Chapter IV
Conclusion

Logic is the science of reasoning. The aim of logic is to provide methods, techniques and devices which help in differentiating right reasoning from wrong and good reasoning from bad. Methodology and Logical reasoning occupy highly significant position in all of philosophy as well as Theravāda Buddhist Philosophy, they are also obvious in Tripitaka such as:

Vinaya Pitaka generally employs ‘Whatever...that’ Method and ‘If’ Method due to this Pitaka concern with rules of discipline laid down for regulating the conduct of the Buddha’s disciples who have been admitted as bhikkhus and bhikkunnīs into the Order. So, the each of case, the Lord Buddha have to make condition to his disciples. We can call this Pitaka as ‘Pitaka of Conditional Methodology’.

Sutta Pitaka is a book of prescriptions, as the sermons embodied therein were expounded to suit the different occasions and the temperaments of various persons. For this reason, Sutta Pitaka employs with various method as Temporal method, Analytical method, Syllogistic method, Simile method, Practical method and Western method etc. We can call this Pitaka as ‘Pitaka of Collective Methodology’.

And, Abhidhamma Pitaka is a book reworked and reorganized from Sutta Pitaka into a systematic framework that can be applied to an investigation to the reality or substance of Dhamma. For this reason, Methodology and Logical reasoning in the Abhidhamma Pitaka deal with great concern about Process of
Consciousness or *Citta Vithī*. Since the Methodology and Logical reasoning in this *Pitaka* appear as *Methodology of Consciousness (Reality)* or *Dhammology*, we can claim that *Abhidhamma Pitaka* should be designated as *Pitaka of Dhammology*.

Buddhism is mainly concerned with ‘doing’, and ‘practicing’. Buddhist teaching, though found pragmatic, is full of artistic expressions, easily understood, refined and strongly grounded on methodology and logical reasoning acceptable for anyone. Buddhism teaches that the solution to our problems generates from the deep of our minds and nowhere else. The Buddha asked all his followers not to take his word as true, but rather to test the teachings for themselves, so that each person decides for him or herself and takes responsibility for their own actions. Then, they will be able to realise the ultimate Truth, and also their identity with Nāma, Rūpa, Karma, etc. ‘Practice makes a man perfect’ is true for all sorts of art forms and, in fact, all spheres of life, it is equally true for logic as well.

It is also accepted in Buddhism that reasoning is necessary for propagation of religious teachings at a certain level, but it is not acceptable that every reasoning must be reliable and trustworthy. Therefore, the Buddha used logical reasoning in order to negate old beliefs of the contemporary cult leaders and showed them the path to ‘Truth’ and ‘Knowledge’.

This research is designed to explore the methodology of logical reasoning in the Tripitaka only. It is necessary to show how the methodology of logical reasoning adopted by the Buddha culminates into universal principles to answer the issues existing in human society. The purity of the world comes from an
individual’s inner purity. With a pure mind (a mind without greed, anger or ignorance) a higher level of wisdom arises in which the world around us naturally comes into harmony. By meditating, and practicing in accordance with Buddha’s teaching, one will attain enlightenment, peace, welfare, proper thoughts and viewpoints, and purity of mind thus becoming void of all deluded thoughts. This research has been restricted within the Tripitaka only, the original documents of the Buddha verbalized knowledge, to keep the work unaffected by any other view or comments or explanations though we may take help of some later texts on logic in support of our claim about methodology and logical reasoning in Theravāda Buddhism.