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, Dīnīga and Dharmakirti 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 Dharmakirti 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. Dharmakirti
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 Dvendarabodhi, 
Skjyabodhi, Prajñkaragupta, Manorathanandin tried to complete this sub 
commentary on Pramāṇa-vyrttika. Among these commentaries Pramāṇavarttikāśākāra of 
Prajñkaragupta has a remarkable position because of its simple narrative style. He has 
used several proverbs to clarify the meaning in a homely way. 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 'Pramāṇavarttikāśākāra' is very 
remarkable. This work titled with 
'A Critical Study of Prajñkaragupta's Pramāṇavarttikāśākāra' is divided into five 
chapters. The first chapter deals with the origin and development of Buddhist logic 
upto Diṅjga. 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 Pramāṇavṛtttikālaṅkāra. The fourth chapter is the critical analysis of Pramāṇavṛtttikālaṅkāra. 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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Rashtriya Sanskrita Vidyapeetham (Deemed University) at Thirupati, authorities of
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Kalady,  

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