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Chapter Ten Madhyamikan Issues Madhyamaka and Karma; Karma-klesa; Moral Karma; Karma and the Soteric; Samskara; Madhyamaka and the Two Satyas; Closure and Referentiality; Madhyamaka and the Four Models; Chapter Eleven The Privileging of Prajna: Prajna-paramita; Privileging Nana in the Pali Abhidhamma; Tathata: Essentialism or Progressionalism?; Prajnparamita: Essentialism or Episteme?; Pali Texts on Sudden and Gradual; Essentialism vs. Progressionalism; Implications: Rupa and the Three Worlds, Again; Part Four Trimsika and Translations; Chapter Twelve Texts and Translations Sanskrit Text of the Trimsika, Chinese texts of the renditions of Paramartha and Hsuan-tsang, Separate English translations of all three versions, with detailed expository and comparative annotations Part Five The Ch'eng Wei-shih Lun and the Problem of Psychosophical Closure: Yogacara in China; Chapter Thirteen; Background Sketches of Pre-T'ang Chinese Buddhism; Chapter Fourteen Seven Trajectories; The failure of Indian Logic in China; The Prajna schools; Deviant Yogacara; Hsiang hsing ("characteristic and nature") in the Ch'eng wei-shih lun Chapter Fifteen The Legend of the Transmission of the Ch'eng wei-shih lun K'uei-chi's Situation; K'uei-chi's transmission story; Translation of story from Ch'eng-wei-shih-lun shu-yao; The Twelve Imperial Symbols; K'uei-chi's Catechism and 'Secret' Lineage Transmission; Problems with a Silabhadra 'lineage'; Hsuan-tsang's Reticence; Is Dharmapala's Interpretation the Dominant One? Evidence from Fo-ti ching lun; Hsuan-tsang and Dharmapala; Prasenajit; If not Dharmapala?; Chapter Sixteen Alterity Parinama; The Alterity of Consciousnesses Is "Vijnapti-matra" an Ontological or Epistemological Notion?

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Sommario/riassunto

A richly complex study of the Yogacara tradition of Buddhism, divided into five parts: the first on Buddhism and phenomenology, the second on the four basic models of Indian Buddhist thought, the third on karma, meditation and epistemology, the fourth on the Trimsika and its translations, and finally the fifth on the Ch'eng Wei-shih Lun and Yogacara in China.

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