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A Millennium of Buddhist Logic. Alex Wayman. Motilal Banarsidass Publishers (1999) Abstract This is volume One of texts (from sanskrit and Tibetan sources) of the two planned volumes on Buddhist Logic (the second volume to be on topics and opponents). Keywords Buddhist logic:

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Buddhist logico-epistemology is a term used in Western
scholarship for pramāṇa-vidyā and Hetu-vidyā.

Pramāṇa-vidyā is an epistemological study of the
nature of knowledge; Hetu-vidyā is a system of logic.
These models developed in India during the 5th through
7th centuries. The early Buddhist texts show that the

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historical Buddha was familiar with certain rules of reasoning used for debating purposes and made use of these against his opponents. He also seems to have held certain ideas ...

Buddhist logico-epistemology - Wikipedia

Millennium of Buddhist Logic, Alex Wayman, Motilal Banarsidass Publishers, Hardcover, 350 pages, \$24.50

Alex Wayman, pioneer in the field of Tibetology and Professor Emeritus of Sanskrit, died on Sept. 22, 2004, at the age of 83.

Millennium of Buddhist Logic, Alex Wayman

Buddhism is often called logical, although whether it

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really is logical may not be immediately evident. A few minutes' review of the Zen koan literature would probably persuade most folks Buddhism is not logical at all. But often Buddhist teachers do appeal to logic in their talks.

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For instance, when one says that a Buddhist should not drink alcohol, they are not affirming that a Buddhist should, in fact, drink something else. One is merely negating the consumption of alcohol under a particular

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circumstance.

This is volume One of texts (from sanskrit and Tibetan sources) of the two planned volumes on Buddhist Logic (the second volume to be on topics and opponents). This first volume is in two parts. Part 1 has Asanga's rules of Debate, Dharmakirti Nyayabindu with Kamalasila commentary and Santi-pa's treatise on inner pervasion. Part II devoted to the Dignage-Dharmakirti system has five sets of eleven verses then a study of Bu-Ston's commentary on Dharmakirti's Pramanaviniscaya and finally Tsong-kha-pa's Mun sel

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on the seven books of Dharmakirti.

The Silpa Prakasais an important addition to the existing literature on Indian Silpa Texts. the text goes into a great detail of the architecture, the iconography and the symbolism of all the parts of the temple. Its unique contribution lies in the description of Yantras or symbolic diagrams underlying the architecture as well as sculpture. This edition will be extremely valuable for understanding not only temple construction but the entire symbolism underlying the unique temples of Orissa.

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The definitive presentation of one of the most unique and compelling works of classical Tibetan literature. This book presents an influential and extraordinary teaching of the Kagy ü tradition of Tibetan Buddhism known as the Single Intention by the master Drigung Jikten Sumg ö n (1143 – 1217), along with its chief commentaries, principally the Light of the Sun by Rikzin Ch ö kyi Drakpa (1595 – 1659). Early in the history of the Kagy ü school, the teachings of Jikten Sumg ö n were condensed into 150 core formulations called vajra statements. These pithy, revelatory statements comprise the Single Intention (Dgongs gcig), which presents the thought of the Buddha and the nature of

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the ineffable (brjod du med pa) in concise and direct expression. The Single Intention weaves the thread of ineffable mahamudra through the entire fabric of Buddhism. It presents mahamudra as pervading disciplined conduct, meditative concentration, and discriminative knowledge; ground, path, and result; view, practice, and conduct; and the “ three vows ” of pratimoksa, of the bodhisattvas, and of mantra. Jikten Sumgön teaches how the fundamental values and insights revealed by the Buddha are woven into reality and therefore accessible to all. Jan-Ulrich Sobisch manages to convey the unity of the Buddha ’ s message both in its particulars and in its scope. His deep and authoritative skill makes this the definitive presentation

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of one of the most unique and compelling works of classical Tibetan literature.

One of the fundamental tenets of Mahayana Buddhism animating and grounding the doctrine and discipline of its spiritual path, is the inherent potentiality of all animate beings to attain the supreme and perfect enlightenment of Buddhahood. This book examines the ontological presuppositions and the corresponding soteriological-epistemological principles that sustain and define such a theory. Within the field of Buddhist studies, such a work provides a comprehensive context in which to interpret the influence and major insights of the various Buddhist schools. Thus, the dynamics of the

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Buddha Nature, though non-thematic and implicit, is at the heart of Zen praxis, while it is a significant articulation in Kegon, Tendai, and Shingon thought. More specifically, the book seeks to establish a coherent metaphysics of absolute suchness (Tathata), synthesizing the variant traditions of the Tathagata-embryo (Tathagatagarbha) and the Storehouse Consciousness (Alayavijnana). The book's contribution to the broader field of the History of Religions rests in its presentation and analysis of the Buddhist Enlightenment as the salvific-transformational moment in which Tathata `awakens` to itself, comes to perfect self-realization as the Absolute suchness of reality, in and through phenomenal human consciousness. The

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book is an interpretation of the Buddhist Path as the spontaneous self-emergence of `embryonic` absolute knowledge as it comes to free itself from the concealments of adventitious defilements, and possess itself in fully self-explicitated self-consciousness as the `Highest Truth` and unconditional nature of all existence; it does so only in the form of omniscient wisdom.

Lama Govinda provides an exciting overview of contemporary Buddhist Philosophy for the modern student. He shares his insights into Indian and Tibetan

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Buddhist traditions concerning the nature of reality, the development of consciousness, death and rebirth, faith and tolerance, and the significance of meditative and ritual practices. In depicting the Tantric Buddhist approach that utilizes ancient mantras and mandalas to produce meditative absorption in a unified experience of sound, color and form, Lama Govinda pays homage to a spiritual edifice of great beauty and complexity. Lama Govinda invokes a multidimensional vision of Buddhist understanding that includes the rational perspectives of modern science and psychology, but goes far beyond them. In building a conceptual bridge between Eastern mysticism and Western philosophy, he discusses the work of Assagioli, Teilhard de Chardin and von

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Durkheim, among others. There are also chapters of concern to Western society, such as the expansion of consciousness through drugs and the nature of attachment and suffering in love relationships. The material presented here was gathered from lectures and articles written by Lama Govinda shortly before his death in 1985, providing readers a close look at his warmth and lovingness.

The present volume selects twenty-four of Prof. Wayman's published research papers around the topic of Buddhist Insight, and includes only strong, well developed papers consistent with the topic. Students of Buddhism and general Indian religion will find here a

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rich offering of genuine research with the best of sources and Wayman`s own thoughtful presentations and original organization of the information. The papers begin with Buddha as Savior among the latest and end with the earliest in this volume, Twenty one Praises of Tara. The Hindu and Buddhist Studies illustrate Wayman`s comparative approach by showing both sides in their strong independence, and sensitively revealing their relation.

Vasubandhu is one of the most prominent figures in the development of Mahayana Buddhism in India. His name can be found in any history of Buddhism or of India in the Gupta period. However hardly any of his works has

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been translated into English. The seven treatises presented here are complete works with a most varied range of topics and serve at least as an introduction to his thought. This collection of translations includes the Vada-Vidhi, a work on logic; the Panca-skandhaka-Prakarana, which deals with the 'aggregates' making up 'personality'; the Karmasiddhi-prakarana, which in explaining psychic continuity, also attacks many features of earlier Buddhist psychology; the famous Vimsatika and Trimsika, which take Buddhist psychology into hitherto unexplored areas; the Madhyanta-Vibhaga-bhasya, one of the most profound books for Mahayana realization; and the Tri-svabhava-nirdesa which shows a way for ridding consciousness

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of ensnaring mental constructions. A glossary of key words is included, as are the texts of those works which survive in Sanskrit. Each translation is prefaced by an explanatory introduction and is followed by notes. These include also references to other Indian philosophical systems and occasional comparisons with modern Western psychological systems, particularly where the latter seem inadequate in comparison with Vasubandhu's Yogacara.

This book comprises fifteen research articles primarily based on the discipline of Indian and Buddhist Studies. The collection is designed to propose a Buddhist philosophy of religion--that the insight of Prajna and

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Sunyata initiates a future religion which is freed both from conflict between reasoning and believing, and from goal-oriented cycles of life. It addresses transformation from the conflict-ridden quest for a supreme being, to the search for a non-theistic nature of spirituality that provides a foundation for universal human happiness and salvation. For the discipline of Buddhist Studies, this collection also demonstrates the productive value of drawing upon cross-cultural and cross-racial literary sources and traditions.

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