Bibliography

Abbey, Ruth, *Nietzsche's Middle Period* (Oxford: Oxford University Press, 2000).

Alt, Wayne, 'There Is No Paradox of Desire in Buddhism', *Philosophy East and West* 30.4 (1980), pp. 521–528.

Annas, Julia, 'Epicurean Emotions,' *Greek, Roman and Byzantine Studies* **30** (1989), pp. 145–64.

——, 'Philosophical Therapy, Ancient and Modern,' in Mark G. Kuczewski and Ronald Polansky, eds., *Bioethics: Ancient Themes in Contemporary Issues* (Cambridge, MA: The MIT Press, 2000), pp. 109–127.

Apte, V., *A Practical Sanskrit Dictionary* (Delhi: Motilal Banarsidass, 1959).

Aristotle, *Nikomachische Ethik* (gr. rec. Immanuel Bekker, Berlin: Reimer, 1831).

Āryadeva, *Āryadeva's Catuḥśataka: On the Bodhisattva's Cultivation of Merit and Knowledge*, Karen Lang, tr., (Copenhagen: Akademisk Forlag, 1986).

Aurelius, Marcus, *Meditations*, translated by C. R. Haines, *Marcus Aurelius*, Loeb Classical Library (Cambridge, MA.: Harvard University Press, 1916).

Bartuschat, Wolfgang, *Baruch de Spinoza* (Munich: C. H. Beck, 1996).

Bhattacharya, Kamaleswar (trans.), *The Dialectical Method of Nāgārjuna* (Delhi: Motilal Banarsidass, 3rd edn. 1990).

Birnbaum, Raoul, *The Healing Buddha* (Boulder: Shambala, 1979).

Bittner, Rüdiger, 'Spinozas Gedanke, dass Einsicht befreit', *Deutsche Zeitschrift für Philosophie* **42** (1994), pp. 963–971.

Blake, William, *Complete Writings*, ed. G. Keynes Oxford University Press: London, 1966).

Bodhi, Bhikkhu (trans.), *The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya* (Boston: Wisdom Publications, 2000).

Boland, Vivian O. P., *St. Thomas Aquinas* (London: Continuum, 2007).

——, ' The Healing Work of Teaching: Thomas Aquinas and Education,' in Gabrielle Kelly, O. P. and Kevin Saunders, O. P. eds, *Towards the Intelligent Use of Liberty: Dominican Approaches in Education* (Adelaide: ATF Press, 2007), pp. 32–41.

Boethius, *The Consolation of Philosophy*, trans. V. E. Watts (Middlesex: Penguin, 1969).

Bond, George D., 'The Gradual Path as a Hermeneutical Approach to the Dhamma', in Donald S. Lopez Jr. ed., *Buddhist Hermeneutics* (Delhi: Motilal Banarsidass, 1993), pp. 29–46.

Boyle, Leonard O. P., *The Setting of the Summa Theologiae of Saint Thomas* (Pontifical Institute of Medieval Studies: Toronto, 1982).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Bibliography

Buddhaghosa, Bhadantācariya, *The Path of Purification (Visuddhimagga)*, Bhikkhu Ñāṇamoli, tr. (Seattle: Buddhist Publication Society Pariyatta Editions, 1999).

Burang, Theodore, *The Tibetan Art of Healing* (London: Robinson and Watkins Books Ltd, 1974).

Burke, Edmund, *A Philosophical Enquiry into the Origin of our Ideas of the Sublime and Beautiful* (Oxford: Oxford University Press, 1998).

Burton, David, *Buddhism, Knowledge and Liberation: A Philosophical Study* (Aldershot: Ashgate, 2004).

Cabezón, José Ignacio (trans.), *Dose of Emptiness: An Annotated Translation of the sTong thun chen mo of mKhas grub dGe legs dpal bzang* (Albany: State University of New York Press, 1992).

——, *Scholasticism: Cross-cultural and Comparative Perspectives,* (Albany, New York: State University of New York Press, 1998).

Candrakīrti, *Lucid Exposition of the Middle Way: The Essential Chapters from the Prasannapadā of Candrakīrti*, Mervyn Sprung, tr., (Boulder CO: Prajñā Press, 1979).

——, *Four Illusions: Candrakīrti's Advice for Travelers on the Bodhisattva Path*, Karen C. Lang, tr., (New York: Oxford University Press, 2003).

Carlyle, Thomas, *Sartor Resartus*, K. McSweeney and P. Sabor eds. (Oxford: Oxford University Press, 1987).

Caygill, Howard, 'The Consolation of Philosophy or 'Neither Dionysus nor the Crucified', *Journal of Nietzsche Studies* **7** (1994), pp. 131–51.

Chari, S. M. Srinivasa, *Vaiṣṇaivism: its Philosophy, Theology and Religious Discipline* (Delhi: Motilal Banarsidass, 1994).

Chesterton, G. K., *Heretics* (John Lane: New York, 1905).

Cicero, *On Moral Ends*, Raphael Woolf, tr., (Cambridge: Cambridge University Press, 2001).

——, *Cicero and the Emotions: Tusculan Disputations 3 and 4*, Margaret Graver, tr., (Chicago: University of Chicago Press, 2002).

Clark, Gillian, 'In the Foreskin of Your Flesh: The Pure Male Body in Late Antiquity', in *Roman Bodies*, A. Hopkins and M. Wyke eds. (Rome: British School at Rome, 2005), pp. 43–54.

Clark, Maudemarie and Leiter, Brian, 'Introduction' to F. Nietzsche, *Daybreak: Thoughts on the Prejudices of Morality*, trans. R. J. Hollingdale, Cambridge: Cambridge University Press, 1986).

Clark, Stephen R. L., *Aristotle's Man: Speculations upon Aristotelian Anthropology* Clarendon Press: Oxford, 1975).

——, 'A Plotinian Account of Intellect', *American Catholic Philosophical Quarterly* **71** (1997), pp. 421–32.

——, 'Going Naked into the Shrine: Herbert, Plotinus and the Constructive Metaphor':, in D. Hedley & S. Hutton, eds., *Platonism at the Origins of Modernity* (Springer: Dordrecht, 2008), pp. 45–61.

Clooney, Francis S. J., 'Binding the text: Vedānta as Philosophy and Commentary,' in *Texts in Context: Traditional Hermeneutics in South Asia*, Jeffrey R. Timm ed. (Albany, New York: State University of New York Press, 1992), pp. 47–68.

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

——, *Theology After Vedānta* (Albany, New York: State University of New York Press, 1993).
——, 'Scholasticisms in Encounter: Working through a Hindu Example,' in Cabezón, José Ignacio ed., *Scholasticism: Cross-cultural and Comparative Perspectives*, (Albany, New York: State University of New York Press, 1998), pp. 177–200.
Colebrooke, Henry Thomas, *The Sánkhya Káriká of Íswara Krishna, tr. from the Sanskrit with the Bháshya or commentary of Gaudapáda* (Bombay: Tookaram Tatya, 1887).
Collins, Steven, *Selfless Persons: Imagery and Thought in Theravāda Buddhism* (Cambridge: Cambridge University Press, 1982).
Cook, Thomas J., 'Affektive Erkenntnis und Erkenntnis der Affekte. Ein Problem der spinozistischen Ethik,' in *Affekte und Ethik. Spinozas Lehre im Kontext*, ed. A. Engstler and R. Schnepf (Hildesheim: Georg Olms Verlag, 2002), pp. 164–181.
Coward, Harold, *Mantra* (Albany: State University of New York Press, 2004).
Crosby, Kate and Skilton, Andrew (trans.), *The Bodhicaryāvatāra: A Guide to the Buddhist Path to Awakening* (Oxford: Oxford Paperbacks, 1998).
Cumont, Franz, *Astrology and Religion among the Greeks and Romans* [1912] (Dover: New York, 1960).
Cushman, Robert Earl, *Therapeia: Plato's Conception of Philosophy* (Chapel Hill: University of North Carolina, 1958).
Damasio, Antonio, *Looking for Spinoza: Joy, Sorrow, and the Feeling Brain* (New York: Harcourt, 2003).
De Silva, Padmasiri, *An Introduction to Buddhist Psychology* (London: Palgrave Macmillan, 4th edn. 2005).
Dharmasiri, Gunapala, *A Buddhist Critique of the Christian Concept of God* (Antioch: Golden Leaves Publishing, 1988).
Dumoulin, H., *History of Zen Buddhism*, tr. Paul Peachey Faber: London, 1963)
Edelstein, Ludwig, 'The Relation of Ancient Philosophy to Medicine,' in *Ancient Medicine: Selected Papers of Ludwig Edelstein*, Owsei Temkin and C. Lilian eds., (Baltimore: Johns Hopkins University Press, 1967), pp. 349–66.
Eckhart, Meister, *Deutsche Predigten und Traktate*, edited and translated by J. Quint, (Munich: Hanser), 1963.
——, *Meister Eckharts Predigten*, edited and translated by J. Quint, *Die deutschen und lateinischen Werke*, Sermons vol. 3 (Stuttgart: Verlag W. Kohlhammer, 1976).
Edwards, Mark J., 'In Defense of Euthyphro', *American Journal of Philology* **12** (2000), pp. 213–224.
Epictetus, *The Discourses of Epictetus*, Christopher Gill, ed., Robin Hard, tr. (London: J. M. Dent (Everyman), 1995).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

——, 'Letter to Menoeceus,' in *Hellenistic Philosophy: Introductory Readings*, second edn, Brad Inwood and L. P. Gerson eds. and trs., (Indianapolis: Hackett Publishing Company, 1997), pp. 28–31.
Erikson, Erik H., *Identity: Youth and Crisis* (New York: W.W. Norton, 1968).
Falk, Harry, 'The Galits in the Ṛg Veda *Padapāṭha*: On the Origins of the *Samhitapāṭha* and the *Padapāṭha*', in Axel Micheals, ed., *The Pandit* (Delhi: Manohar, 2001).
Falkner, John Meade, 'After Trinity' (1910): *Collected Poems* (John Meade Falkner Society: Kings Newton 2008).
Feinstein, Howard, *Becoming William James*, with a new introduction, (Ithaca: Cornell University Press, 1999).
Ganeri, Jonardon, *The Concealed Art of The Soul: Theories of Self and Practices of Truth in Indian Ethics and Epistemology* (Oxford: Clarendon Press, 2007).
Garfield, Jay L., *Empty Words: Buddhist Philosophy and Cross-Cultural Interpretation* (Oxford: Oxford University Press, 2002).
Genova, Judith, *Wittgenstein: A Way of Seeing* (London: Routledge, 1995).
Gethin, Rupert, *The Foundations of Buddhism* (Oxford: Oxford University Press, 1998).
Ghose, Lynken, '*Karma* and the Possibility of Purification: An Ethical and Psychological Analysis of the Doctrine of *Karma* in Buddhism,' *Journal of Religious Ethics* **35** (2007), pp. 259–90.
Goethe, Johann Wolfgang, *Wilhelm Meisters Lehrjahre* (München: Insel, 1980). Translation: *Wilhelm Meister's Apprenticeship*, ed. and trans. Eric A. Blackall in cooperation with Victor Lange (Princeton: Princeton University Press, 1995);
Goldfarb, Warren, 'I Want You to Bring Me a Slab. Remarks on the Opening Sections of the *Philosophical Investigations*,' *Synthese* 56 (1983), pp. 265–282.
Golomb, Jacob et al., *Nietzsche and Depth Psychology* (Albany: SUNY Press, 1999).
Gombrich, Richard, *Theravāda Buddhism: A Social History from Ancient Benares to Modern Colombo* (London: Routledge, 1988).
Gonda, Jan, *Change and Continuity in Indian Religions* (The Hague: Mouton, 1965).
Griffiths, Paul, 'Scholasticism: The Possible Recovery of an Intellectual Practice,' in Cabezón, José Ignacio ed., *Scholasticism: Cross-cultural and Comparative Perspectives,* (Albany, New York: State University of New York Press, 1998), pp. 201–235.
Hacker, Paul, 'Śraddhā', in *Wiener Zeitschrift fur die Kunde Sud-und Ostasiens*, Band III (1963), p. 151–189.
Hadot, Pierre, *Philosophy as a Way of Life: Spiritual Exercises from Socrates to Foucault* (Oxford: Blackwell, 1995); translated by Michael Chase from the original *Exercices spirituels et philosophie antique* (Paris: Etudes Augustiniennes, 1987).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

——, *What is Ancient Philosophy?*, trans. Michael Chase (Cambridge, Mass.: Harvard University Press, 2002).
Hagberg, Garry L., *Meaning and Interpretation: Wittgenstein, Henry James and Literary Knowledge* (Ithaca: Cornell University Press, 1994).
——, *Art as Language: Wittgenstein, Meaning and Aesthetic Theory* (Ithaca: Cornell University Press, 1995).
——, *Describing Ourselves: Wittgenstein and Autobiographical Consciousness* (Oxford: Clarendon Press, 2008).
Halbfass, Wilhelm, 'The Therapeutic Paradigm and the Search for Identity in Indian Philosophy,' in his *Traditions and Reflection: Explorations in Indian Thought* (Albany: State University of New York Press, 1991).
Hampe, Michael, 'Der Körper von innen. Zur Wahrnehmung des Körpers in Spinozas Doppelaspekttheorie der Affekte', in *Affekte und Ethik: Spinozas Lehre im Kontext*, ed. A. Engstler and R. Schnepf (Hildesheim: Georg Olms Verlag, 2002), pp. 129–148.
——, 'Baruch de Spinoza – Rationale Selbstbefreiung,' in A. Beckermann and D. Perler, *Klassiker der Philosophie heute* (Stuttgart: Reclam, 2005), pp. 230–250.
Hampe, Michael and Schnepf, Robert eds., *Baruch de Spinoza: Ethik in Geometrischer Ordnung Dargestellt* (Berlin: Akademie Verlag, 2006).
Hara, M., 'Note on Two Sanskrit Religious Terms: bhakti and śraddhā', *Indo-Iranian Journal* 7 (1964), pp. 124–145.
Harris, William V., *Restraining Rage: The Ideology of Anger Control in Classical Antiquity* (Cambridge, MA: Harvard University Press, 2001).
Harvey, Peter, 'The Mind-Body Relationship in Pāli Buddhism: A Philosophical Investigation', *Asian Philosophy* 3.1 (1993), pp. 29–42.
Havelock, Eric, *Preface to Plato* (Oxford: Clarendon Press, 1963).
Hegel, G. W., *Lectures on the History of Philosophy* (Lincoln: University of Nebraska Press, 1995).
Herman, A. L., 'A Solution to the Paradox of Desire in Buddhism', *Philosophy East and West* 29.1 (1979), pp. 91–94.
Hopkins, Jeffery (trans.), *The Precious Garland and The Song of the Four Mindfulnesses: Nāgārjuna and the Seventh Dalai Lama* (London: George Allen and Unwin, 1975).
Horner, Isaline B. (trans.), *The Book of Discipline*, volume V (London: Luzac, 1963).
—— (trans.), *The Book of Discipline*, volume IV (London: Luzac, 1971).
Hubbard, Jamie and Paul, L. Swanson, Paul, L. eds., *Pruning the Bodhi Tree. The Storm over Critical Buddhism*. (Honolulu: University of Hawai'i Press, 1997).
Hubbeling, H. G., *Spinoza* (Freiburg and Munich: Verlag Karl Alber, 1978).
Hutter, Horst, *Shaping the Future: Nietzsche's New Regime of the Soul and Its Ascetic Practices* (Lanham: Lexington Books, 2006).
Inwood, Brad and Gerson, L. P., *The Epicurus Reader* (Indianapolis: Hackett, 1994).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Ireland, John D. (trans.), *The Udāna: Inspired Utterances of the Buddha and The Itivuttaka: The Buddha's Sayings* (Kandy: Buddhist Publication Society, 2007).
James, Henry (brother of WJ), *A Small Boy and Others* (London: Gibson Square Books, 2001).
——, *Notes of a Son and Brother* (London: MacMillan, 1914).
James, Henry (son of WJ), ed., *The Letters of William James*, vol. 1 (Boston: Atlantic Monthly Press, 1926).
James, William, *Essays in Philosophy* (Cambridge: Harvard University Press, 1978).
——, *The Will to Believe and Other Essays in Popular Philosophy* (Cambridge: Harvard University Press, 1979).
——, *Essays in Religion and Morality* (Cambridge: Harvard University Press, 1982).
——, *Essays, Comments, and Reviews* (Cambridge: Harvard University Press, 1987).
——, *Manuscripts, Essays, and Notes* (Cambridge: Harvard University Press, 1988).
——, *The Varieties of Religious Experience* (Cambridge: Harvard University Press, 1985).
Jha, Ganganatha (trans.), *The Tattvasangraha of Shantaraksita with the Commentary of Kamalashila* (Delhi: Motilal Banarsidass, 1986).
Jordan, Mark, *Rewritten Theology: Aquinas after His Readers* (Oxford: Blackwell Publishing, 2007).
Joyce, Richard, 'Theistic Ethics and the Euthyphro Dilemma', *Journal of Religious Ethics* (30) 2002, pp. 49–75.
Kajihara, Meiko, *The Brahmacārin in the Veda: The Evolution of the 'Vedic Student' and the Dynamics of Texts, Ritual and Society in Ancient India* Harvard University Thesis, 2002).
Kane, P. V., *History of Dharmaśāstra* (Poona: Bhandarkar Oriental Research Institute, 1975).
Kant, Immanuel, *Critique of Judgment*, trans. Werner S. Pluhar (Indianapolis: Hackett, 1987).
Kerr, Fergus O. P., *After Aquinas: Versions of Thomism* (Oxford: Blackwell, 2002).
King, Richard, *Indian Philosophy: An Introduction to Hindu and Buddhist Thought* (Edinburgh: Edinburgh University Press, 1999).
King, Sallie B., *Being Benevolence: The Social Ethics of Engaged Buddhism* (Honolulu: University of Hawai'i Press, 2005).
Klever, W. N. A., 'Spinoza's Life and Works', in Don Garrett ed., *The Cambridge Companion to Spinoza* (Cambridge: Cambridge University Press, 1996), pp. 13–60.
Kofman, Sarah, 'Beyond Aporia', in Andrew Benjamin, ed., *Post Structuralist Classics* (New York: Routledge, 1988).
Lamotte, Étienne, 'The Assessment of Textual Interpretation in Buddhism', in Donald S. Lopez Jr. ed., *Buddhist Hermeneutics* (Delhi: Motilal Banarsidass, 1993), pp. 11–28.

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Lane, Melissa, 'Honesty as the Best Policy: Nietzsche on *Redlichkeit* and the Contrast between Stoic and Epicurean Strategies of the Self', in Mark Bevir, Jill Hargis, and Sara Rushing eds., *Histories of Postmodernism* (London: Routledge, 2007), pp. 25–53.

Lang, Karen C., *Four Illusions: Candrakīrti's Advice to Travellers on the Bodhisattva Path* (New York: Oxford University Press, 2003). See Candrakīrti.

Larson, Gerald J., *Classical Sāṃkhya: An Interpretation of its History and Meaning* (Delhi: Motilal Banarsidass, 1979).

Lash, Nicholas, *The Beginning and the End of 'Religion'* (Cambridge University Press: Cambridge, 1996).

Lester, Robert, *Rāmānuja on the Yoga* (Madras: Adyar Library and Research Centre, 1976).

Levy, Oscar ed., *Friedrich Nietzsche. Selected Letters*, trans. A. N. Ludovici (London: Soho Book Company, 1921)

Loizzo, Joseph (trans.), *Nāgārjuna's Reason Sixty (Yuktiṣaṣṭikā) with Chandrakīrti's Commentary (Yuktiṣaṣṭikāvṛtti)* (New York: American Institute of Buddhist Studies, 2007).

Long, A. A. and Sedley, D. N., eds. and trs., *The Hellenistic Philosophers, vol. 1: Translations of the Principal Sources, with Philosophical Commentary* (Cambridge: Cambridge University Press, 1987).

Longinus, *On the Sublime*, trans. T. S. Dorsch (Harmondsworth: Penguin, 1965).

Longrigg, James, *Greek Rational Medicine: Philosophy and Medicine from Alcmaeon to the Alexandrians* (London: Routledge, 1993).

Lopez, Donald S. Jr., 'On the Interpretation of the Mahāyāna Sūtras,' in Donald S. Lopez Jr. ed., *Buddhist Hermeneutics* (Delhi: Motilal Banarsidass, 1993), pp. 47–70.

——, *Buddhism in Practice* (Princeton: Princeton University Press, 1995).

Löwith, Karl, 'Gott, Mensch und Welt in der Metaphysik von Descartes bis zu Nietzsche' [1967], in his *Sämtliche Schriften 9: Gott, Mensch und Welt – G.B. Vico – Paul Valery* (Stuttgart: Metzler, 1986), pp. 3–194.

Lubin, Timothy, *Consecration and Ascetical Regimen: A History of Hindu Vrāta, Dikṣā, Upanayana and Brahmacārya* (Columbia University Thesis, 1994).

Lucretius, *On the Nature of Things*, Martin Ferguson Smith tr. (Indianapolis: Hackett Publishing Company, 2001).

Mace, Ch. ed., *Heart and Soul: The Therapeutic Face of Philosophy* (London: Routledge, 1999).

Machiavelli, Niccolo, *The Prince* [1513], tr. Paul Halsall (*Internet Medieval Sourcebook*, http://www.fordham.edu/halsall/basis/machiavelli-prince.html, accessed 1st September 2008).

MacIntyre, Alasdair, *After Virtue: A Study in Moral Theory* (London: Duckworth, 1981).

Maimonides, Moses, *The Guide of the Perplexed* [1190], tr. Chaim Rabin, ed. Chaim Rabin, Hackett: Indianapolis, 1995).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Malcolm, Norman, 'Language Game (2),' in his *Wittgensteinan Themes: Essays 1978–1989* (Ithaca: Cornell University Press, 1995), pp. 172–181.

McEvilley, Thomas, *The Shape of Ancient Thought: Comparative Studies in Greek and Indian Philosophies* (New York: Allsworth Press, 2002).

McPherran, Mark L., 'Socratic Piety in the *Euthyphro*', *Journal of the History of Philosophy* **23** (1985), pp. 1–30.

——, 'Piety, Justice, and the Unity of Virtue', *Journal of the History of Philosophy* **38** (2000) pp. 299–328.

Milinda-pañhā, translated by I. B. Horner, *Milinda's Questions* (Oxford: The Pali Text Society, 1996 repr.).

Murdoch, Iris, *Acastos* (Penguin: Harmondsworth, 1987).

Nāgārjuna, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's* Mūlamadhyamaka-kārikā, Jay L. Garfield, tr. (New York: Oxford University Press, 1995).

——, *Buddhist Advice for Living and Liberation: Nāgārjuna's* Precious Garland, Jeffrey Hopkins, tr., Ithaca (New York: Snow Lion Publications, 1998).

Ñāṇamoli, Bhikkhu (trans.), *The Path of Purification: Visuddhimagga by Bhadantācariya Buddhaghosa* (Kandy, Buddhist Publication Society, 1991, 5th edn.).

Ñāṇamoli, Bhikkhu and Bodhi, Bhikkhu (trans.), *The Middle Length Discourses of the Buddha,* (Boston: Wisdom Books, 1995).

Nārada, Mahāthera and Bodhi, Bhikkhu (trans.), *A Comprehensive Manual of Abhidhamma. The Abhidhammattha Sangaha of Acariya Anuruddha* (Kandy: Buddhist Publication Society, 1993).

Nietzsche, F., *The Anti-Christ*, trans. Judith Norman (Cambridge: Cambridge University Press, 2005).

——, *Beyond Good and Evil*, trans. and ed. Marion Faber (Oxford: Oxford University Press, 1998).

——, *Dawn: Thoughts on the Prejudices of Morality*, trans. Brittain Smith (Stanford: Stanford University Press, forthcoming); also *Daybreak: Thoughts on the Prejudices of Morality*, trans. R. J. Hollingdale (Cambridge: Cambridge University Press, 1986).

——, *On the Genealogy of Morality*, trans. Carol Diethe (Cambridge: Cambridge University Press, 2006); also trans. Douglas Smith (Oxford: Oxford University Press, 1996).

——, *The Gay Science*, trans. Walter Kaufmann (New York: Random House, 1974).

——, *Human, All too Human* (in two volumes), trans. R. J. Hollingdale (Cambridge: Cambridge University Press, 1984). Includes *Assorted Opinions and Maxims* and *The Wanderer and His Shadow.*

——, *Nietzsche contra Wagner*, trans. Judith Norman (Cambridge: Cambridge University Press, 2005).

——, *Sämtiche Werke: Kritische Studienausgabe* in 15 Bänden (München, Berlin & New York,: dtv/de Gruyter, 1988).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

——, *The Will to Power*, trans. Walter Kaufmann & R. J. Hollingdale (New York: Random House, 1968).
Neumann, Karl Eugen [Übers.], *Buddha: Die Reden des Buddha* (Stammbach: Beyerlein & Steinschulte, 1995).
Norman, Kenneth R. (trans.), *The Rhinoceros Horn and Other Early Buddhist Poems (Sutta Nipāta)* (London: Pali Text Society, 1985).
——, *Poems of Early Buddhist Monks: Theragāthā* (Oxford: The Pali Text Society, 1997).
Nussbaum, Martha, *The Therapy of Desire: Theory and Practice in Hellenistic Ethics* (Princeton, NJ: Princeton University Press, 1994).
——, *Upheavals of Thought: The Intelligence of Emotions* (Cambridge: Cambridge University Press, 2001).
Olivelle, Patrick, *Dharmasūtras* (Oxford: Oxford University Press, 1999).
O'Rourke Boyle, Marjorie, 'Pure of Heart: From Ancient Rites to Renaissance Plato', *Journal of the History of Ideas* **63** (2002), pp. 41–62.
Patton, Laurie, ed., *Jewels of Authority: Women and Text in the Hindu Tradition* (New York: Oxford University Press, 2002).
Perdue, Dan, *Debate in Tibetan Buddhism* (Ithaca: Snow Lion, 1992).
Perry, Ralph Barton, *The Thought and Character of William James*, vol. 1 (Boston: Little, Brown, 1935).
Peterman, J. F., *Philosophy as Therapy: An Interpretation and Defense of Wittgenstein's Later Philosophical Project* (Albany: State University of New York Press, 1992).
Philodemus, *On Frank Criticism*, David Konstan et al. trs. (Atlanta: Scholars Press, 1998).
Plant, B., 'The End(s) of Philosophy: Rhetoric, Therapy and Wittgenstein's Pyrrhonism', *Philosophical Investigations* **27** (2004), pp. 222–257.
Plato, *Complete Works*, ed. John Cooper (Indianapolis/Cambridge: Hackett, 1997); also *The Dialogues of Plato*, tr. Benjamin Jowett (Oxford: Oxford University Press, 1892), 5 vols.
Plotinus, *Enneads*, tr, A. H. Armstrong in the Loeb Classical Library edition (Cambridge, Mass.: Harvard University Press, 1966).
Potter, Karl H., *Presuppositions of India's Philosophies* (Englewood Cliffs: Prentice Hall, Inc., 1963).
Rāmānuja, *Śrī Bhāṣyam Bhagavad-Rāmānuja-viracitam Śārīrakamīmāṃsābhāṣyam*, the critical edition (Melkoṭe: The Academy of Sanskrit Research, 1985).
Ray, Reginald A., *Touching Enlightenment: Finding Realization in the Body* (Boulder: Sounds True, 2008).
Rhys Davids, Thomas William (trans.), *The Questions of King Milinda* (Oxford: Oxford University Press, 1894), 2 Parts.
Richardson, Richard D., *William James: In the Maelstrom of American Modernism* (Boston: Houghton Mifflin, 2007).
Rorty, Richard, *Contingency, Irony, and Solidarity* (Cambridge: Cambridge University Press, 1985).
Rosen, Frederick, 'Piety and Justice: Plato's Euthyphro', *Philosophy* **43** (1968), pp. 105–16.

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Rukmani, T. S., *Yogavārttika of Vijñānabhikṣu. Text with English translation and Critical Notes along with the Text and English Translation of the Pātañjala* Yogasūtras *and* Vyāsabhaṣya (Delhi: Munshiram Manoharlal Publishers, 1981–1999, 4 vols).

Rhees, Rush, 'Assessments of the Man and the Philosopher', in K. T. Fann, ed., *Ludwig Wittgenstein: The Man and His Philosophy* (New York: Dell, 1967), pp. 13–29.

——, 'Wittgenstein's Builders,' in *Discussions of Wittgenstein* (London: Routledge and Kegan Paul, 1970).

Safranski, Rüdiger, *Nietzsche: A Philosophical Biography*, trans. Shelley Frisch (New York: Norton, 2002).

Salguero, C. Pierce, *Traditional Thai Medicine: Buddhism, Animism, Ayurveda* (Prescott, Ariz.: Holm Press, 2007).

Śāntideva, *The Bodhicaryāvatāra*, Kate Crosby and Andrew Skilton, trs. (Oxford: Oxford University Press, 1995).

Sartre, Jean-Paul, *Nausea*, trans. R. Baldick (London: Penguin, 2000).

Śāstri, Suryanarayana S. S. ed. and trans., *The Sāṅkhyakārikā of Īśvara Kṛṣṇa* (Madras: University of Madras, 1965).

Scharfe, Harmut, *Education in Ancient India* (Leiden: Brill, 2002).

Sen, Joseph, 'Good Times and the Timeless Good,' *Journal of Neoplatonic Studies* **3** (1995), pp. 3–25.

Seneca, *Epistles 1-65*, Richard M. Gummere, tr. (Cambridge, MA: Harvard University Press, 1917).

——, *Epistles 66-92*, Richard M. Gummere, tr. (Cambridge, MA: Harvard University Press, 1920).

——, *Epistles 93-124*, Richard M. Gummere, tr. (Cambridge, MA: Harvard University Press, 1925).

——, 'On Anger,' in Seneca, *Moral and Political Essays*, John M. Cooper and J. F. Procopé eds. and trs. (Cambridge: Cambridge University Press, 1995).

Sextus Empiricus, *Outlines of Scepticism*, Julia Annas and Jonathan Barnes trs. (Cambridge: Cambridge University Press, 1994).

Siderits, Mark, *Empty Persons: Personal Identity and Buddhist Philosophy* (Aldershot: Ashgate, 2003).

Simon, Linda, *Genuine Reality: A Life of William James* (New York: Harcourt Brace, 1998).

Skrupskelis, Ignas K., and Berkeley, Elizabeth M. eds., *The Correspondence of William James*, vol. 1 (Charlottesville: University Press of Virginia, 1992).

——, *The Correspondence of William James*, vol. 4 (Charlottesville: University Press of Virginia, 1995).

——, *The Correspondence of William James*, vol. 6 (Charlottesville: University Press of Virginia, 1998).

Soni, Jayandra, 'Intercultural Relevance of Some Moments in the History of Indian Philosophy', *Topoi* **17** (1998), pp. 49–55.

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

——, 'Stufen der klassischen Yoga-Meditation', *Yearbook of the European College for the Study of Consciousness 1977* (Berlin: Verlag für Wissenschaft und Bildung, 1988), pp. 47–60.
Sorabji, Richard, *Emotion and Peace of Mind: From Stoic Agitation to Christian Temptation* (Oxford: Clarendon Press, 2000).
——, *Self: Ancient and Modern Insights about Individuality, Life and Death* (Oxford: Clarendon Press, 2006).
Spinoza, *Opera*, ed. C. Gebhardt, (Heidelberg: Carl Winters, 1925).
——, *Ethics*, trans. from the Latin by R. H. M. Elwes [1883] (New York: Dover, 1955).
Śrīdhara, *Nyāyakaṇḍalī: Praśastapādabhāṣyam of Praśastapāda with the Commentary Nyāyakaṇḍalī by Śrīdhara Bhaṭṭa*, ed. Durgādhara Jhā (Varanasi: Sampurnanand Sanskrit University, 1997).
Staal, Frits, *Agni: the Ritual of the Fire Altar* (Berkeley: University of California Press, 1982).
——, *Nambudiri Veda Recitation* (S'Gravenhage: Mouton and Co, 1961).
Steiner, Roland, 'Das 'dreifache Leiden' in *Sāṃkhyakārikā 1*', *in Indica et Tibetica: Festschrift für Michael Hahn*, ed. Konrad Klaus and Jens-Uwe Hartmann (Wien: Universität Wien, Arbeitskreis für Tibetische und Buddhistische Studien, 2007), pp. 507–520.
Stephan, Achim, 'Psychoanalyse und Konnektionismus', in *Ethik und Sozialwissenschaften* **4** (2001), pp. 543–554.
Suhr, Martin, *Jean-Paul Sartre zur Einführung* (Hamburg: Junius, 2001).
Suter, Ronald, *Interpreting Wittgenstein: A Cloud of Philosophy, a Drop of Grammar* (Philadelphia: Temple University Press, 1989).
Sukthankar, Vishnu S., Belvalkar, S. K. et al., *Mahābhārata*, critical edition (Poona: Bhandarkar Oriental Research Institute, 1933–66).
Suzuki, D. T., *Zen Buddhism*, ed. William Barrett (Doubleday: New York, 1956).
Szabados, Bela, *In Light of Chaos* (Saskatoon: Thistledown Press, 1990).
Tagore, Rabindranath, *Thought Relics* (New York: The Macmillan Company, 1912).
Tatz, Mark, *Buddhism and Healing: Demieville's Article 'Byō' from Hōbōgirin* (Lanham, Maryland: University Press of America, 1985).
Thapar, Romila, *Aśoka and the Decline of the Mauryas* (Delhi: Oxford University Press India, 1997, 3rd edn.).
Thera, Narada (trans.), *The Dhammapāda: Pali Text and Translation with Stories in Brief and Notes* (Kuala Lumpur: Buddhist Missionary Society, 1978, 3rd edn.)
Thera, Nyanaponika and Bodhi, Bhikkhu (trans.), *Numerical Discourses of the Buddha: An Anthology of Suttas from the Aṅguttara Nikāya* (Kandy: Buddhist Publication Society, 1999).
Thoreau, Henry David, *Walden, or, Life in the Woods* [1845] (New York: Pocket Books, 2004).
Uddyotakara, *Nyāyabhāṣyavārttika of Uddyotakara*, critical ed. Anantalal Thakur (Delhi: Indian Council of Philosophical Research, 1997).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Ure, Michael, *Nietzsche's Therapy: Self-Cultivation in the Middle Works* (Lanham: Lexington Books, 2008).
Vātsyāyana, *Gautamīyanyāyadarśana with Bhāṣya of Vātsyāyana*, critical ed. Anantalal Thakur (Delhi: Indian Council of Philosophical Research, 1997).
Waldron, William S., *The Buddhist Unconscious: The Ālaya-Vijñāna in the Context of Indian Buddhist Thought* (London: RoutledgeCurzon, 2003).
Walshe, Maurice (trans.), *Thus Have I Heard: The Long Discourses of the Buddha* (London: Wisdom Publications, 1987).
Webster, David, *The Philosophy of Desire in the Buddhist Pāli Canon* (London: Routledge, 2005).
Weil, Simone, *Intimations of Christianity*, tr. E. C. Geissbuhler Routledge & Kegan Paul: London, 1957).
Wezler, Albert, 'On the Quadruple Division of the Yogaśāstra, The *Caturvyūhatva* of the *Cikitsāśāstra* and The 'Four Noble Truths' of the Buddha,' *Indologica Taurinensia* **12** (1984), pp. 289–337.
Wharton, Kate, *Philosophy as a Practice of Freedom in Ancient India and Ancient Greece* (SOAS, University of London Thesis, 2008).
White, Victor O.P., *Holy Teaching: The Idea of Theology According to St Thomas Aquinas* (London: Blackfriars Publications, 1958).
Whitlock, Greg, 'Concealing the Misconduct of One's Own Father: Confucius and Plato on a Question of Filial Piety', *Journal of Chinese Philosophy* **21** (1994), pp. 113–137.
Williams, Bernard, 'Do Not Disturb,' review of Nussbaum's *The Therapy of Desire: Theory and Practice in Hellenistic Ethics, London Review of Books* **16** (October 20, 1994), pp. 25–26.
Wilson, Catherine, *Epicureanism at the Origins of Modernity* (Oxford: Oxford University Press, 2008).
Wilson, E. O., *On Human Nature* (Cambridge, Mass.: Harvard University Press, 1978).
Wittgenstein, Ludwig, *Culture and Value*, ed. G. H. von Wright and Heikki Nyman, trans. Peter Winch, Oxford: Basil Blackwell, 1980).
——, *Philosophical Investigations*, trans. G. E. M. Anscombe (Oxford: Basil Blackwell, 1958, 3rd edn.).
——, *Philosophical Remarks*, trans. Raymond Hargreaves and Roger White (New York: Harper and Row, 1975).
Wollheim, Richard, *The Thread of Life* (Cambridge, Mass.: Harvard University Press, 1984).
Woods, James Haughton, *The Yoga-System of Patañjali or the Ancient Hindu Doctrine of Concentration of the Mind, embracing the mnemonic rules, called Yoga-sūtras, of Patañjali and the comment, called Yoga-Bhāshya, attributed to Veda-Vyāsa and the explanation, called Tattva-Vāiçaradī, of Vāchaspati-Miçra translated from the original Sanskrit* (Cambridge: Harvard University Press, 1914).
Woodward, F. L. (trans.), *The Book of the Gradual Sayings (Anguttara-Nikāya)*, vol. 5 (London: Luzac & Company, Pāli Text Society, 1961).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press

Xenakis, Iason, *Epictetus: Philosopher-Therapist* (The Hague: Nijhoff, 1969).
Yovel, Yirmiyahn, *Spinoza and other Heretics: The Marrano of Reason* (Princeton: Princeton University Press, 1989).
Zhu, Rui, 'What if the Father Commits a Crime?', *Journal of the History of Ideas* **63** (2002), pp. 1–17.
Zysk, Kenneth G., *Asceticism and Healing in Ancient India: Medicine in the Buddhist Monastery* (Delhi: Motilal Banarsidass Publishers, 1998, corrected edn.).

https://doi.org/10.1017/S1358246109990336 Published online by Cambridge University Press