

SCRIPTURE, *logic,* LANGUAGE

ESSAYS ON
DHARMAKIRTI
AND HIS TIBETAN
SUCCESSORS

TOM J. F. TILLEMANS

Scripture Logic Language Essays On Dharmakirti And His Tibetan Successors

Go-rams-pa Bsod-nams-seng-ge

Scripture Logic Language Essays On Dharmakirti And His Tibetan Successors:

Scripture, Logic, Language Tom J. F. Tillemans, 2014-05-01 Dharmakirti an Indian Buddhist philosopher of the seventh century explored the nature limits and justifications of rationality within the context of Buddhist religious and metaphysical concerns While Dharmakirti is widely recognized for his crucial innovations in Indian logic and semantic theory his notoriously difficult thought nonetheless remains poorly understood In this volume one of the world s leading scholars of Buddhist philosophy sheds light on the interrelated topics of scripture logic and language in the works of Dharmakirti and his philosophical heirs both Indian and Tibetan Professor Tillemans knowledgeable explanations of such technical subjects as the apoha theory of reference and the problem of entailment vyapti are coupled throughout with insightful reflections on how best to evaluate Dharmakirti s theories in light of contemporary philosophical thought Scripture Logic Language is an informative and thought provoking study for students of Buddhism as well as for those in the wider field of philosophy

Scripture, Logic, Language Tom J. F. Tillemans, 1999 **Omniscience and the Rhetoric of Reason** Sara L. McClintock, 2010-05-10 The great Buddhist scholars Santaraksita 725-88 CE and his disciple Kamalasila were among the most influential thinkers in classical India They debated ideas not only within the Buddhist tradition but also with exegetes of other Indian religions and they both traveled to Tibet during Buddhism s infancy there Their views however have been notoriously hard to classify The present volume examines Santaraksita s Tattvasamgraha and Kamalasila s extensive commentary on it works that cover all conceivable problems in Buddhist thought and portray Buddhism as a supremely rational faith One hotly debated topic of their time was omniscience whether it is possible and whether a rational person may justifiably claim it as a quality of the Buddha Santaraksita and Kamalasila affirm both claims but in their argumentation they employ divergent rhetorical strategies in different passages advancing what appear to be contradictory positions McClintock s investigation of the complex strategies these authors use in defense of omniscience sheds light on the rhetorical nature of their enterprise one that shadows their own personal views as they advance the arguments they deem most effective to convince the audiences at hand **The Buddhist Philosophy of the Middle** David Seyfort Ruegg, 2010-04-10

Madhyamaka the philosophy of the middle systematized the Buddha s fundamental teaching on no self with its profound non essentialist reading of reality Founded in India by Nagarjuna in about the second century CE Madhyamaka philosophy went on to become the dominant strain of Buddhist thought in Tibet and exerted a profound influence on all the cultures of East Asia Within the extensive Western scholarship inspired by this school of thought David Seyfort Ruegg s work is unparalleled in its incisiveness diligence and scope The Buddhist Philosophy of the Middle brings together Ruegg s greatest essays on Madhyamaka expert writings which have and will continue to contribute to our progressing understanding of this rich tradition **Buddhist Philosophy of Language in India** Lawrence J. McCrea, Parimal G. Patil, 2010 Jnanasrimitra 975-1025 was regarded by both Buddhists and non Buddhists as the most important Indian philosopher of his generation His

theory of exclusion combined a philosophy of language with a theory of conceptual content to explore the nature of words and thought Jnanasrimitra's theory informed much of the work accomplished at Vikramasila a monastic and educational complex instrumental to the growth of Buddhism His ideas were also passionately debated among successive Hindu and Jain philosophers This volume marks the first English translation of Jnanasrimitra's Monograph on Exclusion a careful critical investigation into language perception and conceptual awareness Featuring the rival arguments of Buddhist and Hindu intellectuals among other thinkers the Monograph reflects more than half a millennium of competing claims while providing an invaluable introduction to a crucial philosopher Lawrence J McCrea and Parimal G Patil familiarize the reader with the author themes and topics of the text and situate Jnanasrimitra's findings within his larger intellectual milieu Their clear accessible and accurate translation proves the influence of Jnanasrimitra on the foundations of Buddhist and Indian philosophy

The ^AOxford Handbook of World Philosophy Jay L. Garfield, William Edelglass, 2011-05-23 The Oxford Handbook of World Philosophy provides the advanced student or scholar a set of introductions to each of the world's major non European philosophical traditions It offers the non specialist a way in to unfamiliar philosophical texts and methods and the opportunity to explore non European philosophical terrain and to connect her work in one tradition to philosophical ideas or texts from another Sections on Chinese Philosophy Indian Philosophy Buddhist Philosophy East Asian Philosophy African Philosophy and Recent Trends in Global Philosophy are each edited by an expert in the field Each section includes a general introduction and a set of authoritative articles written by leading scholars designed to provide the non specialist a broad overview of a major topic or figure This volume is an invaluable aid to those who would like to pursue philosophy in a global context and to those who are committed to moving beyond Eurocentrism in academic philosophy

Apoha Mark Siderits, Tom J. F. Tillemans, Arindam Chakrabarti, 2011 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

Resurrecting Candrakirti Kevin A. Vose, 2015-09-29 The seventh century Indian

master Candrakirti lived a life of relative obscurity only to have his thoughts and writings rejuvenated during the Tibetan transmission of Buddhism. Since then Candrakirti has been celebrated as offering the most thorough and accurate vision of Nagarjuna's view of emptiness which in turn most fully represents the final truth of the Buddha's teaching. Candrakirti's emptiness denies the existence of any nature or substantial enduring essence in ourselves or in the phenomenal world while avoiding the extreme view of nihilism. In this view our false belief in nature is at the root of our ignorance and is the basis for all mental and emotional pain and disturbance. For many Tibetan scholars only Candrakirti's Middle Way entirely overcomes our false belief in inherent identity and consequently alone overcomes ignorance delivering freedom from the cycle of uncontrolled death and rebirth known as samsara. Candrakirti's writings have formed the basis for Madhyamaka study in all major traditions of Tibetan Buddhism. In *Resurrecting Candrakirti* Kevin Vose presents the reader with a thorough presentation of Candrakirti's rise to prominence and the further elaborations the Tibetans have made on his presentation of emptiness. By splitting Madhyamaka into two subschools namely the Svatantrika and Prasangika the Tibetans became pioneers in understanding reality and created a new way to define differences in interpretation. *Resurrecting Candrakirti* provides the historical and philosophical context necessary to understand both Madhyamaka and its importance to Tibetan Buddhist thought.

[How Do Madhyamikas Think?](#) Tom J. F. Tillemans, 2016-04-12 Intro Title Contents Publisher's Acknowledgment Introduction Madhyamaka's Promise as Philosophy 1 Trying to Be Fair 2 How Far Can a Madhyamika Reform Customary Truth Dismal Relativism Fictionalism Easy Easy Truth and the Alternatives Logic and Semantics 3 How Do Madhyamikas Think Notes on Jay Garfield Graham Priest and Paraconsistency 4 How Do Madhyamikas Think Revisited 5 Prasaṅga and Proof by Contradiction in Bhāviveka Candrakīrti and Dharmakīrti 6 Apoha Semantics What Did Bhāviveka Have to Do with It 7 What Happened to the Third and Fourth Lemmas in the Tibetan Madhyamaka Ethics and the Spiritual Path 8 Madhyamaka Buddhist Ethics 9 Reason Irrationality and Akrasia Weakness of the Will in Buddhism Reflections upon Nāgārjuna's Arguments with Himself 10 Yogic Perception Meditation and Enlightenment The Epistemological Issues in a Key Debate between Madhyamaka and Chan Madhyamaka in Contemporary Debates 11 On Minds Dharmakīrti and Madhyamaka 12 Serious Lightweight or Neither Should Madhyamaka Go to Canberra Notes on the Articles Abbreviations Bibliography Index About the Author Studies in Indian and Tibetan Buddhism Titles Previously Published About Wisdom Publications Copyright

[Religious Epistemology through Schillebeeckx and Tibetan Buddhism](#) Jason M. VonWachenfeldt, 2021-02-11 This study investigates how a comparison between the Catholic theologian Edward Schillebeeckx's controversial reading of Thomist philosophy and the Tibetan Buddhist Gendun Chopel's challenge to the standard Geluk teaching of Tsongkhapa's Madhyamaka philosophy might assist in rethinking conceptions of religious knowledge. Utilizing a wide variety of methodical approaches to establish an imaginary dialogue between these two thinkers this comparison remains embodied in the thought and praxis of actual individuals and yet still firmly embedded within the conversations and trajectories of their broader

religious traditions **The Sound of Two Hands Clapping** Georges Dreyfus, 2003-01-28 A unique insider's account of day to day life inside a Tibetan monastery The Sound of Two Hands Clapping reveals to Western audiences the fascinating details of monastic education Georges B J Dreyfus the first Westerner to complete the famous Geluk curriculum and achieve the distinguished title of geshe weaves together eloquent and moving autobiographical reflections with a historical overview of Tibetan Buddhism and insights into its teachings **Tibet** Sam van Schaik, 2011-06-28 Presents a comprehensive history of the country from its beginnings in the seventh century to its rise as a Buddhist empire in medieval times to its conquest by China in 1950 and subsequent rule by the Chinese *Light of Samantabhadra* Go-rams-pa Bsod-nams-seng-ge, 2023-07-18 Among the many works produced in the rich philosophical tradition of India's classical age few have had more impact than Dharmakirti's Commentary on Valid Cognition Pramavarttika Composed in India in the seventh century it became the cornerstone for the study of logic and epistemology in the Tibetan Buddhist tradition This work translated here is by one of the premier scholars of the Sakya school Gorampa S nam Seng 1429-89 It illuminates the first two chapters of Dharmakirti's work those on using inference to enlighten oneself svrthanu and on establishing valid cognition pramassiddhi both to determine the authority of the Buddha as a valid teacher and to eliminate the cognitive obstacles to awakening The root text is composed in compact verses and these are translated here along with Gorampa's word by word commentary that reveals their often veiled meanings These chapters explore key issues in the philosophy of language and the nature of conventional designation the way to employ sound reasoning the proof of past and future lives and the way to eliminate the view of self In the skilled hands of translator Gavin Kilty these insights are made accessible *Ocean of Attainments* , 2024-04-16 This commentary on Guhyasamaja tantra is the seminal guide to deity yoga and tantric visualization for the Geluk school of Tibetan Buddhism Ocean of Attainments was composed by Khedrup J Gelek Palsang 1385-1438 one of Tsongkhapa Losang Drakpa's most prominent disciples Its subject is the creation stage a quintessential Buddhist tantric meditation that together with the completion stage comprises the path of unexcelled tantra The Guhyasamaja Tantra referred to as the king of all tantras is revered in Tibet especially by the Geluk school for its hermeneutic methods which are in turn applied to other tantras In the creation stage meditators visualize themselves as buddhas at the center of the celestial mandala surrounded in all directions by male and female bodhisattvas and enlightened beings Since the core of the practice is visualization this meditation perhaps more than other meditations presumes the creative power of the mind Visualizations form the basis not only of the creation stage and deity yoga but of all tantric practices and rituals since tantric practice takes place not in mundane existence but in the illusion-like purity of the enlightened view While the previously published Essence of the Ocean of Attainments is a concise exposition on the practice of the Guhyasamaja sadhana Ocean of Attainments is much more detailed providing extensive scriptural citations clear explanation of the body mandala arguments on points of contention reference to other tantric systems and critiques of misinterpretations Complemented by the extensive and clear introduction

this volume is a vital contribution to the growing body of scholarship on Guhyasamaja and on Buddhist tantra in general

Studies in Buddhist Philosophy Mark Siderits, 2016-03-23 This volume brings together nineteen of Mark Siderits's most important essays on Buddhist philosophy. Together they cover a wide range of topics from metaphysics, logic, philosophy of language, epistemology and ethics to the specific discussions of the interaction between Buddhist and classical Indian philosophy. Each of the essays is followed by a postscript that Siderits has written specifically for this volume. The postscripts connect essays of the volume with each other, show thematic interrelations and locate them relative to the development of Siderits's thought. In addition, they provide the opportunity to bring the discussion of the essays up to date by acquainting the reader with the development of research in the field since the publication of the essays. Siderits's work is based on an investigation of Indian sources in their original language; nevertheless, the focus of the essays is primarily systematic, not historical or philological. The idea of fusion philosophy, a term coined by Siderits, embodies precisely the assumption that by bringing a Western and an Eastern tradition together, both can benefit by learning from each other about new ways of tackling old philosophical problems. Pointing at the Moon Jay L. Garfield, Tom J.F. Tillemans, Mario D'Amato, 2009-09-11

This volume collects essays by distinguished philosophers and scholars working at the interface of Western philosophy and Buddhist Studies. They address a broad range of topics in the philosophy of mind, philosophy of language, logic, epistemology and metaphysics and demonstrate the fecundity of the interaction between the Buddhist and Western philosophical and logical traditions. **Indian Buddhist Philosophy** Amber Carpenter, 2014-09-03 Organised in broadly chronological terms, this book presents the philosophical arguments of the great Indian Buddhist philosophers of the fifth century BCE to the eighth century CE. Each chapter examines their core ethical, metaphysical and epistemological views as well as the distinctive area of Buddhist ethics that we call today moral psychology. Throughout this book, three key themes that both tie the tradition together and are the focus for most critical dialogue—the idea of anatman or no self, the appearance-reality distinction and the moral aim or ideal—of Indian Buddhist philosophy is shown to be a remarkably rich tradition that deserves much wider engagement from European philosophy. Carpenter shows that while we should recognise the differences and distances between Indian and European philosophy, its driving questions and key conceptions we must resist the temptation to find in Indian Buddhist philosophy some Other, something foreign, self-contained and quite detached from anything familiar. Indian Buddhism is shown to be a way of looking at the world that shares many of the features of European philosophy and considers themes central to philosophy understood in the European tradition. Foundations of Dharmakirti's Philosophy

John D. Dunne, 2013-02-08 Throughout the history of Buddhism, few philosophers have attained the stature of Dharmakirti, the Lord of Reason, who has influenced virtually every systematic Buddhist thinker since his time. Dharmakirti's renowned works, written in India during the philosophically rich seventh century, argue that the true test of knowledge is its efficacy and likewise that only the efficacious is knowable and real. Around this central theme is woven an intricate web of interrelated

theories concerning perception reason language and the justification of knowledge Masterfully unpacking these foundations of Dharmakirti's system John Dunne presents the first major study of the most vexing issues in Dharmakirti's thought within its Indian philosophical context Lucid and carefully argued Dunne's work serves both as an introduction to Dharmakirti for students of Buddhism and a groundbreaking resource for scholars of Buddhist thought

Buddhist Philosophy William Edelglass, Jay Garfield, 2009-04-21 The Buddhist philosophical tradition is vast internally diverse and comprises texts written in a variety of canonical languages It is hence often difficult for those with training in Western philosophy who wish to approach this tradition for the first time to know where to start and difficult for those who wish to introduce and teach courses in Buddhist philosophy to find suitable textbooks that adequately represent the diversity of the tradition expose students to important primary texts in reliable translations that contextualize those texts and that foreground specifically philosophical issues Buddhist Philosophy fills that lacuna It collects important philosophical texts from each major Buddhist tradition Each text is translated and introduced by a recognized authority in Buddhist studies Each introduction sets the text in context and introduces the philosophical issues it addresses and arguments it presents providing a useful and authoritative guide to reading and to teaching the text The volume is organized into topical sections that reflect the way that Western philosophers think about the structure of the discipline and each section is introduced by an essay explaining Buddhist approaches to that subject matter and the place of the texts collected in that section in the enterprise This volume is an ideal single text for an intermediate or advanced course in Buddhist philosophy and makes this tradition immediately accessible to the philosopher or student versed in Western philosophy coming to Buddhism for the first time It is also ideal for the scholar or student of Buddhist studies who is interested specifically in the philosophical dimensions of the Buddhist tradition

The Buddhist Theory of Self-Cognition Zhihua Yao, 2012-09-10 This highly original work explores the concept of self awareness or self consciousness in Buddhist thought Its central thesis is that the Buddhist theory of self cognition originated in a soteriological discussion of omniscience among the Mahasamghikas and then evolved into a topic of epistemological inquiry among the Yogacarins To illustrate this central theme this book explores a large body of primary sources in Chinese Pali Sanskrit and Tibetan most of which are presented to an English readership for the first time It makes available important resources for the study of the Buddhist philosophy of mind

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