CHAPTER - 1

ORIGIN AND DEVELOPMENT OF BUDDHIST LOGIC

The Logic developed under Buddhism is known as ‘Buddhist Logic’. Acarya Diṅga and Acarya Dharmakerti were considered as the two shining stars of this system. Before them, teachers like Nīgīrjuna, Arya Deva, Maitreyā, Åsaṅga, Vasubandhu etc also handled logical topics in a stray manner in their philosophical works. But Acarya Diṅga and Acarya Dharmakerti have constructed logical topics in a systematic manner. So Diṅga is known as “The father of Buddhist Logic”. Dharmakerti made further improvement after Diṅga. Buddhist school has got a remarkable place in the development of the logical thinking in Indian philosophical systems. We should have reconstructed the origin and development of Buddhist Logic from the basic principles of Buddhism at the grass root level to the highest doctrines of logical thinking. So we have to go through the history of the teachings of Buddha to logical foundation laid by the great teachers like Nīgīrjuna upto Dharmakerti in this Chapter.
In the 6th century B.C. the society was clearly divided into four Var\(\text{as}\) namely \textit{Brhma\text{as}}, \textit{K\text{\'}{\text{a}}\text{\'}{\text{t}}\text{\'}\text{riyas}}, \textit{Vai\text{\'}\text{j}\text{\'}\text{yas}} and \textit{S\text{\'}d\text{\'}ras}. Then \textit{Var\text{a}} was divided on the basis of birth. Each \textit{Var\text{a}} has well defined with functions. \textit{Brhma\text{as}} were given the functions of priests and teachers. They claimed the highest status in the society. They were exempted from taxation and punishments. The \textit{K\text{\'}{\text{a}}\text{\'}{\text{t}}\text{\'}\text{riyas}} were ranked as the second in the \textit{Var\text{a}} hierarchy. They collected taxes from the peasants. The third of \textit{Var\text{a}} system were \textit{Vai\text{\'}\text{j}\text{\'}\text{yas}}. They were engaged in agriculture, cattle rearing and trade. They were the prominent tax payers. \textit{S\text{\'}d\text{\'}ras} were the servants of these three higher \textit{Var\text{a}\text{as}}. They were kept out from hearing and studying the \textit{Vedas}.

Along with this women were banned from learning Vedic texts. They were considered as domestic slaves\(^2\). The higher \textit{Var\text{a}\text{as}} were more privileged. \textit{Vai\text{\'}\text{j}\text{\'}\text{yas}} and \textit{S\text{\'}d\text{\'}ras} were severely punished even for slight offences. Naturally the \textit{Var\text{a}\text{a}} divided the human society. This generated tensions among the \textit{Vai\text{\'}\text{j}\text{\'}\text{yas}} and \textit{S\text{\'}d\text{\'}ras}. They failed to raise their protest against the misdeeds of the peoples belonging to higher \textit{Var\text{a}\text{as}}. \textit{K\text{\'}{\text{a}}\text{\'}{\text{t}}\text{\'}\text{riyas}} also suffered the ritualistic supremacy of \textit{Brhma\text{as}}. The soil of Gangetic plain became ready to accept a new movement
against this attitude. Numerous religious sects arose in middle Gangetic plains since that time. Among them Buddhism and Jainism were more attracted by those marginalized people, because of the style of simple puritan ascetic life. The teachings of Buddha have helped them to be awakened with the spirit of questioning against evil acts. Thus Buddha made this age as an “Age of Enlightenment”.

Gautama Buddha is recorded as the founder of Buddhism. He was born in Gotama clan in 570 B.C. in the Terai, law lands near the foot hills of Himalayas. His name was Siddhartha, in his early childhood. Later he became known as Sakyamuni, the sage of Sakyas. The Sakyas were a small Kshatriya tribe who lived at the border of India and Nepal. Their capital was at Kapilavastu. His father was a famous Kshatriya Sakyas ruler named Suddhodhana. His mother Maya Devi was the princess of Kosala Dynasty. There was a story about the birth of Gautama Buddha. He was born under two Sal trees in Lumbini grove, the way to his mother’s home at Devdaha, which was the town next in importance to Kapilavastu.

Maya, his mother died seven days after his birth; Siddhartha was brought up by his stepmother named Prajapati Gautami. In the days of
his boyhood he showed interest in meditation. He was married at the age of sixteen to a beautiful girl named Yaожodhara. But married life did not attract him. The sight of an old man, a sick man and a dead body deeply touched his heart. He realized the meaningless state of worldly pleasures. An intense desire for an ascetic life disturbed his mind. When he became a father of a child, he left his home at the age of twenty-nine to find out a solution for the miseries of the world. This departure gave birth to ‘Great Renunciation’.

He spent six continuous years as a homeless ascetic. Two religious teachers named Alжra K中信ma and Uddaka Rжmaputta gave instructions during this period. The technique of meditation is instructed by Uddaka Rжmaputta. Without gaining much satisfaction, in this instruction he went to practice severe penances. But he realized that those were also fruitless efforts to find out the truth. He gave up penances, took a bath in river namely Nirajjana and received a bowl of tasty rice milk from a farmer’s daughter named Sujжta, in the full moon day of ‘Vaiжjha’. He moved towards m값adhа and sat under a Pipal tree at Gaya there he absorbed himself in deep meditation. At the age of thirty-five he attained the
‘Supreme Knowledge’. Thus he became Buddha which means the Enlightened and that Pipal tree became famous as ‘Bodhi vākā’. That place became popular as Bodh Gaya in later period.

Gautama Buddha started his journey from there. He delivered his first sermon at the Deerpark at Saranath in Banaras. As a result of this discourse five disciples joined with him. He used the common language for communication before common man. Buddha advised his pupils to adopt a ‘middle path’ between the luxuries and the austerities. This can help one to lead a perfect life. With followers he began to take long journeys on foot and spread his message far and wide among common people. He had the habit of travelling long distances by foot, i.e., about twenty to thirty kilometers per day. He kept on wandering for forty years, resting only during the rainy seasons. During this long period of his journey he encountered many staunch supporters of rival sects including Brāhmaṇas. He defeated them in debates. His missionary activities did not create any discrimination between the rich and the poor. He addressed the common people about
the worldly problems. He preached his teachings as a means to destruct the suffering and rebirth. Gautama Buddha attained Nirvana at the age of eighty in 483 B.C. at Kuśinagara or Kasia near Ghorakpur. His death happened between two Sal trees. Thus some similarities between his birth, enlightenment and death are recorded by some scholars like Damein Keown, C.V. Joshi etc. They pointed out that all these incidents have occurred in between Sal trees on the full moon day of Vaiṣṇav month.

Sri Buddha, the first rationalist of the world asserted that he was the savior and master of human kindness without any reference. Buddha’s life itself resembles as an evidence for his reasoning ability and practical wisdom. He advocated not only a set of doctrines or dogmas but a rational scheme of spiritual development also. He rejected the infallibility of the Vedas and condemned the bloody animal sacrifices in the name of attaining heaven. He raised his protest against, this complicated meaningless rituals, caste system and supermacist nature of Brāhmaṇas. He received all people to his Saṅgha without considering caste and creed. Buddha says!
“One does not become a Brahmin by birth,
One does not become an outcast by birth,
One becomes a Brahmin by act,
One becomes an outcast by act”

Thus Buddhism was liberal and democratic while comparing with other religions. Women were also admitted in Buddhist Sāghas. Buddha tried to fight with evil by goodness and hatred with love. Irrespective of caste and sex, the door of the Sāgha was always opened towards mankind. So Buddhism attracted the ordinary people more than the people belonging to the higher caste. Buddha’s teachings were always closely connected with life and worldly problems. According to Buddha man’s destiny determines with the result of his actions. In order to attain salvation one must purify himself through his Karma leading with a pure life. He says that “the world is full of sorrows and sufferings”. These are caused by our desires. When man win to root out his desire form his life man will be freed from the circle of birth and death. The knowledge about ‘Four Noble Truth’ leads man to this victorious state. So these teachings have an important place in the life of a Buddhist.
Four Noble Truths :- They are, Life is suffering (Dukhamasti), Suffering is caused by desires (Dukha samudayamasti),

Suffering can have an end. (Dukha nirodha masti) and There is a path which leads to the end of suffering (Dukha nirodhapjyamasti). Among these truths, the fourth can attain through the practice of the Eight fold path (AÂ†Â‘ga mÂµrga).

AÂ†Â’ga mÂµrga

They are such as- Right view (Samyag dÇ¬Â†i), Right resolve (Samyag samkalpaÂ¶), Right speech (Samyag vÂµk), Right action (Samyag karmÂ¶ntaÂ¶), Right livelihood (Samyag jivaÂ¶), Right efforts (Samyag vyÂ¶yamaÂ¶), Right mindfulness (Samyag smÂ¶ttiÂ¶), Right meditation (Samyag samÂ¶dhi). Right View - The acceptances of Buddhist teachings and practices in ideal life.

Right resolve - It means that making a serious commitment to develop right attitude.

Right speech - Telling the truth and speak in a thoughtful and sensitive way.
Right action - It is abstaining from wrongful behaviour like killing, stealing or behaving wrongfully with respect to sensual pleasures.

Right livelihood - It means that not engaging in an occupation which causes harm to others.

Right efforts - Gaining control of one’s thoughts and cultivate positive state of mind.

Right mindfulness - It helps to cultivate constant awareness.

Right meditation - It develops deep level of mental calm through various techniques, which helps concentrate the mind and integrate the personality.

The above narrated eight fold path can be divided into three categories, viz., Morality (sêla), Meditation (samþdhi) and Wisdom (prajµ). Right view and Right resolve can be included under the category of wisdom. Right speech, Right action and Right livelihood come under the category of morality. Right effort,
Right mindfulness and Right action includes under meditation. The virtuous path as suggested by Buddha made a code of practical ethics which has a rational outlook.

**Special Features of Buddhism** - The teaching of Buddha has attained the nature of philosophy at this period. The theory of momentariness is the most important feature of early Buddhism (*yat sat tat KAanikaÆ*). Buddhism does not believe in God, Soul and Eternity. The ‘No-soul theory’ can be considered as the basic principle of Buddhist philosophy.

This can be considered as a kind of revolution in the history of Indian Religions. Buddhism thus created and developed a new awareness in the field of intellect and culture. It taught people not to be taken things for granted but to be argued and judged them on merits. Buddhism therefore became more social than a religious revolution. It taught the code of practical ethics and laid down the democratic principles for social equality.

*After the Nirv, a of Buddha his followers assembled three times at various places. These assemblies helped them*
to consolidate and interpret the sayings of their teacher. They codified some rules of discipline to settle their disputes. But some direct pupils like Ananda and Pura, a held it better to abide by what they had heard from their teacher’s mouth, rather than to accept the conclusions of the first council. L.M. Joshi states that a century after Buddha’s parinirvāṇa, a controversy has resulted in schisms within the saṅghas. He observes that geographical and local influences seem to have contributed towards the growth of controversies in doctrinal and disciplinary things.

To get a clear picture about the details of these three important councils, the time and place where it held might be examined.

**The first council:** It was conducted in 490 B.C. immediately after the death of Buddha under the leadership of Mahākāśyapa at Saptapari cave in Rajagaha. Five-hundred sages assembled in that council. Ananda, the cousin and the dearest disciple of Buddha, recited the Suttas. Upali, who was a barber before his initiation and later he became the
most competent authority in instructing discipline and he recited *Vinayas*. Then *Abhidhamma* was not formed. Men who assembled in that council became known as *Theras*. They collected and canonized the teachings of Buddha on the basis of *Theravāda*.

**The second council:** This was conducted after one hundred years of first council, i.e., in 390 B.C. under the leadership of Kīlānīka (Aśoka the black), it was held at Vaiśālī. This council tried to settle the monastic discipline. They began to recite the canon once again. This session was continued for eight months. But more than thousands of monks violated certain rules of *Theravāda* which settled in the first council. So they were expelled from the community of *Theras*. These expelled priests were called *Mahāsīghikas*. They were the first heretical sect of Buddhism. They made certain additions and alternations in *Theravāda*. They not only acted as the transmitters of tradition but also the commentators of the sayings of their great teacher.

**The third council:** Under the leadership of King Aśoka the third council was held at Pāliputra in 253 B.C. At that time schisms were raised in the Buddhist order. A fresh recitation of texts was necessary and it is conducted by the officials under the
Presidency of Tissa Mogaliputta. *Abhidhamma* was codified in that council. Thus the *Tipiṭaka* is formed. Missionaries were sent to carry the sayings of Buddha to the extreme limits of the empire and beyond. Mahinda, the son of Asoka went to Ceylon in 250 B.C. carrying *Tipiṭaka* for preaching the doctrines of Buddhism with great interest. But at this time the Buddhist order had already split into numerous sects including the Orthodox believers. Thus within two hundred years from *parinirvāṇa* of the master, totally eighteen heretical sects arose viz., *Theras*, *Mahāsāgikas*, *Gokulika*, *Ekabhūṭikīrika*, *Paṇḍatti*, *Bhūlikā*, *Cetiya*, *Sabbatthi*, *Dhammaguttika*, *Kassapaśa*, *Sa’kaṇṭika*, *Sutta*, *Himaṭava*, *Rījagireya*, *Siddhatthika*, *Pubbaseleya*, *Aparaseleya* and *Vajireya*.

*Tipiṭaka*—The sacred teaching of Buddha is canonized by his followers as *Tipiṭaka* or *Piṭakattaya* (*piṭakatraya*) which signifies “three baskets”. They are Sermon Basket (*Sutta piṭaka*), Discipline Basket (*Vinaya piṭaka*) and Metaphysical Basket (*Abhidhamma piṭaka*). These teachings were written in ‘Pali’ language.
**Suttapiṭaka**—It means “the basket of suttas”. The Pali word ‘sutta’ corresponds as the Sanskrit word ‘ṣūtra’. But it lost its original definition as “brief rules” and later it became equivalent to the doctrinal text or doctrinal exposition. Dhamma in place of sutta was rehearsed by Ananda in 1st Buddhist council. It consist of five Nikṣyas, viz., Dīgha Nikṣya, Majjima Nikṣya, Samyutta Nikṣya, Aṭṭhān Nikṣya and Khuddaka Nikṣya.

Dr. S.C. Vidyabhāṣa recorded that some narrations about ārama, as and bhūma, as who were also called as takki (argumentationists) and vimśi (causists) can be seen in these works. These people were indulged in takka (argumentation) and vimśi (causistry) were found in

*Brahmajjasutta*, a part of Dīgha Nikṣya of the Suttapiṭaka. G.C. Pandey also records that the major part of Nikṣyas were done in the 4th century B.C. and these Nikṣyas were closely related to ancient Buddhism or the Original Teachings of Buddha. Majjima Nikṣya is one among them in the chapters of Suttapiṭaka. Anumāna Sutta of Majjima Nikṣya refers the word Anumāna in the sense of ‘Inference’ and the word Vida in the sense of
‘discussion’. Similarly Udana one of the chapter of Khuddaka Nikãya of Suttapitaka states that “As long as the perfect Buddha do not appear, either the Tîrkkikas (sophists) are not corrected or the Savakas; Owing to their evil views they are not released from misery”. From this passage we can assume that the word ‘Tîrkkikas’ is used in the sense of ‘sophists’ during this period.

VinayapiJaka- It is the framed as the rules and regulations of monastic discipline for the Buddhist monks as well as the nuns. VinayapiJaka deals with different types of rules with two phases (ubato): one for men and the other for women. They are totally five in number viz, Pitimokha, Mahvagga, Cullavagga, Suttavibha´ga and Parivra.

(a) Pitimokha - It is intended for pratimokã, in sanskrit which signifies the days of confession. It is hardly anything else but a catalogue of sins and the regulations pertaining to them.

(b) Mahvagga - It is a detailed code of duties for daily life of nuns or otherwise it starts with a piece of Biography of Buddha.
(c) **Cullavagga** - It is also record of detailed code of duties. It also includes the history of councils conducted after the death of Buddha

(d) **Suttavibhağa** - It is a commentary on *Patițokha*, it describes the origin of sins, interpretation of the sins and discussion of the method and application to relieves from these sins.

(e) **Parivra** - Dr.S.C. Vidyabhāṣa, a states that ‘*Parivra*’ mentions four types of the cases for settlement

(adhikāra, is). They are *Vivādadhikāra, a* (a case pertaining to differences of opinion), *Anuvādadhikāra, a* (a case in which one party accuses another party of the violation of a rule of good conduct), *Apattadhikāra, a* (a case in which a monk has actually transgressed an established rule of good conduct) and *Kiccadhikāra, a* (a case relating to the formal procedure of an ecclesiastical ). Seven rules for the settlement of cases also includes in *Vinayapiṭaka*, named as *Adhikāra, a samath; dhamm;*. They are *Sammukhvinaya* (settlement in presence) *Sati vinaya* (settlement from recollection), *Amētha vinaya* (settlement for the insane), *Patiṇyuanaya Karetabham* (settlement by an under taking) *Yebbhyasik;* (settlement by a majority), *Tassa pāpiyyasik;* (settlement with the prospect of further
inquiry) and Tina Vatthjraka (covering over the grass). All the complaints were handled by the ‘Saghas’ including the members of a council and the ‘Judge’. The judge should handle the problem of the complainant and respondent with impartial approach. The Judge himself should behaves as ‘a true follower of Buddha’.

**AbhidhammaPiJaka** - The third basket is called as *AbhidhammaPiJaka*. It explains the character and motives of *dharma* and *mokAA* (NirvAA). It can be considered as equal to two baskets. It consists of seven books of metaphysics viz., *Dhammasamangani, Vibhingga, Kathvattu, Puggalapannatti, Dhjutukatha, Yamaka and Patthana*.

*MahavibhAA* was the commentary of *AbhidhammaPiJaka* which considered as a *pramj,a* by *VaibhAAkas*. This was composed by the learned and venerated monk named Tissa Moggaliputta. *Kathvattu-ppakara*, a work of *AbhidhammaPiJaka* mentions some technical terms of logic viz., *anuyoga* (enquiry), *ahara* (illustration), *patinna*
(proposition), upanaya (application of reason), niggaha (humiliation or defeat) etc.

Main Sects of Buddhism

Gradually Buddhist community was scattered by schisms. The literary productions of them fell into two divisions. Each of them had a sacred tongue of its own. These important sects were called as new school such as Henayina and Mahiyina.

Henayina- This word stands for ‘*Inferior vehicle*’. It is usually employed for ancient Buddhism. They give importance to Tipiṭakas. They were also known as Theravādins because of their orthodox mindfulness. They considered Buddha as a super personality and Nirvāṇa is the supreme goal, which is to be acquired only through ascetic life.

Mahiyina- The word ‘*Mahiyina*’ signifies ‘*Great vehicle*’. It is also known as Bodisattvayina, means the vehicle of the future Buddha. This school claims to have been founded by the Buddha himself, through the first confined to selected group of hearers. The earliest literature of Mahiyina is known as the Mahiyina Sūtras. These Sūtra are regarded as traditional and proclaimed by Buddha. It starts with the remarks that evaś may ānuśutavā, (Thus have I heard). King Kaniṭaka was a great
patron of this school. He introduced Sanskrit as a medium of language for communicating Buddhist principles in society. A large collection of works were translated by the direction of King Kanishka this collection is preserved under ‘Navadharmas’. Navadharmas is a series of books which have been composed at different persuasions and it was translated and collected by these monks. They are Aśa Sahasrika, Prajñā paramita, Gandaka vyāha, Dāja bhumeśvara, Samiddhi rija, Laṅkavatārasūtra, Sañci dharma puḍḍareka, Tatgatha guhyaka, Lalitavistara and Suvra prabhāsa. In these works we can see many logical references.

Four schools of Buddhism - Gradually there were four main divisions arose among Buddhists according to their varied approaches and interpretations of Buddhist teaching. They are Vaibhāṣika, Sautrāntika, Yogācāra and Mādhyamika. Vaibhāṣika and Sautrāntika come under the school of Hinayāna, Yogācāra and Mādhyamika are the two divisions under the school of Mahāyāna.

Vaibhāṣikas - This name is derived from the word Vībhāṣa which signifies commentary. They give importance to commentaries rather
than the original teachings of Buddha. They are also called Sarvāstivadins. Their philosophy is called as Anaikṣṭikā Yathārthavāda and Hetuvāda. They accept the commentary of Mahavibhūsa as pramāṇa.³⁴

**Sautrāntika** - The word ‘Sautrāntika’ is derived from ‘Sāltrīnta’. Which means the ‘Original teachings of Buddha’. Huentsang states that the efficient teacher named Kumāralabdha of Taxila was the founder of this school.³⁵

**Yogicra** - The word ‘Yoga’ means ‘meditation’ and Acra means ‘practice’. As the name indicates, this school emphasizes the practice of meditation. They believe that this is the way to get perfection. This school holds ‘citta’ or ‘vijñāna’ (the pure consciousness) as the ultimate reality. So this school is also known as Vijñānavāda. They says that it is an ever changing stream of consciousness like flowing water, when one can stop this flow then the Buddhahood can be attained. Maitreyanītha is considered as the founder of this school. Major works of this system are LankavatīrasṬra, Mahasamaya-Ṭra, Bodhisattva-caryā-nirdeśa, Saptādaci-bhāmi-vibhāga-yastrī-yogicra-bhāmi etc.
The word ‘Mādhyamika’ is derived from the word ‘Madhyama’, which means ‘the middle’. Nīgīrjuna was the founder of this school. This system advocates neither the theory of reality, nor the unreality of the world. But they accept mere relativity. They uphold the śānta to be the central idea of their philosophy. So they are also known as Śāntavādins. This school is divided as two viz., Prasāgika and Svantatra. The Mādhyamika kṣrika by Nīgīrjuna, Mālamādhyamavāttsi by Buddhapalita, Hastibala prakara, a by Arya Deva, Madhyama-hādaya-kṣrika; by Kā, a, Mādhyamakavattra-Ge; by Jayanta are principal works of Mādhyamika school.

EARLY BUDDHIST WRITERS

Nīgīrjuna had laid the foundation to logical topics in his philosophical works. He developed the philosophy of Voidness or Śāntavāda. Through the deep influence of his doctrines on Buddhism he had been called “the founder of Eight Sects” among the Japanese. Winternitz records in his
‘History of Indian Literature’ that he was lived as a contemporary of Andra King named Gautamiputra Yajµasree, who lived around 166-196.A.D. Rahul Samkṣṭya also admits this that the date above mentioned is exactly correct as the period of Nīgīrjuna. So he fixes the time of Nīgīrjuna is around 175.A.D. Līma Tīrṇītha opines that Nīgīrjuna was a contemporary of King Nemi Candra in Aparīntaka. His biography was translated into Chinese by Kumīrjeva in 405.A.D. Dr S.C. Vidyābhāṣā states that Nīgīrjuna lived round 250-320.A.D. H. Nakamura states that Nīgīrjuna’s time can be fixed around 150-250 A.D. Considering all these observations we can fix his time as around to the first half of 3rd century A.D.

Nīgīrjuna was born in a Brahmin family of South India at Vidarbha. He was the pupil of Saraha in Kalacakra. He studied all the sciences Vēdas and Vēdaṅgas. But he was not satisfied with the mere knowledge of these Sastrīs. He was also attracted by Buddhist doctrines, he began to study and became an expert in that philosophy. It is said that
ninety days he studied all the three Pñakäs and mastered their meaning, but he was not satisfied with the same and continued to search for other sources to fulfill his ambition. Finally he could accept the Mahāyāna sūtra from a venerable hermit who lived in the Himalayas. He went there to receive the studentship directly from him. Thus he became an expert in all philosophies. He energetically propagated Buddhism in Southern India. He succeeded to convert a powerful King named Bhoja Deva to Buddhism. He promoted the doctrine, viz, Ānyata and which can be established through the assumption of two truths, viz, Samvāti satya (conventional truth) and Pramārtha satya (supreme truth). This state of Ānyata is called Nirvāṇa. He became famous as the one among the founders of the University of Nalanda. He became known as the founder of ‘eight sects’ in Japan. Many works were ascribed to him. Many scholars have of different opinions about his authorship. They opine that several Nīgīrjunas might have been flourished at various periods.

Works - Th. Stcherbatsky remarks that Nīgīrjuna had the authorship of
more than one hundred works. Unfortunately original of these Sanskrit works were not available. But Tibetan translations exist. Rahul Saektyyana writes in the journal of the Bihar and Orissa Research Society, Patna records that Nigirjuna had the authorship of five texts which includes YuktiAtika. K. Venkata Raman opines that Nigirjuna has written six books, viz., 1) Mdhyaamika ājstra or Mdhyaamika kriik, 2) Vighrahayvartane 3) Mah Prajya paramita ājstra, 4) DajabhEmi VihĀa ājstra, 5) Suhāllekha and Ratnivali. Dr. S.C. VidybhÅa states that Nigirjuna had the authorship of only four works such as 1) Mdhyaamika kriik, 2) Vighra vyvartane kriik 3) Pramj,a vihÅtana and 4) Upjya kauâalya hÄdaya ājstra.

Mdhyaamika Kriik—The name Mdhyaamika is derived from Madhyama which means ‘the middle’. One who follows the middle path is called Mdhyaamika because they avoid the two extremes and adopts the middle path. The text Mdhyaamikakriik is written in verses. Rjhol Samktyyana observes that Nigirjuna was the first man who used ‘kriiks’ in textual writings. Mdhyaamika kriik is the first regular work on Mdhyaamika philosophy. ‘S̄na’ is remarked as
the ultimate reality in this work. Creating a new philosophy in this work, Nāgārjuna created a revolution in Buddhist teachings. According to Nāgārjuna *Mūlaṃdhyaṃkara* is the comprehended form of four aspects. They are in contradistinction to onesideness, as the abnegation of onesideness, as unity in plurality and in the sense of absolute truth. In this text, he defines some logical terms are given by him such as *Punanukta* (repetition), *Siddhāṣṭhana* (demonstration of what has already established) and *Sādhyasama* (petetio principi) and *Parihāra* (avoidance).  

Eight commentaries on this *Mūlaṃdhyaṃkara* were written. Unfortunately except Chanadrakerti’s *Prasannapīda* all other works were seemed to be lost from its original language. In Chinese and Tibetan language translation of all these texts are available now.

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*Vigrahavyāvartani Kārikā* - Dr.S.C.Vidyābhūṣaṇa states that the Sanskrit original of this text was not available to him. Tibetan and Chinese versions were available. This work in Tibetan is called ‘*Rt-sod-pa-bzlog-pahi-tshig-lehur-byas-pa’* signifying “Memorial verses on quelling disputes”. In this work he defines `Enyata, as pratetyasamutpāda and he criticizes the Nyāya theory of Pramāṇa given by Akāśapada as “Like a
lamp illumines itself and other objects, so does a pramj; a establish itself and other objects”. Njgirijuna puts forward his opinion to criticize that “a lamp cannot illuminate itself as there is no darkness in it. If a lamp could remove darkness even coming in contact with it, why could it not standing here, remove the darkness of the entire universe”.

**Pramj;a-ViheJana or Pramj;a VidvaEsana** Pramj;a vihetana literally signifies “the quelling of pramj; a”. Dr.S.C. Vidyjhåa, a, opines that the original Sanskrit of this work is not seen by him. Tibetan version of a commentary on this work named pramj;a-vihetana-teppitaka-vatti or pramj;a -vidhvaEsana- sambhaAita-vatti exists even now. It extends over folios 415-418 of the Bstan- hgyur, mdo- ha. This is called in Tibetan Tshad- ma-nam-pa-hjoms-pa mdor-bsad-pahi-hgrel, which literally means that “a magic stick commentary on pramj;a vihetana or pramj;a vidvaEsana”.

The name of the commentator is not mentioned this work. He pays obedience to Manju-¿ri-kumara bhuta and introduces this work as follows; “To please the learned people, I give an exposition of the ViheJana or VidhvaEsana”.
He also observes that the instructions on Nyāya delivered by Nāgīrjuna are put together to constitute Pramāṇa-viheśana. A legend also about Nāgīrjuna also narrated in it is as follows. Nāgīrjuna was a man of greatness and proceeded once for the dissemination of culture to the region of the Nāgas. They exhibited their magical powers which could not overcome him. Beholding his super human greatnessd Upendra, King of the Nāgas, offered, him his daughter, while the other Nāgas worshipped him in a befitting manner. They took orders and coming to the region of men practiced the austerities of monks.

The commentator also reproduced Nāgīrjuna’s definition of categories as follows: (1) tshad- ma (pramāṇa) (2) gshal-bya (prameya), (3) the-tshom (saEčaya) (4) dgos -pa (prayojana) (5) dpe (dAbjanta), (6) grub-pahi-mthah (siddhīnta) (7) Cha’bas (avayava) (8) rtog-ge (tarka), (9) gtan-la-phab-pa (nir,aya) (10) smra-wahi-mthah (vṛda) (11) rtsod-pahi-mthah (jaipa), (12) mam-par-rtstod-pahi-mthah (vita,da) (13) gtan-tshigs-tar-snan-wa (hetvibhāsā) (14) tshig-dor (chala), lta-gcod (ji ti) and (16) tshar-gcod-pa nigrahasthīna.
A syllogism (*avayava*) is shown to consist of three members, viz., a proposition, a reason and an example. It may be put in the affirmative or negative way.

The reasons (*hetu*) may appear in one of the following relations viz., (1) An effect (*kriya*) (2) An identity (*svabhava*) and (3) Non-perception (*anupalabdhi*).

An example (*drittanta*) is defined as the place in which is decisively shown the connection between the reason (middle term) and its universal companion the predicate (major term).

**Upnya kauyaḥya hadaya iṣṭra.** This work is stated to be a work on ‘art of debate’. The name of the work implement the meaning that “The Essence of skill in the accomplishment of action”. Dr. S.C. Vidyabhadra records, that the original work in Sanskrit was not available to him. This work is in Chinese known as ‘Fan-pien-sin-lun’. This was translated in 472 A.D. by ‘Ci-cia-ye’ and ‘Than-Yao’. It has four chapter viz., an elucidation of debate (*Vida vijadekara*), an explanation of the point of defeat (*Nigrasasthina*) an explanation of the truths (*Tattva-vyukhyina*), the analogue or farfetched analogy (*jiti*). This work is available now through its English translation.
1. The first chapter consists of eight sections which treat respectively of
(1) An example (udharā), (2) A tenet, truth or conclusion (siddhānta)
(3) Excellence of speech (vākya prajñāsi) (4) The defect of speech
(vākya-dhāra) (5) The knowledge of inference (anumāna or hetu-jñāna),
(6) The appropriate or opportune speech (samayocita-vākyā) (7) the fallacy
(hetyēhisa), and (8) the adoption of a fallacious reason (duṣṭā Nicholas).}

(1) The example is of two kinds (1) the affirmative or homogenous example (anvayi udharā) and (2) the negative or heterogenous example (vyatireki udharā).

(2) The conclusion is of four kinds, viz., (1) That accepted by all the schools (sarvatantra siddhānta), (2) that accepted by a particular school (pratitantra siddhānta) (3) that accepted hypothetically (adhikara, a siddhānta) and (4) that which is implied or accepted on assumption (abhyupagama siddhānta).
Conclusions are established through the Pramāṇas (the source of valid knowledge). They are of four kinds, viz., perception (pratyakṣa) inference (anumāna), comparison (upamāna) and scripture (āgama).

(3) A speech is said to be excellent if its words are neither inadequate nor redundant, and its reason and example well expressed.

(4) A speech is said to be defective if its words are inadequate, or redundant, or if it employs the same word to convey different meanings or different words to convey the same meaning.

(5) The inference is of three kinds, viz., (1) a priori (pūrvavat), (2) a posterior (āśeṣavat), and 3) commonly, seen (ṣvēntāsādāta). The respective examples are on seeing a cloud one infers that there will be rain; on seeing a swollen river one infers that there was a rain; on seeing a man move from one place to another, one infers that the sun, which rises in the east and sets in the west, must have moved.

(6) The appropriate or opportune speech consists in its being pertinent to the subject and occasion, e.g. in the discussion as to whether there will be rain tomorrow, one may appropriately speak of the condition of the sky of the previous day.

(7) The fallacies signify reasons which are derived from an imperfect perception, inference, or comparison, or which
derivate from the scripture. They are respectively as follows.

(a) The *quibble in respect of a term* (*vak-chala*), e.g. a man possess ‘navakambala’ while uses the term *nava-kambala* in the sense of nine blankets while hereally means a new blanket.

(b) The *erratic reason or undistributed middle term* (*savyabhicara*), e.g. to say that all external things are non-eternal is to employ an erratic reason, because the sky is an external thing which is eternal.

(c) *Balancing the doubt or false assumption* (*samaya-sama*), e.g. there is doubt as to a certain tall object being a post or a man, and yet if we proceed to act on the assumption that it is a man, we commit the fallacy of false assumption.

(d) The *mistimed* (*kµtita*), e.g. we attempt to prove the eternity of *Veda* on the ground that the sound is eternal, when no proof has been given for the eternity of sound.
(e) Balancing the point in dispute or begging the question (prakara,asama), e.g., the soul is eternal, because it is distinct form the body. (It is a matter of dispute if a thing which is distinct form the body is eternal or not.)

(f) Balancing the predicate (sādhyasaṁa), e.g. the sky is eternal, because it is intangible.

(g) Showing obscurity (vyāghīta pradaṁa), e.g. the five objects are not eternal, because they are apprehended by the senses; the four elements being also so apprehended are non-eternal. It we say so it will follow that a tortoise possesses hair and salt possesses smell, because they are apprehended by the mind: this is absurd.

(h) The contradictory (viruddha) - either in respect of the example or in respect of the conclusion.

8. The adoption of a fallacious reason - If in the course of one’s argument one commits fallacies, one will be thrown into difficulties and disgrace.
II. “The points of defeat” are the following: (1) The unintelligible (avijñātṛtha) (2) non-igenuity (apratibhī), (3) silence (ananubhāya), (4) saying too little (nyēna) (5) saying too much (adhika), (6) the meaningless (nirarthaka), (7) the inopportune (apriptakila), (8) the incoherent (apārthaka), (9) hurting the proposition (pratiṣṭhīṇī).

III. “An explanation of the truths” deals mainly with the admission of an opinion (matṛnuṣṭyuj).

IV. The “anologue” or farfetched analogy is of various kinds as follows: (1) balancing an excess (utkarṣasamj) (2) balancing a deficit (apakarṣasamj), (3) balancing an unquestionable (avarṇasamj), (4) balancing a non-reason (ahetusama), (5) balancing the co-presence (praptisamj), (6) balancing the mutual absence (apraptisamj), (7) balancing the doubt (samjaya samj), and (8) balancing the counter example (pratidntasamj).

Suhāllekha - It means the “Friendly epistle” or “friendly letter”. Nīgīrjuna had a friendship with Satavahana King named Yajñasri Gautamiputra. This text is in the form of a letter which is written to this King is named as Suhāllekha. It exists in Tibetan
language. U.K. Nariman states that one hundred and twenty three verses contains in it. Content of this work is the basic principles of Buddhism. He addresses the King and advises him to follow the life of a true Buddhist. How a King should behave himself; how he should rule his kingdom, how solve the problems of his subject aims at social welfare and how show kindness towards humans and animals in the kingdom of a Buddhist follower. It is recorded that three Chinese versions of this text are available.

**Arya Deva**

Deva or Arya Deva was another writer on *Mādhyamika* philosophy. He was born in South India in the first half of the 4th century (about 320 A.D.). He was a famous disciple of Nāgārjuna. He is also known as Kar,aripa, Ka,a Deva, Nela Netra, Piˈgala Netra etc. Along with the biographies of Asvaghosa and Nāgārjuna which translated into Chinese about 401 A.D Kumˈrajeva mentions the life of Arya Deva as a great master of the *Mahāyāna*. Dr.S.C. Vidyˈbhāṣa,a quotes from the Travalogue of Huent-sang that Arya Deva as a great master of the *Mahāyāna*. Arya Deva was an eminent teacher who preached the original
teachings of Buddha. He was very good defender of Buddhism who always engaged in debates with the Terthas or Scholars from other countries like Mahakoṣala Srughā, Prayīga, Cola and Vaiśāli. Lama Taranatha records that Arya Deva was a Pandita who resided for a long time in Niśland. L.M. Joshi states that Mīdhyamika School was founded by Nīgīrjuna and further developed by his pupil Arya Deva. But later he was hatred and assassinated by a heretic, during the time of Chandra Gupta (about 320.A.D.).

**Works** - According to Stcherbatsky three works viz. *Catuh āṭaka*, *Hastabhala prakara, a* and *Cittaḥuddhi-prakara, a* were attributed to Arya Deva. Dr. S.C. Vidyabhāsa states that he wrote many works on *Mīdhyamika-āṭra* viz., *Sataka-āṭra, Brahma-pramitana-yukti-hetu-siddhi* etc. H.Nakamura states that the above works ascribed to Arya Deva including *Akāra-āṭaka* also. Tibetan and Chinese translations of *Akāra-āṭaka* are also available. But the authenticity of this work is not to be established. Based on the various opinions of scholars important works of Deva are as follows; *Sataka āṭra, Brahma-pramitana-yuktihetu-siddhi, Catuh-āṭaka* and *Akāra-āṭaka*. 
**Sataka-jjitra** - This work is published by G.Tucci. This short treatise exists in Chinese. Kumarajeva did this Chinese translation in 401 A.D. This text is also an example for his logical thinking.

**Brahma-pramāṇa-yukti-ḥetu-śiddhi** - Dr. S. C. Vidyabhasa, a records that this work is written by Arya Deva. But there isn’t any relevant evidence for proving the authenticity of this text⁵⁹.

**Catuh-jataka** - According to H. Nakamura this is the most important work of Deva. As the name indicates it includes four hundred kṣirṣas in sixteen chapters of twenty five verses in each chapter. It has also two commentaries done by Chandrakirti and Dharmapāla⁶⁰.

**Akāra-jataka** - This work is available in Chinese and Tibetan. But authenticity of this work to Deva did not proved even now⁶¹.

**Maitreya**

Maitreya or Maitreya-natha was an eminent teacher of Yogacāra School⁶². Dr S.C. Vidyabhasa, a records that he had lived 900 years after the Nirvāṇa of Buddha ie about 400 A.D⁶³. He was known in ‘mirok’ in China, ‘Byams-pahi-mgon-pa’ in Tibetan. He was also known ‘Maitreya Bodhisattva’ or ‘future Buddha’. He was a strong supporter of the doctrines of voidness and momentariness⁶⁴.
Dr. S. C. Vidyābhāṣa, recorded that Maitreya was the author of many works. He has quoted that some of them are Bodhisattva-carya-nirdeśa, Saptadāja-bhumi-jistra yogicārya and Abhisamayāla kīra krikī.

Abhisamayāla kīra krikī: Both of the original work in Sanskrit and translation in Tibetan language are available. The Tibetan translation was prepared during 1059-1109 A.D. The text is an evidence of his strong position about the doctrine of momentariness and voidness. It is a sort of synopsis which contains Aṣṭasahāsrika Prajñāpāramitā. Through the composition of the text he succeeded to establish the momentariness of all objects in this world. When we attain perfect wisdom, our thought becomes static, it neither proceeds nor succeeds. Just as a lamp, it remove the darkness neither proceeds nor follows the same. By his words the knowledge of things their connection separation etc all are momentary. Thus he also established Śunyata through his words, that the knowable, knowledge, action, means and expedients are all profound. In as much as the object share the character of a dream. There is no reality underlying our existence and it’s emancipation.
This text consists of seven chapters. There is a treatise on the art of debate in the 15th volume of this text. The order of the chapters are the subject of debate, the place of debate, the means of debate, the qualifications of a debater, points of defeat, attending a place of debate and confidence of a debater. All these titles reveal the fact that Maitreya handled the practical questions of Logic.

He also accepted three types of pramāṇa viz, pratyakṣa, anumāna and ćīgama. The form of reasoning is as follows: 1) Sound is non-eternal, 2) Because it is a product, 3) Like a pot, but not like ether (jīvātman). 4) A product like a pot is non-eternal. 5) Where as, an eternal thing like ether is not a product. Pratijñā is always supported by a hetu and dṛṣṭa. From these descriptions about Maitreya, we can conclude that he handled the topic about the ‘Pure Logic’.67

Arya Asa’ga

Arya Asa’ga he was born in a Brahmin family at Puruṣapura in Ḍvārakāra (Modern Peshwar)68. His father was Kauṭiṭika. He was the younger brother of Vasubandhu. He was well versed in logic and also known as “the founder of idealistic school”. At first he followed the
Mahâsåka sect and the Vaibhânika sect of Henayâna. Later he became the disciple of Maitreya and adopted Yoga philosophy of Mahâyâna.

Hsuan-tsang, the Chinese Pilgrim in the 7th Century A.D. states that Asaṅga lived in Nalanda for some years. Dr. S.C. Vidyâbhâsya remarked that Arya Asaṅga have flourished in the first half of the 5th century A.D.

**Works** - According to Rahul Saekatyânya, there are five works ascribed to him. They are Mahâyânottara tantra, Sêtrilâ'kira, Yoga bhêmi, Vastu saêgraha, and Bodhi sattva pïjaka vïda. Among these works Mahâyânottara tantra and Sêtrilâ'kira were translated into Tibetan and Chinese. Vastu samgrahini and Bodhi sattva pïjaka vïda were included in his great work Yoga bhêmi.

**Yoga bhêmi** - This is an extra large work which includes seventeen chapters or bhêmikas. They are as follows; Vijñâna bhêmi, Mano bhêmi, Savitarka vicâra bhêmi, Avitarka vicâra bhêmi, Samŷhita bhêmi, Avitarka avicâra bhêmi, Asamŷhita bhêmi, Sacittakî bhêmi, Acittakî bhêmi, Sutamaye bhêmi, Cintâymaye bhêmi, Bhûvanjmayi bhêmi, Srîvaka bhumi, Pratyeka Buddha bhêmi, Bodhi sattva bhêmi, Sûpadhika bhêmi and Nirupadhika bhêmi.
In this work he says that ‘Pratetyasamutpāda’ is equal to the theory of momentariness. He also describes the topic of logic in his Tarkaṭṭastra into six as Vīda, Viddadhikara, Viddhīṭana, Vīdīlaṇa, Vīdanigraha and Vīdopayukta kriyas. He was a follower of Maitreya except in respect of ‘the theory of proof’ (sadaka) which helps in establishing a thesis as follows. A proposition (pratijñ), a reason (hetu), an example (udāharaṇa), an application (upanaya), a conclusion (nigamana), perception (pratyakṣa), comparison (upamāna) and scripture (śīlā). Among these the first five constitute inference.

Vasubandhu

Dr. S.C. Vidyabhāṣa states that he lived about 410-490 A.D. He was a Contemporary of a Viśvāmitra teacher named Sanghabhadra in 489 A.D. He was born in a family of Paṇḍin in Gandhara (Modern Peshwar) He was the younger brother of Arya Asaṅga. He was called in Chinese ‘Seish’ and Tibetan ‘Dwyig-gnen’. His father was Kuñika. He was well known as “the Second Buddha”. At first he was a follower
of Vaibhāika of Sarvēśṭiśiva sect; but later he was converted by his eldest brother Asāga, to the Yogācāra school of Mahāyāna. He spent many years in Sakala, Kausambi and Ayodhya. He was the teacher of Diṅga, but he was very old man when Diṅga came to attend his lessons. He died at the age of eighty at Ayodhya.

**Works** - He was the author of many works. Some of the original works are available in Sanskrit, and other exists in Chinese and Tibetan translations. Dr. S. C. Vidhyābhūta states that Hsuan-tsang saw three works of Vasubandhu which deals with the art of debate. These works were styled in Chinese as Ronki (vīdavidhi), Ronshiki (vīdā mṛga) and Roshin (vīda–Kaujala). These works discuss the basic principles of the art of debate. Another work named Tarka āśstra is also attributed to Vasubandhu. But there isn’t any evidence to support this.

**Vīdavidhi** This is the only work which extent in survived form and it is the earliest of the treatise which deals with logical topics. It denotes the mark of the down of Indian formal logic.

This work is meant for the people who wish to mould the flawless arguments while engaging in philosophical debates.
**Tarka ājñāstra** - This is a logical treatise which consists of three chapters, viz. 1) five parts of syllogism (paucīvavaya) 2) The analogues (jiti) 3) The point of defeat (nigrāhasthīna).

In the first chapter author discuss about a proposition (pratijñā), a reason (hetu) an example (udhāraṇa) and a conclusion (nigamana).

In the second chapter, he discuss about analogues, which is subdivided into three groups viz. 1) Viparyaya Khaṇḍa (a rejoinder on the basis of reversion) 2) Nirarthaka Khaṇḍa (a rejoinder on the ground of meaningless), 3) Viparita Khaṇḍa (a contrary rejoinder). In the last chapter of this work, he describes twenty two kinds of Nigrāhasthānas.

**Acūrya Diṅgāna**

According to Dr. S. C. Vidhyābhūta, his time is fixed around 450-520 A.D. His two works were translated into Chinese that is in 500 A.D. L.M. Joshi opines that modern writers placed Diṅgāna in the fifth century A.D., based on the ground that he was a Pupil of Vasubandhu. His direct person was Īśvara, (C. 600 A.D.) who was the teacher of Dharmakirti, who lived
in the first half of the seventh century A.D. So we can rightly place Diṅgā in the first half of the sixth century A.D.  

Diṅgā “the master and father of medieval logic”, is considered as the earliest systematic writer on Buddhist logic. He was born in a Brahmin family Simhavaktra near Kāśi in South India. He was a man of vast learning and wisdom. In his younger days he was attracted by the Buddhist teachings and he joined in Vītsiputriya Baudhha sect. He studied all the doctrines of *Tērthikas* under the teacher named Nīgadatta of Vatsiputriya sect, who was an expert in all the doctrines of *Tērthikas*. Diṅgā received ‘pravarjya’ under this teacher and became a scholar of the ‘Śrīvaka Tīripīṭakas’. Later he became the student of Vasubhandhu and studied all the ‘piṭākas’ of Henayana and Mahāyana. Thus he became proficient in five hundred ‘dhiṣṭas’. He would become an expert in debates. Hsuan-tsang, an authority of the historian of ancient times states that he was originally the follower of Henayana and later became a Mahāyānist and devoted to the study of ‘Science of Logic’ and propagation of the *Yogacāra*. Relaying the records of Yuan Chwang, L.M. Joshi opines that Diṅgā was believed in Henayana before his conversion.
to the *Mahāyāna*. It is also said that Diṅnaga having heard the ‘*Yogācāra bhūmiṣṭra*’, he gave up *Hemāyānism* and received the ‘*Mahāyānism*’ with a view to propagate the ‘*Yogācāra*’. This shows that he was a ‘*Yogācārin*’ and especially *Vijñānavādin*. This can be confirms from his work ‘*Alaṃbānaparekāa*’, which displays him as the champion of *Vijñānavāda*. Stcherbatsky also point out that Diṅnaga quotes from the *Abhidharma* of *Sarvāstivādins* in support of the formulas of the definition of two *pramāṇas*. Considering valuable records of Hsuan-tsang, Diṅnaga travelled through Orissa and Maharastra to the South, and engaged in debates with the *Tetra* controversialists and defeated them. So he was nicknamed “*Fighting Bull*” or

“*Bull in Discussion*” (*Tarka pu’gava*). In Orissa he converted Bhadra Palita, the Treasury Minister of the King of the country, to Buddhism. Diṅnaga was a man of vast learning and extra ordinary intellect who practised twelve tested virtues during his life time. His whole life was passed in giving blows and receiving counterblows. He lived in a considerable part at Telingana in Madras Presidency. He died in a solitary wood in Orissa.”
Even after his death his opponents continued to fall up on him with force. Uddyotakara calls him “a quibbler” (kutyrkika), Vacaspatimīra described him as “an erring one” (bhrjinta) and Mallinatha compares him with “rock” (adrikalpa) exemplify their attitude towards Dīṅga. Considering all these comments Dr. S.C.Vidyabhāṣa remarks that “He must have been a strong man, both physically and mentally, otherwise he could hardly lived for a single day under the assaults from many sides”. However we can consider that he gave a path to the system of realistic logic.

Works - Many works were ascribed to Dīṅga. But most of them have lost its original. Dr. S. C. Vidyabhāṣa records that his main works are Pramj-a-samuccaya, Nyāya-praveṣa, Hetu-cakra-hamaru, Pramj-a-samuccaya-vāṭtti, Pramj-a-śijstra, Nyāya-praveṣa, Alambana-parikā, Alambana-parikā- vāṭtti and Trikula-parikā.⁷⁸

Pramj-a-samuccaya - This work is considered as a ‘Masterpiece’ of Dīṅga. It is said that Dīṅga composed this work while he was residing on a solitary hill near Vengi in Andra of Madras Presidency. It was
written in ‘anubh metre’. Dr. S. C. Vidhyābhūta records that its original text in Sanskrit is not seen by him. But the Tibetan translation exists even now. It was done by an Indian Sage named Hema Varma or Kanaka and Tibetan interpreter named ‘Dad-Pahi-ses-rab’. It is called in Tibetan as Tshad-mahi-Mdo-kun-las-btus-pa (Pramāṇa sāstra samuccaya), signifying a compilation of aphorisms on pramāṇa. Pramāṇa samuccaya became the most authoritative sāstra of Buddhist doctrines in the 7th and 8th Centuries A.D. This text can be divided into six Chapters viz., Pratyakṣa, Svārthānumāna, Parārthānumāna, Hetuvājānta, Apyaha and Jiti respectively.

He begins this text with the words that his purpose of the composition was to resolve several controversies to other philosophers which had generated the misconceptions regarding the means of acquiring knowledge. He put forward two methods for this. The first method is securing new knowledge which is described as pure sensation, in the form of cognition when it is free from all judgement. The subject
matter of this type of cognition is devoid of particular instances such as colour, sound and other sensible properties. The second method is described as inferential reasoning. The subject matter of this type of cognition represents the knowledge of universals.

Buddhists are concerned with two Pramānas viz., in the Pratyakṣa (perception) and Anumāna (inference). According to Diṅga “perception is that which being freed from preconception is unconnected with name, genus etc” (pratyākṣaṃ kalpanapādaṃ niṃajjītyādyasaṃyutāṃ). This definition shows that in Diṅga’s opinion perceptual knowledge is pure and should be unqualified, and stripped of characters. Thus he made a clear distinction between sensation and imagination. His verse on perception can be seen in Bhamaka’s Kavyālaka in the form of quotation about the conception the means of valid knowledge.

The second type of right knowledge is Anumāna. This can be divided into two viz., Svārthānumāna and Parārthānumāna. Diṅga has been rightly credited with stabiling the distinction of Anumāna. Svārthānumāna can be
defined as the knowledge of an object obtained through it’s hetu of three characters viz., effects (kriya), identity (svabhava) and non-perception (anupalabdhi). Parirthnumjna takes place when a person demonstrates to others the conclusion drawn by him, through an inference for oneself. The invariable relation between hetu and sidhya gives in the Inference. Hetu or reason is of two kinds affirmative (anavayi) and negative (vyatireki). For affirmative instance: - “The hill is fiery, because it is smoky”. For the negative instance: “The hill is not smoky, because it is not fiery”. Example or ḏjinta is of two kinds; viz affirmative or homogeneous (anvayi or sidharmya) and negative or heterogeneous (vyatireki or vaidharmya). For instance: - “The hill is fiery, because it is smoky. That which is smoky is fiery, as a kitchen. Which is not fiery not smoky as a lake”.

This logician made a sharp differentiation between direct and indirect knowledge. Our ordinary experience admits that some type of relation must connect between a word and an object. The Buddhist holds that the word does not represent the actual objects but ‘it negates what the object is not’. This concept led to the origin of a striking theory called Apoha (Doctrine of meaning). It was Di’naga, who for the first time
evaluated the doctrine of ‘Apoha’ in Buddhist thought. It is an entity which defined as being the negation of it’s opposite. ‘Apoha’ stood for pure negation. For instance; “A cow is that which is not a not cow”.

Analogues or farfetched analogy (jiti) according to him are of fourteen types. They are pripti samj, aprjpti samj, varya samj, avaryya samj, anutpatti samj, kriya samj, siddhmya samj, vaidhmya samj, vikalpa samj, upalabdhi samj, samhya samj, arthpathi samj, siddya samj and prasa’ga samj.

Pramj,a-samuccaya-vatti - He himself made this commentary on his own work called Pramj,a-samuccaya. Dr. S.C. Vidhyabha,a opines that the Sanskrit original of this work is not seen by him. But the Tibetan translation was prepared at the command of the King ‘Rigs-ladan-rgyal-po’ by the famous Indian sage Vasudhara Raksita and Tibetan interpreter Sha-ma-dga-bsnen-sin-rgyal. It is called Tshad-ma-kun-las-btus-pahi-hgrel-wa.

Pramj,a-jistra-nyya-praveja - This is another excellent work written by him. Chinese version of this work is called ‘Gyen-min-gshihi-cin-lihi-lun’ and Tibetan version is called ‘Tshad-mahi-bstan-bcos-rig-pa-la-hjug-pa’ signifying “An Entrance to the science of Logic” is exists. The Chinese version was translated into Tibetan by the Chinese scholar
‘Dge-ses-sin-gya’ and Tibetan monk ston-gshon in the jkya monastery of Western Tibet. This work is published by Dr. R.C. Pandey and Manju as a joint venture.

Hetu-cakra-hamaru This is a small treatise on Logic by Di’ngga. Dr. S.C. Vidhyabhāṣa, a opines that the Sanskrit original of this work is not seen by him. The Tibetan work is called ‘Gtan-tshigs-kyi-hkhor-lo-gtan-la-dwab-pa’ signifying “the wheel of Reasons put in order”. It was prepared by the sage Bodhisattva of Za-hor and a Bikāu named Dharmika. It starts thus “Bowing down to the Omniscient One (Buddha) who was destroyed the net of errors, I explain the system of three characteristics of the Reason”. He analysed all nine possible relations between the middle and major terms and as found that there are among them two relations which confirm to the three characteristics of the middle term already laid down, and the remaining seven relations are at variance with those characteristics. He also concluded that only these two relations are valid.

Alañkāra parakāśa – Dr. S. C. Vidhyabhāṣa, a records, that the original Sanskrit of this work is not available to him. The
work written in Tibetan is called ‘Dmigs-pa-brtag-pa’ signifying “An examination of objects of Thought”. It starts with a prayer to Buddha and all the Bodhisattvas. It has a commentary named AlaÆbana-parikÄ-vaÆtti.85

AlaÆbana-parikÄ-vaÆtti: Dïnïga himself did this commentary. Dr. S.C. Vidhyïbhâ, a records, that the Sanskrit original of this work was not available. This is also not recovered yet now. The Tibetan version of this work exists and it is called Dmigs-pa-brtag-pahis-hgrel.86

Trikïla ParékÄ-: Dr. S. C. Vidhyïbhâ, a records that; the original Sanskrit of this text is not available to him. But the Tibetan translation exists even now. This work called Dus-busum-brtag-pa signifying “An examination of Three Times”. This was done by a great scholar named Santakara Gupta and Tibetan interpreter named Tshul-hkhrims-ngyal-mtshan.87

Paramïrtha

According to Dr. S.C. Vidhyïbhâ, a he lived during 498-569 A.D. He was a Buddhist ascetic, who born in 498 A.D. at Ujjaini in Western India. He was an eminent scholar
and translated many works into Chinese. He was placed by Jivitagupta-1 or Kumara Gupta, as an interpreter at the disposal of a Chinese mission sent to Magadha by Liang Emperor Wu-ti in 539 A.D. He died at China in 569 A.D. It is also said that he translated Vasubandhus *Tarkajjstra* into Chinese and also *Nyaya Sutra* too. He wrote a work called *Nyaya-bhaja* or an explanation of the *Nyaya-sutra* in five volumes.

**Sankarasvamin**

According to Dr. S.C. Vidhyābhāṣṭra, Sankarasvamin lived around 550 A.D. He was a native of Southern India. He was a direct pupil of Diṅga.

Based on the records of Hsuan-tsang Dr. S.C. Vidhyābhāṣṭra opines that Sankaraswami is the author of *Nyaya-praveṣajjstra* or *Nyaya praveṣa-tarkajjstra*. It is also recorded that Husan-tsang has translated this work into Chinese in 647 A.D.

**Dharmapīla**

Dr. S.C. Vidhyābhāṣṭra records he was lived about 600-635 A.D. Dharmapīla was a Buddhist logician and a native of Kaśceputra in
Dr̥vida (Modern Conjeeveram) in Madras. He was the eldest son of a great Minister of this Country. He was very intelligent in his early childhood. There was a story about him as follows. In his younger days the King and Queen of the country invited him to a feast. In that evening his heart was depressed with sorrow assuming the robes of a Buddhist monk. He left home and began to learn about Buddhism. Later he joined in the University of N̄land̄. He passed with great distinction and became the head of N̄land̄ University. He was a follower Yogac̄ra school. He is also said to have been the most famous propagator of the Vījñavida tenents as expounded in Vasubandhu’s Vījñapti-matrarta-siddhi. He was the author of several works viz., Alāobana-pratyaya-dhyana-ṣṭra-vyākhyā, Vidyamatra-siddhi-ṣṭra-vyākhyā and Sata-ṣṭra-vaipulya-vyākhyā etc.

It was translated into Chinese in 650 A.D. as a join-venture with Bhartṛhari he composed a text called Beda- vṛtti on Pāṇini’s grammar. Dr. S.C. Vidhyābhāṣa quotes that Hsuan-tsang has narrated about the life of Dharmapīla in his travalogues.

Acarya Silabhadra
Dr. S. C. Vidyābhāṣa, a records that he lived around the first half of the seventh century A.D. He was a great logician and master of āśstras, belonged the family of Samataṭa Brāhma, a caste in Bengal. He was a student of Dharmapīla and later he became the head of Nīlandī University. The Chinese Pilgrim Hsuan-tsang has studied under his mastership.92

Next logician is Dharmakirti. His life and works will be dealt with in the next chapter in detailed way.

NOTES


6. Ibid., p. 25.


8. BAVSI, p. 48.


10. Ibid.
11. BL. Vol. I. p. ²


13. HIL., p. ²²⁶.

14. Ibid.

15. Ibid.

16. SOB., p. ¹³.


18. SBCI, p. ¹⁵.

19. HIL, p. ²³⁹.

20. LHSB, p. ¹⁶².

21. Ibid.

22. Ibid.

23. Ibid.
24. Ibid., p. 163.
25. Ibid.
27. LSHB, p. 164.
29. Ibid.
30. Ibid., p. 241.
31. SBCI, p. 3.
32. HIL, p. 247.
33. Ibid. p. 248.
34. Ibid., p. 247.
35. Ibid., p. 248.
37.  HIL, pp²⁴⁹-²⁵⁰.

38.  Ibid., p.²⁵⁴.

39.  Ibid., p.²⁵¹.

40.  Ibid., p.²⁵⁴.


42.  LHSB., p.⁹².

43.  HIL p.²⁵¹.

44.  Ibid.

45.  Ibid., p.²⁵².


47.  VD., p.⁸⁰⁵.

48.  HIL, pp.²⁵⁶-²⁵⁷.

49.  VD, p.⁸⁰⁸.

71
50. HIL., pp. 256–257.
51. Ibid.
52. Ibid., pp. 257–259.
53. Ibid., p. 259.
54. LHSB., p. 91.
55. HIL, p. 261.
56. Ibid.
57. SBCI, p. 4.
58. LHSB., p. 94.
59. HIL., p. 261.
60. Ibid.
61. Ibid.
62. Ibid., p. 262.
63. Ibid.
64. Ibid.

66. HIL., pp. 262-263.

67. Ibid., pp 263-264.

68. Ibid., p. 265.

69. VD., pp. 990-991.

70. Ibid., p. 990.

71. Ibid., pp. 991-999.

72. HIL. p. 266.

73. BL Vol. I., p. 32.

74. HIL., p. 267.

75. SBCI., p. 184.

76. VD., p. 1032.

77. HIL., pp. 272-273.
78. Ibid., pp. 274-275.
79. Ibid.
80. Ibid., pp. 286-287.
81. SBCI., p. 199.
82. H1L., pp. 299-300.
83. Ibid., p. 300.
84. Ibid., p. 299.
85. Ibid., p. 301.
86. Ibid., pp. 300-301.
87. Ibid., p. 301.
88. Ibid., p. 301-302.
89. Ibid., p. 302.
90. Ibid.
91. Ibid.
92. Ibid., p. 303.