CHAPTER - I

INTRODUCTION
ORIGIN AND DEVELOPMENT OF BUDDHIST LOGIC

Buddhist Logic is a system of logic which originated and developed in the school of Buddhism. It developed in its highest stage under the two great masters-Dīnāga and Dharmakīrti in 6th and 7th century AD. Buddhist logic discusses the theories of sense perception, the exact nature of knowledge and the nature of the reality of external world which we cognized. It is full of epistemology and logic. They consider that the doctrine of logical reasons are being the sources of right knowledge. The ultimate aim of Buddhist logic is the task to explain the relation between a moving reality and the static construction of thought. It is opposed to the attitude of the schools of realists like Naiyāyikās Vaiśeṣikās and Mīmāṁsakās. According to them reality is static and the concepts of valid knowledge varies related with their own view.

Buddhist logic has a remarkable position in the general history of Indian logical and thinking. The teaching of Buddhist originated on the basis of No-Soul theory (anātmavāda). This teaching developed through four noble truths (catvārārya satyāni). India has a long tradition of
Buddhism, i.e., one thousand and five hundred years in the formation of their doctrines. Among these doctrines, the theory of causation (Kāraṇatavāda) is considered as an important characteristic.

If a cause exists the result should also invariably occur. This was their famous belief. This idea has gained a broad philosophical foundation and it attained prominence in the pure logical discussion like in the formation of syllogistic conception.

Gautama Buddha the great teacher of Buddhism, is regarded as the founder of Buddhism. He was born at Kapilavastu about 570 BC. Gautama Buddha delivered his teachings in Māgadhi or Pali language to the laymen in the society. These teachings of Buddha transmitted orally through his disciples has shape attained in the form of Philosophy. This Philosophy attained new form called 'epistemology' and later gave way to logic. Minimum three stages are to be needed to summarize its developments, i.e., from the dialogues of Buddhas to logical compositions through centuries. The great Buddha organized Sanghās (a group of Sanyāsin) to preach his teachings among common people. No written documents are preserved or collected as his own. He gave freedom to his followers to comment his lectures with timely modification. He selected the language of common people as the medium of instruction
among the laymen. His teaching were appreciated by every man and the mass of common people. And they became the followers of Buddha. The followers of Buddha are known as Buddhists. They were obliged to work out according to their great master’s desire. To fulfill the desire of their master they tried to convince the four teachings Dukha satya, Samudaya satya, Nirodha satya and Mārga satya. These truths are the four noble truths that formulated the Buddhist doctrines.

The first teaching is misery "The life is full of misery" and these miseries are the sorrows related with old age, disease, death etc. This truth is known as Dukha satya.

The second teaching is the cause of miseries. This truth is known as Samudaya satya. "Everything arises out of something, it has a cause". Jara, Maraṇa etc. We can overcome the miseries through some means. According to Buddhists, Bhāva, Upādāna, Vedana, Sparśa, Ṣaḍāyatana etc are considered as the causes of miseries.

The third teaching is cessation of misery. Buddha says that we can stop these miseries from these facts namely withdrawal, liberating, renouncing, rejection or receiving from attachments. The truth is known as Nirodha.
The Fourth teaching is the path or way. This truth is known as \( \text{Mārga} \). This teaching shows the path, which leads to the Nirvana through the cessation of sufferings.

Buddha taught us the liberation of sufferings and sorrows lead one to the state of "Nirvāṇa" or perfect peace. This 'Nirvāṇa is a special type of salvation which is to be attained through the practice of eight steps (Aśṭāṅga Mārga). They are

Right view - (सम्यक् दृष्टि)

Right resolve - (सम्यक् सहकल्पः)

Right speech - (सम्यक् वचनं)

Right Action - (सम्यक् कर्माचारं)

Right livelihood - (सम्यक् आजीवः)

Right Effort - (सम्यक् व्यायमः)

Right Mindfullness - (सम्यक् स्मृति) and

Right Meditation - (सम्यक् समाधि)

The Eight fold path is known as the middle way because it steers a course between life of indulgence and harsh austerity. It comes under the categories namely morality, meditation and wisdom. Next he explains nature of eight steps.
1. Right View - It means the acceptance of Buddhist teachings and to obey them in real spirit. One who try to involve the teachings should practice them in their daily life.

2. Right resolve - It means making a serious commitment to develop right attitudes.

3. Right speech - It means telling the truth and communicating there in a thoughtful and sensitive way.

4. Right action - It means abstaining from wrongful bodily behavior such as killing, stealing or behaving awkwardly with respect to sensual pleasures.

5. Right livelihood - It means not to be engaged in an occupation which causes harm to others. It gains some similarities to ahimsa (non-violence)

6. Right effort - It means gaining control of mindfulness i.e., cultivating constant awareness.

7. Right Mindfullness - It means that the correspondence in practice to the four awakenings of mindfullness, i.e. the body, the sensations, the mind and the thoughts.

8. Right Meditation- It means developing deep levels of mental calmness through various techniques, which concentrate the mind and integrate personality.
The eightfold path is a means of self transformation through intellectual emotional and moral restructuring. Through these practice, one can overcome the causes of suffering and be able to attain Nirvāṇa.

After the death of Buddha his teaching were collected by the Buddhist monks. The collection of sacred scriptures is called Tripitaka signified as Three Baskets. Vinayapiṭaka (Discipline Basket) suttapiṭaka (sermon Basket) and Abhidhāmmapiṭaka (Metaphysical Basket). The term signifies as tradition of group of texts. These texts gave the new ideas of Buddhism.

Vinaya piṭaka: It is recognized as the primary source for the doctrine of Buddhism. Their canon (law) is called vinaya, i.e. Guidance. It consists of 227 rules to regulate the conduct of the members in outward affairs. These articles of association are quite a part of the Buddhist religion. These vinaya rules are especially meant for the disciplines for the social living of the people who attracted by the great master Buddha and ready to live according to his teachings. Rules of the vinaya which would be included under the English term ‘law’ in its modern sense, explanations and applications, of the rules, and it is interpreted in the chapters of the order when a particular case came up for decision. This do not deal with criminal law. It is intended only to keep the order pure; H. Oldenberg
observes that the date of vinaya text might have been fixed within a
century of Buddha's Nirvāṇa. These documents have a remarkable points
in the history of laws among the oldest legal texts which apply the
principles of the problems what is to be solved.

**Suttapiṭaka**: This is the second division of the *Tripiṭaka*. It consists of
more than 10,000 suttās. It is the discourses delivered by the Buddha to
his close disciples during period of Buddha's teaching carrier of forty five
years. This has many additional verses from other members of the Saṅgha.
The Suttās are grouped into five Nikāyās, (collections). They
are Dīgha Nikāya (the long discourses which consists of 34 suttās).
Majjhima Nikāya (the Middle length discourses), Samyutta Nikāya (the
grouped discourses), Anguttara Nikāya (the further factored discourses)
and Khuddaka Nikāya (the Division of short Books)

*Majjhima Nikāya* consists of 152 suttās of varying length. Samyutta
Nikāya consists of 2,889 shorter suttās grouped together into 56
samyuttās. Anguttara Nikāya consists of 8,777 short suttās. It is grouped
into eleven nipātas according to the number of items of Dhāmma covered
in each sutta. Khuddaka Nikāya contains fifteen books.

*Abhidhammapiṭaka*: It contains the Buddhist canonical books. Indologist of Nineteenth Century remarks that Abhidhammapiṭaka was the
repository of Buddhist metaphysics. The word 'Abhi' means sur or super and hence dhāmma represents metaphysics. It suggests an analogy with Aristotle's physics and metaphysics. Among the seven books of the Abhidhammapiṭaka, the first five have been published by the pāli text society. They are Dhāmmasaṅgāni, Vibhaṅgā, Dātukathā, Puggala pannatti and Kathā vattu. The sixth or Yamaka is not yet edited. The seventh Patthana is 1907 in the press.¹¹

Under King Kaniska's patronage Buddhists assembled in the royal palace King Kaniska. The king declared Sanskrit as an official language of Buddhist monks at Patna during the beginning of Christian Era. In that council they took a decision to translate the teachings, of their great masters from pāli to Sanskrit. They selected Nine books, from a large collection, for translation. These nine books are called as 'Navadharmās'. Viz., Aṣṭasāhasrikaprajñāpāramitā, Gaṇḍavyūha, Daśabhūmīśvara, Samādhiraṇī, Laṅkāvatārasūtra, Śaḍdarmapundarīka, Tathāgataguhya, Lalitavistara and Suvarṇaprabhāsa. These texts are worshipped by the Mahāyāna Buddhists.¹² Many logical references are discussed in 'Navadharmās' in scattered manner.

**The Lalitavistara:** This work was translated into Sanskrit before 250 AD.¹³ It was translated to Chinese in 221-263 AD. In this work Logical topics
discussed under the name of Hetu-Vidya. The term 'hetu' is mentioned along with the works of Sānkhya, Yōga, Vaiśeṣika, Naiyāyikas during that age.

*Lankāvatāra Sūtra:* This is one of the 'Navadharmā' considered as a sacred work. It was translated into Chinese 443 AD. The approximate date of this composition to be 300 AD. This book is written in a prophetic style and it has some scattered references of logicians and Tārkikās. This book discusses vijñānavāda and kṣaṇikavāda.

Gradually Buddhists were divided into two sects namely Hinayāna and Māhayāna. In Hinayāna there were two sub-divisions that came into prominence. They were Vaibhāṣikās and Sautrāntikās. These section is also known as Sarvāstivādins or yathārtha vadins. Their basic principles were developed on the basis of Pratītya samutpāda.

Vaibhāṣika is a technical term which is derived from the word 'vibhaṣa'. The word vibhaṣa means 'commentary'. One who give importance to Vibhaṣa are called 'Vaibhāṣikās' The word Sūtra means original text of Buddhist teaching and one who give importance to sūtra are known as 'Sautrāntika'. Sautrāntika believes that the original texts are more important than the commentaries of Buddhist works.
In Mahāyāna Buddhism the two classes namely Mādyamikās and Yogācāras were developed. They were known as Śūnyavādīns. 'Yogācāra' is derived from two words, 'Yoga and Ācāra'. It means practice of Yoga. One who consider the practice of yoga is important is called Yogācāra, 'Mādhyamika' is derived from the word 'Madyama'. They seek the middle path of teaching. Mādhyamika do not admit the world is totally real or unreal but admitted the middle way. These are the four main classification which developed under Buddhism. Nāgārjuna is the founder of Mādhyamika philosophy. Vasubandhu, Maitrēya, Asaṅga are the famous teachers of the Yogācāra school.

Ārya Nāgārjuna:

Nāgārjuna is considered as the founder of Mādhyamika school. He was a great logician. He lived in Vidarbha during the reign of Śatavāhanas. He was also one of the founders of Nalanda University. His famous works are Mūla-Mādhyamikakārika, Vighrahavyāvartanīkārika, Pramāṇavidvamsana and Upāya-Kausālya-ḥṛdaya sāstra. According to the Chinese tradition more than two hundred and fifty books were attributed to him as his composition. According to K. Venkata Ramanan's records time of Nāgārjuna belongs to the later half of the 3rd century AD.
Madhyamakārikā. This is recorded as the first regular work on the Madhyamika philosophy. In Madhyamakārikā, we can see the topics on the examination of pratyakṣa and criticism of pramāṇa given by Naiyāyikās. Śūnya-Vada is mentioned as the basic principle in this text. In Madhyamakārikā, Nāgārjuna defines some technical terms of Indian Logic, viz. repetition (पुनरुत्थान) demonstration of what has already been established (सिद्धसन्धि) petitio principii (सावधान) as well as avoidance (परिहार). These terms are discussed by him in this work.

Vigraha Vyāvartanīkārikā: It criticise the Nyāya theory of pramāṇa. The Sanskrit original of this text is seemed to be lost. This work was translated into Tibetan language by the Indian sage Jñāna-garbha. This work was printed and published by a Kaśmirian pañcita named Jayānanda.

Pramāṇa Vidvamsana - This is literally signified as "the quelling of pramāṇa". Nāgārjuna wrote this work as a rethinking of the definition of the sixteen categories of Akṣapāda. The sanskrit original is not available. The Tibetan version of this work with a commentary called 'Pramāṇa Vihētana tuṇpiṭaka-vṛtti, signifies as Tshan- ma-mam-par-hjoms-pamdo-rbsd-pahi-hgre is available now. It literally signifies a magic stick commentary on Pramāṇa-Vidhvamsana. In this text syllogism of three
type namely proposition, reason, and example are also discussed. Some sources record that this translation was prepared in about 7th century AD.

**Upāya-Kauśalya-hṛdaya-śastra** : The time of this work is also assigned in 300 AD. This is a work in 'the art of debate'. This book is divided into four chapters called Vādaviśadīkaraṇa, Nigrasthāna, Tattva vyākhyāna and Jāti.

The first chapter consists of eight sections, viz., an example (उदाहरणम्), a tenent, truth or conclusion (सिद्धान्तम्), the excellence of speech, (वाक्यप्रशोभा), the defect of speech (वाक्यशोभ), the knowledge of inference (अनुमानम् अथवा हेतुशोभ), the appropriate or opportune speech (समयोपचितवाक्यम्), the fallacy (हेत्वाभास), and the adoption of a fallacious reason (पुष्टवाक्यानुसरणम्).

The second chapter deals with nine types of nigrasthānās namely a vijñatārtha, apratibha, ananubhāsaṇa, nyūna, adhika, nirarthaka, aprāptaka, aparārthaka and pratijñāhāni. The third chapter discusses with the admission of an opinion (मातनुज्ञा). The fourth chapter says about various kinds of jāti. Viz. Utkarṣasama, apakarṣasama, avarṇyasama, ahētusama, prāptisama, aprāptisama, samśayasama, pratidṛṣṭāntasama. The translation of this work is also preserved in Chinese and Tibetan version.25 This work was published by G. Tucci.
Ārya Deva.

Deva or Ārya Deva was the another writer on the Mādhyamika philosophy. He is also known as Karṇaripa, Kāṇadeva, Nīlanētra and Piṅgalanētra. He was born in south India and his time is about 320 AD. He is considered as the pupil of Ārya Nāgarjuna. His biography was translated into Chinese by Kumārajīva in the date of 401AD. He wrote numerous works on the Mādhyamika philosophy namely Śatakāśāstra, Brahma-pramaṇa-yukti-hetu-siddhi etc. These works give clear evidence of his vast through knowledge in logic.

Maitrīya

Maitrīya or Maitrīya Nātha was regarded as a teacher of Yogācāra school. His residence was in a monastery near Ayodhya. Records indicate clear by that the time of Maitrīya was the time of period 900 years after the Nirvāṇa of Buddha, which is about 400 AD. He was the author of several works such as Bodhisattva-cārya-nirdeśa etc. This was translated into Chinese during 414-425 AD. The Saptadaśa-bhūmi-śastra-yogācāra also was translated into Chinese in 646-647 AD. And Abhisamayālaṅkāra kārika which was translated into Tibetan during 1059-1105 AD.
**Abhisamayālaṅkāra-kārika**: In this text the doctrines of momentariness and voidness (스님면, 빈위) are discussed elaborately.

**Saptadaśa-bhūmi-śāstra-yogaśāra**: In the 15th volume of *Saptadaśabhūmi-śāstra-yogaśāra*, there is a composition on the art of debate. It consists of seven chapters. They are the subject of debate, the place of debate, the means of debate, the qualification of debater, points of defeat, nature of a place where the debate is conducted and confidence of a debater.

Maitreya mainly discussed the practical questions of logic. He opposes the comparison (उपमान) as a means of valid knowledge. According to him 'a thesis' (प्रतिज्ञा) is supported by a reason (हेतु) and two examples (दृष्टांता) are enough to prove a statement'.

**Ārya Asaṅga**

He was born in Gāndhāra in the time of 450 AD. He is regarded as a follower of the Vaibhāṣika system, which belongs to Hinayāna. Later he became a pupil of Maitreya and adopted Yogācāramārga. In logical studies Asaṅga follows the Maitreya’s view. But in some context he opposes his teacher Maitreya while establishing the thesis in the work namely 'Mahāyāna- samparigrahasāstra'. About more than twelve works are ascribed as the composition to this great teacher Asaṅga. All these work exist in Tibetan and Chinese versions, but no one exists in Sanskrit.
A short composition of the logic of Asaṅga is found in the 11th volume of *Prakaraṇāryavāra śāstra* and 7th and the 16th volumes of *Mahāyānābhidharma-samyukta-sāṅgīti-śāstra*. The first work is called in Chinese as *Hbien-yar-šaṅ-ciao-lun* and was composed by Asaṅga. Signified on expounding the holy teaching. It is translated by Huensang in 645-646 AD. The second work called in Chinese *Ta-shaṅ-o-phi-tā-mo-tsā-tsi-lun* was compiled by Bodhisattva sthitamati.

**Vasubandhu**

His time is regarded between 410 to 490 AD. But Stefan Anacker states that it is 316 AD. Records says that he was a follower of Vaibhāṣika philosophy in his childhood. But later he became a follower of Yogācāra as a result of the advice by his eldest brother Asaṅga the great Yogācārin. A biography of Vasubandhu was translated from sanskrit into Chinese during 557-569. In that work he is recorded as a composer of large number of very valuable works. Some of them are available in its original sanskrit form. Chinese and Tibetan translation of all these works do exist. In the 7th century Huensang has recorded that the work on the art of debate is written by Vasubandhu and it was seen by him. They are Ronki—the method of debate (वादविधि) Ronshiki the course of debate (वादमाग) Ronshin, the expedients of debate (वादकौशल). A collection of seven
works of Vasubandhu is published by the well known scholar named Stefan Anacker in 1984.

**Tarkaśāstra:** It is a composition on logical now discovered and published. This text consist of three chapters dealing with the Five parts of syllogism, (पञ्जालय) - the analogous rejoinder (जाति) - and the points of defeat (नियमस्थान). His another works are Vādavidhi, Pañcaskandhaka-prakaraṇa, Karmaśiddhiprakaraṇa, Viṃśāṭika-kārika (vṛtti), Trimśika-kārika, Madhyānta-vibhaṅga-Bhāṣya, Trisvabhāva Nirdēṣa and so on.

**Vādavidhi:** This work denotes the dawn of Indian formal logic. It discusses about an inference which contains complete criteria for determining the logical validity of an argument. In this texts Vasubandhu says that the only way in which something can be validly demonstrated in an argument is a specific indication of the Vyāpti.

**Pañcaskandhaka-prakaraṇa:** This work is an analysis of aggregations of five events that constitutes a living organism. The text analyses the formation of personality or individual. These five skandhas or pañcaskandhas are the aggregate of materialities, the aggregate of feelings, the aggregate of cognition, the aggregate of motivational dispositions and the aggregate of consciousnesses. This work may be included in the class of philosophical and psychological texts.
The karma siddhi prakaraṇa: This scholastic work is written in the style of kośa and it uses the technique of expressions. The authors views are arranged as the objections of opponents theses. It quotes the Mahāyānasandhinirmōcanasūtra.

This is an authoritative scripture. He analyses three kinds of action namely bodily action, verbal action, and mental action in sūtra style. This represents the philosophical contents.

Vimśatīka-kārika (Vṛtti):37 This famous work is well designed as one of the last three works Vasubandhu wrote.38 Most interesting thing is that his approach and attitude towards realities as ascetic. The difference between realities and illusion is explained studiously in this work.

Trimśika Kārika: It is listed as an analysis of the reciprocal relationship between the store consciousness and evolving consciousness which is clearly out lined. He speaks on the metaphors 'self' and 'events' in a composites type. The term 'Manas' is used in a new sense and it includes the seventh consciousness type which projects as a sense of ego.

Madhyāntā Vibhāṅga Bhāṣya:39 This work represents a gradual peeling method to remove illusions. Vasubandhu discusses interestingly in showing a path which conceived through conventional method and how it leads to the abandonment of all mental constructions.
Tri Svabhāva Nirdeśā: This work is considered as his last work. It deals with the therapeutic theory of Yogācāra. It demonstrates the successive unfoldment. Abhidharmakośa and Vijñaptimātratā-trimśaka were the two most celebrated works among of his twenty odd works. These the represent the successive development of his philosophical views. Abhidharmakośa the genius treatise is divided into eight treasure house (kośasthāna).

From the beginning of 5th Century AD a new era started in the growth of Buddhist philosophy. In that period a famous Buddhist scholar tried to introduce logical doctrines in Buddhist philosophy. Later he became known as ‘the Father of Buddhist Logic’. He was Diṅnāga. The details about his life and works, the efforts of his followers to preach Buddhist Logic will also be discussed in the next chapter.
Notes:


4. See *HIL*, p.226.


7. Ibid., p.798.

8. Ibid., Vol. 4, p.1342.

9. Ibid.,


11. Ibid., p.2


14. Ibid.,

नेत्यायिका: कथं भूतं भविष्यति तथागतः ॥


17. Ibid.

18. Ibid., p.68.

19. Ibid.


21. Ibid., p.27.


23. See *HIL*, p.256.

24. Ibid., p.257.

25. Ibid., p.259.


27. Ibid., p.262.

28. Ibid., p.265.
29. Ibid., p.266.
30. Ibid.
31. Ibid.
33. See *HIL*, p. 267
34. Ibid.,
35. See Stefan Anacker, p.31.
36. Ibid., p.65.
37. Ibid., 157.
38. Ibid., 159.
39. Ibid., 211.
40. Ibid., 289.
42. Ibid., p.1458.