



BANKURA UNIVERSITY

(West Bengal Act XIX of 2013- Bankura University Act, 2013)

Main Campus, Bankura Block-II, P.O.: Purandarpur, Dist.: Bankura, Pin- 722155, West Bengal

Office of the Secretary

Faculty Council for Undergraduate Studies

Ref: BKU/FCUG/184/2026

Date: 01/07/2026

NOTIFICATION

As directed, the undersigned is pleased to inform all concerned that Bankura University has initiated the process to implement New Curriculum and Credit Framework for Undergraduate Programme, UGC 2022 (as per NEP 2020) for 4-years Undergraduate programme with Philosophy as Major, Minor etc. from the academic session 2023-2024. The syllabus as framed / drafted and partially implemented deserves to be analysed after receiving feedback from different stakeholders. As an important corollary to the process, a workshop will be organized on the date mentioned herewith to get the feedback from the stakeholders. Present Students, Alumni, Guardians, Academicians and other stakeholders related to the specific programme/course are requested for their kind participation in the workshop and to present their views/ observations, etc. The stakeholders may go through the draft syllabus attached herewith and convey their observations to the office of the undersigned on ugsecretaryoffice@bankurauniv.ac.in within seven days from the date of publication of this notice.

Date: 03.07.2026

Time: 12 noon

Google Meet joining link: <https://meet.google.com/dsy-ftzh-bsx>

Sd/-

Dr. Arindam Chakraborty

Secretary

Faculty Council for Undergraduate Studies

Ref: BKU/FCUG/184(6)/2026

Date: 01/07/2026

1. Registrar (Addl. Charge), Bankura University.
2. Dean (Officiating), Faculty Council of P.G. Studies in Arts, Science etc. Bankura University.
3. Chairperson / Convenor, Undergraduate Board of Studies in Philosophy, Bankura University with request for necessary action.
4. System Administrator, Bankura University with request to upload this in website.
5. Secretary, Hon'ble Vice Chancellor, Bankura University.
6. Guard File.

Sd/-

Dr. Arindam Chakraborty

Secretary

Faculty Council for Undergraduate Studies

**CURRICULUM AND CREDIT FRAMEWORK UNDERGRADUATE PROGRAMMES
FOR PHILOSOPHY 2026**

*Based on
National Education Policy 2020*



**DEPARTMENT OF PHILOSOPHY
BANKURA UNIVERSITY
BANKURA
WEST BENGAL
PIN 722155**

SEMESTER–VII

Course Code	Course Title	Course Type	Credit	Marks			No. of Hours
				I.A.	ESE	Total	Lec.
A/PHI/701/MJC – 17	Nāya-Sūtra with Commentary of Vātsāyana	Major Course	4	10	40	50	04
A/PHI/702/MJC – 18	Sāṃkhyakārikā with Samkhya <i>Tattvakaumudī</i>	Major Course	4	10	40	50	04
A/PHI/703/MJC – 19	Critique of Pure Reason: Immanuel Kant	Major Course	4	10	40	50	04
A/PHI/704/MJC – 20	Social and Political Philosophy	Major Course	4	10	40	50	03
A/PHI/705/MN – 07	Social and Political Philosophy	Minor Stream	3	10	40	50	03
Total in Semester –VII			20	60	240	300	20

SEMESTER - III

MAJOR COURSE

COURSE CODE: A/PHI/701/MJC - 17

COURSE TITLE: *NYĀYA SŪTRA* WITH COMMENTARY OF VĀTSĀYANA (VOL-1, ĀHNIKA: I) (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

COURSE OBJECTIVE:

This course aims to introduce students to the foundational principles of the Nyāya tradition through a systematic study of the Nyāya Sūtra and the commentary of Vātsyāyana, with special emphasis on its place within the Indian Knowledge Systems (IKS) framework. It seeks to develop a comprehensive understanding of Indian epistemology (Pramāṇa-śāstra), and its contribution to rational thinking, intellectual inquiry, and scientific reasoning in the Indian tradition.

Students will gain insight while engaging with original Sanskrit texts and philosophical discussions through Vātsyāyana's interpretative methodology and its significance in the development of Indian philosophy.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to explain the historical development, fundamental concepts, and philosophical foundations of the Nyāya school within the framework of Indian Knowledge Systems (IKS); interpret and analyze selected portions of the Nyāya Sūtra and the commentary of Vātsyāyana through appropriate philosophical and textual authentic methods which will eventually leads towards the comprehensive understanding of the Nyāya theory of knowledge (Pramāṇa)

Students will also develop skills in textual interpretation, analytical reasoning, argumentation, and scholarly engagement with classical Sanskrit philosophical literature; appreciate the continuing relevance of Nyāya thought for contemporary knowledge systems, ethical discourse, and interdisciplinary studies; and effectively articulate and defend philosophical positions through reasoned argument grounded in Nyāya principles.

Text: *Nyāya Sūtra* with Commentary of Vātsāyana (Vol-1, *Āhnika*: 1)

- *Nyāya-Sūtras of Gautama with Vātsyāyana Bhāṣya* (Ganganatha Jha)
- *Nyāya-Sūtras of Gautama with Vātsyāyana Bhāṣya* (Panchanan Tarkaratna)
- Chatterjee & Datta, *An Introduction to Indian Philosophy*
- Dasgupta, *A History of Indian Philosophy*, Vol. I

MAJOR COURSE

COURSE CODE: A/PHI/702/MJC - 18

COURSE TITLE: *SĀṂKHYAKĀRIKĀ WITH SĀṂKHYA TATTVAKAUMUDĪ*
(KĀRIKĀ-S: 1-3 & 9-22) (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

COURSE OBJECTIVE:

This course aims to introduce students to the fundamental principles of the Sāṃkhya system of Indian philosophy through a close study of selected Kārikās (1–3 and 9–22) of the Sāṃkhyakārikā along with the explanatory insights of Vācaspati Miśra in the Sāṃkhya Tattvakaumudī. In accordance with the vision of NEP 2020, the course seeks to promote a deeper understanding of India's intellectual heritage by exploring the Sāṃkhya theory of causation, the nature and sources of knowledge, the concepts of Prakṛti and Puruṣa, and the evolution of the twenty-five tattvas. It aims to develop critical, analytical, and reflective thinking through engagement with classical philosophical texts and their commentarial traditions. The course further encourages interdisciplinary learning by relating Sāṃkhya concepts to contemporary discussions in philosophy, psychology, cognitive studies, environmental thought, and consciousness studies. Through textual analysis and philosophical inquiry, students will cultivate interpretative skills, logical reasoning, ethical awareness, and an appreciation of indigenous knowledge systems, thereby contributing to the holistic, multidisciplinary, and value-based educational goals envisioned in NEP 2020.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to explain the fundamental concepts and philosophical foundations of the Sāṃkhya system within the framework of Indian Knowledge Systems; interpret and analyze selected portions of the Sāṃkhyakārikā and the Sāṃkhya Tattvakaumudī; demonstrate an understanding of key doctrines such as Prakṛti, Puruṣa, Satkāryavāda, and the twenty-five tattvas; critically examine theories of causation, knowledge, and liberation; assess the contribution of Sāṃkhya philosophy to Indian intellectual and psychological traditions; relate its insights to contemporary academic disciplines; develop analytical, interpretative, and critical-thinking skills through textual study; and appreciate the relevance of Sāṃkhya thought for holistic education, ethical development, self-awareness, and interdisciplinary learning in alignment with the vision of NEP 2020.

Text: Sāṃkhyakārikā with Samkhya Tattvakaumudī(Kārikā-s1-3 & 9-22)

Sāṃkhyakārikā

- Īśvarakṛṣṇa. *Sāṃkhyakārikā*. Trans. and comm. Swami Hariharānanda Āraṇya. Kolkata: West Bengal State Book Board.
- Īśvarakṛṣṇa. *Sāṃkhyakārikā with Sāṃkhya Tattvakaumudī*. Ed. and Bengali trans. Pañcānana Tarkaratna. Kolkata: Sanskrit Pustak Bhandar.
- Vācaspati Miśra. *Sāṃkhya Tattvakaumudī*. Various editions with Bengali commentary. Kolkata: Sanskrit Book Depot / Sanskrit Pustak Bhandar. Sharma, Ram Shankar Bhattacharya, editor and translator. *Sāṃkhyakārikā of Īśvarakṛṣṇa with the Tattvakaumudī of Vācaspati Miśra*. Motilal Banarsidass, 1970.
- Īśvarakṛṣṇa. *Sāṃkhyakārikā*. Translated by Gerald James Larson, in *Classical Sāṃkhya: An Interpretation of Its History and Meaning*. Motilal Banarsidass, 2014.
- Vācaspati Miśra. *Sāṃkhya-Tattva-Kaumudī*. In *Sāṃkhyakārikā of Īśvarakṛṣṇa with Tattvakaumudī Commentary*, edited by Ram Shankar Bhattacharya, Motilal Banarsidass, 1970.
- *Sāṃkhyakārikā of Īśvarakṛṣṇa with the Tattvakaumudī of Vācaspati Miśra* (ed. and trans. Ram Shankar Bhattacharya).
- Classical Sāṃkhya by Gerald James Larson.

MAJOR COURSE

COURSE CODE: A/PHI/703/MJC - 19

COURSE TITLE: CRITIQUE OF PURE REASON: IMMANUEL KANT (PREFACE TO TRANSCENDENTAL AESTHETICS) (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks. (5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

COURSE OBJECTIVE:

This course aims to introduce students to the foundational ideas of Immanuel Kant as presented in the Preface and the section on Transcendental Aesthetics of the Critique of Pure Reason. The course seeks to develop a critical understanding of Kant's epistemological project, particularly his inquiry into the nature, limits, and conditions of human knowledge. It explores key concepts such as a priori and a posteriori knowledge, analytic and synthetic judgments, space and time as forms of sensibility, and the role of human cognition in the constitution of experience.

In alignment with the objectives of NEP 2020, the course encourages analytical reasoning, conceptual clarity, intellectual curiosity, and reflective thinking through engagement with a seminal text of modern Western philosophy. It fosters the ability to examine complex philosophical arguments, evaluate competing perspectives, and relate Kant's insights to contemporary discussions in philosophy, cognitive science, psychology, and interdisciplinary studies. The course further aims to cultivate academic rigor, ethical intellectual inquiry, effective communication, and a comparative understanding of global philosophical traditions, thereby contributing to the holistic, multidisciplinary, and critical-learning goals envisioned in NEP 2020.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to explain the significance of Immanuel Kant's critical philosophy and analyze the major arguments presented in the Preface and Transcendental Aesthetics of the Critique of Pure Reason. They will develop a clear understanding of key epistemological concepts such as a priori and a posteriori knowledge, analytic and synthetic judgments, and the notions of space and time as forms of intuition. Students will be able to critically examine the conditions and limits of human knowledge, apply philosophical reasoning to contemporary intellectual problems, and engage in comparative analysis between Kantian epistemology and Indian philosophical traditions within the framework of Indian Knowledge Systems. The course will foster critical thinking, analytical and interpretative skills, interdisciplinary understanding, and appreciation of both global and indigenous knowledge traditions, thereby supporting the holistic, multidisciplinary, and value-based educational vision of NEP 2020.

Text: Critique of Pure Reason: Immanuel Kant (Preface to Transcendental Aesthetics)

Suggested Readings:

- Smith, N.K.: A Commentary to Kant's Critique of Pure Reason, Macmillan and Co.
- Paton, H.J.: Kant's Metaphysic of Experience (Vol-I&II), George Allen & Unwin Ltd.
- Das, R., Kanter Dasrshan, Paschimbanga Rajya Pustak Parshat, Kolkata.

MAJOR COURSE

COURSE CODE: A/PHI/704/MJC - 20

COURSE TITLE: SOCIAL & POLITICAL PHILOSOPHY (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

PATTERN OF EVALUATION IN END SEMESTER EXAMINATION: Out of eight questions, students are required to attempt five short questions each of two marks, out of six questions, students are required to attempt four descriptive type questions each of five marks and out of two questions, students will have to answer one essay type question of ten marks. In all it comes to forty marks.

(5x2=10, 4x5=20 and 1x10=10; Grand total: 40 marks)

COURSE OBJECTIVE:

This course aims to provide students with a comprehensive understanding of major concepts and theories in Social and Political Philosophy through a comparative study of Indian and Western traditions. The course explores foundational ideas such as justice, liberty, equality, rights, democracy, citizenship, state, power, authority, social responsibility, and human welfare, examining their development and interpretation in diverse philosophical contexts. It seeks to familiarize students with the contributions of Indian Knowledge Systems (IKS) to social and political thought through concepts such as dharma, loka-saṅgraha, sarvodaya, social harmony, and ethical governance, while also engaging with influential Western perspectives on society, state, freedom, and justice. In alignment with the vision of NEP 2020, the course promotes critical thinking, ethical reasoning, constitutional values, intercultural understanding, and multidisciplinary learning. Through comparative analysis and philosophical inquiry, students will develop analytical, interpretative, and problem-solving skills that enable them to understand contemporary social and political issues and contribute responsibly to democratic, inclusive, and sustainable societies.

COURSE OUTCOME:

Upon successful completion of the course, students will be able to understand and critically analyze major concepts and theories of social and political philosophy from both Indian and Western traditions. They will examine ideas such as justice, liberty, equality, rights, democracy, citizenship, state, power, and authority through comparative philosophical perspectives, while gaining knowledge of key concepts within Indian Knowledge Systems, including dharma, loka-saṅgraha, sarvodaya, and ethical governance. Students will be able to evaluate contemporary social and political issues using philosophical reasoning, compare diverse approaches to social organization and human welfare, and apply interdisciplinary methods to address challenges related to justice, democracy, human rights, and sustainability. The course will foster critical thinking, ethical awareness, constitutional values, intercultural understanding, and responsible citizenship, thereby supporting the holistic, multidisciplinary, and value-based educational goals envisioned in NEP 2020.

Suggested Topics:

1. Social and political philosophy (Indian):

Concept of Rājya in Ancient India: Meaning and significance of State (Rājya); Saptāṅga Theory (Seven Limbs of the State)

State in the Arthashastra Tradition: Kautilya's theory of State; Kingship, administration, and welfare; Danda (authority and punishment) as a principle of governance

State and Dharma: Relationship between Dharma and political authority; Rājadharmā and ethical governance

Ideal of Rāma-Rājya: State as an instrument of justice, welfare, and social harmony; Good governance and public welfare

Buddhist and Jain Perspectives: Ethical foundations of governance; Non-violence, compassion, and welfare-oriented rule

Modern Indian Political Thought: Mahatma Gandhi: Swaraj and decentralized polity
B. R. Ambedkar: Constitutional democracy and social justice; Sri Aurobindo: Spiritual nationalism and the State

2. Social and political philosophy (Western):

Ancient Greek concept of the State: State in Plato's political philosophy; State in Aristotle's political philosophy

Social Contract Theory: Thomas Hobbes, John Locke, Jean-Jacques Rousseau

Idealist Theory of the State: G. W. F. Hegel

Liberal and Democratic Theories: Liberty, rights, and constitutional government; Representative democracy and welfare state

Marxist Theory of the State: Karl Marx on the State as an instrument of class domination; State and class struggle

References:

- Aristotle. *Politics*. Translated by Carnes Lord, 2nd ed., University of Chicago Press, 2013.
- Hegel, G. W. F. *Elements of the Philosophy of Right*. Edited by Allen W. Wood, translated by H. B. Nisbet, Cambridge University Press, 1991.
- Hobbes, Thomas. *Leviathan*. Edited by Richard Tuck, Cambridge University Press, 1996.
- Locke, John. *Two Treatises of Government*. Edited by Peter Laslett, Cambridge University Press, 1988.
- Plato. *The Republic*. Translated by G. M. A. Grube and revised by C. D. C. Reeve, Hackett Publishing Company, 1992.
- Rousseau, Jean-Jacques. *The Social Contract and Other Later Political Writings*. Edited and translated by Victor Gourevitch, Cambridge University Press, 1997.
- Marx, Karl, and Friedrich Engels. *The Communist Manifesto*. Translated by Samuel Moore, Penguin Books, 2002.
- Marx, Karl. *Critique of the Gotha Programme*. International Publishers, 1938.
- Ambedkar, B. R. *Annihilation of Caste*. Navayana Publishing, 2014.
- Ambedkar, B. R. *States and Minorities*. Dr. Babasaheb Ambedkar Writings and Speeches, vol. 1, Government of Maharashtra, 1979.

- Aurobindo, Sri. *The Ideal of Human Unity*. Sri Aurobindo Ashram Publication Department, 1972.
- Gandhi, M. K. *Hind Swaraj and Other Writings*. Edited by Anthony J. Parel, Cambridge University Press, 1997.
- Kangle, R. P., translator and editor. *The Kauṭīliya Arthaśāstra*. Part II: Translation with Critical and Explanatory Notes, Motilal Banarsidass, 2010.
- Olivelle, Patrick, translator. *Manu's Code of Law: A Critical Edition and Translation of the Mānava-Dharmaśāstra*. Oxford University Press, 2005.
- Olivelle, Patrick, translator. *King, Governance, and Law in Ancient India: Kauṭilya's Arthaśāstra*. Oxford University Press, 2013.
- *The Mahabharata*. Translated by Bibek Debroy, 10 vols., Penguin Random House India, 2010–2014.
- *The Ramayana of Valmiki*. Translated by Robert P. Goldman et al., Princeton University Press, 1984–2024.
- Walshe, Maurice, translator. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Wisdom Publications, 1995.

MAJOR COURSE

COURSE CODE: A/PHI/705/MN - 07

COURSE TITLE: SOCIAL & POLITICAL PHILOSOPHY (Marks: 50) (60 Hours)

CREDIT: 4

MODE OF EVALUATION: Continuous evaluation will comprise an internal assessment of 10 (ten) marks and an end semester examination of 40 (forty) marks.

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COURSE OUTCOME:

Upon successful completion of the course, students will be able to understand and critically analyze major concepts and theories of social and political philosophy from both Indian and Western traditions. They will examine ideas such as justice, liberty, equality, rights, democracy, citizenship, state, power, and authority through comparative philosophical perspectives, while gaining knowledge of key concepts within Indian Knowledge Systems, including dharma, loka-saṅgraha, sarvodaya, and ethical governance. Students will be able to evaluate contemporary social and political issues using philosophical reasoning, compare diverse approaches to social organization and human welfare, and apply interdisciplinary methods to address challenges related to justice, democracy, human rights, and sustainability.

The course will foster critical thinking, ethical awareness, constitutional values, intercultural understanding, and responsible citizenship, thereby supporting the holistic, multidisciplinary, and value-based educational goals envisioned in NEP 2020.

Suggested Topics:

2. Social and political philosophy (Indian):

Concept of Rājya in Ancient India: Meaning and significance of State (Rājya); Saptāṅga Theory (Seven Limbs of the State)

State in the Arthashastra Tradition: Kautilya's theory of State; Kingship, administration, and welfare; Danda (authority and punishment) as a principle of governance

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2. Social and political philosophy (Western):

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Liberal and Democratic Theories: Liberty, rights, and constitutional government; Representative democracy and welfare state

Marxist Theory of the State: Karl Marx on the State as an instrument of class domination; State and class struggle

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- Gandhi, M. K. *Hind Swaraj and Other Writings*. Edited by Anthony J. Parel, Cambridge University Press, 1997.
- Kangle, R. P., translator and editor. *The Kauṭīlīya Arthaśāstra*. Part II: Translation with Critical and Explanatory Notes, Motilal Banarsidass, 2010.
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- *The Mahabharata*. Translated by Bibek Debroy, 10 vols., Penguin Random House India, 2010–2014.
- *The Ramayana of Valmiki*. Translated by Robert P. Goldman et al., Princeton University Press, 1984–2024.
- Walshe, Maurice, translator. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Wisdom Publications, 1995.