CHAPTER - II

MAIN WRITERS ON SYSTEMATIC BUDDHIST LOGIC

During the earlier stage of the development of Buddhist philosophy there were no systematic works on logic. Since the beginning of the 2nd middle part of 4th century,¹ some scholars, named Maitrēya, Asaṅga, Vasubandhu etc.. started to handle the topics on logic in their works as an integral part of their discipline. But the schools belonging to Yogācāra and Vaibhāṣika engaged incidentally to deal the logical topics in their works and a large number of philosophical works were originated during this period.²

In the medieval period a new system of logic which had been entirely different from general philosophy was developed. Diṅnāga is known as the founder of this new system.³ Under his teachership Buddhist philosophers began to show keen interest to handle pure logical topics in their discipline.

Acārya Diṅnāga

He was born in Simhavaktra near kāñci in Madras Presidency. He is belonged to brāhmaṇa caste in his early life. Later he received Buddhism. He was a great scholar in many subjects. He was called Bull
S.C. Vidyabhusana says that his time was 450-520 A.D. He was the author of many works, viz. Pramāṇasamuccaya, Hetu Cakra Nirṇaya, Hetu Cakradamaru, Nyāya Pravēśa, Pramāṇa-samuccaya-vṛtti, Ālambana-Parīkṣa, Ālambana-Parīksa-vṛtti and Trīkāla-parīkṣa etc.

**Pramāṇasamuccaya:** It is considered as one of the greatest literary monuments. While discussing the śāstrās on dialectics written by him, seems in scattered form and collected them by his followers. Later this collection became the sole eye of all the śāstrās. This work is written in anustubh metre. The sanskrit original of this work is seemed to be lost. The Tibetan translation exists which was prepared by an Indian sage, Hemavarma. In Tibetan it is called Tsad-mahi-mdo-kun-las-btus-pa. Signifying "a compilation of aphorisms on pramāṇa" and is preserved in Tibet.

Dr. S.C. Vidyabhusana records that this work is divided into six Chapters, viz perception (Pratyakṣa), Inference for one's ownself (Svārthānumāna), Inference for the sake of others (Parārthānumāna), Reason and example (Hētu-dṛṣṭānta), Negation of the opposite (Apōha) and Analogue (Jāti). In the first chapter Diṅnāga criticise the views on Pramāṇās given in Nyāyasūtra (NS) by Akṣapāda. In the last chapter twelve categories of analogues are discussed in detail.
Nyāyapravesa - This is an excellent work on logic. Dr. S.C Vidyabhusana states that the Sanskrit original is seemed to be lost. Its Tibetan translation was prepared by the great scholar of Kaśmir named Sarvajñasriraksita. The work is called Tsad-ma-rigs-par-ḥjus-paḥi-sgo, signifying "Door of Entrance to logic". The text discusses the fourteen types of syllogism. This work was recovered later and it was published by Dr. Dalal. This work was published from Delhi, 1930.

Hetu-Cakra-ḍamaru - It is a small treatise on logic written by Diṇnāga. It is also recorded that the Sanskrit original of this work is not seen. The Tibetan translation was prepared by the Sage Bodhisatva of Za-hor and the Bhiksu Dharma Śoka which preserved in the collection of Tibetan manuscripts. In Tibetan it which is called Gtan-tshigs-kyi-hkhor-lo-gtan-la-dwan-pa signifying that "Wheel of reasons put-in order". In this work Diṇnāga has analysed all nine possible relations between the middle and major terms.

Pramāṇasamuccaya-Vṛtti - This is a commentary on Pramāṇasamuccaya written by the author himself. The Sanskrit original is seemed to be lost. The Tibetan translation was prepared by the command of famous Indian sage, King Vasudharā-rakṣita. S.C. Vidyabhusana has observed that it is called Tshad-ma-kun-las-btus-pahi-hgrel-wa, in Tibetan language. It is
divided into six chapters corresponding to those of the Pramāṇasamuccaya. There is another translation of the Pramāṇasamuccaya vṛtti by the Indian sage Hema-Varma and is preserved in Tibet.

Ālambana-Parīkṣā - This work in Tibetan language is called Dmigs-pa-brtag-pa, signifying "An Examination of the objects of thought". It begins with an invocation to Buddha and all Bodhi satvās. This work is also recorded in the list of loss of sanskrit originals.

Ālambana-Parīkṣā-Vṛtti - This is a commentary on Ālambana Parīkṣa written by himself. The Sanskrit original is also seemed to be lost. The work in Tibetan is called Drigs-pa-brtag-pahis-hgrel. S.C Vidyabhusana states that this work is preserved in Tibet.

Trikāla-Parīkṣa - This is another work attributed to Diṁnāga. The Sanskrit of this work appears to be lost. The Tibetan version of this work was prepared by the great pañḍita Santākaragupta and preserved in Tibet. This work is called Dus-bsum-brtag-pa in Tibet, signifying "An Examination of three times."

Paramārtha

Paramārtha was a Buddhist ascetic (śramaṇa) who lived at Ujjaini in Western India. Paramārtha went to China as a missionary taking a large number of Sanskrit manuscripts, from India. Records say that his death
took place in China in 569 AD. He translated *Tarkaśāstra* of Vasubandhu into Chinese in 550 AD.\(^9\) He is said to have translated the text *NS*\(^10\) with *Nyāya-bhāṣya* into Chinese with his explanatory notes and it is preserved there.

**Śankara Swāmin**

Śankara Swāmin was a pupil of Diṇṇāga. His native place is considered as southern part of India and his time is fixed about 550 AD.\(^12\) Traditions say that Śankara Swāmin helped his teacher Diṇṇāga, to preserve to be teachings through copying the works of his teacher to preserve as eternal. He was the author of a work called Hetuvidya,\(^13\) *Nyāya-praveśa-śastra* or *Nyāya-praveśa Tarka-śastra*. It was translated into Chinese by Huensang in 647 AD.\(^14\) This work is totally different from the *Nyāya-Praveśa* of Diṇṇāga.

**Dharmapāla**

His native place is at Kaṇcipuram of Drāvida deśa. His time is about 600-635 AD.\(^15\) Dharmapāla conjointly with Bhartrhari composed a *Bheda-vṛtti* on Paṇini’s grammar. He was the author of several works such as *Ālambana-pratyaya, Dhyāna-śastra-vyākhya, Vidhyāmātra-siddhi-śastra vyākhya* and *Śata-śastra-vaipulya-vyākhya* etc.. *Śata-śastra-vaipulya-vyākhya* was translated into Chinese in 650 AD.\(^16\)
Śīlabhadra was a member who belonged to the family of the king of Samatata (Bengal) and from Brahmana caste. His time may be fixed about 635 AD. He was the pupil of Dharmapāla at the Nālanda University. Śīlabhadra was a great logician and the master of śāstras.

Dharmakīrti was born in the southern in the kingdom of Čūḍamaṇi (Trimalya). His father was a Tīrtha of the Brahmana caste. His time is about 635-650 AD. He has great skill in fine arts, vedas and vedāṅgas, art of healing, grammar and in all the theories of the Tīrthas. Dharmakīrti (DK) was a pupil of Dharmapāla. A Chinese traveler named I-tsing records that he made further improvement in logic after Diṇḍaṅga. DK sometimes designated by the shorter name Kīrti, he wrote many texts such as Pramāṇa-vārttika-kārika, Pramāṇa-vārttika-vṛtti, Pramāṇa-viniścaya, Nyāyabindu, Hetu-bindu, Tarkanyāya or Vādanyāya, Santānāntarasiddhi, Sambandhaparīkṣa and Sambandhaparīkṣa-vṛtti.

Pramāṇa-vārttika-kārika - The Pramāṇa-vārttika-kārika is one of the excellent work written by him. The Sanskrit original of this work appears to lost. The Tibetan translation was prepared by the Indian sage Subhūti-śrī-śānti and it is preserved in Tibet. The work in Tibetan is called Tshad-
ma-rnam-ʰgrel-gyi-tshig, signified as "memorial verses explanatory of pramāṇa or source of knowledge". The work is divided into four chapters. Inference for one's own self (Svārthānumāna), establishment of pramāṇa (Pramāṇasiddhi) perception (Pratyakṣa) and words for the sake of others (Parārthanumāṇa-vākyā). Later this work is recorded with the commentary of later unites such as Manorathanandin etc..

**Pramāṇa-vārttika-vṛtti** - This is a sub-commentary on the *Pramāṇa-vārttika-karika* called *Pramāṇa-vārttika-vṛtti* by DK himself. The Sanskrit original of this work is seemed to be lost. The Tibetan work is named Tshad-ma-mam-hgrel-gyi-bgrel-wa and it is preserved in Tibet.

**Pramāṇa-viniścaya** - This is another work on logic by DK. Dr. S. C Vidyabhusana says that the Sanskrit original is lost but its Tibetan work still exist. The Translations was prepared by the Kaśmirian Pandit Parahita Bhadra. The work in Tibetan is called *Tshad-ma-man-par-nes-pa* signified as "Determination of pramāṇa or sources of knowledge." The work is divided into three chapters. 1. System of perception. (Pratyakṣā-vyavastha). 2. Inference for one's own-self (Svārthānumāna) and 3. Inference for the sake of others (Parārthānumāna).

**Nyāyabindu- (NB)** This is another excellent work on logic by DK. The Sanskrit original of this work was discovered among the palm-leaf
manuscripts preserved in the Jaina-temple of Santinātha at Cambay and it has been published in the Bibliotheca Indica series of Calcutta by Professor Peterson. The work in Tibetan is called *Rigs-pahi-thigs-pa* signifying 'A drop of logic.' It is divided into three chapters. They are:

1) Perception (Pratyakṣa), 2) Inference for one's own-self (Svārthānumāna) and 3) Inference for the sake of others (Parārthānumāna).

The first Chapter of this text discusses pratyakṣa. The perception is classified into four types:

1. Perception by the five senses
2. Perception by the mind
3. self-consciousness and
4. Knowledge of a contemplative saint. Again the character of the perception is also discussed. The second chapter deals with the definition of inference for one's own self. The characteristics of the middle term and three kinds of the middle term are also discussed in this section. The third chapter defines the inference for the sake of others. The minor term, middle term and its relation with major term are elaborately discussed in this chapter. Fallacies of the middle term (hetvābhāsa) and the fallacies of the thesis (Pakṣābhāsa) are also included in this chapter.
**Hetu-bindu** - This is another excellent work on logic written by DK.

Dr. S.C. Vidyabhusana states that Sanskrit original work is appears to be lost. The work in Tibetan is called *Gtan-tshigs-kyi-thigs-pa*, signifying that "A drop of Reason" preserved This work is divided into three chapters.

Later this work is recovered and published with the commentary of Arcata in G.O Series at Baroda in 1949.

It discusses:

1. Relation of 'reason on identity' between the middle term and the major term (Svabhāva-hetu).
2. Relation of 'reason on effect' and cause between the middle term and the major term (Kārya-hetu) and

3. Relation of 'the reason based on negation' between the middle term and the heterogeneous case of major term (Anupalabdhihetu).

**Tarkanyāya or Vādanyāya** - This is another important work which discuss the rules of a debate in systematic manner. It explains the nature of a formal discipline which regulates the victory and defeat in a debate.

Dr. S.C Vidyabhusana remarks that the original of this work is seemed to be lost, but its Tibetan translation is preserved in Tibet. The translation of this work is prepared by an Indian sage named Jñanasrībhadra. But the text of *Vādanyāya* was discovered later and was published by a great
Santanāntara-Siddhi - The Santanāntarasiddhi also called Tantrāntarasiddhi, is a philosophical work, which belongs to DK. S.C. Vidyabhusana records that the original of this work is not available. A translation of this work in Tibetan language is preserved in Tibet. This translation was prepared by the Indian Sage Visuddha Simha. In Tibetan language this is called Rgynd-gshan-grub-pa, signifying "Proof of the Continuity of succession". But this text is available now with its English translation. It is published by H. Kitagawa.

Sambandha-Parīkṣa - It is another philosophical work composed by DK. The Sanskrit original is seemed to be lost. Its Tibetan translation is called H-brel-wa-brtag-pa, signifying "Examination of Connection". This translation was prepared by the Indian teacher Jñānagarbha.

Sambandha-Parīkṣa-vṛtti - This is a self commentary on Sambandha-parīkṣa. The Sanskrit original of this work also is not available. The Tibetan translation of this is called Hbrel-wa-brtag-pahi-hgrel-wa. Dr. S.C Vidyabhusana recorded that the commentaries with explanatory
notes on basic text were composed in Sanskrit by the author himself and it is preserved in Tibet through translation.

**Devendrabodhi**

Devendrabodhi is regarded as contemporary of DK who lived about 650 AD. He wrote many works on logic such as:

*Pramāṇa-Vārttika-pañjika* - In Tibetan it is called *Tshad-ma-nam-hgrel-gyi-dkah-hgrel*. Signifying "An Explanation of difficulties in the Pramāṇa-vārttika" of DK. The Sanskrit original of this work also lost. The Tibetan translation was prepared by the Indian sage Subhūtisrī.

One story is told regarding the composition of the *Pramāṇa-vārttika-pañjika*. DK chose Devendrabodhi to write a commentary on his work viz. *Pramāṇa-vārttika (PV)*. After finished the commentary for the first time Devendrabodhi shown it to DK, and he did not satisfied and erased it with water. After he compiled it second time, DK burnt it in fire. Then he compiled it the third time and gave it to DK with the observation, 'since the majority of men are incompetent while time is fleeting, I have written this Commentary for the people of lighter understanding'. This time DK allowed the work to exist.
Sākyabodhi

He was a pupil of Dēvendrabodhi. He lived about 675 AD. He was the author of the Pramāṇa-vārttika pañjika-ṭīka. It is called in Tibetan as 'Tshad-ma-mam-hgrel-gyi-hgrel-bsad'. It is an annotation of the Pramāṇa-vārttika-pañjika of Dēvendrabodhi. Its Sanskrit original is seemed to be lost. Tibetan work is prepared by the interpreter Dge-wahi-blo-gros and it exist in Tanjur.

Thus we get a long tradition of teachers and their teaching is Buddhism. These writers tried to build up a new philosophical and logical system according to their own view. They constructed a new atmosphere in Indian logical thinking through the discussion of the topics such as Means of valid knowledge, Rules of debate, Nature of reason, Nature of logic etc. In this long tradition another bright star arose after the life of these famous logicians. He was Prajñākaragupta. Life and works of Prajñākaragupta will be discussed in the next chapter.
Notes:

1. See HIL. p.270.


3. Ibid., p.296.


5. Ibid., p.276.

6. Ibid., p.289.

7. Ibid., p.299.

8. Ibid., p.301.

9. Ibid,

10. Ibid,

11. Ibid,

12. Ibid., p.302.

13. Ibid.,

14. Ibid.,

15. Ibid.,

16. Ibid., p.303.

17. Ibid.,

18. Ibid.,
19. Ibid., p.306.


21. Ibid., p.309.

22. Ibid.,

23. Ibid., p.318.


26. Ibid.,


29. Ibid., p. 320.

30. Ibid.,