

Śrautasūtras. there was the necessity of knowing the grammar of that language. This paved the way for the emergence of the science of grammar.

The Samhitās were to be preserved in toto without any form of corruption in the oral transmission, that required the knowledge about how sounds are produced. This gave birth to the Science of Phonetics in the form of the Prātiśākhya and the Śikṣās.

The ritual was required to be performed at a particular season and time which required the knowledge of the planets. Thus, came the discipline of Astronomy and Mathematics.

The ritual culture, as you all know, involved offering of oblations into the sacred fire. A section of the then society did not find any justification for practising and continuing of such culture. For those people the offering oblations appeared to be the mere waste of money and energy. Hence, they wanted to know the justification for the continuity of such a culture. The defenders of the culture has to struggle hard to give satisfactory answers to that question. This might have been the starting point to evolve a system of argumentation, because arguments need a systematic framework. This necessity in course of time has given birth to the system of Nyāya-Vaiśeṣika Philosophy and Logic.

The Vedic societies started to be, thus, richer and richer in Scientific knowledge and started taking interest in philosophical problems too. The questions which were raised against the continuity of the Vedic ritual culture dragged the defenders slowly to many philosophical issues which gave birth to various other philosophical systems in India.

What I want to point out by narrating all this is that all these scientific disciplines originated out of an attempt to preserve and continue the Vedic Culture. The defenders of the culture had to look introvert and had to come out with answers which were logical and convincing.

Six Buddhist Nyaya Tracts

Xiang Xie



Six Buddhist Nyaya Tracts:

Six Buddhist Nyaya Tracts in Sanskrit...,1910 *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 Vi kramasila 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 2 whose dicta are focal points of the present work From a translogical or absolute point of view Ratnakirti endorses a form of 3 solipsistic idealism The Sarhṭdndntaradu 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

The Padumawāṭi Malika Mohammada Jāyāsī,1911 A Supplementary Catalogue of Sanskrit, Pali, and Prakrit Books in the Library of the British Museum Acquired During the

Years 1892-1928 British Museum. Department of Oriental Printed Books and Manuscripts, 1928 *The Buddhist Philosophy of Universal Flux* Satkari Mookerjee, 1997 A systematic and clear presentation of the philosophy of critical Realism as expounded by Dignaga and his school The work is divided into two parts arranged into 26 chapters Part I discusses the Nature of Existence Logical Difficulties Theory of Causation Universals Doctrine of Apoha Theory of Soul and Problem of After life Part II deals with the Organic and Inorganic Perception Inference and Negative Judgement The two parts bound in one volume deal also with many subsidiary topics **The New International Encyclopaedia**, 1929 *New International Encyclopedia*, 1916 **The Yogācāra Idealism** Ashok Kumar Chatterjee, 1987 The Yogacana Vijñānavāda Idealism was the last great creative synthesis of Buddhism and its position in that tradition is comparable to that of the Advaita Vedānta In this present book the author deals with the Yogacara Vijñānavāda in all its aspects and bearings historically analytically and comparatively The first two chapters show with great clarity and sufficient detail the origin and development of the Yogacara idealism as an outcome of those fruitful and dynamic ideas associated with the previous schools of Buddhism especially with the Sautrantika and the Madhyamika The originality of the Yogacara synthesis of Buddhist teachings has been clearly brought out and the individual contributions made by the philosophers of this school such as Asanga Vasubandhu Sthiramati Dignaga Dharmakīrti and Santaraksita have received adequate attention The subsequent chapters which form the core of the work represent a constructive and critical exposition of the Yogacara metaphysics its idealism and absolutism as well as its spiritual discipline This reprint after a lapse of ten years fills the need of the researchers **Journal & Proceedings of the Asiatic Society of Bengal**, 1915 Includes section Numismatic supplement no 5 45 previously issued in the society's Journal later in its Journal 3rd ser **Annals of the Bhandarkar Oriental Research Institute, Poona**, 1929 **The Yoga-system of Patañjali** Patañjali, 1914 *Buddhist Formal Logic* R. S. Y. Chi, 1984-01-01 This work is primarily an interpretation of Indian Logic preserved in China The material is mainly taken from K uei Chi's Great Commentary on the Nyāyapravēśa It is not design to be a comprehensive study of Indian Logic in general nor is it planned to be a complete exposition of K uei Chi's work in particular Its scope is confined to formal Logic The author's intentions are to solve problems which have not yet been settled and to interpret instead of duplicating what other people have already done Much more attention has been made to fundamental principles and less to the list of fallacies in particular less to the overelaboration which does not make much sense either theoretically or practically **A History of Indian Philosophy: Volume 1** Surendranath Dasgupta, Dasgupta, 1922 In this benchmark five volume study originally published between 1922 and 1955 Surendranath Dasgupta examines the principal schools of thought that define Indian philosophy A unifying force greater than art literature religion or science Professor Dasgupta describes philosophy as the most important achievement of Indian thought arguing that an understanding of its history is necessary to appreciate the significance and potentialities of India's complex culture Volume I offers an examination of the Vedas and the Brahmanas the earlier Upanisads and the six systems of

Indian philosophy **Central Conception of Buddhism and the Meaning of the Word Dharma** Theodore Stcherbatsky, 2003-12 **A History of Indian Logic** Satis Chandra Vidyabhusana, 1988 The author has in this work clearly marked the principal stages of Indian logic in the vast period of about two thousand years beginning from 640 and has traced how from Anviksiki the science of debate Indian logic developed into the science of knowledge Pramanasastra and then into the science of dialectics Prakarana of Tarkasastra The treatment of the subject is both historical and critical The author has traced some Greek influence on Indian logic For instance he has shown how the five membered syllogism of Aristotle found its way through Alexandria Syria and other countries into Taxila and got amalgamated with the Nyaya doctrine of inference The book is one of the pioneer works on the subjects It has drawn on original sources exhaustively Besides the preface introduction foreword and table of contents the work contains several appendices and indexes **The Karma-Mīmāṃsā** Arthur Berriedale Keith, 1921 Proceedings of the Indian Philosophical Congress Indian Philosophical Congress, 1927

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