 1.8.35; 79 pp.; numerous author's corrections; bibliography partly at the end of the text; no date.

For full description of this text, see item 1.7.26.

(Typewritten original copy, in English)  
[Originally in Box 11]

**Folder 27****1.8.36. A Typological Study of the Russian-Soviet Cultural Tradition.**

Unfinished text related to the Ph.D. dissertation (see item 1.5.1) and to the article 'Orthodox Ethics and the Matter of Communism' (see item 1.4.2); 28 pp.; bibliography partly within the text; no date.

This text is based on careful and detailed analysis of Russian type of cultural tradition. The most general goal of the described study, according to Zilberman, is to represent a view and means of demonstration of Soviet society as a complete type of civilization (p.1); method of investigation is described by Zilberman as "understanding typology" (p.12). The procedure of understanding consists in a semantic transformation of mentality which can be traced in modal reformulation, namely, in reformulation of deontic propositions (p. 21); owing to this transformation there takes place a sense-making of the ideal forms (or types of culture). Investigation of this modal mechanism in a particular case of Russian/Soviet culture and cultural tradition - that is precisely what is undertaken by Zilberman at this text.

(Typewritten original copy, in English)  
[Originally in Box 11]

**Folder 28****1.8.37. The Emergence of Semiotics in India (Some Approaches to Understanding Laksana in Hindu and Buddhist Philosophical Osage).**

Completed draft of the article written together with A. Piatigorsky and published

**Box 3 cont'd.**

(see item 1.4.3); 16 pp.; bibliography at the end of the text; no date. (Also available as Microfilm 7A.)

For full description of the text, see item 1.4.3.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folder 29**

**1.8.38. The Emergence of Semiotics in India (Some Approaches to Understanding Laksana in Hindu and Buddhist Philosophical Osage).** Early draft of item 1.8.37; 15 pp.; bibliography at the end of the text; no date.

For full description of the text, see item 1.4.3.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folder 30**

**1.8.39. Reflections on Ontology in the Six Darsanas.** Completed text; never published; 32 pp.; no bibliography; no date.

The major topics of this text are:

- careful and innovated analysis of interpretations of ontology in six classical Indian philosophies and their comparison with those in traditional and contemporary Western philosophy;
- profound and convincing substantiation that the very concept of ontology first appeared in Western philosophy only in 17th century (as undertaken by Goklenis and Ch. Wolff), while in classical Indian thought it was fixated much earlier by two darsanas, namely by Nyaya and Mimamsa.

Concept on ontology was developed in classical Indian philosophy in two different modes: as formal ontology of language and logic in Nyaya, and material ontology of action in Mimamsa. Zilberman presents extended argumentation why any other darsana definitely had no concept of ontology, although different attempts to conceptualize ontology have been undertaken within remaining four schools of classical Indian philosophy. Another significant part of this text is Zilberman's explication why ontology was not really presented within ancient Greek philosophy (where concept of being was inseparable from epistemology and thus ontology found no specific space there) and what happened to the concept of ontology in modern and contemporary Western philosophy (represented, in particular, by Ch. Wolff, Descartes, Hegel, Marx, Hartmann, Jaspers, Husserl, Heidegger). The final part of the text is interpretation by Zilberman of ontological problems in classical Indian text (the Vaisesika-sutras of Kanada).

(Typewritten original copy, in English)

[Originally in Box 11]

**Box 3 cont'd.****Folder 31****1.8.40. Dialectical Psychology (some Notes on Aristotle's De Anima).**

Completed English-language version of item 1.7.27. and the first part of Zilberman's book on Moscow Methodological Circle (see item 1.6.1.); never published; 43 pp. bibliography within the text; no date.

For full description of this text, see item 1.7.27.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folder 32****1.8.41. Dialectical Psychology (Some Notes on Aristotle's De Anima).**

The earliest known English-language version of item never published; 39 pp.; bibliography in the text; no date.

For full description of this text, see item 1.7.27.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folder 33**

**1.8.42. Semantic Shifts in the Epic Composition (On the 'Modal' Poetic of The Mahabharata). In Memory of M.M. Bakhtin.** Completed expanded paper, published (see item 1.4.5); 48 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.4.5.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folder 34**

**1.8.43. Semantic Shifts in the Epic composition (A View of The Mahabharata Eschatological Content).** Early version of item 1.8.42, with different sub-title; 43 pp.; bibliography at the end of the text.

For full description of this text, see item 1.4.5.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folder 35**

**1.8.44. Semantic Shifts in the Epic Composition (Elements of the Plot in The Mahabharata as Illustrations of the Laws of Comprehension).** The earliest known English-language version of item 1.8.42., with different sub-title;

numerous author's corrections; 43 pp.; bibliography at the end of the text; no date.

**Box 3 cont'd.**

For full description of this text, see item 1.4.5.  
 (Typewritten original copy, in English)  
 [Originally in Box 11]

**Folder 36**

**1.8.45. Modal Methodology and summa Metaphysicorum.** Unfinished text; unpublished; 4 pp.; no bibliography; no date.

Very important text, contains explication of basic approach to philosophizing as presented by modal methodology and interpretation of innovating essence of modalization as applied to traditional and contemporary philosophy.

(Typewritten original copy, in English)  
 [Originally in Box 11]

**Folder 37**

**1.8.46. Approaching Discourses Between Three Persons on Modal Methodology and Summa Metaphysicorum.** Unfinished English-language version of item 1.5.2. (published as item 1.3.1.); 26 pp.; no bibliography; no date.

For full description of this text, see item 1.5.2.  
 (Typewritten original copy, in English)  
 [Originally in Box 11]

**Folder 38**

**1.8.47. Approaching Discourses Between Three Persons About Modal Methodology and Summa Metaphysicorum.** The earliest known English language version of item 1.8.46., with slightly changed title; 7 pp.; no bibliography; no date.

For full description of this text, see item 1.5.2.  
 (Handwritten original copy, in English)  
 [Originally in Box 11]

**Folder 39**

**1.8.48. "Iconic Calculus?"** Completed text, later published as item 1.4.8.; 15 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.4.8.  
 (Typewritten xeroxed copy, in English)  
 [Originally in Box 11]

**Box 3 cont'd.****Folder 40**

**1.8.49. "Iconic Calculus?"** The earliest known English-language version of item 1.8.48; 13 pp.; numerous corrections and additions by the author; no bibliography; no date.

For full description of this text, see item 1.4.8.

(Typewritten original copy, in English)

[Originally in Box 11]

**Folders 41-43**

**1.8.50. A Study of Tradition.** The most completed English-language version of the Introduction and the First Chapter of the Ph.D. dissertation (see item 1.5.1.); never published; 529 pp.;

bibliography within the text; no date. (196-429)

For full description of this text, see item 1.5.1.

(Handwritten xeroxed copy, in English)

[Originally in Box 12]

**Folder 44**

**1.8.51. A Study of Tradition.** Early English-language version of Introduction and the First Chapter of the Ph.D. dissertation; 220 pp.; bibliography within the text; no date. (AZC 3) For full description of this text, see item 1.5.1.

(Typewritten carbon copy, in English)

[Originally in Box 12]

**Box 4****Folder 1**

**1.8.52. A Study of Tradition.** Early English-language version of Introduction and the First Chapter of the Ph.D. dissertation; 197 pp.; bibliography within the text; no date.

For full description of this text, see item 1.5.1.

(Typewritten original copy, in English)

[Originally in Box 13]

**Folder 2**

**1.8.53. A Study of Tradition.** The earliest known English-language version of Introduction and the First Chapter of the Ph.D. dissertation; 87 pp.; bibliography within the text; no date.

For full description of this text, see item 1.5.1.

**Box 4 cont'd.**

(Typewritten original copy, in English)  
[Originally in Box 13]

**Folder 3**

**1.8.54. Judgment on the Future of Systems Approach by Particular Example of its Development in the USSR.** English-language version of item 1.7.41.; unpublished; 18 pp.; bibliography at the end of the text; no date.  
For full description of this text, see item 1.7.41.  
(Typewritten original copy, in English)  
[Originally in Box 13]

**Folder 4**

**1.8.55. Concerning Possible Alterations for Solution Activity System into Speech Situation.** English-language version of item 1.7.42., with slightly changed title; unpublished; 5 pp.; no bibliography; no date.  
For full description of this text, see item 1.7.42.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 13]

**Folder 5**

**1.8.56. Ethnography in the Communist Society.** Completed expanded article/analytical review, published as item 1.4.9. with slightly changed title; 35 pp.; bibliography within the text; no date.  
For full description of this text, see item 1.4.9.  
(Typewritten carbon copy, in English)  
[Originally in Box 13]

**Folder 6**

**1.8.57. The "New Historical Community".** Finished text; unpublished; 3 pp.; numerous corrections by the author; no bibliography; no date.  
This text contains critical analysis of the idea of creation of the 'new historical community - soviet people', which was extremely popular in Soviet ideology and social sciences in 70's.  
(Typewritten original copy, in English)  
[Originally in Box 13]

**Box 4 cont'd.****Folder 7**

**1.8.58. The Anticipation of Awakening.** Completed text; unpublished; 4 pp.; no bibliography; no date.

This text reflects exploration of an extremely interesting idea on pre-phenomenological essence of Buddhism as anticipation of the awakening (of consciousness) with numerous comparisons with genuine phenomenological ideas from Western philosophical tradition.

(Typewritten original copy, in English)

[Originally in Box 13]

**Folder 8**

**1.8.59. On Cultural Relativism and 'Radical Doubt'.** Expanded English-language version of item 1.7.14.; unpublished; 22 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.7.14.

(Typewritten original copy, in English)

[Originally in Box 13]

**Folder 9**

**1.8.60. On Cultural Relativism and 'Radical Doubt'.** The earliest known English-language version of item 1.7.14.; 14 pp.; bibliography at the end of the text; no date.

For full description of this text, see item 1.7.14.

(Typewritten original copy, in English)

[Originally in Box 13]

**Folder 10**

**1.8.61. Hegel and Mimamsa: Thinking as Ritual (Outlines of the Imperative Grammar).** Completed text; unpublished; 4 pp.; bibliography at the end of the text; no date.

This text is based on fascinating modal comparison of Hegelian philosophy and Mimamsa through their dominated 'modal mode', or deontic nature; contains substantiation of the idea that a deep coincidence between Mimamsa (as Imperative Grammar) and Hegelian philosophy (as imposed dialectical method) is not their content's identity but similarity of modal status and deployment. So, speaking in general terms, according to Zilberman, Mimamsa can be considered as a 'conceptual homologue' of Hegel, although its 'objective reality' is found in thinking about the Vedic sentences instead of in thinking about thinking, as in Hegel's Logic.

(Typewritten original copy, in English) [Originally in Box 13]

**Box 4 cont'd.****Folder 11**

**1.8.62. Jati.** Completed text; unpublished; 9 pp.; numerous corrections and additions by the author; bibliography within the text; no date.

This text reflects profound analysis of the notion *jati*, both as a process and a certain result of generation, in the sense of 'analogue' or 'futile rejoinder'; it is clearly related to the book on analogy (see item 1.6.2.).

(Typewritten original copy, in English)

[Originally in Box 13]

**Folder 12**

**1.8.63. The Nyaya-Sutras.** Unfinished text related to the book on analogy (see item 1.6.2.); unpublished; 10 pp.; no bibliography; no date.

The major topics of this text are:

- careful textual and contextual analysis of numerous notions and ideas of the Nyaya-Sutra related to the concept of analogy;
- interpretation of the procedure of knowledge's construction in Nyaya - through its measurement in something different, i.r., in non-knowledge;
- explication of four major steps of the procedure of 'measurement' (this procedure was also analyzed by Zilberman in item 1.7.35.)

(Combined typewritten/handwritten original copy, partly in English and partly in Russian)

[Originally in Box 13]

**Folder 13**

**1.8.63. (2) Nyaya: The System With Logic.** 4 pp.; no date.

**Folder 14**

**1.8.64. Karma-Mimamsa: an Active Mensuration.** Unfinished English-language version of item 1.7.7.; unpublished; 7 pp.; bibliography within the text; no date.

For full description of this text, see item 1.7.7. 1 additional page (the last one, in Russian, interpretation of Plato's 5-levels scheme of philosophical cognition) is very important for modal understanding of 'philosophical substance' (more detailed analysis of this problem see in Zilberman's letter to Levada, June 20, 1974; see item 5.1.1./3).

(Typewritten original copy, 6 pp. in English, 1 p. in Russian)

[Originally in Box 13]

**Box 4 cont'd.****Folder 15**

**1.8.65. Purva-Mimamsa.** Completed text; unpublished; 21 pp.; no bibliography; no date.

This text contains expanded terminological analysis of major categories of *Purva-Mimamsa*.

(Handwritten original copy, partly in English, partly in Russian)

**Folders 16-18****1.9. Major Manuscripts (Translations into Russian and commentaries)**

**1.9.1. Surangama-Sutra (Surangama-Sutra).** Translation from Sanskrit into Russian; the source is not described; completed translation; never published; 162 pp.; no date.

The content of this sutra is a long philosophical conversation between Buddha and his pupil Ananda. Questions discussed concern:

- the nature and essence of human and divine cognition;
- laws of Reason;
- modes of perception and interpretation of different phenomena of the world;
- inner experience of human soul;
- opposition of true and false Reason;
- karma;
- intuition and Intuitive Essence:
- Ultimate Reality;
- 12 localizations of contact between consciousness and objects;
- 18 spheres of mentality;
- Transcendental Truth;
- teaching of Dharma;
- 4 orders of rational life;
- essence of non-death and non-transmigration;
- intuitive and essential Reason and others.

The point of principal significance for the whole Zilberman philosophizing appears to be Buddha's analysis of modalities of Reason (pp. 34-36), for instance, the following reasoning: "All causes and conditions, which characterize changing phenomena, are the modalities of Reason... different attributes of Reason and independently developing conditions of Reason are only various simple manifestations of divine, enlightened, real nature of the mysterious essence of Reason." (p.34)

(Typewritten xeroxed copy, in Russian)

[Originally in Box 14]

**Box 4 cont'd.****Folder 19**

**1.9.2. Tretij razdel "Tattvachintamani", nazyvaemyj "Upamana". (In the "Tattvacintamani", the Section on Submeasuring, by Gangesa).** Translation from Sanskrit, unpublished, 23 pp.

Translation of the part of one of the most important and interesting works in classical Indian philosophy, which Zilberman intended to comment in three different (and coincided with each other) dimensions - textological, semantic and epistemological (see his letter to Prof. Buitinen, item 5.2.8./1.). This version seems to belong mostly to the first dimension; basically what was translated for this version by Zilberman was the original text with commentaries by Master Krisnakanta, but important footnotes were also prepared by Zilberman. This translation, as well as two mentioned below items were planned by Zilberman to be part of his book on analogy (later he retranslated them from Sanskrit into English as a second part of his book on analogy (see items 1.10.2., 1.10.3., 1.10.4.)

(Typewritten xeroxed copy, in Russian)  
[Originally in Box 14]

**Folder 20**

**1.9.3. Tretij razdel "Tattvachintamani", nazyvaemyj "Upamana". (In the "Tattvachintamani" the Section on Submeasuring, by Gangesa).** Translation from Sanskrit, with Sanskrit original text, 43 pp., unpublished.

First version of item 1.9.2., with Sanskrit original text reproduced and Russian-language translation of every paragraph of original text attached. In later versions of translation (excluding that into English, see item 1.10.5.) Sanskrit original text was not reproduced by Zilberman.

(Handwritten original copy, in Russian and Sanskrit)  
[Originally in Box 14]

**Folder 21**

**1.9.4. O "filosofskom kamne istiny"; Razyasnenije tretyego razdela nazyvaemogo "upodobleniye".** (In the Thought-Gem for Truth, Section Three, Named "Submeasuring"). Extended terminological, semantic and epistemological commentaries by Zilberman on commentaries by Vidyavagisa on the original text of Section Three, named "Submeasuring", from Sanskrit, unpublished, 46 pp., partly single spaced.

Extremely careful and meticulous translation of commentaries of the original text by Vidyavagisa with commentaries by Zilberman on practically every significant idea, term or notion used in the original text of Gangesa and commentaries by Vidyavagisa. The entire text consists of two levels (commentaries by Vidyavagisa and original text by Gangesa and commentaries

**Box 4 cont'd.**

by Zilberman concernig commentaries by Vidyavagisa of original text by Gangesa) which later in the course of English-language translation were separated by Zilberman in two texts (see items 1.9.2., 1.9.4.)  
(Typewritten xeroxed copy, in Russian)  
[Originally in Box 14]

**Folder 22**

**1.9.5. Razdel tretij, nazyyvaemyj "Primerivanije" (Section Three Called "Submensuring").** Translation from Sanskrit of commentaries by Vidyavagisa on the original text of Section Three, named "Submensuring"; unpublished, 57 pp., single-spaced; with original notes by Zilberman.

Extremely careful translation of the most important commentaries on the original text of the Section on Submensuring.  
(Typewritten xeroxed copy, in Russian)  
[Originally in Box 14]

**Folder 23**

**1.9.6. "O filosofskom kamne istiny"; razdel tretij "Upodobleniye" (In the Thought-Gem for Truth, Section Three named Submensuring).**

Terminological commentary by Zilberman, 47 pp., unpublished.

Translation from Sanskrit into Russian and commentaries with regard to every important notion of the original text, approximately 200 notions translated and interpreted by Zilberman.

(Typewritten original copy, in Russian)  
[Originally in Box 14]

**Folder 24**

**1.9.7. "O filosofskom kamne istiny"; razdel tretij "Upodobleniye" (In the Thought-Gem for Truth, Section Three named Submensuring).** Version of

1.9.6, 33 p., no date.

(Typewritten original copy, in Russian)  
[Originally in Box 14]

**1.9.8. Razdel tretij, nazyyvaemyj "Primerivanije" (Section Three Called "Submensuring").** Version of 1.9.5, 106 pp., no date.

(Typewritten original copy, in Russian)  
[Originally in Box 14]

**Box 4 cont'd.****Folders 25-26****1.10. Major Manuscripts (Translations in English and Commentaries)**

**1.10.1. Mamardashvili's Book on Hegel.** Translation from Russian into English by Zilberman, unfinished, unpublished, 191 pp., with numerous corrections by the translator; no date.

Translation of the major part of Mamardashvili's book on form and content of mentality which was planned to be published in the USA.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 15]

**Folder 27**

**1.10.2. In the "Tattvachintamani" the section of Submensuring.** Translation from Sanskrit in to English, unpublished, 31 pp.

Translation from Sanskrit into English of the Section on Submensuring by Gangesa. For the description of this text as a Russian-language version, see item 1.9.2.

(Typewritten xeroxed copy, in English)  
[Originally in Box 15]

**Folder 28**

**1.10.3. Terminological Commentary.** Unfinished translation/commentaries, unpublished, 14 pp.

For the description of this text, see item 1.9.6.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 15]

**Folder 29**

**1.10.4. Section Three. Called "Submensuring".** Translation from Sanskrit into English of commentaries to the original text by Vidyavagisa, unpublished, 157 pp. For the description of this text, see item 1.9.5.

(Typewritten xeroxed copy, in English)  
[Originally in Box 15]

**Folder 30**

**1.10.5. In the "Tattvacintamani" the section on Submensuring.** Logical notes and definitions, 95 pp., unpublished, unfinished.

The most extended commentaries by Zilberman of the original text, as well as of commentaries by Vidyavagisa; left unfinished after commenting of

**Box 4 cont'd.**

about one third part of the original text (because of Zilberman's death).  
 Translation is supported by reproduction of fragments of the original text on  
 Sanskrit and of translations and interpretations of that very text by different  
 authors, both Indian and Western (Potter, Goekoop, Vidyabhusana, D.N.Shastri,  
 Keith, Randle, C. Chatterjee, Mohanty and others).  
 (Typewritten original copy, in English and Sanskrit)  
 [Originally in Box 15]

**Folder 31**

**1.10.6. In the "Tattvacintamani," Section Third: "On Submeasuring."** 101  
 pp., with notes and corrections.  
 (Typewritten original copy, in English)  
 [Originally in Box 15]

**Folder 32**

**1.10.7. In the Thought-Gem for Truth, Section Three named "Comparison."**  
 20 pp., with edits.  
 (Typewritten original copy, in English)  
 [Originally in Box 15]

**Envelope 1****1.11. Microfilms (in Russian)**

**1.11.1. K ponimaniyu kul'turnoj tradicii (Toward Understanding of Cultural Tradition).** Ph.D. dissertation (microfilms of certain parts of item 1.5.1.); the following pages are available:

- pp. 1-65 (microfilm 1.a.);
- pp. 470-541 (microfilm 1.b.);
- pp. 542-615 (microfilm 2.a.);
- pp. 618-688 (repeated twice, microfilm 3.a.);
- pp. 134-206 (microfilm 3.b.);
- pp. 36-84 (may be the 1st draft, microfilm 3.c.);
- pp. 689-758 (microfilm 4.a.);
- pp. 204-277 (microfilm 4.b.);
- pp. 278-347 (microfilm 5.a.);
- pp. 759-824 (microfilm 5.b.);
- pp. 827-842 (microfilm 6.a.);
- bibliography, 594 entries, pp. 1-42 (microfilm 6.a.);
- pp. 348-370 (microfilm 6.b.);
- pp. 47-116 (microfilm 7.a.);
- pp. 371-392 (microfilm 9.a.);

**Box 4 cont'd.**

- pp. 393-463 (microfilm 9.a.).

For the description of this text, see also item 1.5.1.; microfilms themselves are almost unreadable. (Microfilms of typewritten copy, in Russian)  
[Originally in Box 16]

**Envelope 2**

**1.11.2. Claudius Ptolemais - His Theory of Harmony and the Method of Organization of Scientific Knowledge.** Translation with commentaries; the following pages are available:

- pp. 1-38, translation from the Book I (microfilm 5.c.);

- pp. 1-4, translation from the Book III "On Music" (microfilm 9.c.);

- pp. 1-16, translation from the Book I "On Harmony" (microfilm 9.c.);

- pp. 465-469, translation (with notes?) from the Book III "On Music" (microfilm 9.c.).

-- Microfilms are almost unreadable. (Microfilms of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.3. Surangama-Sutra.** Translation (microfilm of the initial part of item 1.9.1.); the following pages are available:

- pp. 1-34 (microfilm 5.c.)

For full description of the text, see item 1.9.1.; microfilm is almost unreadable. (Microfilm of typewritten text, in Russian)  
[Originally in Box 16]

**1.11.11. Notes on Truthfulness and Institutional Necessity in Purva-Mimamsa.** Unfinished text; the following pages are available:

- pp. 1-17 (microfilm 8.b.).

--Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.12. Untitled Fragment on Max Weber.** Unfinished text; the beginning is missing; the following pages are available:

- pp. 4-31 (microfilm a.c.).

--Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.13. O sociologicheskikh predposylkah vozniknoveniya Indijskoj logiki. (On sociological Prerequisites of the origin of Indian Logic).** Completed text (microfilm of item 1.7.5.), the following pages are available:

- pp. 1-45 (microfilm a.c.)

-- Microfilm is almost unreadable. For the description of this text, see item 1.7.5. (Microfilm of typewritten copy, in Russian) [Originally in Box 16]

**Box 4 cont'd.**

**1.11.14. Exposition on Book: *Exploration in the Behavioral Sciences*, by B. Cioffi** (Cambridge, 1970). The following pages are available:

- pp. 1-5 (microfilm a.c.).

Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.18. Exposition on A. Piatigorsky: Logic of Comparative Conscious Research.** Notes; the following pages are available:

- pp. 1-8 (microfilm 9.b.)

-- Microfilm is almost unreadable (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.19. Indian Philosophy - Ancient and Medieval.** Unfinished text by Zilberman and Piatigorsky; the following pages are available:

- pp. 1-5 (microfilm 9.b.).

-- Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.20. Max Weber and Contemporary India.** Notes; the following pages are available:

- pp. 1-4 (microfilm 9.b.).

Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.21. Exposition on Book: B.K. Matilal, Epistemology, Logic and Grammar in Hindu Analytic Philosophy.** Notes; the initial part of the item 2.5.58., extended and translated into English; the following pages are available:

- pp. 1-3 (microfilm 9.b.).

For the description of this whole text, see item 2.5.58.

Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.22. Exposition on Book: Some Notes concerning Sociological Approach to Analysis of Governmental Reports.** Notes; the following pages are available:

- pp. 1-4 (microfilm 9.b.).

--Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.23. Exposition on Book: Reflections on Revolution: An Explanation of Contemporary Theory, by I. Hammick.** Notes; the following pages are available:

- pp. 1-4 (microfilm 9.b.).

Microfilm is almost unreadable (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**Box 4 cont'd.****1.11.24. Exposition on Book: *Methodological Conservatism*, by Goldstein.**

Notes; the following pages are available:

- pp. 1-4 (microfilm 9.b.).

Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.25. Exposition on Book: *Delaney, Bradley and the Nature of Science*, by (?)**. Notes; the following pages are available:

- pp. 1-4 (microfilm 9.b.).

Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**1.11.26. Fragment on Music.** Part of the untitled and unfinished paper; the following pages are available:

- pp. 29-42 (microfilm 9.c.).

-- Microfilm is almost unreadable. (Microfilm of typewritten copy, in Russian)  
[Originally in Box 16]

**Box 5****Envelope 1**

Microfilm 7.b, 1 reel.

Microfilm 7.c, 1 reel.

Microfilm 8.a, 2 reels.

**Envelope 2**

Microfilm, no number, 1 reel.

**Folder 1****2. MINOR WORKS****2.1. Essays, Commentaries, Abstracts, Notes (in Russian)**

**2.1.1 Iz serii "Metaphizicheskiye kartinki": Smisloviye sdvigi v epicheskoi kompozitsii (element syuzheta v "Mahabharate" kak illyustratsiya zakonov osmisleniya) (Series on Metaphysical Pictures: Shifts of Meaning in the Epical Composition of the Mahabharata).** 29 pp.; no date.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Box 5 cont'd.****Folder 2**

**2.1.2. Upadesha-Sahasri.** Completed commentaries; early preliminary version of item 1.7.15; unpublished; 4 pp.; bibliography partly within the text; no date.

-- For the description of this text, see item 1.7.15.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Folder 3**

**2.1.3. "Ukazuyuschaya Tsyacha" ili nedvoistvennaya ontologiya znaniya ("An Indicative Thousand" or On Non-Dual Ontology of Knowledge).**

Completed abstracts; unpublished; 3 pp.; numerous handwritten insertions; no bibliography.; no date.

One more Zilberman analysis of the Upadesha-Sahasri (or "An Indicative Thousand", see items 1.7.15., 1.7.16.); explication of the very possibility and concrete ways of modal insertion-ness into different systems of activity within classical Indian culture by means of careful learning and practicing of the above-mentioned text.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Folder 4**

**2.1.4. Mimamsa: o dostovernosti chuvstvennogo znaniya v Mimamse (Mimamsa: on Authenticity of sensible Knowledge in Mimamsa).** Completed abstracts; unpublished; 4 pp.; no bibliography; no date.

Analysis of the concept of knowledge in Mimamsa as perception of the intelligible (or mentally-cognizable) world.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Folder 5**

**2.1.5. Advaita-Vedanta: "Shariraka-Bhakshya".** Completed commentaries; unpublished; 3 pp.; no bibliography; no date.

This text is devoted to explication of the cognitive process by different schools of classical Indian schools. The whole analysis is really short, preliminary and condensed one - see the last phrase of this Zilberman's text: "All the above said is sufficient for certain preliminary understanding" (p. 3).

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Box 5 cont'd.****Folder 6****2.1.6. Ucheniye Shankary ob intuicii i organizaciya filosofskogo teksta s cel'yu vospriyatiya transcendentnogo (Teaching of Sankara On Intuition and the Organization of Philosophical Text in Order to Perceive Transcendental).**

12 abstracts, completed; unpublished(?) (maybe they were published in Russia before 1973); 7 pp.; no bibliography; no date.

This text is centered around an analysis of the structure of philosophical text in the Vedic tradition (Sankara) and within contemporary Western philosophy (Wittgenstein).

(Typewritten xeroxed copy, in Russian)

[Originally in Box 19]

**Folder 7****2.1.7. Po povodu "Antareyi-upanishady" (Concerning "Antareya-Upanisada").** Completed essay; untitled; unpublished; 2 pp.; no bibliography; no date.

This essay contains a careful examination of the content and philosophical message of "Antareya-Upanisada" with interpretation of the problem of word and sign in Buddhism in general (as related to the content of this text); parallels and comparisons of the Buddhist "Antareya-Upanisada" with the Christian Scripture.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Folder 8****2.1.8. O "smysleii i "znachenii" v Mimamse (On "Sense" and "Meaning" in Mimamsa).** Completed essay; unpublished; 2 pp.; no bibliography; no date.

This essay presents:

- an analysis and explication of the notions of sense and meaning in Mimamsa;
- comparison of interpretations of these notions by Mimamsa with those in Western philosophy and grammatical theory.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Folder 9**

**2.1.9. Postscriptum (Post-script).** Completed text, post-script in the form of a letter (or vice versa?) to an unknown addressee; this postscript probably (?) relates to Zilberman's published article "Is the Bodhisattva a Skeptic?" (see item 1.8.15.), as well as to Zilberman's review of Conze's translation of "The Large Sutra of Perfect Wisdom" (see item 1.4.11.; unpublished; 2 pp.; no bibliography; no date.

**Box 5 cont'd.**

The major content of this text is Zilberman's objection against (someone's, maybe his addressee's) opinion that Buddhism can be regarded as a clear analogue of ancient skepticism and relativism; many examples and justification for this are taken by Zilberman from Conze's translation of "The Large Sutra".  
(Typewritten original copy, in Russian)  
[Originally in Box 19]

**Folder 10****2.1.10. O sharlatanstve v filosofii (On Charlatanism in Philosophy).**

Completed essay, with subtitle "Zhiznennoye nablyudeniye (A Living Observation)"; unpublished; 1 p.; no bibliography; no date.

Critical analysis of the scale and level of un-professionalism in philosophy as such (which was one of the most favorite topics of Zilberman in general, since it was closely connected to his idea of creation of a new 'philosophical substance' or 'philosophical subject'), and in American philosophy in particular.  
(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 11****2.1.11. Sociologicheskoye poslesloviye (Sociological Concluding Remarks).**

Concluding remarks to some (unknown?) text, probably, article, 22 pp., since the first page of these remarks is marked as the 23rd page; unpublished; 10 pp.; no bibliography; no date.

The following questions have been discussed by Zilberman:  
- parallels and comparison of the Holy scripture with some major Marxist texts;  
- an idea of multiplicity of cultures and a concept (related to this idea) of impossibility for Russia (as well as for India) to be fully inserted into contemporary Western culture and thus - easily "Westernized"; - notes on destiny of Jews in the USSR.  
(Typewritten carbon copy, in Russian)  
[Originally in Box 19]

**Folder 12**

**2.1.12. "Ya" i Dekart ("I" and Descartes).** Completed essay; unpublished; 2 pp.; no bibliography; no date.

This essay reproduces Zilberman's reasoning on Descartes' method of 'radical doubt' and demonstration of its limits as impossibility to reflect its own methodological foundations.  
(Typewritten original copy, in Russian)  
[Originally in Box 19]

**Box 5 cont'd.****Folder 13**

**2.1.13. Yoga i Dekart (Yoga and Descartes).** Completed essay, unpublished; 3 pp.; no bibliography; no date.

This essay is an analysis of Descartes' idea of 'transformed (converted) form of activity' as questioned within the content of Yoga's philosophy. (Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 14**

**2.1.14. O razume i o siebe (On Reason and Self).** Unfinished essay (the end of this text seems to be lost); unpublished; 3 pp.; no bibliography; signed: "10/III-71".

This essay contains Zilberman's notes on the sovereign power of Reason in the contemporary epoch; paradoxically enough, precisely because of this authority of Reason, according to Zilberman, now it appears to be much easier to cultivate indecent and unwise people. The last sentence of Zilberman's essay is: "Reason exceeds its own bounds, it comes out - but where?" (Typewritten xeroxed copy, in Russian)  
[Originally in Box 19]

**Folder 15**

**2.1.15. Rubashka ili shkura? Po stranichkam pis'ma Solzhenitsyna vozhdym sovetskogo soyuza (Shirt or Skin? Through the Pages of Solzhenitsyn's Letter to the Leaders of the Soviet Union).**

Completed essay (maybe a short article prepared for publication in newspaper or magazine); unpublished(?); 6 pp.; no bibliography; no date.

The major topics of this essay are:  
- harsh critique of Solzhenitsyn's ideas and the general message of his letter;  
- brilliant and witty comparison of many of Solzhenitsyn's ideas and expressions with those of Koz'ma Prutkov (who was a famous personage of Russian literature of the 19th century, still very popular nowadays). (Typewritten original copy, in Russian)  
[Originally in Box 19]

**Folder 16**

**2.1.16. Pometki na pis'me Solzhenitsyna (Notes on Solzhenitsyn's Letter).** Notes/commentaries (probably, a preliminary material for the item 2.1.15.), numerous and sometimes quite extended; no date.

**Box 5 cont'd.**

These notes contain serious critique of Solzhenitsyn's ideas with regard to particular parts and sentences of his letter. (Handwritten original copy of notes on printed xeroxed copy of Solzhenitsyn's letter, in Russian)  
[Originally in Box 19]

**Folder 17**

**2.1.17. Tihaya eshatologiya (Quiet Eschatology).** Unfinished notes (the end of this text seems to be lost), unpublished; 1 p.; no bibliography; no date.

The major topics of these notes are:

- innovated and interesting interpretation of the place and role of social sciences in Russian culture of the 60's of our century;
  - substantiation of the idea that a great deal of major positive changes within Russian culture in that time were inspired by the social sciences and fulfilled through social scientists of a neo-Marxist or non-Marxist orientation.
- (Typewritten original copy, in Russian)  
[Originally in Box 19]

**Folder 18**

**2.1.18. Sluga nikomu (A Servant for Nobody).** Completed essay; unpublished; 2 pp.; no bibliography; no date.

This essay represents a preliminary exploration of the idea which is very important for modal methodology - that philosophy, especially the Western philosophy, almost always deals with something alien to a real philosophical investigation, trying to analyze problems which belong to the other fields of human mental activity (science, art, ideology, etc.) If so, then the position of contemporary Western philosophy (which, according to Zilberman, now finds itself in a servant's room) is quite natural (although very unpleasant).  
(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 19**

**2.1.19. O dostoinstve opyta (on the Merit of Experience).** Completed short essay, devoted to someone with the initials "E.Zh."; unpublished; 1 p.; numerous handwritten insertions; no bibliography; signed: 4/III-71".

This essay contains careful substantiation of the idea that experience is inherent to the ontology of a human being.  
(Typewritten carbon copy, in Russian)  
[Originally in Box 19]

**Box 5 cont'd.****Folder 20**

**2.1.20. Protokol'noye nablyudeniye, 4 iyulya 1972 g. (Protocol Observation of July 4, 1972).** Essay-answer to a request of "E.Zh." to give an explanation of the ideas of metaphysics and modality; unpublished; 3 pp.; no bibliography; no date.

This essay presents an extremely important and interesting explication of the ideas of metaphysics and modality from the point of Zilberman's just developed (or discovered) modal methodology.

(Typewritten xeroxed copy, in Russian)

[Originally in Box 19]

**Folder 21**

**2.1.21. O kul'tyre zlostnosti: Pamyatka A.M. Piatigorskomy (On Culture of Malevolence: Memento to A.M. Piatigorsky).** Completed essay; unpublished; 3 pp.; no bibliography; no date.

This essay is centered around Zilberman's reasoning concerning the dharma of malevolence; contains parallels and comparisons between Buddhist and Moslem interpretations of malevolence, as well as numerous quotations, probably from the Koran, without references. (Typewritten carbon copy, in Russian)

[Originally in Box 19]

**Folder 22**

**2.1.22. Zametka k ponimaniyu (Note to Understanding).** Completed essay; unpublished; 1 p.; no bibliography; 1 diagram; no date.

This essay is devoted to the notion of nation - in general, as a notion of anthropology, and specifically, with regard to an offer to write an article on nation.

(Typewritten original copy, in Russian)

[Originally in Box 19]

**Folder 23**

**2.1.23. Esse bez nazvaniya (tentative: Hezakonchennyj fragment o filosofskoj avidye) Essay without Title (Tentative: Unfinished Fragment on Philosophical Avidya).** Unfinished essay (the end of this text seems to be lost); unpublished; 2 pp.; single-spaced; no bibliography; no date.

This essay contains several non-related parts: extremely important fragment on modal-methodological interpretation of the whole process of philosophizing (which Zilberman understood as a realization of philosophy's destiny, or philosophical avidya);

- analysis of phenomenology and structuralism;

**Box 5 cont'd.**

- explication of Heidegger's "Introduction into Metaphysics" and Merleau-Ponty's "Signs";
  - reasoning on some points of Cartesian philosophy;
  - notes on the place of Russia within Western culture;
  - remarks on modal logic.
- (Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 24**

**2.1.24. Perekhivaniye vremeni (Experience of Time).** Completed essay related to the Ph.D. dissertation, but clearly independent and completed; unpublished; 2 pp.; no bibliography; no date.

This essay presents an analysis of the influence of cultural norms on social and individual life through a peculiar mechanism of symbolic transference.  
(Handwritten Xeroxed copy, in Russian)  
[Originally in Box 19]

**Folder 25**

**2.1.25. Ritual (Ritual).** Completed brief essay related to the Ph.D. dissertation; unpublished; 1 p.; no bibliography; no date.

This essay reproduces Zilberman's interpretation of ritual as a historically formatted and deliberately established form of behavior, when a canonical way of behavior has no longer its own meaningful significance and becomes only a symbol of certain social relations. (Handwritten xeroxed copy, in Russian)  
[Originally in Box 19]

**Folder 26**

**2.1.26. Obychaj (Custom).** Completed brief essay related to the Ph.D. dissertation; unpublished; 1 p.; no bibliography; no date.

This essay contains explication of custom as an ancient form of preservation and transference of social/cultural experience from society to generations and individuals.  
(Handwritten xeroxed copy, in Russian)  
[Originally in Box 19]

**Folder 27**

**2.1.27. O smysle i znachenii v Mimamsa (On Sense and Meaning in Mimamsa).** Beginning of a never(?) written article on Mimamsa (no traces in the Archive); unpublished; 2 pp. single-spaced; no bibliography.

**Box 5 cont'd.**

-- This essay is centered around analysis and interpretation of sense and meaning by Mimamsa. (Typewritten original copy, in Russian)  
[Originally in Box 19]

**Folder 28**

**2.1.28. Zametki o Navya-Sutre (Notes on Navya-Sutra).** Untitled and unfinished notes on major sutra of Vaisesika's philosophy; unpublished; 3 pp.; no bibliography; no date.

-- This essay is certainly very important source for a modal interpretation of Vaisesika.

(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 29**

**2.1.29. Mimamsa kak ritual bez metafiziki (Mimamsa as Ritual Without Metaphysics).** Brief unfinished essay; unpublished; 1 p.; no bibliography; no date.

-- This essay is an interesting attempt to compare Mimamsa with Hinduism from modal-methodological point of view.

(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 30**

**2.1.30. 1000 predlozhenij (1000 Sentences).** Unfinished essay; unpublished; 1 p.; no bibliography; no date.

--This text is probably a preliminary material for item 1.7.16.; for the full description of this text, see item 1.7.16.

(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 31**

**2.1.31. Pervichnoye promerivaniye (Initial Measuring).** Unfinished fragment; unpublished; 2 pp.; no bibliography; no date.

-- This fragment is devoted to modal explication of the concept of ritual in Purva-Mimamsa.

(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Box 5 cont'd.****Folder 32**

**2.1.32. Mantra, Niama-Vidni.** Unfinished essay; unpublished; 4 pp.; no bibliography; no date.

-- This essay contains modal analysis of formulas of Mimamsa ritual.  
(Handwritten original copy, partly in Russian and partly in English)  
[Originally in Box 19]

**Folder 33**

**2.1.33. Zametlta o M. Shlike (Note on M. Schlick).** Unfinished untitled note; unpublished; 1 p.; no bibliography; no date.

This note presents an ironic comparison of Schlick with Socrates.  
(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 34**

**2.1.34. Teoriya dvoistvennogo znaniya. (Theory of Double Knowledge).**

Unfinished essay related to the book on meaning; unpublished; 2 pp.; no bibliography; no date.

-- This is an extremely important brief essay on the theory of double knowledge in Advaita, with modal formulas.  
(Handwritten original copy, in Russian)  
[Originally in Box 19]

**Folder 35****2.2. Essays, Commentaries, Abstracts, Notes (in English)**

**2.2.1. Moscow Methodological Circle.** Completed notes related to the book on Moscow Methodological Circle (see item 1.6.1.) ; unpublished; 4 pp.; no bibliography; no date.

The following problems are analyzed in these notes:  
- dates and institutions, when and where the Moscow Methodological Circle may be regarded as having existed and developing;  
- significance of this Circle for the development of nee-Marxist and non-Marxist philosophy in the USSR.  
(Handwritten/typewritten original copy, in English)  
[Originally in Box 19]

**Box 5 cont'd.****Folder 36**

**2.2.2. Untitled Notes on Radin.** Completed notes related to Zilberman's article published in Russian (see item 1.3.2.); unpublished; 2 pp.; no bibliography; no date.

For the description of this text, see item 1.3.2. (Typewritten carbon copy, in English)  
[Originally in Box 19]

**Folder 37**

**2.2.3. The Book of Job.** Unfinished notes; unpublished; 1 p.; no bibliography; no date.

These notes contain comparison of some methodological ideas of Aristotle with those from the *darsanas*.  
(Handwritten original copy, in English)  
[Originally in Box 19]

**Folder 38**

**2.2.4. On Explanation (In the Logic of Scientific Investigation).** Unfinished fragment; unpublished; 1 p.; no bibliography; no date.

This fragment reproduces classification and analysis of different types of explication in scientific research.  
(Handwritten original copy, in English)  
[Originally in Box 19]

**Folder 39**

**2.2.5. Ancient Indian Medicine in Its Double Sense: a Source of Cultural Paradigms or a Matrix for Logical Operations.** The beginning of a probably never (?) finished article (no other signs of this article in the Boston University Archive), related to the book on analogy; unpublished; 1 p.; bibliography within the text; no date.

This article was intended to be extremely interesting attempt to distinguish 'cultural paradigms' and 'logical operations (when an object of investigation is either culture itself, or knowledge about this culture).  
(Typewritten original copy)  
[Originally in Box 19]

**Folder 40**

**2.2.6. Analysis in Philosophy.** Unfinished abstract; probably, the beginning of a never (?) written article; unpublished; 1 p.; no bibliography; no date.

**Box 5 cont'd.**

Innovating and promising initiation of reasoning about analysis in philosophy, starts from analytical philosophy and Russell. (Handwritten original copy, in English)  
[Originally in Box 19]

**Folder 41**

**2.2.7. Untitled Fragment on Bakhtin's Freudianism.** Unfinished fragment; unpublished; 1 p.; no bibliography; no date.

Fascinating, but unfinished comparison of Bakhtin and Freud.  
(Typewritten original copy, in English)  
[Originally in Box 19]

**Folder 42**

**2.2.8. Mimamsa, Nyaya, Prakasa.** Completed terminological commentaries; unpublished; 4 pp.; no bibliography; no date.

Careful terminological analysis of some major idea of Mimamsa.  
(Typewritten original, in English)  
[Originally in Box 19]

**Folder 43**

**2.2.9. Notes on Vaisesika.** Untitled and unfinished notes; unpublished; 3 pp.; no bibliography; no date.

Analysis of some methodological ideas of Vaisesika both from the viewpoint of modal methodology as a new philosophical approach and from the position of the closeness of these ideas to modal methodology itself.  
(Typewritten original copy, in English)  
[Originally in Box 19]

**Folder 44**

**2.2.11. Marxian Semiotics and M. M. Bakhtin.** Unfinished text, probably a sketch of a major manuscript, planned, but never (?) written; unpublished; 1 p.; no bibliography; no date.

This text was planned to analyze the following topics:  
- proximity of Bakhtin's idea of 'ideological sign' (which is neither natural, nor artificial) to Marx's conception of 'historical subject';  
- similarity of Bakhtin's general interpretation of the history of literary forms to Marx's method of ascent from the abstract to the concrete;  
- Bakhtin's semiotics as 'transformational semiotics'.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 19]

**Box 5 cont'd.****Folder 45**

**2.1.12. Marxian Semiotics and M. M. Bakhtin.** Early version of item 2.2.11.; 1 p.; no bibliography; no date.

For the description of this text, see item 2.2.11.

(Typewritten xeroxed copy, in English)

[Originally in Box 19]

**Folder 46**

**2.1.13. How Does the Metaphilosophy Come Out.** Unfinished fragment, 2 pp., no bibliography; no date.

On failing attempts to make philosophy its own subject.

(Original typewritten copy, in English)

[Originally in Box 19]

**Folder 47**

**2.1.14. Structural Functionalism.** Unfinished fragment, 3 pp., no bibliography; no date.

Study materials.

(Original typewritten copy, in English)

[Originally in Box 19]

**Folder 48****2.3. Tables of Contents**

**2.3.1. A Study of Tradition. Tentative Table of Contents.** Table of contents for an English-language version of the Ph.D. dissertation (see item 1.5.1.); 17 pp.; no date

This text is the most detailed and completed tentative table of contents for the planned to be translated (and actually partly translated) Ph.D. dissertation.

According to this table of contents the Ph.D. dissertation in an English-language version was planned by Zilberman to be greatly extended (up to 1,500 pages).

(Typewritten original copy, in English)

[Originally in Box 19]

**Folder 49**

**2.3.2. A Study of Tradition. Tentative Table of Contents.** Early version of item 2.3.1.; 11 pp.; numerous corrections by the author; no date.

**Box 5 cont'd.**

This version of the Table of Contents keeps the total number of pages (1,500 pages). In addition, Zilberman undertook here some general numbering through the whole text, indicating numbers of pages for each part of the text. (Typewritten original copy, in English)  
[Originally in Box 19]

**Folder 50**

**2.3.3. A Study of Tradition. Table of Contents.** Early version of item 2.3.1.; 10 pp.; no date.

This version does not contain either numbering through the whole text, or the total number of pages.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 19]

**Folder 51**

**2.3.4. Toward Understanding of Cultural Tradition (An Essay of Semantic Reconstructing).** Early version of item 2.3.1.; 8 pp.; no date.

This text differs from other versions by its different title of the whole work and absence of page numbering.  
(Typewritten original copy, in English)  
[Originally in Box 19]

**Folder 52**

**2.3.5. A Study of Tradition. Table of Contents.** The earliest (the most short) known version of item 2.3.1.; 6 pp.; numerous corrections by the author; no date.

This version contains brief descriptions of major parts and chapters of the work.  
(Typewritten original copy, in English)  
[Originally in Box 19]

**Folder 53**

**2.3.6. Foundations of Observative Psychology.** Table of Contents and brief summary of the book which was planned to be written by Zilberman and Piatigorsky; 3 pp.; no date.

This planned but never written (?) book would probably reflect some early ideas of Zilberman (and Piatigorsky) on the creation of a new philosophical-psychological approach which they called "observative psychology". It seems that it was precisely to this approach that Piatigorsky referred at his introduction to Zilberman's "Approaching Discourse" (see item 1.5.2. for Zilberman's work, and for Piatigorsky's Introduction).

**Box 5 cont'd.**

(Typewritten original copy, in English)  
[Originally in Box 19]

**Folder 54**

**2.3.7. Moscow School of Methodology.** Informal table of content for item 1.6.1. Finished text, 5 pp.; no date.  
(Original typewritten copy, in English)  
[Originally in Box 19]

**Folder 55**

**2.3.8. Toward Understanding of Cultural Tradition.** Early version of item 2.3.1., without numbering pages; no date.  
(Original typewritten copy, in English)  
[Originally in Box 19]

**Folder 56****2.4. Research Projects and Plans**

**2.4.2. Plan issledovaniya tipa, genezisa i okonchatel'nogo vida russkojjsovetskoj kul'tyrnoj tradicii (Plan of Research on Type, Genesis and Final Shape of Russian/Soviet Cultural Tradition.)** Extended plan of the book (never written as a completed text; the only source available is Zilberman's unfinished manuscript on Russian-Soviet cultural tradition (see item 1. 8.36) ; numerous author's corrections; 32 pp.; no bibliography; no date.

The major goal of this planned work was to be analysis of the Russian/Soviet type of cultural tradition as a completed type of civilization established long ago and now in a situation of stagnation. The major research category was power; the whole investigation of Russian history was planned to be undertaken within this category. What Zilberman anticipated to implement with regard to this particular case of Russian historiography was the so-called 'civilizational' approach already developed in Zilberman's analysis of the Indian cultural tradition (as well as in his analysis of several other cultures in his Ph.D. dissertation, see item 1.5.1.). (Typewritten carbon copy, in Russian)  
[Originally in Box 19]

**Folder 57**

**2.4.3. Postroeniye sovetskogo tipa obschestvennogo ustroistva (Construction of the Soviet Type of Social Structure).** Project of a future book, probably never

**Box 5 cont'd.**

written or even sketched, for at least, there are no traces of this text in the Boston University Archive) with Zilberman's signature and the date "October 12, 1976"; 5 pp.; no bibliography.

This project plan's was to analyze the Russian-Soviet case in two different dimensions - as development of the categorical means for a general theory of 'developing social types', and from the point of making a prognosis of certain future situations and perspectives of this peculiar (Soviet) type of social construction.

(Typewritten carbon copy, in Russian)

[Originally in Box 19]

**Folder 58****2.5. Reviews and synopses**

**2.5.1. List of Analytical Reviews by David Zilberman in *Social Sciences Abroad, 1973-1974, Moscow (in Russian)*.** 2 pp.; no date. The list contains 24 reviews published by Zilberman in the leading and known Russian journal of reviews of contemporary publications in social sciences in the world.

(Typewritten carbon copy, in English)

[Originally in Box 20]

**Folder 59**

**2.5.2. *Istoriva Indijskoj filosofii, tt. I, II, III, avtor S. Dasgupta (History of Indian Philosophy, vol. I, II, III, by S. Dasgupta)*.** Extended synopsis with commentaries and clear elements of review of the book; 71 pp.; single-spaced.; no date.

Careful and extended synopsis with commentaries of one of the major sources of Indian philosophy, with detailed analysis of schools and trends.

(Typewritten original copy, in Russian)

[Originally in Box 20]

**Folder 60**

**2.5.3. *Alhimicheskij effect: dejstviye i syaschenodejstviye, avtor Rabinovich v.o. (Alchemical Effect: Action and Sacred Action, by Rabinovich V.D.)*** Extended review of a probably unpublished article; unpublished; numerous corrections and insertions by the author; 9 pp.; no date.

This review contains:

- unusual (both for its modal-methodological and traditional philosophical approaches) reasoning on the problem of "essentiality" of medieval thinking and its "receptory-ness" which,

**Box 5 cont'd.**

according to Zilberman, were provided and ensured precisely through and by alchemy;  
 - analysis of correlation and opposition of spirit and body;  
 - explication of the position of alchemy within a system of medieval thinking and meditation.  
 (Typewritten original copy with handwritten insertions, in Russian)  
 [Originally in Box 20]

**Folder 61**

**2.5.4. Prichinnost': central'naya kategoriya filosofii buddhizma, avtor D. Kalupahana (Causality: The Central category of Buddhism, by D. Kalupahana).** Finished review; unpublished; 4 pp.; no bibliography; no date.  
 This is a seriously critical review of the book which contains an interpretation by Zilberman of the position of the author as too speculative (in comparison with Buddhist texts commented upon by Kalupahana) and not substantiated enough.  
 (Typewritten original copy, in Russian)  
 [Originally in Box 20]

**Folder 62**

**2.5.5. Epistemologiya shkoly Bhatt (Purva-Mimamsa), avtor G.Bhatt (Epistemology of the School of Bhatt (Purva-Mimamsa), by G. Bhatt.** Finished commentary/review; unpublished; 6 pp.; single-spaced; bibliography partly within the text; no date.  
 In fact, this commentary/review by Zilberman is so extended and interesting that it can be regarded as a small independent article on the topic of the book. The major problems of both Bhatt's and Zilberman's analyses are philosophical interpretation of Truth, knowledge, consciousness, correlation of individual and general features of cognition within mental experience of individuals.  
 (Typewritten original copy, in Russian)  
 [Originally in Box 20]

**Folder 63**

**2.5.6. Dictatorship of the Proletariat.** Unpublished; 2 pp.; no date.  
 List of topics, probably for the book on the Moscow Methodological Circle.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**Box 5 cont'd.****Folder 64**

**2.5.7. The Philosophy of the Concept; Dialectics.** Unpublished; 2 pp.; no date.

Listing of books.

(Typewritten carbon copy with corrections, in English)

[Originally in Box 20]

**Folder 65**

**2.5.8. Causality: The Central Category of the Philosophy of Buddhism, by David J. Kalupahana.** Analytical review; unpublished; 5 pp.; no bibliography; no date.

Extended version of item 2.5.4.; analytical review with broad comparisons of Buddhism to phenomenology; description of ontological schemes of contemporary Western philosophy. Signed, with clarification 'Brandeis University'.

(Typewritten carbon copy, in English)

[Originally in Box 20]

**Folder 66**

**2.5.9. The Large Sutra of Perfect Wisdom with the Divisions of the Abhisamayalankara, translated by E. Conze.** Analytical review; unpublished; 7 pp.; no bibliography; no date.

Profound analysis of an exemplary translation project of the major text of Mahayana Buddhism; parallels with Christian sacred sources; signed, with clarification 'The University of Chicago'.

(Typewritten original copy, with corrections, in English)

[Originally in Box 20]

**Folder 67**

**2.5.10. The Large sutra of Perfect wisdom with the Divisions of the Abhisamayalankara, translated by E. Konze.** Analytical review, first known version of the item 2.5.9.; 5 pp.; no bibliography; no date.

For the description of this text, see item 2.5.9.

(Typewritten original, with corrections, in English)

[Originally in Box 20]

**Folder 68**

**2.5.11. Satapatha-Brachmana, by J. Eggeling.** Short finished synopsis; unpublished; 2 pp.; no bibliography; no date.

**Box 5 cont'd.**

Series of quotations with short commentaries.  
 (Partly typewritten, partly handwritten original copy, in English)  
 [Originally in Box 20]

**Folder 69**

**2.5.12. *Selection from the Laws of Manu*, translated by George Buhler.** Synopsis of part of the book; unpublished, 6 pp.; no bibliography; no date.  
 91 fragment from the chapter 'Transmigration'.  
 (Typewritten carbon copy, in English)  
 [Originally in Box 20]

**Folder 70**

**2.5.13. *Lhasa and its Mysteries: with record of the expedition of 1903-1904*; by L.A. Waddell.** Short synopsis, 2 pp.; no date.  
 Series of quotations with commentaries, probably for Zilberman's planned but only partly written manuscript on Russian tradition (see item 1.8.35).  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**Folder 71**

**2.5.14. *Caste and the Economic Frontiers*, by F.C. Bailey.** Short synopsis; unpublished; 2 pp.; no bibliography; no date.  
 Summaries of chapters of a book on the Indian traditional village.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**Folder 72**

**2.5.15. *Religion, Politics and History in India*, by L. Dumont.** Synopsis; unpublished; 3 pp. single-spaced; no bibliography; no date.  
 Series of modal-methodological commentaries, with an important final scheme of modal transition of sociology into ideology in Indian case.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**Folder 73**

**2.5.16. *Clan, Caste and Club*, by F.L.K. Hsu.** Extended synopsis; unpublished; 4 pp., single-spaced; no bibliography; no date.  
 This synopsis contains:

**Box 5 cont'd.**

- summaries of chapters of the book with commentaries concerning what Zilberman defined as 'psychological anthropology';  
 - explication of the ideas of clan and caste in different traditional societies.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.17. *Village India*, ed. by M. Marriot.** Short synopsis; unpublished; 2 pp.; no bibliography; no date.

Summaries of articles from the book.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.18. *Behind Mud Walls*, by W. & S. Wisner.** Short synopsis; unpublished; 1 p.; no bibliography; no date.

Table of contents of the book, with Zilberman's note: 'Very sympathetic, old-fashioned, semi-fictional description'.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.19. *The Twice-Born*, by M. Carstairs.** Short synopsis; unpublished; 1 p.; no bibliography; no date.

Table of contents of the book.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.20. *Mimamsa***, 1 p.; no date.

List of manuscripts and journals on Mimamsa.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.21. *Nyaya***, 1 p.; no date.

List of manuscripts and journals on Nyaya.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.22. *Elites in South Asia*, edited by E. Lech & S. Mukerjee.** Extended synopsis; unpublished; 2 pp. single-spaced; no bibliography; no date.

Description of chapters of the book with Zilberman's comments.  
 (Typewritten original copy, in English)  
 [Originally in Box 20]

**2.5.23. *Caste and Communication in an Indian Village*, by D. Majudar.** Synopsis; unpublished; 2 pp. single-spaced; no bibliography; no date.

Description of chapters of the book with Zilberman's comments.

**Box 5 cont'd.**

(Typewritten original copy, in English)  
[Originally in Box 20]

**2.5.24. *Castes: Old and New*, by A. Beteille.** Short synopsis; unpublished; 1 p.; no bibliography; no date.

Table of contents of the book with brief descriptions.

(Typewritten original copy, in English)  
[Originally in Box 20]

**Folder 74**

**2.5.25. *Homo Hierarchicus*, by L. Dumont.** Extended synopsis; unpublished; 10 pp. single-spaced; no bibliography; no date.

Detailed description of the contents of the book (by chapters) with Zilberman's comments.

(Typewritten original copy, in English)  
[Originally in Box 20]

**2.5.26. *The Yogavasistha and Its Philosophy*, by B. Atreya.** Short synopsis; unpublished; 1 p.; no bibliography; no date.

Several quotations with Zilberman's comments.

(Typewritten original copy, in English)  
[Originally in Box 20]

**2.5.27. *The Buddhist Philosophy of Universal Flux*, by S. Mookerjee.** Synopsis; unpublished; 2 pp.; no bibliography; no date.

Short summary of the book with Zilberman's comments and explanations of Buddhist notions.

(Handwritten original copy, in English)  
[Originally in Box 20]

**2.5.28. *Epistemology, Logic and Grammar in Indian Philosophical Analysis*, by B. Matilal.** Extended synopsis; unpublished; 10 pp.; no bibliography; no date.

Detailed description of chapters of the book with Zilberman's comments.

(Handwritten original copy, in English)  
[Originally in Box 20]

**2.5.29. *Polarity and Analogy*, by G. Lloyd.** Commentaries; unpublished; 2 pp. single-spaced; no bibliography; no date.

Commentaries on two quotations on analogy from Lloyd's book; a detailed modal explication of analogy in ancient philosophy, important for Zilberman's book on analogy (see item 1.6.2.).

(Typewritten original copy, in English)  
[Originally in Box 20]

**Box 5 cont'd.****2.5.30. *Logika heizmennogo sputstvija v Tattvagianamani*, avtor K. Goekoop (*Logic of Necessary Implication in Tattvagianamana*, by K. Goekoop.**

Extended synopsis with commentaries; unpublished; 18 pp.; no bibliography; no date.

Analysis of Nyaya logic from the modal point of view; very important source for understanding of the principal ideas of modal methodology.

(Handwritten original copy, mostly in Russian, partly in English)

[Originally in Box 20]

**2.5.31. *Materialy po problema zarozhdenija logiki, v chastnosti, teorii analogii, v drevneindijskoj medicine* (Sources on the Problem of the Origin of Logic, in Particular the Theory of Analogy, in Ancient Indian Medicine), according to S. Dasgupta, *Philosophical Speculations in Ancient Indian Medicine*.** Extended commentaries, close to original article; unpublished; 14 pp.; no bibliography; no date.

Very important source for Zilberman's book on analogy (see item 1.6.2.), contains detailed analysis of the origin of logic in ancient Indian medicine, especially from the viewpoint of the theory of analogy which was a peculiar logical foundation of this medical practice.

(Typewritten and partly handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.32. *Doctrina i argument v indijskoj filosofii*, avtor N. Smart (*Doctrine and Argument in Indian Philosophy*, by N. Smart).** Extended synopsis with comments; unpublished; 9 pp., single-spaced; no bibliography; no date.

Very important source for Zilberman's book on analogy (see item 1.6.2.), contains quotations and comments on the theory of analogy in different Hindu *darsanas*.

(Typewritten original copy, in Russian)

[Originally in Box 20]

**2.5.33. *Different Indian Sources on Analogy*.** Short synopsis of several works by Matilal, Smart, Marti; unpublished; 9 pp.; no bibliography; no date.

Very important source for Zilberman's book on analogy (see item 1.6.2.), contains quotations and comments on different Indian theories of analogy.

(Handwritten original copy, partly in Russian and in English)

[Originally in Box 20]

**Folder 75**

**2.5.34. *Brachma-Sutra-Shankara-Bhashya*.** Extended synopsis; unpublished; 18 pp.; no bibliography; no date.

Numerous quotations with a detailed analysis of ancient Indian sutra.

**Box 5 cont'd.**

(Handwritten original copy, partly in Russian, English and Sanskrit)  
[Originally in Box 20]

**2.5.35. *Lekcii i besedy po estetike, psihologii i religioznoj vere*, avtor L. Wittgenstein (*Lectures on Aesthetic, Psychology and Religious Belief*, by L. Wittgenstein.** Extended synopsis unpublished; 7 pp.; no bibliography; no date.

Summary of the book with Zilberman's comments.

(Typewritten and partly handwritten original copy, in Russian)  
[Originally in Box 20]

**2.5.36. Different texts of and about L. Wittgenstein.** Short synopsis of on topics of logical investigations and private language problem, 18 pp.; no date.

(Handwritten original copy, partly in Russian and in English)  
[Originally in Box 20]

**2.5.37. *Linguistic Representation*, by J. Rosenberg.** Analytical review; unpublished; 11 pp.; no bibliography; no date.

Careful and extended analysis of the book, prepared for publication, but probably left unpublished.

(Typewritten carbon copy, in English)  
[Originally in Box 20]

**2.5.38. *Nauka Logiki*, avtor Gegel (*Science of Logic*, by Hegel).** Extended synopsis; unpublished; 9 pp. single-spaced; no bibliography; no date.

Numerous quotations with a detailed analysis and comments on Hegel's text; comparison with ancient Greek and Indian philosophies.

(Typewritten original copy, in Russian)  
[Originally in Box 20]

**2.5.39. Hegel's *Philosophy of Right*, translated by T. Knox.** Extended synopsis with extractions; unpublished; 6 pp. single-spaced; no bibliography; no date.

Numerous quotations with comments and the general scheme of Hegel's philosophy of right.

(Typewritten original copy, in English)  
[Originally in Box 20]

**2.5.40. Phenomenological Synopsis**, 8 pp.; no date.

Non-identified texts on phenomenology with Zilberman's comments.

(Handwritten original copy, in English)  
[Originally in Box 20]

**2.5.41. Experience and Judgment**, by E. Husserl. Synopsis, 3 pp. single-spaced; no bibliography; no date.

List of paragraphs with occasional commentaries by Zilberman.

**Box 5 cont'd.**

(Typewritten original copy, in English)  
[Originally in Box 20]

**2.5.42. *The Idea of Phenomenology*, by E. Husserl.** Synopsis; unpublished; 1 pp.; no bibliography; no date.

List of topics from Husserl's text, with a conclusion (or rather, introduction) by Zilberman: 'Philosophy is not a *factual* science. Hence: Husserl's phenomenology is an outgrowth of his attack on psychologism (as *factualization* of philosophy).'

(Handwritten original copy, in English)  
[Originally in Box 20]

**2.5.43. *Opyt i suzhdenije*, avtor E. Husserl (*Experience and Judgment*, by E. Husserl).** Extended synopsis with commentaries; unpublished; 6 pp.; no bibliography; no date.

Detailed analysis by Zilberman of modal ideas and texts of Husserl; very important for understanding of Zilberman's turn to phenomenology in *The Birth of Meaning*.

(Handwritten original copy, Husserl's quotations typed, mostly in Russian, with some phrases in English)  
[Originally in Box 20]

**2.5.44. *Formal and Transcendental Logic*, by E. Husserl.** Extended synopsis; unpublished; 15 pp., single-spaced; no bibliography; no date.

Extended summaries of all chapters and paragraphs of Husserl's text with modally-methodological commentaries; extremely interesting and significant modal formalizations of Husserl's ideas, close to that in Zilberman's letter to Levada (see item 1.1./2.).

(Typewritten original copy, in English)  
[Originally in Box 20]

**Folder 76**

**2.5.45. *Idei*, avtor E.Husserl (*Ideas*, by E. Husserl).** Extended synopsis; unpublished; 16 pp.; no bibliography; no date.

Short summaries of all chapters and paragraphs of Husserl's work.  
(Handwritten original copy, in Russian)  
[Originally in Box 20]

**2.5.46. *Filosofija prirody*, avtor Gegel' (*Philosophy of Nature*, by Hegel); *Dialectika prirody*, avtor Engel's (*Dialectics of Nature*, by Engels.** Extended synopsis; unpublished; 10 pp.; no bibliography; no date.

Extended summaries of two books with correlation of Engels' text with that of Hegel. (Handwritten original copy, in Russian)

**Box 5 cont'd.**

**2.5.47. Kant's Logic.** Commentaries, 1 p.; no date.

Modal commentaries on Kant's understanding of a law of nature;  
important notes on analogy.

(Handwritten and typewritten original copy, partly in Russian and partly in English)

[Originally in Box 20]

**2.5.48. Collected Papers, by A. Schutz.** Synopsis; unpublished; 3 pp. single-spaced; no bibliography; no date.

Short summaries of 5 major texts by Schutz.

(Typewritten original copy, in English)

[Originally in Box 20]

**2.5.49. Staraya Rus' i Vizantiya, avtor A. Konrad (Old Russia and Byzantia, by A. Konrad).** Short synopsis; unpublished; 1 p.; no bibliography; no date.

List of some important topics of Konrad's book for Zilberman's text on Russian cultural tradition (see item 1.8.35.). (Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.50. Cultural Heritage of India, by ?.** Extended synopsis; unpublished; 18 pp.; no bibliography; no date.

Careful and detailed analysis of content of the book.

(Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.53. Various Texts by M. Foucault.** Extended synopsis; unpublished; 26 pp.; no bibliography; no date.

Detailed analysis of Foucault's texts, probably for Zilberman's lectures on French structuralism (see item 4.1.2./4.).

(Handwritten original copy, in English)

[Originally in Box 20]

**2.5.54. Cultural Performances, by M. Singer.** Short synopsis; unpublished; 2 pp.; no bibliography; no date.

Summary of some major ideas of the book.

(Handwritten original copy, in English)

[Originally in Box 20]

**2.5.55. Experimental and Theoretical Analysis of Piaget's Conception in Soviet Psychological Literature.** List of Publications, 2 pp.; no date.

List of important soviet sources on Piaget's theory.

(Typewritten original copy, in English)

[Originally in Box 20]

## Box 5 cont'd.

## Folder 77

**2.5.56. *Ocherki iz istorii prichodskoj zhizni na severe Rossii*, avtor S. Yushkov (*Sketches of the History of Communal Life in North of Russia*, by S. Yushkov).**

Short synopsis; unpublished; 1 p.; no bibliography; no date.

Analysis of some historical facts for Zilberman's text on Russian cultural tradition (see the item 1.8.35.).

(Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.57. *Ocherk issledovaniia o kul turn om znachenii Vizantii v russkoj istorii*, avtor V. Ikonnikov (*Sketch of the Importance of Byzantine Experience for Russian History*, by V. Ikonnikov).** Synopsis; unpublished; 2 pp. single-spaced; no bibliography; no date.

Analysis of the idea of Russia as a 'third Rome'.

(Typewritten original copy, in Russian)

[Originally in Box 20]

**2.5.59. *Problemy sodержaniya, materiala i formv v slovesnom khudozhestvennom tvorchestve*, avtor M. Bakhtin (*Problems of Content, Material and Form in Literary Creation*, by M. Bakhtin).** Extended synopsis; unpublished; 7 pp.; no bibliography; no date.

Careful analysis and interpretation of major ideas of Bakhtin's text.

(Typewritten original copy, in Russian)

[Originally in Box 20]

**2.5.60. *Problems of Dostoevsky's Poetics*, by M. Bakhtin.** Synopsis, 4 pp., single-spaced; no date.

Short summary of the content of Bakhtin's book, with several commentaries.

(Typewritten and handwritten original copy, in English)

[Originally in Box 20]

**2.5.61. M. M. Bakhtin.** Analytical review; unpublished; 5 pp.; no bibliography; no date.

Analysis of the major ideas of Bakhtin's philosophy and conception of dialogue.

(Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.62. Lotman, Ivanov, Toporov.** Analytical review; unpublished; 7 pp.; no bibliography; no date.

Analysis of the structuralist tradition in contemporary Russian linguistics.

(Handwritten original copy, in Russian) [Originally in Box 20]

**Box 5 cont'd.**

**2.5.63. *Smysl i znachenie*, avtor G.Schedrovitskij (*Sense and Meaning*, by G Schedrovitskij).** Critical review; unpublished; 2 pp.; no bibliography; no date.

Analysis and criticism of Schedrovitskij's article.

(Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.64. *Dialektika abstraktnogo i konkretnogo v 'Kapitale' Marksa*, avtor E. Il'enkov (*Dialectics of the Abstract and concrete in Marx's 'Capital'*, by E. Il'enkov).** Extended synopsis; unpublished; 6 pp.; no bibliography; no date.

Careful and detailed analysis of Il'enkov's book, probably, for Zilberman's book on the Moscow Methodological Circle (see item 1.6.1.).

(Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.65. *Simeon Novyj Bogoslov, izrecheniya* (*Simeon the New Theologian, Dictums*).** Extracts, 3 pp.; no date.

Quotations with numerous comparisons with Russian history, literature, present times, Indian classical culture.

(Typewritten original copy, in Russian)

[Originally in Box 20]

**2.5.66. *Izrecheniya rsihiya Presvitera rerusalimskogo* (*Dictums of Isikhej, the Presbyter of Jerusalem*).** Excerpts, 3 pp. single spaced; no date.

No commentaries, only excerpts themselves.

(Typewritten carbon copy, in Russian)

[Originally in Box 20]

**Folder 78**

**2.5.67. *Phenomenology of Mind*, by Hegel.** Extended synopsis with comments; unpublished; 56 pp.; no bibliography; no date.

Detailed and careful study of Hegel's classical text; extremely important source for understanding of the creation and development of modal-methodological ideas; many modal

formalizations. (Handwritten original copy, in Russian)

[Originally in Box 20]

**2.5.68. *Non-Specified Text of Augustine*(?).** Extended synopsis with comments; unpublished; 28 pp.; no bibliography; no date.

Detailed and careful study of the text.

(Handwritten original copy, mostly in Russian, several pages in English)

[Originally in Box 20]

**Box 5 cont'd.**

**2.5.69. *Vvedeniye v sovetskiyu etnografiyu, izdano S. Dannom i E. Dannom (Introduction into Soviet Ethnography, edited by S. Dunn and E. Dunn.***

Extended critical review; published; 29 pp.; bibliography within the text; no date.

Detailed and careful critical review of two-volume edition; for the description of this text see item 1.4.9.). (Typewritten original copy, in Russian)  
[Originally in Box 20]

**Folder 79**

**2.5.70. Various Synopses (Hegel, Schelling, Leibniz, Encyclopedia of Buddhism, etc.)** Approximately 96 pp.; no date.

Study material.

(Original handwritten copy, in Russian and English)

[Originally in Box 20]

**Folder 80**

**2.5.71. *Races and Peoples: Modern Ethnic and Racial Problems.*** Moscow, 1972., 4 pp.; no date.

Extended synopsis and review of the book.

(Original typewritten copy, in English)

[Originally in Box 20]

**2.5.72. *Bez nazvaniya (Untitled).*** Russian-language version of item 2.5.9.; no date.

For the description of this text, see item 2.5.9.

(Original typewritten copy, in Russian)

[Originally in Box 20]

**Folders 81-83****2.6. Miscellaneous**

**Sanskrit dictionary compiled by Zilberman.** Two copies; all photocopies.

[Originally in Box 21]

**Folder 84**

**2.6.1. *Fragments po analogii (Fragments on Analogy).*** Uncoordinated, unfinished and untitled fragments related to the book on analogy; unpublished; 9 pp.; no bibliography; no date.

Important source for Zilberman's book on analogy, analysis of the 'Harmonic analogy' of Ptolemy, scientific analogy, Kant's analogy, different classifications of analogy.

**Box 5 cont'd.**

(Handwritten original copy, in Russian)  
[Originally in Box 21]

**2.6.2. Modal Formalization of Hindu Darsanas.** Unfinished essay, the beginning and probably the end is lost (no trace in the Boston University Archive); unpublished; 1 p.; no bibliography; no date.

Modal transitions in philosophy of Sankara, Bhaskara, Ramanuja.  
(Handwritten original copy, in English)  
[Originally in Box 21]

**2.6.3. Zametki po Vedanta (Notes on Vedanta).** Unfinished uncoordinated and untitled notes; unpublished; 2 pp.; no bibliography; no date.

Materials probably for *The Birth of Meaning*.  
(Handwritten original copy, in Russian)  
[Originally in Box 21]

**2.6.4. Fragment of Letter on Bodhisattva.** Unfinished letter, the end is lost (no trace in the Boston University Archive); addressee unknown; unpublished; 2 pp.; no bibliography; no date.

Letter concerning Zilberman's article 'Is the Bodhisattva a Skeptic?' (see item 1.8.15.).  
(Typewritten original copy, in English)  
[Originally in Box 21]

**2.6.5. Brief outlines of Lectures on Thought.** Unpublished; 18 pp.; no bibliography; no date.

Outlines of lectures later typed as part of Zilberman's course on Hindu Systems of Thought (see item 3.1.).  
(Handwritten original copy, in English)  
[Originally in Box 21]

**2.6.6. O mezhdsistemnom doverii (On Intersystemic Reliance).** Unfinished text, probably beginning of a never (?) finished paper; 1 p.; no bibliography; no date.

Beginning of a paper on Mimamsa.  
(Typewritten original copy, in Russian)  
[Originally in Box 21]

**2.6.7. Paryapti (?).** Unfinished untitled and uncoordinated fragment; unpublished; 3 pp.; no bibliography; no date.

Analysis of some epistemological problems in this unidentified Sanskrit text (?) (Handwritten original copy, partly in Russian and partly in English)  
[Originally in Box 21]

**Box 5 cont'd.**

**2.6.8. Modal Formulas.** Unpublished fragment; 1 p.; no bibliography; no date.

Mysterious formulas without any explanation.

(Handwritten original copy)

[Originally in Box 21]

**2.6.9. Hindu Diagrams.** 3 pp.

No explanation.

[Originally in Box 21]

**2.6.10. Sanskrit-English-Russian Dictionary of Philosophical Terms.**

Unpublished; 12 pp.; no bibliography; no date.

Study material.

(Handwritten original copy, in three languages)

[Originally in Box 21]

**Folder 85**

**2.6.11. Notes on Meaning, Sense, Necessity.** Uncoordinated notes and diagrams; unpublished; 1 p.; no bibliography; no date.

Notes and diagrams without any clue concerning author or philosophical trend.

(Handwritten original copy, in English)

[Originally in Box 21]

**2.6.12. Appendix: Two Examples of Different Typological Realizations.**

Unpublished; 2 pp.; no bibliography; no date.

Important modal formulas for an unknown Zilberman text.

(Typewritten xeroxed copy, in English)

[Originally in Box 21]

**2.6.13. Diagram: Semejstvo form poznanija kak sredstv i sledov perezhivaniya opyta i dejatelnosti (Family of Cognitive Forms as Means and Traces of Living Experience and Activity).** With diagram; unpublished; 1 p.; no date.

Very important diagram relating, probably, to *The Birth of Meaning*, although not published there.

(Typewritten carbon copy, in Russian and in English)

[Originally in Box 21]

**2.6.14. Notes on Modern Philosophy.** Uncoordinated synopsis; 2 pp.; no date.

Brief synopsis of someone's lecture or book.

(Handwritten original copy, in English)

[Originally in Box 21]

**Box 5 cont'd.**

**2.6.15. Fragment on Buddha.** Fragment; 1 p.; no bibliography; no date.

Part of an unknown article (fragment of the 2nd page, unfinished).  
(Typewritten carbon copy, in Russian)  
[Originally in Box 21]

**2.6.16. Otryvok o razume (Fragment on Reason).** Uncoordinated fragment; 1 p.; no bibliography; no date.

Part of an unknown article (fragment of 4th page, unfinished).  
(Typewritten original copy, in Russian)  
[Originally in Box 21]

**2.6.17. Notes on Honor.** Uncoordinated notes; unpublished; 1 p.; no bibliography; no date.

Two points on honor.  
(Handwritten original copy, in English)  
[Originally in Box 21]

**2.6.18. Notes on Perception.** Uncoordinated notes; unpublished; 1 p.; no bibliography; no date.

Probably synopsis of part of an unknown book.  
(Handwritten original copy, in English)  
[Originally in Box 21]

**2.6.19. Fragment of Letter on Anthropology.** Uncoordinated text; unpublished; 2 pp.; no bibliography; no date.

On 'genuine primitives'.  
(Handwritten original copy, in English)  
[Originally in Box 21]

**2.6.20. Metodologicheskij podchod k problema tipologicheskoi klassifikacii yazykov. (Methodological Approach to the Problem of Typological Classification of Languages).** Several sentences of the 1st page of a never (?)

written article; unpublished; 1 p.; no bibliography; no date.  
(Handwritten original copy, in Russian)  
[Originally in Box 21]

**2.6.21. Fragment on Derrida.** 1 p., no bibliography; no date.

Study material on concept of *differance*.  
(Handwritten original copy, in English)  
[Originally in Box 21]

**2.6.22. O marksistskom ponyatii cennosti (On Marxist Notion of Value).**

Uncoordinated fragment; unpublished; 2 pp.; no bibliography; no date.  
Part of an unknown Zilberman article (3rd and 4th pages).

**Box 5 cont'd.**

(Typewritten original copy, in Russian)  
[Originally in Box 21]

**2.6.23. O Karnape i Vitgenshteine (On Carnap and Wittgenstein).**

Uncoordinated notes; unpublished; 1 p.; no bibliography; no date.

Probably a synopsis of a non-specified book by Zilberman.

(Handwritten xeroxed copy, in English)  
[Originally in Box 21]

**2.6.24. On Zilberman's Public Lecture in Brandeis University.** 1 p.

Announcement.

(Printed copy, in English)  
[Originally in Box 21]

**2.6.25. On Zilberman's Lectures in Brandeis University for the Spring Semester 1976.** 2 pp.

Syllabus.

(Printed copy, in English)  
[Originally in Box 21]

**2.6.26. Fragment of Zilberman's c.v.** 2 pp.

First and last pages.

(Typewritten xeroxed copy, in English)  
[Originally in Box 21]

**Folder 86****2.6.27. Sanskrit Studies.** Approximately 96 pp.; no date.

Important extensive study material.

(Original handwritten copy, in Russian and Sanskrit)  
[Originally in Box 21]

**2.6.28. Sanskrit Studies.** Approximately 96 pp.; no date.

Important extensive study material (continuation of item 2.6.27.).

(Original handwritten copy, in Russian and Sanskrit)  
[Originally in Box 21]

**Folder 87****2.6.29. Greek Studies.** Approximately 96 pp.; no date.

Important extensive study material.

(Original handwritten copy, in Russian and Greek)  
[Originally in Box 21]

**Box 6****Folder 1****3. SYLLABI AND COURSE OUTLINES**

**3.2. Oriental Philosophies.** List of reading; Phil 128bR; 1 page; no date.

Course outline, contains selected bibliography and assignments for examination.

(Typewritten xeroxed copy, in English)

[Originally in Box 22]

**3.3. Buddhist Theories of Consciousness and Modern Phenomenology.**

Brandeis University, Spring 1976, HIDEA 136b; 4 pp.

General description of the course with selected bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.4. Ethnology and Ethnography of India.** Hunter College, Spring 1974, AN 734, 18 pp.

Course outline and general description with a complete bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.4. Theories of Analogy, Western and Indian.** Brandeis University, Spring 1976, HIDEA 132 b, 8 pp.

Course explores the major ideas from the Analogy book. General description, course outline and complete bibliography.

(Typewritten xeroxed copy, in English)

[Originally in Box 22]

**3.5. Indian Systems of Thought: a Cultural Approach.** The University of Chicago, Spring 1975, 8 pp.

Course explores Indian epistemological tradition. General description with lecture outline and complete bibliography.

(Typewritten xeroxed copy, in English)

[Originally in Box 22]

**3.6. Oriental Mythologies and Religious Philosophies.** 2 pp.; no date.

General description of the course with selected bibliography.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**3.7. Napora Institute Summer 1975 Program** (Boulder, Colorado)

Dr. David B. Zilberman's Courses (3 pp.):

(1) Metaphysics of Mind;

**Box 6 cont'd.**

- (2) The Family of Hindu Philosophies;
- (3) Elementary course of Philosophical Sanskrit;
- (4) Introduction into Navya-Nyaya;
- (5) Modern Phenomenology in the Light of Buddhist Psychosemantics;
- (6) The Way of Hinduist Tantrism.

General description of the listed-above courses.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**Folder 2**

**3.8. Modern Phenomenology (Husserl and Heidegger).** Brandeis University, Spring 1977, Phil 118b, 2 pp.

General description of the course with selected bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.9. Hegel. Introduction.** Brandeis University, Phil 145, 1 p.; no date.

General description of the course with selected bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.10. Introduction to Cultural Anthropology.** Hunter College of CUNY, Anthro 55 131, 18 pp.; no date.

Study guide.

(Typewritten xeroxed copy, in English)

[Originally in Box 22]

**3.11. Anthropology. Brandeis University,** Fall 1975, Anthro 157a, 5 pp.

Course outline with a detailed description of lectures; no bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.12. Anthropological and Sociological Approaches to Tradition.** Brandeis University, Fall 1975, Anthro 157a, 8 pp.

Course outline with general observations and detailed description of lectures with bibliography.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**3.13. Anthropology. Method and Theory.** Hunter College of CUNY, Spring 1973, Anthro 55.336, 3 pp.

Course outline with general observations; no bibliography.

(Typewritten carbon copy, in English) [Originally in Box 22]

**Box 6 cont'd.**

**3.14. Anthropology. History of Theory.** Hunter College of CUNY, Spring 1974, Anthro 55.492.1, 6 pp.

Course outline with a complete bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.15. Soviet Approaches to Anthropology.** Brandeis University, Spring 1976, Anthro 163b, 8 pp.

Course outline with a complete bibliography.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**3.16. Soviet Approaches to Anthropology.** Hunter College of CUNY, Spring 1974, Anthro 791.3, 2 pp.

Course outline with short descriptions of lectures.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.17. Soviet Approaches to Anthropology.** Hunter College of CUNY, Spring 1974, Anthro 791.3, 8 pp.

Seminar with a detailed explication of topics and complete bibliography.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**3.18. The Growth of Russian Civilization and Its Soviet Completion.** 2 pp.; no date.

General description of course with a selected bibliography.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**3.19. Eight Lectures in soviet Society and Culture.** The University of Chicago, 1 p.; no date.

Listing of lectures; no description or bibliography.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**Folder 3**

**3.20. Russian Sociology(?).** 1 p.; no date.

Listing of 16 lectures on Russian sociology; no description or bibliography.

(Typewritten original copy, in English)

[Originally in Box 22]

**Box 6 cont'd.****3.21. Dialectical Logic and Semiotics.** Brandeis University, 1 p.; no date.

Analysis of three aspects of dialectics, comparison of Hegel's and Bakhtin's dialectics; short description with a selected bibliography.

(Handwritten original copy, in English)

[Originally in Box 22]

**3.22. Readings in Marxist Ethnographical Theory.** 6 pp.; no date.

Listing of a complete bibliography; no lecture's description.

(Typewritten original copy, in English)

[Originally in Box 22]

**3.23. Questions for Qualifying Examinations.** 5 pp.; no date.

101-question on world philosophy for qualifying examinations.

(Typewritten carbon copy, in English)

[Originally in Box 22]

**3.24. 19th Century Philosophy.** Brandeis University, Spring 1977, Philo 132 aR, 3 pp.

General description of the course with a list of readings.

(Typewritten xeroxed copy, in English)

[Originally in Box 22]

**Folder 4****4. LECTURES****4.1. Written Lectures****4.1.1. Lectures Written by Zilberman**

**4.1.1./1. Istoriya Indijskoj logiki (History of Indian Logic).** Lecture's course, 7 lectures, delivered at Methodological Seminar at Institute of Social Research, Academy of Science of the USSR, Moscow; Spring 1971; unfinished; 166 pp.; bibliography partly within the text.

Each lecture included Zilberman's presentation and general discussion; in discussion usually took part Schedrovitskij, Rozin, Semyonov, Kestel.(?, this name is shorten). The major objective of Zilberman's investigation is a general history of Indian logic, although some other neighboring questions have been analyzed too. The history of Indian logic is interpreted by Zilberman as a peculiar counterbalance of variation and invariance of mental mechanisms which concern human cognitive activity. The major social characteristic of Indian classical logic, according to Zilberman, is that this was a prophetic logic (or preacher's logic) since it

**Box 6 cont'd.**

was created for a wide social use, for influence on masses of people. Other problems analyzed are the origin of knowledge within the Indian cultural tradition (especially in connection to the Veda), an ancient Indian etymology, different semantic theories, such as that of Panini, origin and development of methodology of discussion in ancient India (7-1 c. B.C.) and others.  
(Typewritten original copy, in Russian)  
[Originally in Box 23]

**Folder 5**

**4.1.1./2. Istoriya Indijskoj logiki (History of Indian Logic).** Lecture's course, 2 lectures, delivered at the Methodological Seminar, Institute of Social Research, Academy of Science of the USSR, Moscow; Spring 1970; unfinished, 53 pp.; no bibliography.

Early and shortened version of item 4.1.1./1.; each lecture contains Zilberman's presentation and general discussion. Major questions analyzed are:  
- essence and specifics of Indian logic (in comparison with Western logic) ;  
- several concrete schools of Indian traditional logic;  
- the most important problems of Indian logic, etc.  
(Typewritten xeroxed original, in Russian)  
[Originally in Box 23]

**Folder 6**

**4.1.1./3. Programma izycheniya vzaimodejstviya dinamicheskikh system lichnosti i kul'tury na materiale vzaimodejstviya yaponskogo i indijskogo obschestva (Program of Analysis of Interaction of Dynamical systems of Individual and society on the Material of Japanese and Indian society).** Proceedings of an informal seminar, chairman and lecturer - D.Zilberman; Spring 1970 (?), Moscow; seminars/lectures; bibliography within the text.

Proceedings of each seminar contain Zilberman's lecture and general discussion (major participants - Schedrovitskij, Cherevko, Belyaeva) . The most important material of these proceedings is Zilberman's extended article "Ancient Indian Etymology and Semantic Theories" (for the description of this text, see item 1.7.49.)  
(Typewritten xeroxed copy, in Russian)  
[Originally in Box 23]

**Folder 7**

**4.1.1./4. Nekotoryye logicheskiye problemy grecheskogo (i indijskogo) myshleniya (Some Logical Problems of Greek (and Indian) Thinking).** Lecture course, 2 lectures, presented at Methodological Seminar (surely in

**Box 6 cont'd.**

Moscow but exact place is not specified) on September 1968; 35 pp.; no bibliography.

The first lecture is on ancient Greek logic, the second on Buddhist logic; each lecture was followed by general discussions where Schedrovitskij, Dubrovskij, sazónova, and others

participated. Major problems under consideration were:

- origin of logic as philosophical and/or scientific discipline (comparative analysis of Greek and Indian cases);
- place and importance of logic within different systems of philosophical knowledge;
- semantic problems of logical analysis;
- some other problems related to the topic.

(Typewritten carbon copy, in Russian)

[Originally in Box 23]

**Folder 8**

**4.1.1./5. Antropologiya Franca Boasa (Anthropology of Franz Boas).** Lecture, dated 21/VI-70; 8 pp.; no bibliography.

Regular lecture at the 4th meeting of a not known seminar; contains analysis of the methodology of Boas and of the main results of his scientific activity with much wider interpretations of Boas' anthropological theory in the context of Darwinism and contemporary philosophical conceptions.

(Typewritten original copy, in Russian)

[Originally in Box 23]

**Folder 9**

**4.1.1./7. A Symphony of Looking-Glasses. Hindu systems of Thought as Cultural "Entities".** Written lecture, 27 pp., 1976, Brandeis University(?), version of item 1.8.23.

For the description of the text, see item 1.8.23.

(Original typewritten copy, in English)

[Originally in Box 23]

**4.1.1./8. Lecture on Soviet Anthropology in the 20's.** 2/11/74, Chicago University(?), 3 pp., single-spaced.

Major problems discussed are the following:

- official Communist doctrine and attitude;
- Orthodox Communist thought;
- natural scientists;
- mystical background;
- philosophical anthropology and religious thought;
- applied anthropology;

**Box 6 cont'd.**

- orientalists.  
 (Original typewritten copy, in English)  
 [Originally in Box 23]

**4.1.1/9. Soviet Anthropology in the 30's.** Lecture delivered February 25, 1975 (?), Chicago University (?), 4 pp., single spaced.

Major problems discussed are the following:

- descriptive ethnography appended to geography; speculative theory based in linguistics, psychology and philosophy; .
- physical anthropology linked with psychology and medicine.

(Original typewritten copy, in Russian)  
 [Originally in Box 23]

**4.1.10. Socio-Economic Formation.** Lecture (?), 4 pp., single spaced.; no date.

Major problems discussed are the following:

- Marxist interpretation of formation; ethnographical and anthropological periodization of human history.

(Original typewritten copy, in English)  
 [Originally in Box 23]

**Folder 10****2. Lecture Notes Transcribed by students**

**4.1.2./1. Marx's Conception of Consciousness.** Zilberman's lecture transcript; lecture was delivered 07/11/77; unfinished; 5 pp.; no bibliography.

Lecture devoted to careful analysis of what Zilberman called "the great principle of Marxian analysis:, namely, that within authentic Marxism the processes in consciousness are always analyzed as those specific transformations of the real human relations which become such reified forms, which turn into such reified forms" (p.1); as an example of an implication of this principle Zilberman analyzed Marxian investigation of Indian caste society.  
 (Typewritten original copy, in English)  
 [Originally in Box 23]

**4.1.2./2. On Marx's Conception of Consciousness.** The last two in a series of lectures delivered by D.Zilberman, July 1977; Brandeis University; transcribed by D.Allen (transcription of tapes 13A, 13B); taped by D.Allen; 32 pp. (the second half is single-spaced); bibliography within the text.

The following questions are analyzed:

- conception of pragneme;
- differentiation of pragnemes as patterns of thinking (and thus - differentiation of socio-economic formations);

**Box 6 cont'd.**

- potentiality and actuality;
  - significance of Marxian analysis to post-Marxian political economy and political economy;
  - comparison of Marx's position with that of existentialism regarding their point of departure as a view of the world as 'false consciousness' at the level of metamorphic form;
  - logic of 'transformational metamorphosis';
  - conceptions of system and historical-genetic analysis;
  - and other problems related to the topic.
- (Typewritten xeroxed copy, in English)  
[Originally in Box 23]

**Folder 11**

**4.1.2./3. On Hegel and Soviet Semiotics:** Graduate seminar. Class notes taken by P. D. Nicolacopoulos; Spring 1977 (?); Brandeis University; 52 pp.; bibliography as lists .of reading for each seminar.

The following questions are analyzed and discussed:

- the notion of contradiction in Hegelian logic;
- dialectical versus formal logic;
- collective thinking: Spinoza, Kant, Hegel, Marx;
- Kant as the founder of dialectical logic;
- the way of dialectical fiction: Kant, Fichte, Hegel;
- dialectics of form and content in Hegel;
- genesis of knowledge;
- in search of method: some typical obstacles of cognition in 17<sup>th</sup> and 18th century epistemology (doctrine of method) ;
- form-with-content: its notion in Hegel's logic;
- the metonymy of value in Marx;
- Voloshinov (Bakhtin) on Freudianism: a Marxist critique;
- Mamardashvili: the form transformed;
- Bakhtin: word in the novel;
- Voloshinov, Marxism and philosophy of language;
- Bakhtin: Rabelais and his world;
- and other problems related to the topic.

(Handwritten xeroxed copy, in English)

[Originally in Box 23]

**Folder 11**

**4.1.2./4. On French Epistemology:** Graduate seminar. Class notes taken by P.D.Nicolacopoulos; 1976 (?);Brandeis University: 38 pp.; unfinished; bibliography as lists of reading to each seminar.

The following topics are analyzed and discussed:

**Box 6 cont'd.**

- background to Foucault: French philosophy of science;
  - *Madness and Civilization* (by chapters);
  - *Birth of the Clinic* (by chapters);
  - *The Order of Things* (by chapters);
  - *The Archeology of Knowledge* (by chapters);
- (Handwritten xeroxed copy, in English)  
[Originally in Box 23]

**4.1.2./5. On Soviet Semiotics:** Graduate Seminar (?). Class notes taken by P. D. Nicolocopulos; Brandeis University; 16 pp.; bibliography as lists of reading to each seminar.

This graduate seminar clearly relates to item 4.1.2./3. and may be some part of that seminar (although in the notes it was listed as continuation of item 4.1.2./4. The following topics are analyzed:

- periods of development of Soviet Semiotics;
- semiotic study of culture;
- theory of action - general systems;
- semiotic analysis of language: general grammar;
- and other questions related to the theme.

(Handwritten xeroxed copy, in English)  
[Originally in Box 23]

**4.1.2./6. 19th century Philosophy:** Graduate (?) Seminar. Class notes taken by Josh Tonkel; Brandeis University (?); 55 pp.; bibliography as lists of reading for each seminar; no date.

The legacy of the following philosophers is analyzed and discussed:

- Fichte;
- Schelling;
- Hegel;
- Schopenhauer;
- Kierkegard;
- Feuerbach;
- Marx;
- Nietzsche;
- Solovyov.

(Handwritten xeroxed copy, in English)  
[Originally in Box 23]

**Loose**

**4.2. Taped Lectures** (all these lectures were taped at Brandeis University, probably in 1975-1977)  
[Originally in Box 24]

**Box 6 cont'd.****4.2.1. Foucault and French Structuralism.** Tape 1, side 1.

The following topics are discussed:

- general history of French philosophy of science in connection to structuralism (and partly to Marxism);
- on evolution of Foucault as a philosopher;
- Foucault and Marx: differences and similarities.

(Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.2. Foucault and French Structuralism.** Tape 1, side 2.

The following topics are discussed:

- problems of bureaucracy and intelligentsia;
- history of science of 17th and 18th centuries;
- comparison of notions of perception, in French and English philosophies (Foucault vs Locke).

(Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.3. Foucault and French Structuralism.** Tape 2, side 1.

The following topics are discussed:

- problem of Grace: Human Freedom;
- Re-integration of Mind;
- organization of life;
- "emergent miracle".

(Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.4. Foucault and French Structuralism.** Tape 2, side 2.

The following topics are discussed:

- dialectics of Reason and Madness;
  - theory (+ language) vs practice (+ instinct);
  - some problems of Condillac's philosophy;
  - on system of communication;
- discussion on madness in European history (and now in Russian intellectual life);
- madness and civilization.

(Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.5. Foucault and French Structuralism.** Tape 3, side 1.

The following topics are discussed:

- on specifics of Foucault's method (in comparison to Anglo-Saxon method);
- madness and insanity;
- relation of madness to reason;

**Box 6 cont'd.**

- on Foucault's strategy.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.6. Foucault and French Structuralism.** Tape 3, side 2.

The following topics are discussed:

- on reception and exclusion of the idea of madness by Western civilization;
- madness and labor;
- on (attempts of) social control over madness.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.7. Foucault and French Structuralism.** Tape 4, side 1.

The following topics are discussed:

- moral notions of Indian philosophy in conjunction with the notion of Karma;
- on attempts to trace madness through organic development of the individual;
- language analysis and psychopathology about madness.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.8. Foucault and French Structuralism.** Tape 4, side 2.

The following topics are discussed:

- on moral problems of "mental illness";
- origin of the ideology of alienation;
- "unhappy consciousness";
- on philosophy of "inner reflection" (Hegel).

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.9. Foucault and French Structuralism.** Tape 5, side 1.

The following topics are discussed:

- alienation;
- "The Age of Reason" and alienation;
- sanity and insanity;
- meaning and the problem of norm, sanity and insanity.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.10. Foucault and French Structuralism.** Tape 5, side 2.

The following topics are discussed:

- on "hidden meaning";
- definition of "spatialization";
- norm and disease.

(Tape, not transcribed, in English)

**Box 6 cont'd.**

[Originally in Box 24]

**4.2.11. Foucault and French Structuralism.** Tape 6, side 1.

The following topics are discussed:

- institutionalization of philosophy (French philosophy of 18<sup>th</sup> century);
  - order as a notion within philosophy, intellectual discussions and daily life.
- (Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.12. Foucault and French Structuralism.** Tape 6, side 2.

The following topics are discussed:

- structuralism and Marxism.
- (Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.13. Foucault and French Structuralism.** Tape 7, side 1.

The following topics are discussed:

- on the structuralist approach to topology.
- (Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.14. Foucault and French Structuralism.** Tape 7, side 2.

The following topics are discussed:

- on the structuralist notion of sign.
- (Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.15. Foucault and French Structuralism.** Tape 8, side 1.

The following topics are discussed:

- Foucault, "The Birth of the Clinic" (by chapters).
- (Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.16. Foucault and French Structuralism.** Tape 8, side 2.

The following topics are discussed:

- Foucault, "The Birth of the Clinic" (by chapters).
- (Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.17. Foucault and French Structuralism.** Tape 9, side 1.

The following topics are discussed:

- Foucault, "The Birth of the Clinic" (by chapters).
- (Tape, not transcribed, in English)

[Originally in Box 24]

**Box 6 cont'd.****4.2.18. Foucault and French Structuralism.** Tape 9, side 2.

The following topics are discussed:

- Foucault, "The Order of Things" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.19. Foucault and French Structuralism.** Tape 10, side 1.

The following topics are discussed:

- Foucault, "The Order of Things" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.20. Foucault and French Structuralism.** Tape 10, side 2.

The following topics are discussed:

- Foucault, "The Order of Things" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.21. Foucault and French Structuralism.** Tape 11, side 1.

The following topics are discussed:

- Foucault, "The Archeology of Knowledge" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.22. Foucault and French Structuralism.** Tape 11, side 2.

The following topics are discussed:

- Foucault, "The Archeology of Knowledge" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.23. Foucault and French Structuralism.** Tape 12, side 1.

The following topics are discussed:

- Foucault, "The Archeology of Knowledge" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.24. Foucault and French Structuralism.** Tape 12, side 2.

The following topics are discussed:

- Foucault, "The Archeology of Knowledge" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.25. Foucault and French Structuralism.** Tape 13, side 1.

**Box 6 cont'd.**

The following topics are discussed:

- Foucault, "The Archeology of Knowledge" (by chapters).  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.26. Foucault and French Structuralism.** Tape 13, side 2.

The following topics are discussed:

- Foucault, "The Archeology of Knowledge" (by chapters)  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.27. Theory of Activity.** Tape 14, side 1.

The following topics are discussed:

- social systems and social activity.  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.28. Theory of Activity.** Tape 14, side 2.

The following topics are discussed:

- social activity as a system;
- basic categories of the system approach.  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.29. Theory of Activity.** Tape 15, side 1.

The following topics are discussed:

- theory of activity in Fichte's philosophy.  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.30. Theory of Activity.** Tape 15, side 2.

The following topics are discussed:

- theory of activity in Fichte's philosophy.  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.31. Theory of Activity.** Tape 16, side 1.

The following topics are discussed:

- life activity;
- reproduction of the wholeness of activity.  
(Tape, not transcribed, in English)  
[Originally in Box 24]

**Box 6 cont'd.****4.2.32. Theory of Activity.** Tape 16, side 2.

The following topics are discussed:

- cooperation, reflection, activity.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.33. Theory of Activity.** Tape 17, side 2.

The following topics are discussed:

- social activity in Hegelian philosophy.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.34. Theory of Activity.** Tape 17, side 2.

The following topics are discussed:

- notion of activity within Hegelian philosophy of nature (science).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.35. Theory of Activity.** Tape 18, side 1.

The following topics are discussed:

- poly-structured systems.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.36. Theory of Activity.** Tape 18, side 2.

The following topics are discussed:

- a scheme of analysis of poly-structured systems.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.37. Marx.** Tape 19, side 1.

The following topics are discussed:

- Marx, "German Ideology" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.38. Marx.** Tape 19, side 2.

The following topics are discussed:

- Marx, "German Ideology" (by chapters).
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.39. Marx.** Tape 20, side 1.

The following topic is discussed: - alienation.

**Box 6 cont'd.**

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.40. Marx.** Tape 20, side 2.

The following topic is discussed:

- alienation.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.41. Marx.** Tape 21, side 1.

The following topics are discussed:

- Marx and Marxism after Marx.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.42. Marx.** Tape 21, side 2.

The following topics are discussed:

- Marx and Marxism after Marx.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.43. Sense and Meaning.** Tape 22, side 1.

The following topics are discussed:

- notions of sense and meaning in different philosophies.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.44. Sense and Meaning.** Tape 22, side 2.

The following topics are discussed:

- notions of sense and meanings in different philosophies.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.45. Sense and Meaning.** Tape 23, side 1.

The following topics are discussed:

- notions of sense and meaning within system approach.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.46. Sense and Meaning.** Tape 23, side 2.

The following topics are discussed:

- notions of sense and meaning within system approach.

(Tape, not transcribed, in English)  
[Originally in Box 24]

**Box 6 cont'd.****4.2.47. Russian Social Sciences.** Tape 24, side 1.

The following topic is discussed:

- individual and society.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.48. Russian Social Sciences.** Tape 24, side 2.

The following topic is discussed:

- individual and society.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.49. Descartes.** Tape 25, side 1.

The following topic is discussed:

- notions of consciousness and continuity.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.50. Descartes.** Tape 25, side 2.

The following topics are discussed:

- notions of consciousness and continuity.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.51. Semantic Structures.** Tape 26, side 1.

The following topics are discussed:

- notion of semantic structure;
  - variations of semantic structures.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.52. Semantic Structures.** Tape 26, side 2.

The following topics are discussed:

- notion of semantic structure;
  - variations of semantic structures.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**4.2.53. Signs.** Tape 27, side 1.

The following topics are discussed:

- signs within semantics and philosophy.
- (Tape, not transcribed, in English)  
[Originally in Box 24]

**Box 6 cont'd.****4.2.54. Signs.** Tape 27, side 2.

The following topics are discussed:

- signs within semantics and philosophy.

(Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.55. Indian Philosophy.** Tape 28, side 1.

The following topics are discussed:

- structure and specifics of classical Indian philosophy.

(Tape, not transcribed, in English)

[Originally in Box 24]

**4.2.56. Indian Philosophy.** Tape 28, side 2.

The following topics are discussed:

- structure and specifics of classical Indian philosophy.

(Tape, not transcribed, in English)

[Originally in Box 24]

**Folder 12****5. LETTERS****5.2. Letters in English****5.2.1. Letters to Prof. Robert S. Cohen****5.2.1./1. October 5, 1974, Chicago (?)** The whole text, 1 p.

The major idea of this letter is the following:

- an enclosed copy of a short resume of Russian philosopher A.Rakitov.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.1./2. August 8, 1975.** The whole letter, 1 p., with numerous author's corrections.

The major idea of this letter is the following:

- response to Schedrovitslij's request concerning publication of his texts.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.1./4. January 7, 1976, Boston.** The whole letter, 2 pp.

The major ideas and topics of this letter are the following:

- enclosed Vita;

- short description of five of Zilberman's papers sent to Professor Harries (see items 1.8.12., 1.8.7., 1.8.11., 1.8.21., 1.8.18.).

**Box 6 cont'd.**

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.1./5. May 9, 1976, Boston.** The whole letter, 1 p.

The major ideas and topics of this letter are the following:

- enclosed piece of Zilberman's research on the origin of semantics in ancient India (rejected by The Journal of Indian Philosophy);
- on contradiction between Zilberman's knowledgeability (which was never doubted by American Indologists) and his methodological approach (which was most often rejected and criticized).

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.1./6. May 15, 1977, Boston.** The whole letter, 5 pp.

The major ideas and topics of this letter are the following:

- on the philosophical discovery of Zilberman (modal methodology) which happened on the 15th of February 1972;
- self-characterization of Zilberman's new method of thinking (modalization) and new philosophical approach (modal methodology) in three steps
  - (1) creation of philosophical 'ideal objects' as 'concept's construction';
  - (2) modal interpretations of philosophical ideas as a certain combination of methods of phenomenology, hermeneutics and semeiotics modified for this particular purpose;
  - (3) 'modal shifts' by which philosophical subject (philosopher who works himself out as an object represented in the modalized actions of thinking) performs within analyzed and modalized philosophical ideas and conceptions;
- explication of the meaning of modal methodology through an analogy with Hegel and Marx, as well as through Heideggerian distinction of 'ontics' and 'ontologies';
- explanation why Indian classical philosophies were chosen by Zilberman as a major object of modalization;
- an enclosed text (see item 1.8.9.).

(Typewritten original copy, in English)

[Originally in Box 27]

**Folder 13****5.2.2. Letters to Prof. Alvin w. Gouldner****5.2.2./1. August 25, 1976, Boston.** The whole letter, 2 pp.

The major ideas and topics of this letter are the following:

- a suggestion to participate in "Theory and Society" (journal);
- notes on the current situation in Soviet social sciences;

**Box 6 cont'd.**

- six topics proposed by Zilberman as tentative texts for the journal mentioned above;
- on Zilberman's critique of the Dunns' book see items 1.4.9. and 2.5.69.). (Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.2./2. May 26, 1976, Boston.** Fragment, 1 pp.

The major ideas and topics of this letter are the following:

- on a revised version of "The Post-Sociological Society" (see item 1.4.4) ;
  - notes on two of Zilberman's manuscripts: on Indian systems of thought, and on the Moscow Methodological Circle;
- (Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.2./3. July 17, 1976, Boston.** The whole letter, 5 pp.

The major ideas and topics of this letter are the following:

- on points of convergence in thinking (Zilberman's and Gouldner's) about Soviet sociology and functional theory;
  - remarks on Soviet and Polish sociology;
  - on 'sociological disillusionment' in Poland and in the USSR;
  - on the dissident movement in the USSR;
  - notes on Soviet economics;
  - on plans (not realized by Zilberman) to perform a thoroughgoing comparative analysis of American and Soviet societies, at the levels of social theory and social processes;
  - remarks on 'modal persons" (i.s., some intellectuals who have just undertaken 'modal shift' from a totalitarian Soviet society to the pluralistic American society).
- (Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.2./4. July 17, 1976 (?), Boston.** Extended version of item 5.2.2./3., 7 pp., the first page is missing:

For the description of this text see item 5.2.2./3.

- (Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**Folder 14****5.2.3. Letters to Vladimir I. Toumanoff****5.2.3./1. December 1, 1974, Chicago (?)** The whole letter, 1 p.

The major ideas and topics of this letter are the following:

- on hearings in Congress;

**Box 6 cont'd.**

- on the topic of Zilberman's proposed presentation and 'rationalistic bias' of the whole analysis.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**Folder 15****5.2.4. Letters to Prof. Karl H. Potter****5.2.4./1. December 2, 1974, Chicago (?)** The whole letter, 3 pp.

The major ideas and topics of this letter are the following:

- on investigations of Indian theories of analogy;
- notes on translation of *Upamana*;
- comparison of *Upamana* with Husserlian phenomenology;
- on studies of modal methodology (as 'philosophology');
- notes on mastering English (to a degree of average daily Russian language productivity of Zilberman: twenty pages of regular philosophical text).  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.4./2. August 3, 1976, Boston.** The whole letter, 1 p.

The major ideas and topics of this letter are the following:

- notes on the Karma project (Zilberman prepared for this project a piece which he described at this letter as transitory from metaphysical and naturalistic to legal interpretations of *Karma*;  
it seems, that this text did not survive);
- parallels between Hegel's notion of the liberating philosophy of right and what the Mimamsakas did with the idea of Karma both in its legal and syntactical implications.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**Folder 16****5.2.5. Letters to Prof. Bima1 K. Matilal****5.2.5./1. June 29, 1976, Boston.** The whole letter, 1 p.

The major idea of this letter is the following:

- short note about two of Zilberman's materials enclosed proposed for *The Journal of Indian Philosophy* with recommendations of Prof. Roman Jacobson from Harvard University and Prof. J.F. Staal from Berkeley.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**Box 6 cont'd.**

**5.2.5./2. September 10, 1976, Boston.** The whole letter, 2 pp.

The major ideas and topics of this letter are the following:

- a request for a letter of recommendation for the American Institute of Indian Studies' Research Grant;
- some explanations of the professional background of Zilberman;
- on the discovery of a new method of thinking and interpretation (modal methodology).

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.5./3. February 20, 1977, Boston.** The whole letter, 2 pp.

The major topic of this letter is the following:

- on revisions and corrections made by Zilberman in his papers sent to *The Journal of Indian Philosophy*.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.5./4. February 20, 1977, Boston.** Early version of item 5.2.5./3., 2 pp., with numerous author's corrections.

For the description of this text, see item 5.2.5./3.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**Folder 17****5.2.6. Letters to Prof. McKim Marriott**

**5.2.6./1. February 7, 1974, Chicago (?)** Fragment, 2 pp., single-spaced.

The major ideas and topics of this letter are the following:

- notes and critical remarks on two papers on classical Indian philosophy sent by Marriott;
- on fundamentally-methodological perspective of Zilberman's own research.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.6./2. October 29, 1974, Chicago (?)**. Unfinished letter, 5 pp., single-spaced.

The major ideas and topics of this letter are the following:

- notes on Hindu Transactions published (?) by Marriott;
- remarks on caste society (as interpreted by Marriott);
- on the structure of Indian philosophical commentary;
- notes on '*jati*';
- on development of schools of Indian thought;
- on scheme of transcensus (Zilberman's term) in Hinduism.

(Typewritten xeroxed copy, in English)

**Box 6 cont'd.**

[Originally in Box 27]

**Folder 18****5.2.7. Letters to Prof. Thayer**

**5.2.7./1. July 25, 1974, Chicago (?).** Unfinished letter, 3 pp.

The major ideas and topics of this letter are the following:

- on two streams of non-interacting intellectual traditions (Western and Indian philosophies in their classically accomplished form);
- on attempts to construe 'intercultural communication' and 'cultural parochialism';
- explication of the principal idea of modalization;
- on the structure of thematic communication within the Indian intellectual tradition;
- on philosophical subject-matter;
- notes on the basic rationale of Zilberman's investigations as inspired by his deep concern with the real status of philosophy as an independent and self-sufficient entity.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.7./2. July 25, 1974, Chicago (?)** Early version of item 5.2.7./2., 3 pp.

For the description of this text, see item 5.2.7./1. Except for the above mentioned topics, several other problems were discussed in this letter:

- problems with mastering English and full insertion into American intellectual life;
- recommendation of A.Piatigorsky and Elena Semeka for participation in a future issue of *Communication*.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**Folder 19****5.2.8. Letters to Different Persons**

**5.2.8./1. Letter to Prof. Hans van Buitenen.** December 22, 1973 (place was not specified by Zilberman). The whole letter, 4 pp., single-spaced.

The major ideas and topics of this letter are the following:

- account of Zilberman's scientific career and explication of his four main directions of Indological and anthropological studies (theory of analogy, anthropological analysis close to that of Weber, investigation of tradition, problem of intercultural understanding);
- request for advice and assistance.

(Typewritten xeroxed copy, in English)

**Box 6 cont'd.**

[Originally in Box 27]

**5.2.8./2. Letter to Stephen P. Dunn. March 12, 1974** (place was not specified by Zilberman). Unfinished letter, 2 pp., numerous author's corrections

The major ideas and topics of this letter are the following:

- positive answer to a request to write a review for Introduction to Soviet Anthropology;
  - on Zilberman's anthropological studies and connections in the USSR;
  - notes on Marxism (as a case for objective study);
  - remarks on the situation of Jews in the soviet intellectual community.
- (Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./3. Letter to Ms. Williamson. May 14, 1974** (place was not specified by Zilberman). The whole letter, 2 pp., single-spaced.

The major topic of this letter is the following:

- Zilberman's remarks on Williamson's thesis on the Lapps and Chukchi (ecological approach, social organization, reindeer ownership, position of women and of the elderly, violence).

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./4. Letter to Dr. Edwin A. Cook. July 20, 1974** (place was not specified by Zilberman). The whole letter, 1 p.

The major topic of this letter is the following:

- on several mistakes in the heading of a review written about *Rasy i narody*.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./5. Letter to Prof. Bilinsky. December 21, 1974** (place was not specified by Zilberman). Unfinished letter, 2 pp., single-spaced.

The major ideas and topics of this letter are the following:

- critical remarks of Zilberman on the nationalist issue in the USSR as interpreted by Prof. Bilinsky;
- on Zilberman's arrest in Moscow;
- on Ukrainian nationalism.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./6. Letter to Prof. Susanne H. Rudolph. December 27, 1974** (place was not specified by Zilberman). The whole letter, 1 p.

The major topic of this letter is the following:

**Box 6 cont'd.**

- application for financial aid to cover expenses in order to participate at the annual meeting of the American Philosophical Association in San-Francisco (where Zilberman was going to present two papers).  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./7. Letter to Prof. Bruce R. Eckland. January 16, 1975, Chicago (?).** The whole letter, 2 pp.

The major ideas and topics of this letter are the following:

- brief description of two of Zilberman's papers (see item 1.4.1.; another paper "The Jewish Minority in Soviet Ukraine" is not find in the Boston University Archive);
- list of persons who could give letters of recommendation for Zilberman.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./8. Letter to Prof. Douglas D. Daye. March, 30, 1975, Chicago (?)**  
Unfinished letter, 2 pp.

The major ideas and topics of this letter are the following:

- on Zilberman's investigation of the fundamental perspective of communication of the set of ideas on comparative philosophy;
- description of the main features of this investigation:
  - (1) introduction by Zilberman of the principle of uncertainty in the method of reasoning itself, rather than in the treatment of philosophical objects or subjects of discourse (this is 'modality of method', instead of traditional philosophical 'subject-predicate' or 'subject-object' modalizations);
  - (2) consideration of philosophical topics only within philosophical texts - as if there were no other reality (of the Universe, of the knowing self, of history, of culture, etc.) ever existed (which makes subdivision into ontology, epistemology, etc., textually conventionalized);
  - (3) performance of procedures (1) and (2) with Zilberman's own research;
- at this early stage Zilberman's work resembles more the work of a carpenter or mason than that of the reflective philosopher (because of its pure constructivist intention);
- on six *Darsanas* as six universal paradigms of philosophical analysis.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./9. Letter to Ralph W. Nicholas. September 29, 1975 (Boston ?).** The whole letter, 1 p.

The major ideas and topics of this letter are the following:

- positive answer to the request to review Kalupahana's book;
- on current and planned courses of lectures at Brandeis University.

**Box 6 cont'd.**

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./10. Letter to Prof. Daniel H. H. Ingalls. October 10, 1975** (place was not specified by Zilberman). The whole letter, 1 p., with numerous author's corrections.

The major topic of this letter is the following:

- consultation on two lecture courses proposed by Zilberman at Brandeis University.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./11. Letter to Prof. Karsten Harries. December 1, 1975, Boston.** The whole letter, 3 pp.

The major ideas and topics of this letter are the following:

- account of Zilberman's scientific career for possible application for a position at Yale University (on recommendation of Prof. Robert S. Cohen);

- brief explanation of modal methodology as an attempt at intersystemic understanding;

- specific of 'comparative philosophy' in its modal-methodological version; Zilberman's general program of investigation as 'double-oriented', to an Indian part and to a Western part;

- "for the next ten years I shall be basically concerned with Descartes, Hegel and Husserl" (p. 3).

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./12. Letter to Jacks. Goldstein. February 25, 1976, Boston.** The whole letter, 3 pp.

The major ideas and topics of this letter are the following:

- reply to the upsetting letter informing Zilberman that his appointment at Brandeis University cannot be extended beyond this academic year;

- Zilberman's description of teaching and academic experience at Brandeis University.

(Typewritten xeroxed copy, in English)

[Originally in Box 27]

**5.2.8./13. Letter to Jeremy. April 18, 1976. Boston.** The whole letter, 6 pp.

The major ideas and topics of this letter are the following:

- on Zilberman's problems at Brandeis University;

- notes on new ideas on the Soviet Studies program;

- on Soviet society as a new type of civilization;

- on 'inner teleology' of Russian/Soviet society;

**Box 6 cont'd.**

- statement of the principal goal of the entire Zilberman project: to develop a comparative typology of basic cultural attitudes.  
 (Typewritten xeroxed copy, in English)  
 [Originally in Box 27]

**5.2.8./14. Letter to Prof. Stanley Diamond. August 10, 1976, Boston.**  
 Incomplete letter, 4 pp. (the second page is missing).

The major ideas and topics of this letter are the following:

- remarks on Zilberman's review published in *Dialectical Anthropology*;
- on Zilberman's sketch "The Post-sociological Society";
- notes on misfortunes in the USSR;
- critical remarks on official Soviet ethnography;
- recommendation for publishing of several works of Schedrovitskij.

(Typewritten xeroxed copy, in English)  
 [Originally in Box 27]

**5.2.8./15. Letter to Dr. Gopika Mohan Bhattacharya. September 12, 1976, Boston.** The whole letter, 1 p.

The major ideas and topics of this letter are the following:

- explanation of Zilberman's research project on analogy;
- request for possible acceptance of Zilberman as a scholar by the American Institute of Indian Studies.

(Typewritten xeroxed copy, in English)  
 [Originally in Box 27]

**5.2.8./16. Letter to Prof. Anne-Marie Shimony. March 22, 1977, Boston.** The whole letter, 1 p.

The topic of this letter is the following:

- contact (on Professor Robert S. Cohen's advice) on the subject of Zilberman's possible appointment at Wellesley College.

(Typewritten xeroxed copy, in English)  
 [Originally in Box 27]

**5.2.8./17. Letter to Prof. Edward C. Dimock. April 16, 1977. Boston.** The whole letter, 1 p.

The topic of this letter is the following:

- on the (failure ?) of Zilberman's expectations to receive a grant from the American Institute of Indian studies,

(Typewritten xeroxed copy, in English)  
 [Originally in Box 27]

**5.2.8./18. Letter to Prof. Edward V. Dimock, Jr. May 24, 1977, Boston.** The whole letter, 1 p.

The topic of this letter is the following:

**Box 6 cont'd.**

- on postponement for the maximum possible time of Zilberman's trip to India (because of possible arrival in the USA of his mother).  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./19. Letter to Steve. May 28, 1977, Boston.** The whole letter, 2 pp.

The topic of this letter is the following:

- Zilberman's advice concerning publication of some texts of Bakhtin, Meletinskij and Ivanov.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./20. Letter to Mr. Ray. Undated. Boston.** The whole letter, 1 p.

The topic of this letter is the following:

- Zilberman's application for a grant from the Guggenheim Memorial Foundation in order to finish his book on analogy.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./21. Letter to Prof. Halbfass. Undated** (place was not specified by Zilberman). The whole letter, 5 pp.

The major ideas and topics of this letter are the following:

- discussion of grammar as one of the roots of the Vaisesika;  
- distinction of 'cosmology' and 'ontology';  
- complete list of chapters and slokas (of Mahabharata ?) studied by Zilberman in Russia.  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**5.2.8./22. Letter to Chattarge (?) Undated** (place was not specified by Zilberman). The whole letter, 3 pp.

The major ideas and topics of this letter are the following:

- critical and angry remarks of Zilberman concerning Chattarge's commentary on a Zilberman text on classical Indian philosophy and Buddhism (probably, 'Is the Bodhisattva a Skeptic?', see item 1.8.15.) ;  
- on the paradox of 'open communicability';  
- notes on Western skepticism and denial of Chattarge's accusation that this text of Zilberman was directed against Skepticism of any kind. ·  
(Typewritten xeroxed copy, in English)  
[Originally in Box 27]

**Box 6 cont'd.****Folder 20****Manuscripts.**

By David Zilberman.

Autobiographical statement. TS mimeograph, 2 p., June 22, 1977;  
required by the editor of *Gnosis* for inclusion with an article by Zilberman.  
[Originally in Box 28]

“Marxian Semiotics and M. M. Bakhtin” [authorship not verified].

CTS, 1 p.  
[Originally in Box 28]

TS with holograph revisions, 1 p.  
[Originally in Box 28]

List of books and other publications most readable in the USSR and  
recommended for translation.  
[Originally in Box 28]

**Folder 21**

List of Alexandr M. Piatgorsky's courses; CTS, 1 p.  
[Originally in Box 28]

**HINDU SYSTEMS OF THOUGHT AS EPISTEMIC DISCIPLINES.**

Correspondence between Zilberman's widow and J. C. Kuipers  
about publishing the book.  
[Originally in Box 28]

Synopsis of book by David W. Allen; TS, 3 p., May 1982.  
Table of contents; TS, 4 p.  
[Originally in Box 28]

**Folder 22**

By others.

Preliminary catalogue, Aug. 1977.  
[Originally in Box 28]

**Box 6 cont'd.****Folder 23**

Second version of catalog of Zilberman's files, Apr. 1979; by Chris Youngdahl and David Allen; TS, 28 p.  
[Originally in Box 28]

**Folder 24**

Preliminary catalog of Zilberman's files, 1994.  
[Originally in Box 28]

**Folder 25**

Papers on skepticism.  
[Originally in Box 28]

**Folder 26**

Papers on honor.  
[Originally in Box 28]

**Folder 27**

Papers on *jnati-kutumba* relationships.  
[Originally in Box 28]

**Folder 28**

Biographical statement; TS mimeograph, 4 p.  
[Originally in Box 28]

"Inventory of Propositions Drawn from Soviet Empirical Studies on the Attitudes of Soviet Nationalities," by Brian D. Silver; TS in English, 23 p., Sep. 2-4, 1974.  
[Originally in Box 28]

Dissertation prospectus: "Towards a Theory of the Semiotic Interpretation of Ideology: A Contribution to Historical Epistemology," by Pantelis D. Nicolacopoulos; TS in English, 13 p., May 1977.  
[Originally in Box 28]

"General System Theory and Axiology," by Aron I. Katsenelinboigen"; TS in English, 36 p., 1974.  
[Originally in Box 28]

**Box 6 cont'd.**

Published article, "A Formal Approach to the Problem of Good and Evil,"  
by Vladimir A. Lefebvre, printed, 1977.  
[Originally in Box 28]

**Folder 29**

Syllabus and calendar for "Theory of Culture and Cultural Change,"  
winter 1975.  
[Originally in Box 28]

**Folder 30****Correspondence.**

Excerpt from letter by Shchedrovitsky, Mar. 26, 1977.  
[Originally in Box 28]

TL in Russian, pp. 2-2a.  
[Originally in Box 28]

5 ALS to U. A. Levada; in English.  
May 4, 1974.  
Feb. 22, 1975.  
Apr. 27, 1975.  
Apr. 29, 1976.  
July 8, 1976.  
[Originally in Box 28]

**Folder 31****Printed Material.**

By David Zilberman.

"Iconic Calculus?" in *General Systems*, 1976.  
[Originally in Box 28]

Entry for "India," in *Great Soviet Encyclopedia*.  
[Originally in Box 28]

**Folder 32**

About David Zilberman.

**Box 6 cont'd.**

Flyers for Zilberman lectures.  
[Originally in Box 28]

“The Life and Thought of David Zilberman,” by Irving H. Anellis.  
[Originally in Box 28]

Reprint from *Studies in Soviet Thought*, 1979.  
[Originally in Box 28]

Zilberman’s obituary from the *News Tribune*, July 27, 1977.  
[Originally in Box 28]

Zilberman’s mention in the memorial minutes of *APA Proceedings*.  
[Originally in Box 28]

**Folder 33**

Printed articles by others; topics include semiotics and Soviet Jewry.  
[Originally in Box 28]

**Folder 34****Professional Material.**

Zilberman’s Guggenheim application, 1976.  
[Originally in Box 28]

**Box 7****Folder 1****Printed Material.**

Essays by Zilberman, in English.

“Ethnography in Soviet Russia,” in *Dialectical Anthropology*, Vol. 1, No. 2, 18 p., February 1976 (photocopy).  
[Originally in Box 18]

“Iconic Calculus?” in *General Systems*, Vol. 21, 2 p., 1976 (2 copies).  
[Originally in Box 18]

“Semantic Shifts in Epic Composition,” from unknown publication, 33 p., n.d.

**Box 7 cont'd.**

[Originally in Box 18]

“Semantic Shifts in Epic Composition,” in SEMIOSIS, SEMIOTICS AND THE HISTORY OF CULTURE, 19 p., 1984.

[Originally in Box 18]

“A Social Portrait of the Soviet Intelligentsia, A Review,” 3 p., 1973; book review by Zilberman, in English.

[Originally in Box 18]

Materials in Russian, approx. 70 p., 1973-1980, n.d.

[Originally in Box 18]

**Folder 2****Manuscripts.**

“A Typological Study of the Russian-Soviet Cultural Tradition,” by Zilberman, TS draft, in English, 28 p., n.d.

[Originally in Box 18]

Article drafts and bibliographies by DZ, holograph and TS with holograph notes, in Russian and English, 23 p., n.d.

[Originally in Box 18]

Notes and sketches by DZ, TS and holograph, in Russian and English, approx. 40 p., n.d.

[Originally in Box 18]

**Folder 3****Professional Material.**

Zilberman’s recommendation for appointment at Brandeis University, 4 p., September 1975 (photocopy).

[Originally in Box 18]

Zilberman’s CV and materials regarding his manuscripts ready for publication, 5 p., 8/13/1977, some material undated.

[Originally in Box 18]

Zilberman’s curriculum vitae, TS, 6 p., n.d.

[Originally in Box 18]

**Box 7 cont'd.****Correspondence.**

TL from Robert S. Cohen to Dean Jack Goldstein regarding Zilberman, 2 p.,  
5/2/1977.

[Originally in Box 18]

TL from Ronald Schwartz to D. Reidel Publishing Company regarding  
Zilberman's HINDU SYSTEMS OF THOUGHT AS EPISTEMIC  
DISCIPLINES, 2 p., 2/21/1983.

[Originally in Box 18]