

BIBLIOGRAPHY

- Akira, Hirakawa (1990). *A History of Indian Buddhism from Sakyamuni to Early Mahayana*. Translated and edited by Paul Groner. Asian Studies at Hawaii, 36. University of Hawaii Press.
- Barua, Benimadhab (1921; 1970). *A History of Pre-Buddhistic Indian Philosophy*. University of Calcutta; Delhi: Motilal Banarsidass. An excellent treatment in detail.
- Basham (1951). *History and Doctrines of the Ajivikas: A Vanished Indian Religion*. London: Luzac. The only detailed treatment available.
- _____ (1989). *The Origins and Development of Classical Hinduism*. Edited and annotated by Kenneth G. Zysk. Boston: Beacon Press. An excellent treatment of the subject, especially notable for its chapter on the *Bhagavad Gita*.
- Bouquet, A. C. (1962). *Hinduism*. Revised edition. (First edition, 1949.) London: Hutchinson & Co. A scholarly, but readable discussion. See Basham (1989) for an updating of some of his views, though Bouquet often contains rather more detail.
- Buck, William, trans. (1973). *Mahabharata*. New York: New American Library, Inc. The *Mahabharata* is an Indian epic full of delightful tales, and great fun to read. Much of it is informed by the philosophy of the late and post-Upanishadic period.
- Chatterjee, Satischandra, and Dhirendramohan Datta (1954). *An Introduction to Indian Philosophy*. Calcutta: University of Calcutta. Brief, but well written and clearly thought out, and for that reason often more informative than longer treatments.
- Collins, Steven (1982). *Selfless Persons*. Cambridge University Press: 1982.
- Conze, Edward (1963). *Buddhist Thought in India. Three Phases of Buddhist Philosophy*. London: George, Allen and Unwin. Some interesting detail on the Scholastic period.
- _____ (1964). *Buddhist Texts Through the Ages*. New York: Harper and Row.
- _____ (1969). *Buddhism, Its Essence and Development*. New York: Harper Torchbooks. A classic work on Buddhist thought.
- Edgerton, Franklin (1965). *The Beginnings of Indian Philosophy*. Cambridge, Mass.: Harvard University Press. Includes a fine 30 page introductory essay, and good translations of hymns from the *Rig Veda* and some of the early *Upanishads*.
- Embee, Ainslie T., ed. (1988). *Sources of Indian Tradition*. 2d edition, revised. New York: Columbia University Press. Includes political, social, literary, and religious texts as well as philosophy.
- Griffiths, Paul J. (1986). *On Being Mindless*. La Salle, Illinois: Open Court.
- Herman, Arthur L. (1983). *An Introduction to Buddhist Thought*. Lanham, Maryland: University Press of America. An historical study of Buddhism as a series of responses to philosophical problems.
- Hiriyanna, M. (1932). *Outlines of Indian Philosophy*. London: George Allen & Unwin. A good book, with considerable detail on some topics, but wordy, and often somewhat lacking in philosophical insight.
- Hiriyanna, M. (1940). *The Essentials of Indian Philosophy*. London: George Allen & Unwin. A good introduction, deliberately less detailed than the *Outlines*.
- Horner, I.B. (1936). *The Early Buddhist Theory of Man Perfected*. London: Williams & Norgate. A comprehensive treatment of the notion of the *arahat*.
- Hume, R.E., tr. (1931). *The Thirteen Principal Upanishads*. Oxford: Oxford University Press. Includes thorough notes.
- Jayatileke, K.N. (1963). *Early Buddhist Theory of Knowledge*. London: George Allen & Unwin. A first-rate, and philosophically sophisticated, scholarly work, with opening chapters on the background to Buddhist thought covering especially pre-Buddhist empiricism and skepticism.
- _____ (1967). "The principles of international law in Buddhist doctrine." *Recueil des cours* 2:445–566. Five lectures on ethics and law from the perspective of early Buddhism.
- Kalupahana, David J. (1975). *Causality: The Central Philosophy of Buddhism*. Honolulu: The University Press of Hawaii. A philosophically sophisticated discussion, foundational for the modern study of Buddhist philosophy. Includes chapters on theories of causation in pre-Buddhist schools.
- _____ (1975). *Buddhist Philosophy: An Historical Analysis*. Honolulu: University of Hawaii Press. A sophisticated review, though the author goes astray in his examination of Madhyamaka thought due to dependence on
- _____ (1987). *The Principles of Buddhist Psychology*. Albany: State University of New York Press. Discusses early Buddhism and the Yogacara school. Includes translations of Chapter 1 of Maitreya's *Madhyantavibhanga* and Vasubandhu's *Vijnaptimatratasiddhi*.
- _____ (1992). *A History of Buddhist Philosophy: Continuities and Discontinuities*. Honolulu: University of Hawaii Press. A reworking of the 1975 history, correcting many errors and including a considerably more extensive treatment of later Buddhism.
- Koller, John M. (1982). *The Indian Way*. Asian Perspectives, ed. Charles Wei-hsun Fu. New York: Macmillan Publishing Co. A survey of Indian religious thought, including Buddhism, done from a perspective defending Hindu orthodoxy. Intelligent and useful, despite a tendency to anachronistic interpretations of early work in terms of later Hindu philosophy.

- Koller, John M. (1985). *Oriental Philosophies*. New York: Charles Scribners' Sons.
- Koller, John M., and Patricia Koller (1991). *A Sourcebook in Asian Philosophy*. Sourcebooks in Philosophy, ed. Paul Edwards. New York: Macmillan Publishing Company. An excellent collection, well translated, with brief introductions and other aids, including first-rate bibliographic advice.
- Larson, Gerald James (1969; 1979). *Classical Samkhya: An Interpretation of its History and Meaning*. Motilal Banarsidass: Delhi.
- Matilal, Bimal Krishna (1971). *Epistemology, Logic, and Grammar in Indian Philosophical Analysis*. The Hague and Paris: Mouton. Chapters on theories of perception and language, universal and individuals, philosophical semantics, empty subject terms in logic, and negation in the Madhyamaka dialectic. Focuses especially on Nyaya-Buddhist controversies centering on Dignaga, but also examines Panini, Vyadi, and other early grammarians. Philosophically sophisticated and scholarly.
- Miller, Barbara Stoler, tr. (1986). *The Bhagavad Gita*. New York: Bantam Books. An accurate and readable translation.
- Minor, Robert, ed. (1986). *Modern Indian Interpreters of the Bhagavad Gita*. Albany: State University of New York Press. A set of essays examining modern interpretations by Chatterji, Tilak, Aurobindo, Gandhi, Vinobe Bhave, Vivekananda, Radhakrishnan and Bhaktivedanta.
- Nakamura, Hajime (1980). *Indian Buddhism*. Osaka: KUFU Publication. A respected scholarly work with much detailed information not available elsewhere.
- Nyanamoli, Bhikkhu (1972). *The Life of the Buddha*. Kandy: Buddhist Publications Society. Consists of translated selections from the Pali Canon, classified by their reported authors.
- O'Flaherty, Wendy Doniger (ed.) (1980). *Karma and Rebirth in Classical Indian Traditions*. Berkeley: University of California Press. A collection of articles by first rate scholars.
- _____, tr. (1981). *The Rig Veda: An Anthology*. New York: Penguin Books. Contains 108 of the hymns with brief annotations and notes.
- Olivelle, Patrick, tr. (1996). *Upanishads*. Oxford: Oxford University Press, 1996.
- Pande, G.C. (1957). *Studies in the Origins of Buddhism*. Allahabad: University of Allahabad. An excellent analysis of the development of some major concepts in early Buddhism.
- Potter, Karl (1988). *Guide to Indian Philosophy*. Boston: G.K. Hall. An annotated guide to original and secondary works. Very useful.
- Potter, Karl H., ed. (1977). *Encyclopedia of Indian Philosophies*. Vol. 2: *Indian Metaphysics and Epistemology: The Tradition of Nyaya-Vaisesika up to Gangesa*. Princeton, N.J.: Princeton University Press. Potter's 208 page introduction provides a detailed and philosophically sophisticated account of its subject, focusing on the argumentation and rationale for the positions taken, and the controversies with other schools, especially later Buddhist logicians such as Dignaga. The second part of the book contains summaries in some detail, by various scholars, of about 80% of the known works of the Nyaya-Vaisesika before Gangesa.
- Prebish, Charles, ed. (1975). *Buddhism in Modern Perspective*. University Park, Pennsylvania: Pennsylvania State University Press. An accurate and up-to-date review of all the main topics in brief authoritative articles by various scholars.
- Puligandla, R. (1985). *Fundamentals of Indian Philosophy*. New York: University Press of America.
- Radhakrishnan, Sarvepalli (1962). *Indian Philosophy*. London: Allen and Unwin. The Vedantic reading of early Buddhism in this work is questionable.
- Radhakrishnan, Sarvepalli, and Charles A. Moore (1957). *A Sourcebook in Indian Philosophy*. Princeton, N.J.: Princeton University Press. The most thorough general collection of strictly philosophical texts in English.
- Radhakrishnan, Sarvapalli, tr. (1953). *The Principal Upanishads*. New York: Harper. Contains an excellent introduction with the translations.
- Raja, K. Kunjuni (1963). *Indian Theories of Meaning*. Madras: Adyar Library and Research Center. A decent coverage of philosophical semantics in the classical schools.
- Sharma, Arvind (1986). *The Hindu Gita: Ancient and Classical Interpretations of the Bhagavadgita*. La Salle, Illinois: Open Court.
- Sharpe, Eric (1985). *The Universal Gita: Western Images of the Bhagavad Gita, a Bicentenary Survey*. La Salle Illinois: Open Court. A history of Western interpretations, beginning with the first English translation of Charles Wilkins in 1785.
- Smart, Ninian (1964). *Doctrine and Argument in Indian Philosophy*. London: George Allen & Unwin. A good summary of Indian philosophy, written from a Western, analytic perspective. A good first book on the subject.
- Suzuki, Daisetz T. (1968). *On Indian Mahayana Buddhism*. New York: Harper Torchbooks.
- Thomas, E.J. (1933). *The History of Buddhist Thought*. London: Kegan Paul, Trench, Trubner. A very scholarly, pioneering work.
- _____, (1927; 1960 reprint). *The Life of the Buddha as Legend and History*. London: Routledge & Kegan Paul. A scholarly assessment of the evidence bearing on the life of the Buddha.
- VanBuitenen, J.A.B., and Eliot Deutsch (1971). *A Source Book of Advaita Vedanta*. Honolulu: University Press of Hawaii.
- Warder, A.K. (1970). *Indian Buddhism*. Delhi: Motilal Banarsidas. A very detailed analysis of the Indian tradition through Madhyamika.

Zimmer, Heinrich (1957). *Philosophies of India*. Edited by Joseph Campbell. Princeton, N.J.: Princeton University Press.
Interested in the religious world view more than philosophy, and somewhat prolix, but interesting and important.

Larson, Gerald J. (1979). *Classical Samkhya*. 2d edition. Delhi: Motilal Banarsidass. A highly regarded introduction, including translations of some primary texts.

Larson, Gerald, and Ram Shankar Bhattacharya (1987). *Encyclopedia of Indian Philosophies: Vol. 4. Samkhya, A Dualist Tradition in Indian Philosophy*. Princeton: Princeton University Press. The standard reference work.

Aranya, Swami Hariharananda (1983). *Yoga Philosophy of Patanjali*. Translated by P.N. Mukerji. Albany: State University of New York Press. Contains Vya-sa's fourth-century commentary as well as extensive notes by Hariharananda.

Arya, Pandit Usharbudh (1986). *Yoga-sutras of Patanjali with the Exposition of Vya-sa: A Translation and Commentary*. Honesdale, Pennsylvania: Himalayan International Institute of Yoga Science and Philosophy of the U.S.A. A detailed study of the first book of the Yoga Sutras.

Varenne, Jean (1976). *Yoga and the Hindu Tradition*. Translated by Derek Coltman. Chicago: University of Chicago Press.

Bhartrhari. *The Vakyapadiya of Bhartrhari with the Vrtti*. Chapter 1. English Translation by Subramania K.A. Iyer. Poona: Deccan College.

Gautama. *The Nyaya Sutras of Gotama*. Translated by S.C. Vidyabhusana. Sacred Books of the Hindus, 8. Allahabad: The Panini Office, 1930.

Gautama; Vatsayana. *Gautama's Nyayasutras with Vatsayana's Bhasya*. Translated by Ganganatha Jha. Poona: Oriental Book Agency, 1939.

Udayana, *The Kusumanjali or Hindu Proof of the Existence of a Supreme Being*. With the commentary of Hari Dasa Bhattacharya. Translated by E.B. Cowell. Calcutta: Baptist Mission Press, 1860.

Bhattacharya, Gopikamohan (1956). "Place of the indefinite in logic." In *Studies in Philosophy II*. Calcutta: Progressive Publishers

_____ (1958). *History of Navya-Nyaya in Mithila*. Darbhanga: Mithila Institute.

_____ (1961). *Studies in Nyaya-Vaisesika*. Calcutta. On the arguments concerning God's existence.

Frauwaller, Erich (1958). "Die Erkenntnislehre des klassischen Samkya-Systems." *Wiener Zeitschrift für die Kunde Süd- und Ostasiens II*. Vienna.

_____ (1959). "Dinnaga, sein Werk und seine Entwicklung." *Wiener Zeitschrift für die Kunde Süd- und Ostasiens III*. Vienna.

Goekoop, C. (1967). *The Logic of Invariable Concomitance in the Tattvacintamani*. Dordrecht, Holland: D. Reidel. Reviewed by B. Matilal, *Journal of the American Oriental Society*.

Hattori, Masaaki (1968). *Dinnaga, On Perception*. Cambridge, Mass.: Harvard University Press.

_____ (1968a). "Two types of non-qualificative perception." In *Beiträge zur Geistesgeschichte Indiens, Festschrift für Erich Frauwallner*. Vienna. (OU)

Hiriyanna, M. (1938). "Vyadi and Vajapyayana." *Indian Historical Quarterly* 14. Calcutta.

Ingalls, D.H.H. (1951). *Materials for the Study of Navya-Nyaya Logic*. Harvard Oriental Series, 40.

Kajiyama, Y. (1957). "Bhavaviveka and the Prasangka School." *The Nava-Nalanda Mahavihara Research Publication I*. Edited by S. Mookerjee. Nalanda: Mahavihara.

Matilal, Bimal (1964). "The intensional character of lakshana and Samkara." *Indo-Iranian Journal* 8, 85-95.

_____ (1966). "Indian theorists on the nature of the sentence (vakya)." *Foundations of Language* 2, 377-393.

_____ (1968). *The Navya-nyaya Doctrine of Negation*. Cambridge, Mass.: Harvard University Press. Reviewed by J.F.

- Staal, Indo-Iranian Journal 13 (1971); J.N. Mohanty, Journal of Indian Philosophy 1 (1971) (Dordrecht) 197-201.
- _____ (1971). Epistemology, Logic, and Grammar in Indian Philosophical Analysis. The Hague, Paris: Mouton. Covers the debates between Nyaya and Buddhism, and other schools as well, on perception and language, individuals and universals, semantics, empty subject terms, and Madhyamika dialectic.
- Mohanty, J.M. (1966). Gangesa's Theory of Truth. Santiniketan: Visva-Bharati. Reviewed by B. Matilal, "Indian theories of knowledge and truth," Philosophy East and West 18 (1968) 321-333.
- Potter, Karl H. (1977). Indian Metaphysics and Epistemology. Princeton, NJ: University Press. Contains detailed summaries of 60% of existing Nyaya and Vaisesika works, as well as a long introductory essay by Potter. Does not cover the Navya-Nyaya school.
- Raja, K. Kunjuni (1963). Indian Theories of Meaning. Adyar, Madras: Adyar Library and Research Center.
- Randle, H.N. (1930). Indian Logic of the Early Schools. Oxford.
- Shastri, D.N. (1964). Critique of Indian Realism. Agra: Agra University.
- Jaini, Padmanabh S. (1979). The Jaina Path of Purification. Berkeley: University of California Press. The best work on the subject. Contains an excellent bibliography.
- Matilal, Bimal Krishna (1981). Central Philosophy of Jainism (Aneka-nta - va-da). Ahmedabad: L.D. Institute of Indology. Excellent on Jain logic and epistemology.
- Sastri, Kuppaswami (1961). A Primer of Indian Logic. Madras: Kuppaswami Research Institute. A translation of Anambhatta's Tarkasam-graha, a seventeenth-century work combining Vais'es.ika metaphysics and Nya-ya logic and epistemology, the standard introduction for Indian students for the last three centuries.
- Chakrabarti, Kisor (1977). The Logic of Gautama. SACP Monograph Series, 5. Honolulu: University of Hawaii Press. An introduction to early Nya-ya logic.
- Mukhopadhyay, Pradyot Kumar (1984). Indian Realism. A Rigorous Descriptive Metaphysics. Calcutta: K.P. Bagchi. An excellent interpretive study of Vais'es.ika metaphysics.
- Matilal, Bimal Krishna (1986). Perception: An Essay on Classical Indian Theories of Knowledge. Oxford: Clarendon Press. A study of Nya-ya epistemology within its philosophical context.
- Jha, Ganganatha (1936). The Mi-ma-m.sa- Su-tra with S'abara's Commentary. Baroda: Oriental Institute, 1936. A translation of the fourth century work Jaimini, the founder of the sect.
- _____ (1942). Pu-rva Mi-ma-m.sa- in Its Sources. Benares: Benares Hindu University. The most important study of the Mi-ma-m.sa-. Contains a critical bibliography.
- Bhatt, Govardhan P. (1962). Epistemology of the Bha-t.t.a. Varanasi: Chowkhamba Sanskrit Series Office. A detailed treatment of the Mi-ma-m.sa- theory of knowledge.
- Deutsch, Eliot (1966). Advaita Veda-nta: A Philosophical Reconstruction. Honolulu: East-West Center Press. The best introduction.
- VanBuitenen, J.A.B., and Eliot Deutsch (1971). A Source Book in Advaita Veda-nta. Honolulu: University of Hawaii Press. Good translations, with a good introduction.
- S'an.kara [1979]. A Thousand Teachings: The Upades'asa-hasri- of S'an.kara. Translated with introduction and notes by Sengaku Mayeda. Tokyo: University of Tokyo Press.
- Ra-ma-nuja [1956]. Veda-rthasam.graha of S'ri Ra-ma-nuja-ca-rya. Translated by S.S. Raghavachar. Mysore: Sri Ramakrishna Ashrama.
- Carman, John B. (1974). The Theology of Ramanuja: An Essay in Interreligious Understanding. New Haven: Yale University Press. A good introduction.
- Lipner, Julius J. (1986). The Face of Truth: A Study of Meaning and Metaphysics in the Veda-ntic Theology of Ra-ma-nuja. Albany: State University of New York Press.
- Varadachari, K.C. (1943). S'ri Ra-ma-nuja's Theory of Knowledge. Tirupati: Tirumalai-Tirupati Devasthanam Press. Still the best work on the subject.
- Inada, Kenneth K. (1985). Guide to Buddhist Philosophy. Boston: G.K. Hall. A bibliographical guide to work before 1983.
- Lopez, Donald S., ed. (1988). Buddhist Hermeneutics. Honolulu: University of Hawaii Press. A collection of essays on the interpretation of Buddhist texts.
- Lopez, Donald S. (1988). The Heart Sutra Explained: Indian and Tibetan Commentaries. Albany: State University of New York Press.
- LaFleur, William (1988). Buddhism: A Cultural Perspective. Englewood Cliffs, New Jersey: Prentice Hall. An introduction to the

religious side of Buddhism.

Rahula, Walpola (1974). *What the Buddha Taught*. New York: Grove Press. A collection of early Buddhist writings well translated by a Theravadin scholar.

Warren, Henry Clark (1896; 1963). *Buddhism in Translations*. New York: Atheneum; Boston: Harvard University Press.

Hoffman, Frank J. (1987). *Rationality and Mind in Early Buddhism*. Delhi: Motilal Banarsidass. A study of mind, reason and rebirth in the early texts.

Carter, John Ross, and Manhinda Palihawadana (1987). *The Dhammapada, A New English Translation with the Pali Text and the first English Translation of the Commentary's Explanation of the Verses with Notes Translated from Sinhala Sources and Critical Textual Comments*. New York: Oxford University Press.

Asiatische Studien / Études Asiatiques 53 (1999): 457–798. – Papers of an 1998 conference on Samkhya.

Chakravarti, Pulinbihari (1951). *Origin and Development of the Samkhya System of Thought*. Calcutta: Metropolitan Printing and Publishing House. A detailed account giving due weight to the *Yuktidipika*.

Chattopadhyaya, Debiprasad (1959). *Loka-yata. A Study in Ancient Indian Materialism*. Delhi: People's Publishing House, 1959.

Kumar, Shiv (1983). *Samkhya Thought in the Brahmanical Systems of Indian Philosophy*. Delhi: Eastern Book Linkers, 1983.

Larson, Gerald James (1979). *Classical Samkhya. An Interpretation of its History and Meaning*. Delhi: Motilal Banarsidass. The standard treatment of the *Karika* its antecedents.

Larson, Gerald James, and Ram Shankar Bhattacharya, eds. (1987). *Samkhya. A Dualist Tradition in Indian Philosophy*. Princeton: Princeton University Press. Vol. IV of the *Encyclopedia of Indian Philosophies*.) An account of Samkhya, with summaries of surviving works.

*Ruzsa, Ferenc (2006). "Sankhya." Article in the *Internet Encyclopedia of Philosophy*. www.iep.utm.edu. James Fieser, and Bradley Dowden, eds.

Keith (1918). *A History of Samkhya Philosophy*.