

Foreword

The present volume is a collection of four studies which, though originally published as independent essays, have been conceived as *chapters* of an organic book dedicated to the socio-historical context and the dogmatic foundations of early Indian Buddhist epistemology. The volume was intended as—and remains—a general introduction to this religio-philosophical current’s apologetic dimensions, properly speaking—proofs of the possibility of rebirth, insight, compassion, liberation and omniscience, i.e., a demonstration of the rationality of the Buddhist salvational path. Parts of the materials presented in Chapter 1 (“Apocalypticism, Heresy and Philosophy”) were first presented on the occasion of the international conference “World View and Theory in Indian Philosophy” (Barcelona, Casa Asia, 26–30 April 2009), and then twice in Japan (Tokyo University, 30 September 2009; Ryukoku University, 27 November 2009); the original study was published under the same title in a volume edited by Piotr Balcerowicz (*World View and Theory in Indian Philosophy*. Delhi 2012: Manohar [Warsaw Indological Studies Series 5], pp. 27–84). Chapters 2 and 3 go back to two papers delivered at the XIVth World Sanskrit Conference (Kyoto University, 1–5 September 2009): Whereas “Buddhist Esoterism and Epistemology” was initially published in the proceedings of the Kyoto panel edited by Eli Franco (*Periodization and Historiography of Indian Philosophy*. Vienna 2013: De Nobili [Publications of the De Nobili Research Library 37], pp. 171–273), “Turning Hermeneutics into Apologetics” first appeared in the volume of proceedings edited by myself and Helmut Krasser (*Scriptural Authority, Reason, and Action*. Vienna 2013: Austrian Academy of Sciences Press [Beiträge zur Kultur- und Geistesgeschichte Asiens 79], pp. 71–145). The research that resulted in Chapter 4 (“Nescience, Epistemology and Soteriology”) was originally presented in the framework of the XVth Congress of the International Association of Buddhist Studies (Atlanta, Emory University, 23–28 June 2008) and published in two parts in the *Journal of the International Association of Buddhist Studies* (vol. 32/1–2, 2009 [2010], pp. 39–83, and vol. 33/1–2, 2010 [2011], pp. 27–73). Except for “Nescience, Epistemology and Soteriology,” which retrieves its original unity and was added section 4.4.6 on the *cintāmayī prajñā*, the studies un-

derwent no substantial modification. Besides unifying styles, spellings and bibliographical information as well as adding all relevant cross-references, I have updated what was necessary. Thus, Chapter 1 incorporates materials drawn from and references to Giovanni Verardi's recently published (2011) *Hardships and Downfall of Buddhism in India*. Chapter 2 has benefitted from Christian Wedemeyer's *Making Sense of Tantric Buddhism* (2013) and Eltschinger 2012. As for Chapter 3, it now takes into consideration Richard Nance's recent (2011) *Speaking for Buddhas: Scriptural Commentary in Indian Buddhism*.

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