

# B K Matilal By Logic Language And Reality

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The Character of Logic in IndiaStudies in LogicLogic, Navya-Ny ya, & ApplicationsIdentity as Reasoned ChoicePhilosophy in Classical IndiaEpistemologyForm and Validity in Indian LogicLogic, Language and RealityScripture, Logic, LanguagePhilosophy East & WestThe Buddhist World-viewThe Review of MetaphysicsLogic and the Formal Theory of Natural LanguageThe Dialectics of N g rjunaPhilosophy, Culture and EducationThe Yuktid pik Essays in New Art History: TextEncyclopaedia of BuddhismBuddha Adhyayana K  Bh rat ya PatrikaStudies in the Buddhist Epistemological Tradition Bimal Krishna Matilal Madhabendra Nath Mitra Mihir Chakraborty Jonardon Ganeri Jonardon Ganeri Roy W. Perrett V. K. Bharadwaja Bimal Krishna Matilal Tom J. F. Tillemans Raghwendra Pratap Singh J nos S. Pet fi Ramendranath Ghose Philip Cam Edeltraud Harzer Ratan Parimoo Gunapala Piyasena Malalasekera Ernst Steinkellner

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the last work of the eminent philosopher bimal krishna matilal this book traces the origins of logical theory in india

ten essays of this book two of which are written in sanskrit range from modern logic to classical indian theories of inference classical indian philosophy comprising pracina and navya nyaya sankhya buddhist and jaina logical and philosophical standpoints are discussed in most modern technical terms of western philosophy often with the aid of terminologies of modern logic similarly western ideas propounded by the ancient greek philosophers like aristotle as well as contemporary philosophers such as frege russell rawson kripke and many others are placed against the backdrop of classical indian philosophy the book will be immensely useful to those interested in stimulating meaningful dialogues between philosophical thinkings of india and the west the book will also be of interest to those who aim at broadening the horizon of logic and philosophy

the proceedings volume of the international conference on logic navya ny ya applications held january 3 7 2007 in kolkata calcutta india the conference aimed to bring together western modern logic and traditional indian systems of logic especially the navya ny ya system with related focus on the work of and in memory of bimal krishna matilal 1935 1991

in an increasingly multi religious and multi ethnic world identity has become something actively chosen rather than merely acquired at birth this book essentially analyzes the resources available to make such a choice looking into the world of intellectual india this unique comparative survey focuses on the identity resources offered by india s traditions of reasoning and public debate arguing that identity is a formation of reason it draws on indian theory to claim that identities are constructed from exercises of reason as derivation from exemplary cases the book demonstrates that contemporary debates on global governance and cosmopolitan identities can benefit from these indian resources which were developed within an intercultural pluralism context with an emphasis on consensual resolution of conflict this groundbreaking work builds on themes developed by amartya sen to provide a creative pursuit of indian reasoning that will appeal to anyone studying politics philosophy and asian political thought

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.

First published in 2001, the five volumes of this series collect together some of the most significant modern contributions to the study of Indian philosophy. Volume 1, Epistemology, is concerned with the nature and scope of Indian pramaṇa theory, i.e. that part of Indian philosophy concerned with the nature and sources of knowledge. Indian philosophers developed a causal theory of knowledge and acknowledged the existence of a number of valid ways of knowing, including perception, inference and testimony. The Indian pramaṇa theorists thus discussed many issues that have also occupied western epistemologists, often offering importantly different perspectives on these matters. They also sometimes addressed various interesting questions about knowledge that are unfamiliar to western epistemologists. The selections in this volume discuss Indian treatments of epistemological topics like the means of knowledge, realism and anti-realism, truth, knowledge of knowledge, illusion and perceptual error, knowability, testimony, scepticism and doubt.

The word 'philosophy' as well as the conjuring expression 'Indian philosophy' has meant different things to different people. Endeavours and activities old and new, grave and frivolous, edifying and banal, esoteric and exoteric. In this book the author has chosen deliberately a very dominant trend of the classical Sanskrit philosophical literature as his subject of study. The age of the material used here demands both philological scholarship and philosophical amplification. Classical pramaṇasastras usually deal with the theory of knowledge, the nature of inference and language, and the related questions of ontology and semantics. Several important concepts and theories have been singled out for critical analysis and clarification in modern terms so that the results may be intelligible to modern students of both Sanskrit and philosophy. It is hoped that such an attempt will kindle the enthusiasm of young scholars in the field and inspire them to proceed in this comparatively new area of research and explore further and more interesting possibilities.

The book is a product of an international connoquim held at JNY in 1999. It contains 8 papers relating to Buddhism, seeking to understand the cultural roots of Chinese Buddhism in Indian thought.

Dieser Band beinhaltet Beiträge der in Wien 1989 veranstalteten Dharmakirti Tagung, die einen wissenschaftsgeschichtlich bedeutsamen Schritt von den bisher üblichen doxographischen Arbeiten zu problemgeschichtlich vorgehenden Arbeiten gebracht hat.

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