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Buddhist logic in India and China:

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The Science of Reasoning in Indian language is usually known as Nyāya śāstra. 'Nyaya' corresponding to English 'logic'¹ and 'epistemology' as a methodology tools for valid reasoning to acquire knowledge of reality. Since it refers to the science of reasoning it is also referred as tarka śāstra. Further Indian scholars accepted eight pramanas as source of knowledge. Such as pratyakṣa, anumāna, upamāna Śabda, arthāpatti, anupalabdhi, sambhāva and aitiḥya.² The theory of knowledge is the most important part of Nyāya-śāstra in fact it is the very foundation of Nyāya system. The science of reasoning is primarily concerned with the condition of valid knowledge and the means of acquiring a valid knowledge of objects.³ That means the Science of Reasoning is a technical art of speech. Every culture holds a separate mode of expression in articulation of speech or language and logic for conceiving what is reality.

The science of Reasoning is called Hetu- śāstra or Hetu-vidya and also called Anviksiki the science of inquiry. Pramāṇa śāstra is known as the science of correct knowledge. Nyāya is known as pramāṇa vidyā i.e. theory of knowledge. The chief ingredient of the Nyāya School viz inferential reasoning was at first designated as Anviksiki which is systematic investigation and logical demonstration. The Science of reasoning is often referred to as Tarkashāstra. Nyāya is also refers to the science of inference (anumāna) and follows a logical pattern, these are as follows-

1. Uddeśa (enunciation)
2. Lakṣaṇa (definition)
3. Parīkṣā (examination)

But Indian logic includes epistemology; there is no difference between logic and Epistemology. For instance, Dharmakīrti's Nyāyabindu, a representative works on Buddhist Logic and Epistemology. It has divided all true knowledge into two broad classes; one is perception (pratyakṣa) and another is inference (anumāna). All human activities depend for their success on the last analysis of true and authentic knowledge. Dharmottara, defines this true knowledge in his commentary as knowledge which is capable of verification, or avisamvādaka not in disagreement, in his own words. He does not disagree with the objective reality represented in it.⁴

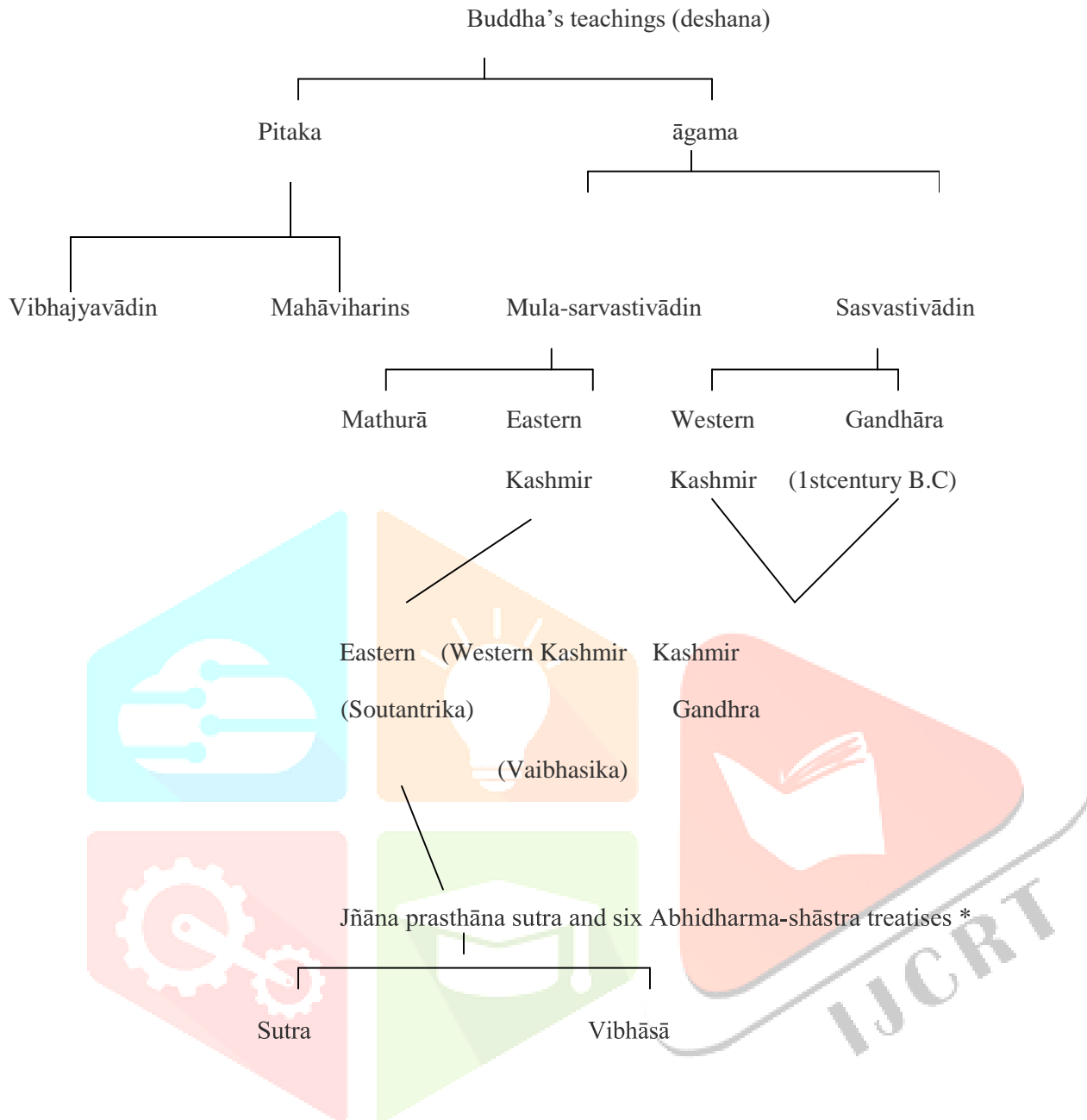
The basic difference in logical analyses between the Buddhist and Non-Buddhist logicians has generated in the problems of enumerating verities pramāṇa(s) valid knowledge i.e samkhya-vipratipatti (dissimilarity of number). Shrivakabhūmi (compiled by the pre Ashokan period) of the Sarvāstivādins claims three kinds of pramāṇa like as āgama, Buddhavacana, pratyakṣa perception and anumāna inference. That was not tenable by the logicians in subsequent days by Dharmakīrti in his Pramāṇavārtika. A moot question arises here that Sarvāstivāda sponsored the Sautāntrika(s). A pramāṇa without viśaya object can not be confirmed, nor can it be demonstrated independently

In the context of Buddhist logic in India, as we know Gautama the Buddha had to face a strong challenge from the Vedist in one hand and the Jainas on the other, for innovation of the theories like impermanence and substancelessness (anītyatā and anātmātā). Gautama Buddha had therefore applied a specific method in justification of his statement. He therefore asked his follower to listen him after adjudication of his statement. He introduced in a subtle point as a Science of Reasoning. His immediate disciple also followed the tactics. But, the works of Nagarjuna and Vasubandhu which have come down to us. Nagarjuna *Yukti- śaṣṭikā*, *Vigra-Vyavartani* and *Upāya-Kushala- hridaya*. Those may be referred as the Classical text on Buddhist logic. M. M. S. C Vidyabhusana however grossly placed Vasubandhu who was a contemporary of Monoratha was a bit earlier than Dignaga. They break new ground as the pioneer of the Buddhist logic in the Classical period in India.

Gautama the Buddha did not give any teaching especially on logic but he did not reject the importance of logic. He proclaims that, “ Oh Bhiksu! You don’t accept my word without reasoning not in respect of belief. You admit my word through the examination of reasoning.” Giuseppe Tucci in his Pre- Dignaga Buddhist texts on logic from Chinese sources has focused on some texts on Buddhist logic prior to the advent of Dignaga. ⁵He cited four logical texts which are *Vigrahavyavartani* by Nagarjuna, *Tarkashāstra* by Vasubandhu, *Upaya kushala hridaya śhāstra* by Bodhisattva Nagarjuna (300 A.D), and *Satasāstra* by Aryadeva. In that respect Dignaga established the Buddhist logic formally. M. M. S. C Vidyabhusana introduces that he is the father of mediaeval Buddhist logic. Thus the systematic writings on Buddhist Logic started from Dignaga. His approaches were nurtured by the eminent teachers of Nalanda. The teaching curricula included five compulsory mahāvīdyā great resources of learning there; *pramāna śāstra* logic is one of them.

Nagarjuna’s *Vigrahavyavartani* written in verse form in number seventy two. The text begins the essence of dharma and its svabhāva as words are included in the totality of dharm. The Tibetan translation runs as gal. te. dngos. po. bzlog. pai. pgral. pa ll ran. bzin. kun. la. yod. min. na ll. Again the text *Satasāstra* by Arjadeva contains ten chapters. In the first chapter holds renunciation of sin and merit. The remaining chapters are as follow refutation of the atman, refutation of unity, refutation of diversity, refutation of perception by the sense, renunciation of the objects, refutation of the theory the reality of cause and effect, refutation of the theory the existence effect in the cause, refutation of eternity and lastly refutation of the void. In the case of *Upaya kushala hridaya śhāstra* by Bodhisattva Nagarjuna contain in four chapters.

The Vaibhasikas and Soutāntrika separately established their logical systems to substantiate their standpoint. Dignaga probably preferred Yogācara doctrine during his stay in Odibisa (Orisha) though he applied the logical procedure of the Soutāntrika. The Traditional Soutāntrika might have been since the time of Asvaghosa who in his works partially the *Buddhacarita* leaves room to the Soutāntrika doctrine which developed in North-West India. Soutāntrika doctrine based on aphoristic of teachings of the Buddhist as available in two traditions namely the āgama tradition and pitaka tradition as shown below.



Dharmakirti the author of *Pramānavārtika* on the other hand followed the vibhāsā tradition, which generated among a section of Sarvāstivādinā who interpreted the momentary changes of phenomena in the time context. He is the founder of Sautāntrika School. In Buddhism ‘sound’ (shabda) is accepted for conditional transformation the principle of cause and effect. (hetu and phala). Dharmakirti in order to criticize his predecessors followed the principles of logic in support of the Vaibhāsika standpoint regarding the subastancelessness of the aggregated individuals and the substancelessness of a phenomenon. In due course the Buddhist developed *pramāṇ śāstra* or *hetu vidyā* as a Science of Reasoning in order to justify their principal theory of changes and substancelessness as well. As a result of that a sound a speech or scripture becomes impermanent.

Buddhist Logical resources in Chinese:

China had been known as the Middle Country Zhung-guo (of East Asia). The Hun period of the Ancient China records Buddhism as entered in the first century A.D. during the lifetime of the emperor Mingti. Kashyapa Matanga a Buddhist monk is said to have brought some Buddhist texts from their western world i.e. Central Asia. In due course Buddhism flourished in china by the third Century downwards.

China is a vast land and greater than India today. Several neighboring areas like Inner Mongolia, Tibet etc. comprise the Republic of China in modern times. The scope of the present study therefore wideness in the light of the Chinese and the Tibetan resources of the Buddhist logical texts, unfortunately Sanskrit original of many of them have been lost in India. Pandit Rahul Sankrtyayana took efforts to bring back some of the original Buddhist texts on logic from Zvalu Monastery of Tibet those were donated by him to the Bihar Research Institute, Patna and some of the texts are edited. Recently the Peoples Republic of China has announced that many Sanskrit texts on Buddhism are available there. Steinkellner has recently published the Jinendrabuddhi's Vishālamālavati Pramāṇa Samuccaya Tikā⁶ of Dignaga out of that resource. The above becomes significant help to the study of the Buddhist logic introduced by Dignaga in the modern perspective. It is therefore evident that Buddhist studies have an important feature to examine the logical aspect of the literature. In that respect the Chinese Buddhism may be regarded as an alternative.

In course of the cultural migration from India to her neighboring country the Tibetans availed the opportunity since the seventh century A.D. When the princesses from Nepal is said to have prompted to the Tibetan king Srong btsan sgam po to accept Buddhism in Tibet. That could not flourish until the Nalanda Buddhist logician Shantaraksita and kamalashila went to Tibet by the second quarter of the eight-century A.D. Both the scholars were efficient in Buddhist logic. Buddhism developed widely in Tibet, and the Tibetan logicians composed numerous indigenous treatises on Buddhist logic in two separate divisions like the old lineage of logic and the new lineage of logic in Tibet. The classical Buddhist logic in India begins from Nagarjuna to Shantaraksita and Kamalashila as given here.

1. Nagarjuna's Vigrahavyavartani and Yukti Śaṣṭikā deal with the modus of the Buddhist logic for debating with opponents. His line was followed by his disciple Aryadeva in this Catuh-shataka edited by Vidhu Shekaer Bhattacharya Nagarjuna and Aryadeva propounded the Madhyamaka doctrine of the Buddhist thought. Their logical structure was therefore in refutation of the existent objects apparently real as those are perceivable by the sense organs.
2. Two brothers from Kashmir namely Asanga and Vasuvandhu endeavored to utilize the Science of Reasoning in a new perspective by examining whether the apparent existent phenomena are de facto, weather real or not. By that time the Gandharian School of the Sautantrika already developed the Science of Reasoning in relevance to the Buddha's basic teachings in the sutra by declaring that everything was apparently important but was of no substance.
3. Dignaga followed by Dharmakirti endeavored to compromise the logical controversy about the reality whether the perception in the average mind was correct or not. That trend continued up to Shantaraksita and his disciple Kamala Shila that was carried over to Tibet (the Tibet Autonomous of China).

Chinese Buddhist School and the Buddhist Pitakas:

Between India and China three important routs prevailed in the olden days during the first millennium A.D. The three roots were as follows.

1. Through Central Asian High way of the traders.
2. Land route along the rivers basins from Assam to Southwest China through upper Myanmar.
3. A route through Nepal and Tibet had been use from Central India (Madhyadesha) after crossing the Himalayas. Through this route the Indian teachers and the Chinese erudites used to move in the Christian period among them Fa-hien, Xuan Zang (Huyean sang) and i-tshing are were prominent.

As regards the entrance of the Indian logical texts in China from Indian resources adequate materials are not readily available (Chapter-V: P.C. Bagchi India & China). In scrutiny of Chinese Buddhism, it may be observed that several Chinese schools in Buddhism developed during the T'ang dynasty. Usually Buddhist School in China originated on the basis of the doctrines as laid down in the Indian texts such as follows.

1. Saddharma pundrika
2. Lankavatara Sutra
3. Vinaya
4. Advatamsaka
5. Abhidharma Kosa
6. Vijnaptimatratra siddhi
7. Sukhavati Vyuha
8. Mahavairocana sutra (esoteric school)

Apart from the Sutra and Tantra literature of the Indian Buddhists, the Chinese crudités were interested in the shastra which were composed by the eminent Buddhist scholars like Nagarjuna, Harivarman, Vasubandhu, Dignaga etc. For instance the Satyasiddhi Shastra ascribed to Harivarman may be referred. The Chinese school name Sun Lun Chung had grown in China on the basis of Harivarman's treatises.

Logical Texts in China:

About the introduction of logic and epistemology in China the problem may be examine from the history of the spread of Buddhism in china. During the Han period (from the emperor Ming Ti up to 220 A.D.) several Buddhist teacher from the west tern country did not enter into logical catechisms. The logical treatise did not enter much during the pre-T'ang period of China. The Buddhist missionaries were mostly busy to compromise with the existing ideas of the China like Confucianism and Taoism. Resultantly the foreign Buddhist in China were engaged in rendering social welfare service and establishment of Buddhist center based on the Buddhist discipline like the Vinaya rules, pratimoksa etc. Later on those ventures left a room to organize the Vinaya School as mention above.

Giusepee Tuce endeavored to find out some texts on logic from the Chinese source. The texts are located as Upāya kushlya Hridaya Shāstra, Vādaividhi, Vighraha-vyavartani, Sata Shāstra. The text Nyāya prevesha nāmā pramāṇa has been translated into Tibetan from the Chinese sources. The Tibetan scholars over the centuries were mistakenly assumed that Nyāya prevesha and Nyāya-Mukha are one and the same text. As we know there are also there are also some of Indian Buddhist texts rendered into Tibetan but those are not included in Bstan 'gyur, Nyāya Mukha is one of theme.⁷

Tarkashāstra by Vasubandhu, Nanjio Catalogue No-1252: Paramartha translated it into Chinese during the Liang Dynasty (552 – 557 A.D). (Paramartha also wrote a commentary upon this text but now it is lost.) The above text has been attributed by some authors of the Chinese catalogues of the canon to vasubandhu. But there is no definite argument to support this view. Vadavidhi and this text have many similarities. For instance, the jatis concerned, but this fact can be well explained since text deals with this before Dignaga, which was in disagreement with the Naiyāyika.

Upāya kushlya Hridaya Shāstra ascribed to Nagarjuna, Nanjio's catalogue No. 1257. It is translated into Chinese twice. Buddhahadra of the Eastern Tsin dynasty. Its first translation which is now lost. Another one still exist which was made by ki kia ye' at the time of the northern wei. It has sometimes been attributed to Nagarjuna though the authors name is lost. As well as in the Bstan 'gyur we find many texts which are ascribed to Nagarjuna but are certainly works of a later date. Academician considers that it is composed by another Nagarjuna (Siddha Nagarjuna).

Resembling with Vādaividhi to various cross sections of the Indian logic. while the text refutes the phenomenal existent as real. Again the changeability of ephemeron has been dealt to justify the Buddhist standpoint for the substanciality of the noneternal phenomena like the sound. A method of refuting, the opponent arguments regarding the pramāṇa in formation of knowledge was innovated by the Buddhist, as the treatise represents.

Sata Shāstra ⁸ ascribe to Arya Deva Nanjio No.- 1189. Arja Deva a disciple of Nagarjuna endeavored to refute the standpoint of phoneme existence in the conventional truth as propounded by Kātyayani putra, Sarvāstivādin Abhidharmila. Arja Deva justified the senselessness sunyatā by the logical argument in Shata Shāstra which agrees in Constance of his Catushatake edited by Vidhu Shakar Shastry from Tibetan.

In addition to the above Nyāya Mukha is available in Taisho edition volume 44, page 77. The Chinese translation of the above text may be examined to frame out the introduction of logical studies. By the central Asian Buddhist exponents like Paramartha flourished in Tang Dynasty (552-557 A.D.).

In Chinese catalogue by Bunyiu Nanjio points out Some Buddhist logical texts which were translated into Chinese. The text Nyāyadvāratarka-Shāstra composed by Bodhisattva Nagarjuna and translated by Itsin (711 A.D.) in Thang dynasty (618 to 711 A.D.). Again it was retranslated by Hhuen kwan (648 A.D.) in the same dynasty. The text Nyāyapravesatarka Shāstra ascribed by Bodhisattava Sankarvarman it was translate by Hhuen kwan (648 A.D) in the Thang dynasty.

Again Buddha Bhadra of Eastern Tsin Dynasty translated Upāya hridya. The same book was translated by Qi Qia ye ki-kia ye in the North wei Dynasty. Vigra Vyavartani was translated by Vimoksa Sena and Gautama Prajna Ruchi in 541 A.D of the Eastern wei Dyneasty and Shata Gātha was translated by KumaraJiva (in the year 404 A.D) Nanjio Catalogue No- 1198. 401 A.D arrived at Ch. Ang An (Place name). These texts developed in China to formulate the besides of different Buddhist schools in china. Apparently schools were innovated on several Buddhist texts as stated above. But it may be unwise to hold that the Chinese Buddhist erudite overlooked logics epistemology of Buddhism which the Indian Buddhist teacher like Nagarjuna, Aryadevaa, Vasubandhu, Asanga have enunciated During the Thang Dynasty. The schools developed by then the Buddhist logical argumentation might have justified their respective statement. In that respect the inception the Satya Siddhi School may be referred.

It is evident that the logical based among the Chinese Buddhist was planted since Kumarajiva explained the Buddhist tenets. Prior to that Harivarman's Satya Siddhi developed in south china and in due course Kumarajiva translated the texts in the Chinese. Harivarman adhered to Sautāntrika Sarvāstivad. The phenomenal existence in its conventional state is condoned and it under goes changed by the principle of dependent origination Pratitya Samutpada conventionally therefore reality of phenomena like an atom (anu) is established. It is liable to change conditionally. Pudgala sunyatā the individual and sarvadharmas shunyatā not are non-substantiality essencelessness of all phenomena becomes reality. A Sautāntrika claims that the non-substantiality of the individual pudgala nairatama is related to the existence of primary like earth, water, fire etc except the space (ākasha) which is unconstituted (asamskrita). Again the primaries, being constituted are liable to be originated and to decay. Therefore a Sautāntrika accepts non-substantiality of a phenomenon conditionally when it goes beyond the conventional purview.

In China the doctrinal of the Satya Siddhi School had been explained in logical modal as follows.

A phenomenon may be reduced to molecules:

Molecules may be transformed to atoms:

Again the Atoms may be broken into five atoms (paramana)

These changes occurred by the principal of dependent origination until it to dissolves therefore the concept of Essencelessness Sunyatā as propounded by Nagarjana and subsequent teachers like Arya Deva etc. were focused by Kumarjiva. In due course two eminent teachers like Seng Tao of Chang an established Tung Shan temple on a hillock at Shou Sh'en (present day An huy). Another person Seng sung established a branch of Satya Siddhi at p'eng Cheng present day Sheu. Both the branch laid emphasis on the Buddhist logic in order to justify their position against the San Lung masters of China. Who added Nirvana Sutra as the based on which Harivarman analysis had been constructed? The later claimed Mādhyamaka followers despite their Sarvāstivada logical basis.

Notes and reference

1. In English logic derive from the Greek 'Logika' (taken art) and Late Latin 'Logica' later on 'Logas' came in use. Oxford dictionary.
2. Baradraj, Praman-Prakarana: "Pratyaksamekam carvvakah kanadasugataopunah/ anumanamca taccatha samkhyah shabdanca te api//..... Paorinika jaguh //
3. D. N. Shastri; Critique of Indian Realism; Bhartiya Vidya Prakasana. Delhi.1964.P-87.
4. Satkari Mookerjee; The Buddhist Philosophy of Universal Flux, Chapter – XVII, p- 274. Pub: Motilal Banarsidass Publishers, Delhi – 1993.
5. Satish Chandra Vidyabhusana: A History of Indian Logic, p-270. During 400-500 A.D.Maitreya, Sanga and Vasubandhu handled Logic, but there statement of it was mealy incidental, being mixed up with the problems of the yagacara and Vaibhasika Schools of philosophy.
6. The importance of this text for the history of the Buddhist epistemological tradition and it beginnings, as well as for the early scholastic period of all major philosophical traditions of India can hardly be exaggerated. Jinendrabuddhi's Vishālamālavati Pramāṇa Samuccaya Tikā. Critical Edition by Ernst

Steinkellner,

7. Bstan – 'gur: 5707 Vol-130.
8. Sata Shastra Vaipulya was translated by Hhuen-wang 650, A.D. It has eight chapters and Sata Shastra of Bodhisattva Deve & Vasubandhu was translated by Kumaragiva 404 A.D. 10 chapters. These works are wanting in Tibetan K'-yuen-lu, Fase.8.Fol 28a.b., A catalogue of the Chinese translation of The Buddhist Tripitaka by Bunyiu Nnnjio, p. 260.

* Nanjio Catalogue-1266: Abhidharma (Pitaka) Prakaranasana Sastra: composed by venerable Sangabhadra and translated in Chinese by Hhuen-Kwan (Hiouen-thasng) A.D. 651-652. Of the Than dynasty.

Nanjio Catalogue-1277: Abhidharma-prakaranapada (-sastra), composed by Vasumitra, and translated in Chinese by Hhuen-Kwan (Hiouen-thasng) A.D. 651-652. Of the Than dynasty.

Nanjio Catalogue-1288: Abhidharma-hridaya (-sastra), composed by Dharmagina, and translated Gautama Sanghadeva.

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4. Bstan- hgyur – paking edition.
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11. Buddhism in China; Kenneth K. S. CH'EN: Pub: Princeton University Press, Princeton, New Jerisey, 1964.
12. Early Monastic Buddhism by Nalinaksha Dutta; Pub: Calcutta Oriental Book Agency, Calcutta, 1960.
13. A complete catalogue of the Tibetan Buddhist canons (Bkah-hgyur & Bstan-hgyur) Ed. by Hakuju ui; Pub: Tohoku Imperial University Aided by Saito Gratitude Foundation, Sendai Japan, 1934.
14. India and China: A Thousand years of culture relations by Prabodh Chandra Bagchi; Pub: Saraswati Library, Calcutta, 1981.
15. Jinendrabuddhi's Vishālamālavati Pramāṇa Samuccaya Tikā. Critical Edition by Ernst Steinkellner, China Tibetology Pulishing House Austrian Academy of Sciences Press, Beijing – Vienna, 2005.