



NYAYA

NYAYA



LOGICA

VAGHKA

SAMSKHYA

YOGYA

VAISHHYA

PAISKHYA

PURVA MIMAMSA

YOGA

LOGIC

WVA. OF MATTER

WVA. OF MATTER

Six Buddhist Nyaya Tracts

Malika Mohammada Jāyasī

Six Buddhist Nyaya Tracts:

Six Buddhist Nyaya Tracts in Sanskrit, 1909 *Six Buddhist Nyāya Tracts in Sanscrit* Haraprasad Shastri, 1910 *Six Buddhist Nyāya tracts in Sanskrit* Hara Prasad Shastri, 1989 *Buddhist Logic (2 Vols.)* Th. Stcherbatsky, 2008-01-01

Buddhist logic reveals itself as the culminating point of a long course of Indian philosophic history Its birth its growth and its decline run parallel with the birth the growth and the decline of Indian civilisation The time has come to reconsider the subject of Buddhist logic in its historical connections This is done in these two volumes In the copious notes the literary renderings are given where needed This will enable the reader to fully appreciate the sometimes enormous distance which lies between the words of the Sanskrit phrasing and their philosophic meaning rendered according to our habits of thought The notes also contain a philosophic comment on the translated texts The first volume contains a historical sketch as well as a synthetical reconstruction of the whole edifice of the final shape of Buddhist philosophy The second volume contains the material as well as the justification for this reconstruction Content Preface Abbreviations Introduction Part I Reality and Knowledge pramāṇya vāda Part II The Sensible world Ch 1 The theory of Instantaneous being kṣanika vāda Ch II Causation pratītya samutpāda Ch III Sense Perception pratyakṣam Ch IV Ultimate reality paramārtha sat Part III The constructed world Ch I Judgment Ch II Inference Ch III Syllogism parārthanumanam Ch IV Logical Fallacies Part IV Negation Ch I The negative judgment Ch II The Law of Contradiction Ch III Universals Ch IV Dialectic Part V Reality of the External World Conclusion Indices Appendix Addenda et corrigenda Preface Appendices Indices Errata

An Eleventh-Century Buddhist Logic of 'Exists' A. C. Senape McDermott, 2013-12-11 I RATNAKIRTI HIS PHILOSOPHICAL CONGENERS AND ADVERSARIES Ratnakirti flourished early in the 11th century A D at the University of Vikramasila a member of the Yogacara Vijñānavāda school of late Buddhist philosophy Thakur characterizes Ratnakirti's writing as more concise and logical though not so poetical 1 as that of his guru Jñānasrimitra two of whose dicta are focal points of the present work From a translogical or absolute point of view Ratnakirti endorses a form of solipsistic idealism The Sarhṭdndntarādu alJā his proof of solipsism written from the standpoint of the highest truth paramārtha concludes that an external nonmental continuum is impossible In ultimate reality the cognizing subject its act of awareness and the cognized object coalesce all are fabrications superposed on what is really an indivisible evanescent now svalak alJā 4 As Ratnakirti's predecessors have put it There is neither an I nor a he nor a you nor even an it neither the thing nor the not thing neither a law nor a system neither the terms nor the relations But there are only the cognitive events of colourless sensations which have forms but no names They are caught for a moment in a stream and then rush to naught Even the stream is a fiction That sensum of the moment the purest particular that advaya the indivisible unit of cognition that is the sole reality the rest are all fictions stirred up by time honoured 5 convention of language which is itself a grand fiction

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Table of Contents Six Buddhist Nyaya Tracts

1. Understanding the eBook Six Buddhist Nyaya Tracts
 - The Rise of Digital Reading Six Buddhist Nyaya Tracts
 - Advantages of eBooks Over Traditional Books
2. Identifying Six Buddhist Nyaya Tracts
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Six Buddhist Nyaya Tracts
 - User-Friendly Interface
4. Exploring eBook Recommendations from Six Buddhist Nyaya Tracts
 - Personalized Recommendations
 - Six Buddhist Nyaya Tracts User Reviews and Ratings
 - Six Buddhist Nyaya Tracts and Bestseller Lists
5. Accessing Six Buddhist Nyaya Tracts Free and Paid eBooks
 - Six Buddhist Nyaya Tracts Public Domain eBooks
 - Six Buddhist Nyaya Tracts eBook Subscription Services

- Six Buddhist Nyaya Tracts Budget-Friendly Options
- 6. Navigating Six Buddhist Nyaya Tracts eBook Formats
 - ePub, PDF, MOBI, and More
 - Six Buddhist Nyaya Tracts Compatibility with Devices
 - Six Buddhist Nyaya Tracts Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Six Buddhist Nyaya Tracts
 - Highlighting and Note-Taking Six Buddhist Nyaya Tracts
 - Interactive Elements Six Buddhist Nyaya Tracts
- 8. Staying Engaged with Six Buddhist Nyaya Tracts
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Six Buddhist Nyaya Tracts
- 9. Balancing eBooks and Physical Books Six Buddhist Nyaya Tracts
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Six Buddhist Nyaya Tracts
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Six Buddhist Nyaya Tracts
 - Setting Reading Goals Six Buddhist Nyaya Tracts
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Six Buddhist Nyaya Tracts
 - Fact-Checking eBook Content of Six Buddhist Nyaya Tracts
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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