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

Pramāṇa-vāda is an epistemological study of the nature of knowledge; Hetu-vidya is a system of logic. These models developed in India during the

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5th through 7th centuries. The early Buddhist texts show that the 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 ...

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Buddhism is often called logical,  
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may not be immediately evident. A few  
minutes' review of the Zen koan

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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

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one of the richest episodes in the history of Indian thought, the development of Buddhist philosophy in the first millennium CE. He starts from the composition of the Abhidharma works before the beginning of the common era and continues up to the time of Dharmakirti in the sixth

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century. This period was characterized by the development of a variety of philosophical schools and approaches that have shaped Buddhist thought up to the present day: the scholasticism of the Abhidharma, the Madhyamaka's theory of emptiness, Yogacara idealism, and the logical and

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epistemological works of Dinnaga and Dharmakirti. The book attempts to describe the historical development of these schools in their intellectual and cultural context, with particular emphasis on three factors that shaped the development of Buddhist philosophical thought: the need to

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spell out the contents of canonical texts, the discourses of the historical Buddha and the Mahayana sutras; the desire to defend their positions by sophisticated arguments against criticisms from fellow Buddhists and from non-Buddhist thinkers of classical Indian philosophy; and the need to



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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

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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

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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

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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.

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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

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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

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scientists" whose insights anticipate modern research on the brain and mind. Aiming to complicate this story, Dan Arnold confronts a significant obstacle to popular attempts at harmonizing classical Buddhist and modern scientific thought: since most Indian Buddhists held that the mental

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continuum is uninterrupted by death (its continuity is what Buddhists mean by "rebirth"), they would have no truck with the idea that everything about the mental can be explained in terms of brain events. Nevertheless, a predominant stream of Indian Buddhist thought, associated with the seventh-



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century thinker Dharmakirti, turns out to be vulnerable to arguments modern philosophers have leveled against physicalism. By characterizing the philosophical problems commonly faced by Dharmakirti and contemporary philosophers such as Jerry Fodor and Daniel Dennett,

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logic of self-awareness), Arnold shows that despite his concern to refute physicalism, Dharmakirti's causal explanations of the mental mean that modern arguments from intentionality cut as much against his project as they do against physicalist philosophies of mind. This is evident in

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intentionality. Elaborating these various strands of thought, Arnold shows that seemingly arcane arguments among first-millennium Indian thinkers can illuminate matters still very much at the heart of contemporary philosophy.

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