ABBREVIATIONS ix

#### Introduction 1

## 1. Comparative Philosophy of Religions 3

- 1. Disciplinary Challenges 5
- 2. A Grammar for Comparison 8
- 3. Comparative Philosophy of Religions 21
- 4. Content, Structure, and Arguments 24

## Part 1. Epistemology 29

# 2. Religious Epistemology in Classical India: In Defense of a Hindu God 31

- 1. Interpreting Nyāya Epistemology 35
- 2. The Nyāya Argument for the Existence of İśvara 56
- 3. Defending the Nyāya Argument 69
- 4. Conclusion: Shifting the Burden of Proof 87

- 3. Against Īśvara: Ratnakīrti's Buddhist Critique 100
  - 1. The Section on Pervasion: The Trouble with Natural Relations 102
  - 2. Two Arguments 127
  - 3. The Section on the Reason Property 150
  - 4. The Section on the Target Property 163
  - 5. Conclusion: Is Isvara the Maker of the World? 172

## Part 2. Language, Mind, and Ontology 195

- 4. The Theory of Exclusion, Conceptual Content, and Buddhist Epistemology 197
  - 1. The Theory of Exclusion 200
  - 2. What Exclusion Is Not 202
  - 3. Semantic Value 211
  - 4. Ratnakīrti's Inferential Argument 239
  - 5. Conclusion: Jñānaśrīmitra's Three Questions 243
- Ratnakīrti's World: Toward a Buddhist Philosophy of Everything 248
  - 1. An Inventory of Mental Objects/Images 250
  - 2. The Contents of Perception 253
  - 3. The Contents of Inferential/Verbal Awareness 278
  - 4. Nonexistence, Existence, and Ultimate Existence 288
  - 5. The Iśvara-Inference, Revisited 299
  - 6. Conclusion: Who Created the World? 309

## Conclusion 311

## 6. The Values of Buddhist Epistemology 313

- 1. Foundational Figures and Foundational Texts 315
- 2. The Soteriological Significance of Epistemology 328
- 3. Jñānaśrīmitra on Epistemology as Pedagogy 337
- 4. Ratnakīrti's Framework of Value 353
- 5. Conclusion: Religious Reasoning as Religious Practice 359

REFERENCES 365 INDEX 391