



Six Buddhist Nyaya Tracts

J Spring



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 parārthanūmanam 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

The Yoga-system of Patañjali Patañjali, 1914 **A**

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