

# Dialectical Practice In Tibetan Philosophical Culture An Ethnomethodological Inquiry Into Formal Reasoning

Self, Reality and Reason in Tibetan Philosophy Tibetan Buddhist Philosophy of Mind and Nature The Central Philosophy of Tibet Recognizing Reality The Central Philosophy of Tibet Dialectical Practice in Tibetan Philosophical Culture Reason and Experience in Tibetan Buddhism The Great Perfection (rdzogs chen) Dignāga's Investigation of the Percept Dialectical Practice in Tibetan Philosophical Culture The Two Truths Debate The Course in Buddhist Reasoning and Debate The World of Tibetan Buddhism A Brief History of Tibetan Academic Degrees in Buddhist Philosophy The Other Emptiness The Crystal Mirror of Philosophical Systems The Buddhist Philosophy of the Middle Practice and Theory of Philosophical Debate in Tibetan Buddhism How Do Madhyamikas Think? Recognizing Reality Thupten Jinpa Douglas S. Duckworth Robert A.F. Thurman Georges B. J. Dreyfus Tsong-kha-pa Blo-bzang-grags-pa Kenneth Liberman Thomas Doctor Samten Karmay Douglas S. Duckworth Kenneth Liberman Sonam Thakchoe Daniel Perdue Dalai Lama Tarab Tulku Michael R. Sheehy Blo-bzang-chos-kyi-nyi-ma (Thu'u-bkwan III) David Seyfort Ruegg Daniel Elmo Perdue Tom J. F. Tillemans Georges B. J. Dreyfus

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the work explores the historical and intellectual context of tsongkhapa's philosophy and addresses the critical issues related to questions of development and originality in tsongkhapa's thought it also deals extensively with one of tsongkhapa's primary concerns namely his attempts to demonstrate that the middle way philosophy's deconstructive analysis does not negate the reality of the everyday world the study's central focus however is the question of the existence and the nature of self this is explored both in terms of tsongkhapa's deconstruction of the self and his reconstruction of person finally the work explores the concept

of reality that emerges in tsongkhapa's philosophy and deals with his understanding of the relationship between critical reasoning, no self, and religious experience.

Tibetan Buddhist philosophy of mind and nature offers an engaging philosophical overview of Tibetan Buddhist thought, integrating competing and complementary perspectives on the nature of mind and reality. Douglas Duckworth reveals the way that Buddhist theory informs Buddhist practice in various Tibetan traditions. Duckworth draws upon a contrast between phenomenology and ontology to highlight distinct starting points of inquiries into mind and nature in Buddhism and to illuminate central issues confronted in Tibetan Buddhist philosophy. This thematic study engages some of the most difficult and critical topics in Buddhist thought, such as the nature of mind and the meaning of emptiness, across a wide range of philosophical traditions, including the Middle Way of Madhyamaka, Yogacara (also known as Mind Only), and Tantra. Duckworth provides a richly textured overview that explores the intersecting nature of mind, language, and world depicted in Tibetan Buddhist traditions. Further, this book puts Tibetan philosophy into conversation with texts and traditions from India, Europe, and America, exemplifying the possibility and potential for a transformative conversation in global philosophy.

This is the paperback edition of the first full study translation and critical annotation of the essence of True Eloquence by Jey Tsong Khapa (1357-1419), universally acknowledged as the greatest Tibetan philosopher. Robert Thurman's translation and introduction present a strain of Indian Buddhist thought emphasizing the need for both critical reason and contemplative realization in the attainment of enlightenment. This book was originally published under the title *Tsong Khapa's Speech of Gold in the Essence of True Eloquence*. I am very happy that Tsong Khapa's masterpiece of Tibetan Buddhist philosophy has been translated into English and can now be studied by Western philosophers and practitioners of Buddhism. It has long been one of my favorite works, and I hope that others will appreciate its deep thought and lucid insights as we have for centuries in Tibet. —Foreword by the Dalai Lama

Dreyfus examines the central ideas of Dharmakīrti, one of the most important Indian Buddhist philosophers, and their reception among Tibetan thinkers during the golden age of ancient Indian civilization. Dharmakīrti articulated and defended Buddhist philosophical principles he did so more systematically than anyone before his time, the seventh century CE, and was followed by a rich tradition of profound thinkers in India and Tibet. This work presents a detailed picture of this Buddhist tradition and its relevance to the history of human ideas. Its perspective is mostly philosophical, but it also uses historical considerations as they relate to the evolution of ideas.

Reprint, originally published *Tsong Khapa's Speech of Gold in the Essence of True Eloquence*, Princeton: Princeton University Press, c1994.

An accompanying website offers a set of interactive debate tutorials which include photographs of debates, a guide to the participants, a grammar of Tibetan debating which includes sample propositions, responses, and strategies, the ethnomethods employed by debaters, videos of illustrative debates, complete with

english translations all analyzed in detail in the book and an appendix comprising an interactive debate glossary manual and illustrations please see thdl.org/debatetutorials for this material back cover

based on newly discovered texts this book explores the barely known but tremendously influential thought of the tibetan buddhist teacher mabja jangchub tsöndrū d 1185 this tibetan buddhist master exercised significant influence on the interpretation of madhyamaka thinking in tibet during the formative phase of tibetan buddhism and plays a key role in the religious thought of his day and beyond the book studies the framework of mabja s philosophical project holding it up against the works of both his own madhyamaka teachers as well as those of central authors of the later classical period the emerging account of the evolution of madhyamaka in tibet reveals a striking pattern of transformative appropriations this in turn affords us insights into the nature and function of tradition in tibetan religious culture and mahāyāna buddhism at large innovation is demanded for both the advancement and consolidation of tradition this ground breaking book is an invaluable contribution to the study of tibetan philosophy it is of great interest to buddhist practitioners specialists in buddhist philosophy and tibetan buddhism

the great perfection rdzogs chen in tibetan is a philosophical and meditative teaching its inception is attributed to vairocana one of the first seven tibetan buddhist monks ordained at samye in the eighth century a d the doctrine is regarded among buddhists as the core of the teachings adhered to by the nyingmapa school whilst similarly it is held to be the fundamental teaching among the bonpos the non buddhist school in tibet after a historical introduction to tibetan buddhism and the bon the author deals with the legends of vairocana part i analysing early documents containing essential elements of the doctrine and comparing them with the ch an tradition he goes on to explore in detail the development of the doctrine in the tenth and eleventh centuries a d part ii the tantric doctrines that play an important role are dealt with as are the rdzogs chen theories in relation to the other major buddhist doctrines different trends in the rdzogs chen tradition are described in part iii the author has drawn his sources mainly from early unpublished documents which throw light on the origins and development at the same time also using a variety of sources which enabled him to explicate the crucial position which the doctrine occupies in tibetan religions

dignāga s investigation of the percept is the first comprehensive study of a text and its history in buddhist studies from ancient india to the present day and across a range of countries and languages the volume editors translate and study an influential epistemological work and its commentarial trajectory

tibetan buddhist scholar monks have long engaged in face to face public philosophical debates this original study challenges orientalist text based scholarship which has overlooked these lived practices of tibetan dialectics kenneth liberman brings these dynamic disputations to life for the modern reader through a richly detailed turn by turn analysis of the monks formal philosophical reasoning he argues that tibetan buddhists deliberately organize their debates into formal structures that both empower and constrain thinking skillfully using logic as an interactional tool to organize their reflections during his three years in residence at tibetan monastic universities liberman observed and videotaped the monks debates he then transcribed translated and analyzed them using multimedia

software and ethnomethodological techniques which enabled him to scrutinize the local methods that tibetan debaters use to keep their philosophical inquiries alive his study shows the monks rely on such indigenous dialectical methods as extending an opponent's position to its absurd consequences pulling the rug out from under an opponent and other lively strategies this careful investigation of the formal philosophical work of tibetan scholars is a pathbreaking analysis of an important classical tradition

all lineages of tibetan buddhism today claim allegiance to the philosophy of the middle way the exposition of emptiness propounded by the second century indian master nagarjuna but not everyone interprets it the same way a major faultline runs through tibetan buddhism around the interpretation of what are called the two truths the deceptive truth of conventional appearances and the ultimate truth of emptiness an understanding of this faultline illuminates the beliefs that separate the gelug descendents of tsongkhapa from contemporary dzogchen and mahamudra adherents the two truths debate digs into the debate of how the two truths are defined and how they are related by looking at two figures one on either side of the faultline and shows how their philosophical positions have dramatic implications for how one approaches buddhist practice and how one understands enlightenment itself

step by step lessons in building the skills needed to engage in tibetan buddhist philosophical debate and that have proved successful in the college classroom debate is the investigative technique used in tibetan education to sharpen analytical capacities and convey philosophical concepts reading and memorization are not enough students must be able to verbalize their understanding and defend it under the pressure of fierce cross examination this book based on the author's successful undergraduate course in the subject trains readers to develop the analytical skills used in tibetan style debate making use of sample debate exchanges and definitions and classification systems drawn from tibetan buddhist debate manuals the book shows how to challenge and defend assertions made in the course of debate

with characteristic humility his holiness the dalai lama begins this landmark survey of the entire buddhist path by saying i think an overview of tibetan buddhism for the purpose of providing a comprehensive framework of the path may prove helpful in deepening your understanding and practice in this book the dalai lama delivers a presentation that is both concise and profound accessible and engaging as readers explore tibetan buddhism more fully than ever before they will find in his holiness a great friend and authority

this survey offers insights into the history and structure of the tibetan scholastic tradition and the changes that it has undergone over the last 800 years drawing on numerous original tibetan sources the academic degrees are described along with the etymology of the various titles

this book brings together perspectives of leading international tibetan studies scholars on the subject of zhentong or other emptiness defined as the emptiness of everything other than the continuous luminous awareness that is one's own enlightened nature this distinctive philosophical and contemplative presentation

of emptiness is quite different from rangtong emptiness that lacks independent existence which has had a strong influence on the dissemination of buddhist philosophy in the west important topics are addressed including the history literature and philosophy of emptiness that have contributed to zhentong thinking in tibet from the thirteenth century until today the contributors examine a wide range of views on zhentong from each of the major orders of tibetan buddhism highlighting the key tibetan thinkers in the zhentong philosophical tradition also discussed are the early formulations of buddhanature interpretations of cosmic time polemical debates about emptiness in tibet the zhentong view of contemplation and creative innovations of thought in tibetan buddhism highly accessible and informative this book can be used as a scholarly resource as well as a textbook for teaching graduate and undergraduate courses on buddhist philosophy

the crystal mirror of philosophical systems by thuken losang chökyi nyima 1737 1802 is probably the widest ranging account of religious philosophies ever written in pre modern tibet thuken was a cosmopolitan buddhist monk from amdo mongol by heritage tibetan in education and equally comfortable in a central tibetan monastery or at the imperial court in beijing like most texts on philosophical systems his crystal mirror covers the major schools of india both non buddhist and buddhist but then goes on to discuss in detail the entire range of tibetan traditions as well with separate chapters on the nyingma kadam kagyü shijé sakya jonang geluk and bön not resting there thuken goes on to describe the major traditions of china confucian daoist and buddhist as well as those of mongolia khotan and shambhala the crystal mirror is unusual too in its concern not just to describe and analyze doctrines but to trace the historical development of the various traditions all this makes the crystal mirror an eloquent erudite and informative textbook on the religious history and philosophical systems of an array of asian cultures and provides evidence that serious and sympathetic study of the history of religions has not been a monopoly of western scholarship

in a scholarly career spanning more than fifty years david sefort ruegg has produced seminal studies on a remarkable range of figures texts and issues in indian and tibetan thought his essays on madhyamaka many of them classics in the field are gathered together here for the first time reminding us of professor ruegg s enduring contributions to the field of buddhist studies donald s lopez university of michigan

intro title contents publisher s acknowledgment introduction madhyamaka s promise as philosophy 1 trying to be fair 2 how far can a mādhyaṃika reform customary truth dismal relativism fictionalism easy easy truth and the alternatives logic and semantics 3 how do mādhyaṃikas think notes on jay garfield graham priest and paraconsistency 4 how do mādhyaṃikas 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 Śāntideva 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

examines the central ideas of dharmakirti one of the most important indian buddhist philosophers and their reception by tibetan thinkers

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