CHAPTER - 1

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-Diṅga and Dharmakirti 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 Naiyáyikás Vaiśeṣikás and Māmásakás. 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 (ātmanātman). This teaching developed through four noble truths (catvāriṣyā satyānty). 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 (Kāraṇa, atātāvāda) is considered as an important characteristics.

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 Magadhi or Pali language to the laymen in the society. These teachings of Buddha transmitted orally through his disciples have taken shape in the form of Philosophy. This Philosophy attained a 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 Saṅgha (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 Marga 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, Mara, etc. We can overcome the miseries through some means. According to Buddhists, Bhiva, Upadiña, Vedana, Spar sa, ña-ayatana 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 M¡rga. 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 "Nirv¡,a" or perfect peace. This 'Nirv¡,a is a special type of salvation which is to be attained through the practice of eight steps (AÁ¶¡´ga M¡rga). They are

Right view - (°É¨ªÉEÂò ouÊŸô)

Right resolve - (°É¨ªÉEÂò °ÉRÂøEò±{É&)

Right speech - (°É¨ªÉEÂò ´ÉÉEÂ®)

Right Action - (°É¨ªÉEÂ® Eò¨ÉÉÇxiÉ¨ÉÂ )
Right livelihood - \(\text{\textdialect{Pali}} \text{\textdialect{Pali}} \text{\textdialect{Pali}}\) 

Right Effort - \(\text{\textdialect{Pali}} \text{\textdialect{Pali}} \text{\textdialect{Pali}}\) 

Right Mindfullness - \(\text{\textdialect{Pali}} \text{\textdialect{Pali}} \text{\textdialect{Pali}}\) and 

Right Meditation - \(\text{\textdialect{Pali}} \text{\textdialect{Pali}} \text{\textdialect{Pali}}\) 

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 ahīśa (non-violence)

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

7. Right Mindfulness - It means that the correspondence in practice to the four awakenings of mindfulness, 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.4

*Vinayapiṭaka* (Discipline Basket) *suttapiṭaka* (sermon Basket) and *Abhidharmapiṭaka* (Metaphysical Basket). The term signifies as tradition of group of texts.5 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,6 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 suttis. 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 Suttis are grouped into five Nikāyas,
(collections). They are Dēgha Nikiya (the long discourses which consists of 34 suttis).

Majjhima Nikiya (the Middle length discourses), Samyutta Nikiya (the grouped discourses), Anguttara Nikiya (the further factored discourses) and Khu-aka Nikiya (the Division of short Books)

_Majjhima Nikiya_ consists of 152 suttis of varying length. Samyutta Nikiya consists of 2,889 shorter suttis grouped together into 56 samyuttis. Anguttara Nikiya consists of 8,777 short suttis. It is grouped into eleven nipṭas according to the number of items of Dhārma covered in each sutta. Khu-aka Nikiya contains fifteen books.

_Abhidhāmmapiṭaka:_ It contains the Buddhist canonical books.\textsuperscript{10} Indologist of Nineteenth Century remarks that Abhidhāmmapiṭaka was the repository of Buddhist metaphysics. The word 'Abhi' means sur or super and hence dhārma represents metaphysics. It suggests an analogy with Aristotle's physics and metaphysics. Among
the seven books of the Abhidhammapi"aka, the first five have been published by the
Pjli text society. They are Dhammas"gini, Vibha"gi, Dh#tukath:, Puggala pannatti and
Kath: vattu. The sixth or Yamaka is not yet edited. The seventh Patthana is 1907 in the
press.

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 Pali to Sanskrit. They selected Nine

books, from a large collection, for translation. These nine books are called as

'Navadharmis'. Viz., AÇgasahasrikaprajñaramit:, Gaudy:ha, Da:abheme:vara,

Samydhirja, Lak:vatrasutra, âa-darmapu, dareka, Tath:gataguhya, Lalitavistara

and Suvar,aprabhisa. These texts are worshipped by the Mahijna Buddhists. Many

logical references are discussed in 'Navadharmis' in scattered manner.
The Lalitavistara: This work was translated into Sanskrit before 250 AD. 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 Śūrkhya, Yoga, Vaiśeṣika, Naiyāyikas during that age.

Lankāvatāra Sūtra: This is one of the 'Navadharma' 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 kuśāṇāvāda.

Gradually Buddhists were divided into two sects namely Henayīna and Māhayīna. In Henayīna there were two sub-divisions that came into prominence. They were Vaibhāṣikās and Sautrāntikās. These section is also known as Sarvāstivādins or yathārttha vadins. Their basic principles were developed on the basis of Pratetya 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 ‘Vaibhasikas’ 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 Mādhyamikas and Yogācāras were developed. They were known as Ānyavādins. ‘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. Madhyamika 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, Maitrīya, Asaṅga are the famous teachers of the Yogacāra school.

Śrīya Nāgārjuna:

Nāgārjuna is considered as the founder of Mādhyamika school. He was a great logician. He lived in Vidarbha during the reign of ātavāhanas. He was also one of the founders of Nalanda University. His famous works are Māla-Mādhyamikākṛika, Vigrahavyāvartanākṛika, Pramāṇavidvamsana and Upṣya-Kausūlya-hṛdaya sūstra. 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.

Mādhyamikākṛika. This is recorded as the first regular work on the Mādhyamika philosophy. In Mādhyamikākṛika, we can see the topics on the examination of pratyākṣa and criticism of pramāṇa given by Nyāyaśēkhas. Āśvya-Vada is mentioned as
the basic principle in this text. In *Mādhyamikākārikā*, Nāgārjuna defines some technical terms of Indian Logic, viz. repetition ({{ÉÖxÉÖ¯ûÊHò}) demonstration of what has already been established (Ê°Érù°ÉÉvÉxÉ) petitio principii (°ÉÉv°É°ÉÉ) as well as avoidance ({{ÉÊ®ú½þÉ®}). These terms are discussed by him in this work.

**Vigrahavyavartanakārika**: 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 Kāśmirian paṇḍita named Jayānanda.²³

**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 Akāśa. The sanskrit original is not available. The Tibetan version of this work with a commentary called *Pramāṇa Viṇapti Guppiṇaka-vṛtti*, signifies as *Tshan- ma-rnam-
par-hjoms-pamdo-rjad-pahi-hgre is available now. It literally signifies a magic stick commentary on Pramj-a-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.

Upanya-Kaujabha-hudaya-jastra: 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 Vidavi-jadekara, Nigrahastha, Tattva vykhya and Jiti.

The first chapter consists of eight sections, viz., an example (=nuÉ½b@ùhÉ·ÉÂ), a tenent, truth or conclusion (É°ÉrùÉxiÉ·ÉÂ), the excellence of speech, (ÉÉc²ÉjÉ¶Éæ°ÉÉ), the defect of speech (ÉÉc²ÉnÉä¹É), the knowledge of inference (+xÉØ°ÉÉxÉ·ÉÁ +IÉ·ÉÉ ½äpiÉÔYÉÉxÉ·ÉÁ), the appropriate or opportune speech
The fallacy (वैपि एँ|एँ|एँ|एँ), and the adoption of a fallacious reason (नूयो एँ|एँ|एँ|एँ|एँ|एँ|एँ|एँ|एँ|एँ).

The second chapter deals with nine types of nighraha ashtis namely a viṇāṭṛtha, apratībha, ananubhā, añña, adhika, nirarthaka, aprīptaka, aparīthaka and pratijñāhini. The third chapter discusses with the admission of an opinion (matanujī). The fourth chapter says about various kinds of jīti. Viz. Utkārāsama, apaṭārāsama, avarjyasama, ahūtusama, prīptisama, aprīptisama, samajyasama, pratidāsntasama. The translation of this work is also preserved in Chinese and Tibetan version. This work was published by G. Tucci.

Erā Deva.

Deva or Erā Deva was the another writer on the Mādhyamika philosophy. He is also known as Karāripa, Kīadeva, Nelānstra and Pi galanstra. He was born in
south India and his time is about 320 AD. He is considered as the pupil of Nāgārjuna. His biography was translated into Chinese by Kumārajīva in the date of 401 AD. He wrote numerous works on the Mādhyamika philosophy namely ātakaśāstra, Brahma-pramathana-yukti-hetu-siddhi etc. These works give clear evidence of his vast through knowledge in logic.

**Maitrīya**

Maitrīya or Maitrīya Nitha was regarded as a teacher of Yogacāra 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-cīrya-nirdeśa etc. This was translated into Chinese during 414-425 AD. The Saptāchā-bhāmi-āstra-yogacāra also was translated into Chinese in 646-647 AD. And Abhisamayāla-kīrīka which was translated into Tibetan during 1059-1105 AD.
Abhisamayālaṃkāra: In this text the doctrines of momentariness and voidness
(IÉhÉEōÉÉnÆù, ¶ÉÚxÉÉnÆù) are discussed elaborately.

Saptadāja-bhāmi-jīstra-yogācāra: In the 15th volume of Saptadāja-bhāmi-jīstra-
yogācāra, 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.

Maitrāya mainly discussed the practical questions of logic. He opposes the
comparison (=ÉÉxÉ) as a means of valid knowledge. According to him 'a
thesis' (pratijñā) is supported by a reason (hātu) and two examples (dājñānta) are
enough to prove a statement.'
Erya Asa’ga

He was born in Gândhíra in the time of 450 AD. He is regarded as a follower of the Vaibháika system, which belongs to Henayña. Later he became a pupil of Maitr¯ya and adopted Yogicramırga. In logical studies Asa’ga follows the Maitr¯ya’s view. But in some context he opposes his teacher Maitr¯ya while establishing the thesis in the work namely ‘Mahयìna-samparigraha-jìstra’. About more than twelve works are ascribed as the composition to this great teacher Asa’ga. All these work exist in Tibetan and Chinese versions, but no one exists in Sanskrit.

A short composition of the logic of Asa’ga is found in the n th volume of Prakara,ırya-jìstra and 7 th and the 16 th volumes of Mahìyna-bhidhara-samyukta-sa’geti-jìstra. The first work is called in Chinese as Hbien-ya-ša-ciao-lun and was composed by Asa’ga. Signified on expounding the holy teaching. It is translated by
Huensang in 645-646 AD. The second work called in Chinese Ta-sha’o-phi-tj-mo-
tsj-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 Vaibhāika philosophy in his childhood. But later he became a follower of Yogācāra as a result of the advice by his eldest brother Asa’ga 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 (’ÉÉnù’ÉÉvÉ) Ronshiki the course of debate (’ÉÉnù’ÉÉMÉÇ) Ronshin,
A collection of seven works of Vasubandhu is published by the well known scholar named Stefan Anacker in 1984.

_Tarkajistra:_ It is a composition on logical now discovered and published. This text consist of three chapters dealing with the Five parts of syllogism, (ÉÉnÉÉnÉÉÉÉÉÉ - the analogous rejoinder (VÉÉÉÉÉÉÉÉÉÉÉÉ) - and the points of defeat (ÉxÉOÉÉpÉÉÉÉÉÉÉÉÉÉÉÉ). His another works are Vēdavidhi, Paucaskandhaka-prakara, Karmasiddhiparakara, Vējītika-kyrīka (vētī), Trimākika-kyrīka, Madhyānta-vibhāga-Bhṛṣya, Trisabhṛva Nirdeśa and so on.

_Vēdavidhi:_ 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 Vyūpti.
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 paµcaskandhas are the aggregate of materialities, the aggregate of feelings, the aggregate of cognition, the aggregate of motivational dispositions and the aggregate of consciousnesse.

This work may be included in the class of philosophical and psychological texts.

This scholastic work is written in the style of ko¿a and it uses the technique of expressions. The authors views are arranged as the objections of opponents theses. It quotes the Mah¡y¡nasandhinirm°canas£tra. This is an authoritative scripture. He analyses three kinds of action namely bodily action, verbal action, and mental action in s£tra style. This represents the philosophical contents.
This famous work is well designed as one of the last three works Vasubandhu wrote. 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 Kṛikā: It is listed as an analysis of the reciprocal relationship between the store consciousness and evolving consciousness which is clearly outlined. 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.

Madhyānti Vibhīṣaṇa B̄hāya: 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.
\textit{Tri Svabh{\=a}va Nirde\={a}}: This work is considered as his last work.\(^{40}\) It deals with the therapeutic theory of Yogic\={i}ra. It demonstrates the successive unfoldment.

\textit{Abhidharmako\={a}} and \textit{Vij\={a}aptim\={i}trat-\textit{trims}ak\={a}} were the two most celebrated works among his twenty odd works.\(^{41}\) These represent the successive development of his philosophical views. \textit{Abhidharmako\={a}} the genius treatise\(^{42}\) is divided into eight treasure house (k\={o}jasthi\={n}a).

From the beginning of 5\textsuperscript{th} 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 D\=nya. 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.,


   New Delhi, p.58.

17. Ibid.

18. Ibid., p. 68.

19. Ibid.,


21. Ibid., p. 27.


23. See *HILL*, 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.