PREFACE

Buddhist logic is a system of logic which originated and developed in the schools of Buddhism. It developed in its highest stage under the two great masters, Diṅnāga and Dharmakīrti in 6th and 7th century AD. It has a remarkable position in the general history of Indian Logical thinking.

The teaching of Buddha has originated through oral tradition and developed through the theories of 'Four noble truths' and the basis of No soul theory. Long traditions of teachers and their contributions to Buddhist logic are very remarkable in the history of philosophical and logical thinking of India. Among these contribution the Pramāṇavārttika of Dharmakīrti is regarded as the landmark in the history of Buddhist philosophy. The study of this text is considered as one of the toughest task of Buddhists. It was reckoned as the highest achievement of scholarship. Dharmakīrti tried to write a sub commentary on this. But he couldn't complete this work. Only two chapters were commented by him. Later many writers like Dēvendrabodhi, Sākyabodhi, Prajñākaragupta, Manorathanandin tried to complete this sub commentary on Pramāṇavārttika. Among these commentaries Pramaṇavārttikālaṅkāra of Prajñākaragupta has a remarkable position because of its simple narrative style. He has used several proverbs to clarify the meaning in a homely
His views have naturally been frequently quoted with approval by later Buddhist logicians and he was attacked by Jain and other theologians of that centuries.

In this context the study and analysis of the text 'Pramāṇavārttikālakāra' is very remarkable. This work titled with 'A Critical Study of Prajñākaragupta’s Pramāṇavārttikālakāra' is divided into five chapters. The first chapter deals with the origin and development of Buddhist logic upto Diṅnāga. The second chapter deals with the contributions of main writers on systematic logic. The third chapter discusses the details about the life of Prajñākaragupta and his work Pramāṇavārttikālakāra. The fourth chapter is the critical analysis of Pramāṇavārttikālakāra. The fifth chapter is conclusion. In this chapter an attempt is made to evaluate his contribution and the influence of the work on later logicians.

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In this connection I also express my thanks to the authorities of Libraries that I visited for reference. Thanks are due to the central Library, University of Kerala. Rashtriya Samskṛta Vidyapeetham (Deemed University) at Thirupati, authorities of central library, University of Calicut, Government Sanskrit College Library, Sukriteendra Research Institute and also to the authorities of the central library, Sree Sankaracharya University of Sanskrit, Kalady.

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