

Anselm Proslogion, in Opera omnia, ed. F.S. Schmitt, Stuttgart: F. Frommann, 1984


Ashok Vohra, Arvind Sharma, and Mrinal Miri, (edi), *Dharma the Categorical Imperative*, D.K Printword (P) Ltd. New Delhi


Chomsky, N., *Rules and Representations*, New York: Columbia University Press. (Gives an account of the reasons stemming from linguistic theory, discussed in §2 above, for thinking that a large portion of the mind is inaccessible to introspection.) 1980


Crane, T., (ed.), *The Contents of Experience*, Cambridge: Cambridge University Press. (Various useful articles some defending intentional theories of perception, some forms of subjectivism. The introduction to the collection is also a useful survey of the topic.) 1992


Dancy, J. (ed.), *Perceptual Knowledge*, Oxford: Oxford University Press. (A collection of papers on knowledge and perception, which reprints some of the most Important papers on perception in recent years. In particular: P.F. Strawson, ‘Perception and its Objects’, is a good introduction to the subject; D.M. Armstrong, ‘Perception and Belief’, presents a belief-analysis of perception while F. Dretske, ‘Sensation and Perception’, attacks Armstrong, and introduces the idea of perception containing ‘analogue information’; H.P. Grice, ‘The Causal Theory of Perception’ defends the causal theory of object perception, and David Lewis, ‘Veridical Hallucination and Prosthetic Vision’ offers an account of what it is to see the scene before one, rather than to see an object, in terms which refine the causal theory; Paul Snowdon, ‘Perception, Vision and Causation’ presents a disjunctive theory of appearances as a part of an attack on Grice’s causal theory; John McDowell, ‘Criteria, Defeasibility and Knowledge’ presents a disjunctive theory of appearance as a general account of perception) 1988


Descartes, R., *Meditations*, New York: Dover, 1955. (Contains a classic statement of the ontological argument, the statement that (apparently) Kant had in mind in arguing that no version of the argument could be
successful; contains also Descartes’ own idiosyncratic version of the cosmological argument.)


Eliade, M. *Shamanism*, London: Routledge. (Shows links between elements of shamanism and mysticism.) 1964


Franz, M.-L., C.G. *Jung: His Myth in Our Time*, trans. W. Kennedy, New York: G.P. Putnam’s Sons. (An intellectual biography of Jung by one of his closest followers. While often hagiographic, it nevertheless captures the more spiritual aspects of Jung’s work.) 1975


Hogenson, G. (1994) *Jung’s Struggle with Freud*, Wilmette: Chiron Publications, revised edn. (A view of the philosophical implications of the conflict between Jung and Freud with particular emphasis on the problem of authority.)


James, W., *What is an Emotion?* Mind 19: 188-204. (1884)


Jung, C.G., *Memories, Dreams, Reflections*, recorded and edited by A. Jaffe, trans. R. and C. Winston, New York: Pantheon Books. (Jung’s autobiography, important not only for the light it sheds on his life, but also as a study in autobiographical technique.)


Katz, S.T. (ed.), (1983) *Mysticism and Religious Traditions*, New York: Oxford University Press. (Contributors further explore themes from the preceding anthology, arguing that mysticism can only be understood in the context of the particular religious and cultural traditions within which it occurs.)


MacIntyre Alasdair, *The Logical Status of Religious Belief in Metaphysical Beliefs* SCM Press Ltd. 1957


Newton, *The Principle of Natural Philosophy*, trans, Andrew Motte ed. Floriaqn Cajavi, Berkeley 1934


Nisbett, R. and Wilson, T., ‘Telling more than we can know: Verbal reports on mental processes’, Psychological Review


Rajneesh, No moon No Water, Rajneesh Foundation, Poona India 1975.


Sara Mills, Discourse, Routledge, New York 2007


Shoemaker, S., 'On knowing one's own mind', Philosophical Perspectives 2: 183-209 (Defends the Cartesian view that the essence of certain mental states lies in our special introspective access to them).


