

A Comparative Of Naya Dignaga Dharamakirti

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[#Philosophical analysis Dignaga Dharmakirti](#)

Explore a detailed comparative analysis of the philosophical insights of Naya, Dignaga, and Dharmakirti. This study delves into their profound contributions to Indian philosophical thought, particularly concerning Buddhist epistemology and logic, offering a comprehensive understanding of their distinct yet interconnected ideas.

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The Pram Gav rtikam

Buddhist philosophy in India in the early sixth century C. E. took an important turn away from the traditional methods of explaining and systematizing the teachings in Sutra literature that were attributed to the Buddha. The new direction in which several Indian Buddhist philosophers began to move was that of following reasoning to its natural conclusions, regardless whether the conclusions conflicted with traditional teachings. The central figure in this new movement was Dignaga, a native of South India who found his way to the centre of Buddhist education at Nalanda, studied the treatises that were learned by the Buddhist intellectuals of his day, and eventually wrote works of his own that formed the core of a distinctly new school of Buddhist thought. Inasmuch as virtually every Indian philosopher after the sixth century had either to reject Dignaga's methods or build upon the foundations provided by his investigations into logic, epistemology and language, his influence on the evolution of Indian philosophy was considerable, and indeed some familiarity with Dignaga's arguments and conclusions is indispensable for anyone who wishes to understand the historical development of Indian thought. Moreover, since the approach to Buddhism that grew out of Dignaga's meditations on language and the limits of knowledge dominated the minds of many of the scholars who took Buddhism to Tibet, some familiarity with Dignaga is also essential to those who wish to understand the intellectual infrastructure of Tibetan Buddhist philosophy and practice.

Dignaga on the Interpretation of Signs

This original work focuses on the rational principles of Indian philosophical theory, rather than the mysticism more usually associated with it. Ganeri explores the philosophical projects of a number of major Indian philosophers and looks into the methods of rational inquiry deployed within these projects. In so doing, he illuminates a network of mutual reference, criticism, influence and response, in which reason is used to call itself into question. This fresh perspective on classical Indian thought unravels new philosophical paradigms, and points towards new applications for the concept of reason.

Dign ga, on Perception

"There is hardly any book equal to Ways of Thinking of Eastern Peoples in terms of its thorough and systematic presentation of the intricate thought patterns of Asian peoples. The book not only is an essential reference for the student of Asian culture, but also for students of philosophy, religion, anthropology, and art, as it is an excellent source for aiding the student in gaining a deeper understanding of each facet of Oriental thought." --Isshi Yamada, Northwestern University "The clearest discussion and analysis of these complex subjects that I have found. My advanced undergraduate students find this work to be 'stimulating', 'challenging' and comprehensible.' The organization of the text enhances the usefulness of this volume, but it is the high quality of the scholarship that makes Ways of Thinking a most valuable addition to Asian studies and to the academic training of upper division students." --Ann B. Radwan, University of North Florida "I find Ways of thinking a most provocative source for exploring with my students certain basic themes in Eastern religion and culture. Used carefully, it is a most stimulating and effective source for tapping Eastern 'ways' at a fundamental level of inquiry." --Wilbur M. Fridell, University of California, Santa Barbara

Spandanirnaya by Kshemaraja

This book is unusual in many respects. It was written by a prolific author whose tragic untimely death did not allow to finish this and many other of his undertakings. It was assembled from numerous excerpts, notes, and fragments according to his initial plans. Zilberman's legacy still awaits its true discovery and this book is a second installment to it after *The Birth of Meaning in Hindu Thought* (Kluwer, 1988). Zilberman's treatment of analogy is unique in its approach, scope, and universality for Western philosophical thought. Constantly compared to eastern and especially classical Indian interpretations, analogy is presented by Zilberman as an important and in many ways primary method of philosophizing or philosophy-building. Due to its universality, this method can be also applied in linguistics, logic, social analysis, as well as historical and anthropological research. These applications are integral part of Zilberman's book. A prophetic leap to largely uncharted territories, this book could be of considerable interest for experts and novices in the field of analogy alike.

Philosophy in Classical India

Early Buddhist Metaphysics provides a philosophical account of the major doctrinal shift in the history of early Theravada tradition in India: the transition from the earliest stratum of Buddhist thought to the systematic and allegedly scholastic philosophy of the Pali Abhidhamma movement. Entwining comparative philosophy and Buddhology, the author probes the Abhidhamma's metaphysical transition in terms of the Aristotelian tradition and vis-à-vis modern philosophy, exploits Western philosophical literature from Plato to contemporary texts in the fields of philosophy of mind and cultural criticism.

Ways of Thinking of Eastern Peoples

Buddhist Thought guides the reader towards a richer understanding of the central concepts of classical Indian Buddhist thought, from the time of Buddha, to the latest scholarly perspectives and controversies. Abstract and complex ideas are made understandable by the authors' lucid style. Of particular interest is the up-to-date survey of Buddhist Tantra in India, a branch of Buddhism where strictly controlled sexual activity can play a part in the religious path. Williams' discussion of this controversial practice as well as of many other subjects makes *Buddhist Thought* crucial reading for all interested in Buddhism.

Analogy in Indian and Western Philosophical Thought

Reason's Traces addresses some of the key questions in the study of Indian and Buddhist thought: the analysis of personal identity and of ultimate reality, the interpretation of Tantric texts and traditions, and Tibetan approaches to the interpretation of Indian sources. Drawing on a wide range of scholarship, *Reason's Traces* reflects current work in philosophical analysis and hermeneutics, inviting readers to explore in a Buddhist context the relationship between philosophy and traditions of spiritual exercise.

Early Buddhist Metaphysics

The last ten years have seen interest in Jainism increasing, with this previously little-known Indian religion assuming a significant place in religious studies. *Studies in Jaina History and Culture* breaks new ground by investigating the doctrinal differences and debates amongst the Jains rather than presenting Jainism as a seamless whole whose doctrinal core has remained virtually unchanged

throughout its long history. The focus of the book is the discourse concerning orthodoxy and heresy in the Jaina tradition, the question of omniscience and Jaina logic, role models for women and female identity, Jaina schools and sects, religious property, law and ethics. The internal diversity of the Jaina tradition and Jain techniques of living with diversity are explored from an interdisciplinary point of view by fifteen leading scholars in Jaina studies. The contributors focus on the principal social units of the tradition: the schools, movements, sects and orders, rather than Jain religious culture in abstract. Peter Flügel provides a representative snapshot of the current state of Jaina studies that will interest students and academics involved in the study of religion or South Asian cultures.

The Central Philosophy of Buddhism

Peter Adamson and Jonardon Ganeri present a lively introduction to one of the world's richest intellectual traditions: the philosophy of classical India. They begin with the earliest extant literature, the Vedas, and the explanatory works that these inspired, known as Upanisads. They also discuss other famous texts of classical Vedic culture, especially the Mahabharata and its most notable section, the Bhagavad-Gita, alongside the rise of Buddhism and Jainism. This opening section emphasizes the way that philosophy was practiced as a form of life in search of liberation from suffering. From there, Adamson and Ganeri move on to the explosion of philosophical speculation devoted to foundational texts called 'sutras,' discussing such traditions as the logical and epistemological Nyaya school, the monism of Advaita Vedanta, and the spiritual discipline of Yoga. The final section charts further developments within Buddhism, highlighting Nagarjuna's radical critique of 'non-dependent' concepts and the no-self philosophy of mind found in authors like Dignaga, and within Jainism, focusing especially on its 'standpoint' epistemology. Adamson and Ganeri then conclude by considering much-debated question of whether Indian philosophy may have influenced ancient Greek philosophy and the impact that this area of philosophy on later Western thought. Unlike other introductions that cover the main schools and positions, consider philosophical themes such as non-violence, political authority, and the status of women, while also covering textual traditions typically left out of overviews of Indian thought, like the Carvaka school, Tantra, and aesthetic theory.

Indian Logic and Atomism

Philosophical arguments for and against the existence of God have been crucial to Euro-American and South Asian philosophers for over a millennium. Critical to the history of philosophy in India, were the centuries-long arguments between Buddhist and Hindu philosophers about the existence of a God-like being called Isvara and the religious epistemology used to support them. By focusing on the work of Ratnakirti, one of the last great Buddhist philosophers of India, and his arguments against his Hindu opponents, Parimal G. Patil illuminates South Asian intellectual practices and the nature of philosophy during the final phase of Buddhism in India. Based at the famous university of Vikramasila, Ratnakirti brought the full range of Buddhist philosophical resources to bear on his critique of his Hindu opponents' cosmological/design argument. At stake in his critique was nothing less than the nature of inferential reasoning, the metaphysics of epistemology, and the relevance of philosophy to the practice of religion. In developing a proper comparative approach to the philosophy of religion, Patil transcends the disciplinary boundaries of religious studies, philosophy, and South Asian studies and applies the remarkable work of philosophers like Ratnakirti to contemporary issues in philosophy and religion.

Dignaga, on Perception, Being the Pratyakhsapariccheda of Dignaga's Pramanasamuccaya from the Sanskrit Fragments and the Tibetan Versions

The religious tradition of the Jainas, unique in many respects, presents a fascinating array of doctrinal and social structures that stem from the anti-vedic movements of ancient times. Drawing extensively on primary sources, Professor Jaini provides a comprehensive introduction to the Jaina experience. Beginning with the Life of Mahavira the author elucidates the essentials of Jaina cosmology and philosophy as well as of the path of purification through which the soul may escape from its Karmic defilements and attain eternal salvation. This path constitutes the integral element within the broader frame-work of Jaina literature, lay ritual and the socio-historical factors, which enabled Jainism to survive and prosper to the present day. In particular, the author has examined the cardinal doctrine of ahimsa (non-harming), both in its impact upon Jaina religious consciousness and as a standard in applying its sacred principles to the conduct of every day life.

Buddhist Thought

When we understand that something is a pot, is it because of one property that all pots share? This seems unlikely, but without this common essence, it is difficult to see how we could teach someone to use the word "pot" or to see something as a pot. The Buddhist apoha theory tries to resolve this dilemma, first, by rejecting properties such as "potness" and, then, by claiming that the element uniting all pots is their very difference from all non-pots. In other words, when we seek out a pot, we select an object that is not a non-pot, and we repeat this practice with all other items and expressions. Writing from the vantage points of history, philosophy, and cognitive science, the contributors to this volume clarify the nominalist apoha theory and explore the relationship between apoha and the scientific study of human cognition. They engage throughout in a lively debate over the theory's legitimacy. Classical Indian philosophers challenged the apoha theory's legitimacy, believing instead in the existence of enduring essences. Seeking to settle this controversy, essays explore whether apoha offers new and workable solutions to problems in the scientific study of human cognition. They show that the work of generations of Indian philosophers can add much toward the resolution of persistent conundrums in analytic philosophy and cognitive science.

Reason's Traces

As a system of realism, the Nyāya deserves special study to show that Idealism was not the only philosophical creed of ancient India. This book is an attempt to give a complete account of the Nyāya theory of knowledge in comparison with the rival theories of other systems, Indian and Western, and critical estimation of its worth. Though theories of knowledge of the Vedānta and other schools have been partially studied in this way by some, there has as yet been no such systematic, critical and comparative treatment of the Nyāya epistemology. The importance of such a study of Indian realistic theories of knowledge can scarcely be overrated in this modern age of Realism.

A History of Indian Logic (ancient, Mediæval and Modern Schools.)

An exploration of the central role of indirect modes of expression in ancient China. In what way do we benefit from speaking of things indirectly? How does such a distancing allow us better to discover--and describe--people and objects? How does distancing produce an effect? What can we gain from approaching the world obliquely? In other words, how does detour grant access? Thus begins Francois Jullien's investigation into the strategy, subtlety, and production of meaning in ancient and modern Chinese aesthetic and political texts and events. Moving between the rhetorical traditions of ancient Greece and China, Jullien does not attempt a simple comparison of the two civilizations. Instead, he uses the perspective provided by each to gain access into a culture considered by many Westerners to be strange--"It's all Chinese to me"--and whose strangeness has been eclipsed through the assumption of its familiarity. He also uses the comparison to shed light on the role of Greek thinking in Western civilization. Jullien rereads the major texts of Chinese thought--The Book of Songs, Confucius's Analects, and the work of Mencius and Lao-Tse. He addresses the question of oblique, indirect, and allusive meaning in order to explore how the techniques of detour provide access to subtler meanings than are attainable through direct approaches. Indirect speech, Jullien concludes, yields a complex mode of indication, open to multiple perspectives and variations, infinitely adaptable to particular situations and contexts. Concentrating on that which is not said, or which is spoken only through other means, Jullien traces the benefits and costs of this rhetorical strategy in which absolute truth is absent.

Studies in Jaina History and Culture

The first English translation of the influential and controversial Tibetan Buddhist classic.

A Modern Introduction to Indian Logic

Makes available in English three key Indian Mahayana Buddhist texts, with editorial commentary providing models of reading

Classical Indian Philosophy

The Karma Tantricism of Kashmir is intended as a ground work of the Karma system, an almost neglected area of Kashmir Saivism. The author has very ably reconstructed the history and metaphysics of the system after rummaging through relevant literature, both in print and manuscript form. The Karma philosophy, Sakta esotericism and the Tantric synoptic view are seen. In this first of the two volumes, the

author has given a general and historical survey in seven chapters-Karma as a distinct system, mutual exchange from allied system, different traditions and sub-schools, sources and literature and karma's place in Kashmir Saivism. Contains chronological table of Karma author's classified Bibliography and indexes.

Against a Hindu God

ABOUT THE BOOK:The present work is based on a critical study of all the available sources in the original and attempts a historical reconstruction of Sankara's life and work. The ideas of Sankara have been generally interpreted in the light of later

The Jaina Path of Purification

The collection of 26 texts on non-imaginary realization is the result of a synthesis of the essence and tantric Mah mudr teachings of Saraha, N g rjuna and Zavaripa with a special form of the Madhyamaka philosophy called Not-Founded (apraticmh na), which addresses the fundamental overcoming of any conceptual determination of reality. This is accomplished by subtracting attention from the duality of an object to be perceived and a subject perceiving. The result is a "radiant self-initiation," according to Maitr+pas (986-1063), who finally analyzed the term amanasik ra. The collection of texts on non-conceptual realization plays an important role, since together with Naropa's teachings it forms the main source of the bKa 'brgyud traditions. The edition and translation of this collection is followed by another text attributed to Maitr+pa, the * Mah mudr kanakam I , which was translated into Tibetan by Mar pa Lo ts ba Chos kyi blo gros (11th century). The * Mah mudr kanakam I takes up the themes of the text collection and shows that all aspects of Maitr+pa's mah mudr were indeed conveyed to the early bKa 'brgyud masters. In addition to an English translation and analysis, the present publication contains a new edition of the existing Sanskrit texts based on Haraprasad Shastri's editio princeps, the edition of the Studying Group of Sacred Tantric Texts at Taisho University, the Nepalese manuscript NGMPP B 22/24 and Manuscript No. 151 of the Todai University Library. The Tibetan edition of all texts is based on the Derge and Peking bsTan 'gyur and the dPal spungs edition of the collection of Indian Mah mudr works (Phyag rgya chen po'i rgya gzhung) from the seventh Karma pa Chos grags rgya mtsho (1454-1506).

Apoha

Contributed articles presented at a seminar.

The Nyaya Theory of Knowledge

Anyone who has seen the stunning ruins at Angkor, Bagan, or Barabudur will understand why Southeast Asia boasts so many Nations Educational, Scientific, and Cultural Organization World Heritage sites. But this is only part of an immense historical and cultural heritage, much of which is revealed in this guide that helps readers grasp the sites' value and comprehend the society in which they were created over a period of a thousand years. Covering the countries of Brunel, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Vietnam from the 1st through 15th centuries, Historical Dictionary of Ancient Southeast Asia explores the vast and complex history of the region through diagrams. It also includes hundreds of cross-referenced dictionary entries on major and minor sites; significant figures; kingdoms and lesser entities they ruled; economic and social relations; and the artistic, cultural, and religious context of the time. Book jacket.

Detour and Access

Description: This is an interesting and exciting book in showing how modern scholarship misunderstood three great Sautrantika critical philosophers. If the evidence adduced in this book is correct, then the history of Buddhist philosophy, fifth century onward, has to be rewritten. Also new studies and translations are implied of all the works of Dinnaga and Dharmakirti. The author sheds a new light, taking into consideration the views of ancient and modern scholars, on many complex and polemic issues of the Buddhist philosophy. The research is based on the discovery of the lost manuscripts of Dharmakirti by Rahula Sankrtyayana and it can be considered to be a corrective to Stcherbatsky's Buddhist Logic which is the heart of Buddhist philosophy. Stcherbatsky recognised this treasure of critical philosophy as the most excellent achievement of Indian mind which has further been evaluated in this book.

A Clear Differentiation of the Three Codes

Research papers presented in various national and international seminars.

Studies in the Literature of the Great Vehicle

This volume provides the advanced student or scholar a set of introductions to each of the world's major non-European philosophical traditions. Sections on Chinese philosophy, Indian philosophy, Buddhist philosophy, East Asian philosophy, African philosophy, and trends in global philosophy are all edited by an expert.

The Krama Tantricism of Kashmir

The aim of this series is to present the contents of different streams of Indian philosophical texts to make more and more people aware about Indian philosophical thought. This multi volume work presents Indian thought, citing experts on the point that seem debatable. So far, 9 volumes have been brought out. Volume one provides a list of sources which are surveyed in the subsequent volumes as well as provides a guide to secondary literature for further study of Indian philosophy. Volume 2 provides a detailed resume of current knowledge about the classical Indian philosophical system of Nyaya-Vaisesika in its earlier stages. Volume 3 summarizes early Advaita Vedanta upon Sankara's pupils. Volume 4 discusses the history of the system and its philosophical overall. This present volume attempts to cover the development of Buddhist philosophical notions from the time of Vasubandhu and his critic Samghabhadra. It is a glorious period in Indian history, the time of the Gupta kings."

Life and Thought of Zāṅkarā

Jan Westerhoff unfolds the story of one of the richest episodes in the history of Indian thought, the development of Buddhist philosophy during the first millennium CE. He aims to offer the reader a systematic grasp of key Buddhist concepts such as non-self, suffering, reincarnation, karma, and nirvana.

A Fine Blend of Mahāmudrā and Madhyamaka

Theories of meaning according to various schools of Indic philosophy.

Journal of the Institute of Asian Studies

The old civilisation of India was a concrete unity of many-sided developments in art, architecture, literature, religion, morals, and science so far as it was understood in those days. But the most important achievement of Indian thought was philosophy. It was regarded as the goal of all the highest practical and theoretical activities, and it indicated the point of unity amidst all the apparent diversities which the complex growth of culture over a vast area inhabited by different peoples produced. It is not in the history of foreign invasions, in the rise of independent kingdoms at different times, in the empires of this or that great monarch that the unity of India is to be sought. It is essentially one of spiritual aspirations and obedience to the law of the spirit, which were regarded as superior to everything else, and it has outlived all the political changes through which India passed. The Greeks, the Huns, the Scythians, the Pathans and the Moguls who occupied the land and controlled the political machinery never ruled the minds of the people, for these political events were like hurricanes or the changes of season, mere phenomena of a natural or physical order which never affected the spiritual integrity of Hindu culture. If after a passivity of some centuries India is again going to become creative it is mainly on account of this fundamental unity of her progress and civilisation and not for anything that she may borrow from other countries. It is therefore indispensably necessary for all those who wish to appreciate the significance and potentialities of Indian culture that they should properly understand the history of Indian philosophical thought which is the nucleus round which all that is best and highest in India has grown. Much harm has already been done by the circulation of opinions that the culture and philosophy of India was dreamy and abstract. It is therefore very necessary that Indians as well as other peoples should become more and more acquainted with the true characteristics of the past history of Indian thought and form a correct estimate of its special features.

ṭmatattvaviveka

The Relationship Between Religion and State (chos Srid Zung 'brel) in Traditional Tibet

