

## 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- Di'njga and Dharmakṛti in 6<sup>th</sup> and 7<sup>th</sup> century AD.<sup>1</sup> 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 Naiyāyikās, Vaiśeṣikās and Mīmāṃsākās. 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 (anātmanvāda). This teaching developed through four noble truths (catvāriḥārya satyāni). 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 (Kāraṇatvāda) 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.<sup>2</sup> Gautama Buddha delivered his teachings in Mjgadhi or Pali language to the laymen in the society. These teachings of Buddha transmitted orally through his disciples has shape attained in the form of Philosophy. This Philosophy attained 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 Sa,ghjs (a group of Sanyjsin) 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 Mārga satya.<sup>3</sup> 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, a etc. We can overcome the miseries through some means. According to Buddhists, Bhava, Upādāna, Vedana, Sparśa, āyatana 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 Mjrga. 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<sub>i</sub>,a" or perfect peace. This 'Nirv<sub>i</sub>,a is a special type of salvation which is to be attained through the practice of eight steps (AÀŒj'ga Mjrga). They are

Right view - (°É<sup>a</sup>ÉEÂð òùÊÿð)

Right resolve - (°É<sup>a</sup>ÉEÂð °ÉRÂóEð±{É&)

Right speech - (°É<sup>a</sup>ÉEÂð ´ÉÉEÂð)

Right Action - (°É<sup>a</sup>ÉEÂð Eð<sup>a</sup>ÉEÇxiÉ<sup>a</sup> )

Right livelihood - (°ÉªÉÉÂð +ÉVÉÒ´É&)

Right Effort - (°ÉªÉÉÂð ´aÉÉªÉÉ´É&)

Right Mindfulness - (°ÉªÉÉÂð °ÉPÊiÉ ) and

Right Meditation - (°ÉªÉÉÂð °ÉÉÉÊVÉ)

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 *ahiṅsa* (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 *Tripiṭaka* signified as Three Baskets.<sup>4</sup>

*Vinayapiṭaka* (Discipline Basket) *suttapiṭaka* (sermon Basket) and

*Abhidharmapiṭaka* (Metaphysical Basket). The term signifies as tradition of group of

texts.<sup>5</sup> 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,<sup>6</sup> 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.<sup>7</sup> 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*.<sup>8</sup> It consists of more than 10,000 suttas. 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.<sup>9</sup> The Suttas are grouped into five Nikāyas,

(collections). They are Dēgha Nikāya (the long discourses which consists of 34 suttas).

Majjhima Nikāya (the Middle length discourses), Samyutta Nikāya (the grouped discourses), Anguttara Nikāya (the further factored discourses) and Khuddaka Nikāya (the Division of short Books)

*Majjhima Nikāya* consists of 152 suttas of varying length. *Samyutta Nikāya* consists of 2,889 shorter suttas grouped together into 56 samyuttas. *Anguttara Nikāya* consists of 8,777 short suttas. It is grouped into eleven nipittas according to the number of items of Dharmma covered in each sutta. *Khuddaka Nikāya* contains fifteen books.

*Abhidharmapiṭaka*: It contains the Buddhist canonical books.<sup>10</sup> Indologist of Nineteenth Century remarks that *Abhidharmapiṭaka* was the repository of Buddhist metaphysics. The word 'Abhi' means sur or super and hence dharmma represents metaphysics. It suggests an analogy with Aristotle's physics and metaphysics. Among

the seven books of the *AbhidhimmapiṬaka*, the first five have been published by the Pāli text society. They are *Dhimmasa'gāni*, *Vibha'gā*, *Dhātukathā*, *Puggala paṇatti* and *Kathā vattu*. The sixth or *Yamaka* is not yet edited. The seventh *Paṭṭhana* is 1907 in the press.<sup>11</sup>

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 'Navadharmas'. Viz., *Aṅgasaḥsrikaprajñāpāramitā*, *Gāḍhavyāha*, *Dāśabhīṣmāvara*, *Samādhirāja*, *Lakṣyaśāstra*, *Ādārdmapuḍaraka*, *Tathāgataguhyaka*, *Lalitavistara* and *Suvarāpraśasa*. These texts are worshipped by the Mahāyāna Buddhists.<sup>12</sup> Many logical references are discussed in 'Navadharmas' in scattered manner.

*The Lalitavistara*: This work was translated into Sanskrit before 250 AD.<sup>13</sup> 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 S̥ṅkhya, Y°ga, VaiçeÅika, Naiy̥yikas during that age.

*Lank̥vat̥jra S̥tra*: This is one of the 'Navadharmā' considered as a sacred work. It was translated into Chinese 443 AD.<sup>14</sup> 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 T̥jrk̥ik̥s.<sup>15</sup> This book discusses vij̥ṃnav̥ida and k̥Åa,ikav̥ida.

Gradually Buddhists were divided into two sects namely H̥ṇay̥na and M̥jhay̥na. In H̥ṇay̥na there were two sub-divisions that came into prominence. They were Vaibh̥j̥Åik̥s and Sautr̥j̥ntik̥s.<sup>16</sup> These section is also known as Sarv̥stiv̥dins or yath̥rtha vadins. Their basic principles were developed on the basis of Prat̥tya samutp̥da.

Vaibhāṅika is a technical term which is derived from the word 'vibhāṅa'. The word vibhāṅa means 'commentary'. One who give importance to Vibhāṅa 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 Yogiciras<sup>17</sup> were developed. They were known as āśravasins. 'Yogicira' is derived from two words, 'Yoga and Īra'. It means practice of Yoga. One who consider the practice of yoga is important is called Yogicira, '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

Mīdhyaṃika philosophy. Vasubandhu, Maitrīya, Asa'ga are the famous teachers of the Yogicīra school.<sup>18</sup>

### Ērya Nīgīrjuna:

Nīgīrjuna is considered as the founder of Mīdhyaṃika school. He was a great logician. He lived in Vidarbha during the reign of ātatavīhanas.<sup>19</sup> He was also one of the founders of Nalanda University. His famous works are *MĒla-Mīdhyaṃikakīrika*, *Vīgrahavyīvartanĉkīrika*, *Pramī,avidvamsana* and *Upīya-Kausīlya-hīdaya sīstra*. According to the Chinese tradition more than two hundred and fifty books were attributed to him as his composition.<sup>20</sup> According to K. Venkata Ramanan's records time of Nīgīrjuna belongs to the later half of the 3<sup>rd</sup> century AD.<sup>21</sup>

*Mīdhyaṃikakīrika*. This is recorded as the first regular work on the Mīdhyaṃika philosophy.<sup>22</sup> In *Mīdhyaṃikakīrika*, we can see the topics on the examination of pratyakā and criticism of pramī, a given by Naiyīyīkīs. āĒnya-Vada is mentioned as

the basic principle in this text. In *M;dhyamikak;rika*, N;g;rjuana defines some technical terms of Indian Logic, viz. repetition ( $\{ÉÖxÉÖ^{-}ûÊHò\}$ ) demonstration of what has already been established ( $Ê°Érù°ÉÉvÉxÉ$ ) *petitio principii* ( $°ÉÉv^aÉ°É°É$ ) as well as avoidance ( $\{ÉÊ®ú½pÉ®\}$ ). These terms are discussed by him in this work.

*Vigrahavy;vartanck;rika*: It criticise the Ny;ya theory of *pram;ya*. The Sanskrit original of this text is seemed to be lost. This work was translated into Tibetan language by the Indian sage J;na-garbha. This work was printed and published by a Ka;mirian pa;ita named Jay;nanda.<sup>23</sup>

*Pram;ya Vidvamsana* - This is literally signified as "the quelling of *pram;ya*". N;g;rjuna wrote this work as a rethinking of the definition of the sixteen categories of *Ak;ap;da*. The sanskrit original is not available. The Tibetan version of this work with a commentary called *Pram;ya Vih®tana JuppiJaka-v;tti*, signifies as *Tshan- ma-rnam-*

*par-hjoms-pamdor-b;ad-pahi-hgre* is available now. It literally signifies a magic stick commentary on *Pramj;a-Vidhvamsana*.<sup>24</sup> 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 7<sup>th</sup> century AD.

*Upjya-Kau;alya-h;daya-;astra* : 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 *V;davi;ad;akara,a*, *Nigrahasth;na*, *Tattva vy;khy;na* and *J;ti*.

The first chapter consists of eight sections, viz., an example (=nùÉ½p@úhÉ"ÉÂ), a tenent, truth or conclusion (Ê°ÉrùÉxiÉ"ÉÂ), the excellence of speech, (´ÉÉCªÉ|É¶ÉÆ°ÉÉ), the defect of speech (´ÉÉCªÉnÉä¹É), the knowledge of inference (+xÉÖ"ÉÉxÉ"ÉÂ +IÉ´ÉÉ ½äpiÉÖYÉÉxÉ"ÉÂ), the appropriate or opportune speech



south India and his time is about 320 AD.<sup>26</sup> He is considered as the pupil of Ērya N;g;ijuna. His biography was translated into Chinese by Kum;rajēva in the date of 401AD. He wrote numerous works on the M;dhyaṃika philosophy namely *āataka;ḡstra*, *Brahma-pramathana-yukti-hetu-siddhi* etc. These works give clear evidence of his vast through knowledge in logic.

### **Maitr<sup>®</sup>ya**

Maitr<sup>®</sup>ya or Maitr<sup>®</sup>ya N;tha was regarded as a teacher of Yog;c;ra school. His residence was in a monastery near Ayodhya. Records indicate clear by that the time of Maitr<sup>®</sup>ya was the time of period 900 years after the Nirv;ā of Buddha, which is about 400 AD.<sup>27</sup> He was the author of several works such as *Bodhisattva-c;rya-nirde;ā* etc. This was translated into Chinese during 414-425 AD. The *Saptada;ā-bh£mi-ḡastra-y<sup>°</sup>g;c;ra* also was translated into Chinese in 646-647 AD. And *Abhisamay;la'k;ra k;rika* which was translated into Tibetan during 1059-1105 AD.

*Abhisamay;lak;ra-k;rika:* In this text the doctrines of momentariness and voidness

( $\text{IÉÊhÉÈò'ÉÉnÆù}$ ,  $\text{¶ÉÚxªÉ'ÉÉnÆù}$  ) are discussed elaborately.

*Saptada;a-bhEmi-;jstra-yog;c;ra:* In the 15<sup>th</sup> volume of *Saptada;a-bhEmi-;jstra-*

*y°g;c;ra*, 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.

Maitr<sup>®</sup>ya mainly discussed the practical questions of logic. He opposes the

comparison ( $\text{=}{É''ÉÉxÉ}$ ) as a means of valid knowledge. According to him 'a

thesis' (pratijµ;) is supported by a reason (h<sup>®</sup>tu) and two examples (d<sup>®</sup>À¶;nta) are

enough to prove a statement'.

## Ērya Asa'ga

He was born in G;ndh;ra in the time of 450 AD.<sup>28</sup> He is regarded as a follower of the Vaibh;Åika system, which belongs to H;cnay;na. Later he became a pupil of Maitr®ya and adopted Yog;c;ram;rga. 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 '*Mah;y;na-samparigraha;strj'*. 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 11<sup>th</sup> volume of *Prakara;jyav;ra ;jstra* and 7<sup>th</sup> and the 16<sup>th</sup> volumes of *Mah;y;n;bhidharma-samyukta-sa'geti-;jstra*. The first work is called in Chinese as *Hbien-ya'-sha'-ciao-lun* and was composed by Asa'ga. Signified on expounding the holy teaching. It is translated by

Huensang in 645-646 AD.<sup>29</sup> The second work called in Chinese *Ta-sha'-o-phi-tj-mo-tsj-tsi-lun* was compiled by Bodhisattva sthitamati.<sup>30</sup>

### **Vasubandhu**

His time is regarded between 410 to 490. AD.<sup>31</sup> But Stefan Anacker states that it is 316 AD.<sup>32</sup> Records says that he was a follower of Vaibh;Àika philosophy in his childhood. But later he became a follower of Yog;c;ra as a result of the advice by his eldest brother Asa'ga the great Yog;c;rin. A biography of Vasubandhu was translated from sanskrit into Chinese during 557-569.<sup>33</sup> 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 7<sup>th</sup> century Huensang has recorded that the work on the art of debate is written by Vasubandhu and it was seen by him.<sup>34</sup> They are Ronki-the method of debate (´ÉÉnùÊ´ÉÊvÉ) Ronshiki the course of debate (´ÉÉnù"´ÉÉMÉÇ) Ronshin,

the expedients of debate (‘ÉÉñùEòÉè¶É™ô). A collection of seven works of

Vasubandhu is published by the well known scholar named Stefan Anacker in 1984.

*Tarkaḥ;stra*: It is a composition on logical now discovered and published.<sup>35</sup> This text

consist of three chapters dealing with the Five parts of syllogism, (‘É^ÉÉ’ÉªÉ’É) -

the analogous rejoinder (VÉÉÊiÉ) - and the points of defeat

(ÊxÉOÉ½p°IÉÉxÉ). His another works are *Vḥ;avidhi*, *Paḥ;askandhaka-*

*prakara,a*, *Karmasiddhiprakara,a*, *ViÆḥ;tika-kḥ;rika* (*vḥ;tti*), *Trimḥ;tika-kḥ;rika*,

*Madhyḥ;nta-vibha’ga-Bhḥ;sya*, *Trisvabhḥ;va Nirdeḥ;a* and so on.

*Vḥ;avidhi*: 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 Vyḥ;ḥ;pti.

*Paucaskandhaka-prakara, a:* 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 paucaskandhas are the aggregate of materialities, the aggregate of feelings, the aggregate of cognition, the aggregate of motivational dispositions and the aggregate of consciousnesses.<sup>36</sup> This work may be included in the class of philosophical and psychological texts.

*The karma siddhi prakara, a:* This scholastic work is written in the style of koṣa and it uses the technique of expressions. The authors views are arranged as the objections of opponents theses. It quotes the *Mahāyānasandhinirmoṣasūtra*.

This is an authoritative scripture. He analyses three kinds of action namely bodily action, verbal action, and mental action in sūtra style. This represents the philosophical contents.

*Vimśatīka-kṛīka (Vṛtti)*<sup>37</sup> This famous work is well designed as one of the last three works Vasubandhu wrote.<sup>38</sup> 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.

*Trimūṣika Kṛīka*: It is listed as an analysis of the reciprocal relationship between the store consciousness and evolving consciousness which is clearly out lined. 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.

*Madhyantī Vibhī'ga Bhī'ya*<sup>39</sup> 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.

*Tri Svabhava Nirdeṣa* : This work is considered as his last work.<sup>40</sup> It deals with the therapeutic theory of Yoga. It demonstrates the successive unfoldment.

*Abhidharmakośa* and *Vijñaptimātratā-trimśaka* were the two most celebrated works among of his twenty odd works.<sup>41</sup> These the represent the successive development of his philosophical views. *Abhidharmakośa* the genius treatise<sup>42</sup> is divided into eight treasure house (*kośasthāna*).

From the beginning of 5<sup>th</sup> 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 Dīṅga. 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:**

1. Th. Stcherbatsky, *Buddhist Logic*, Munshiram Manoharlal Publishers Pvt. Ltd., Delhi, 1996, Vol. II, 1 Ed, p.3.
2. S.C Vidyabhusana, *History of Indian Logic*, (HIL) Motilal Banarsidass Publishers Pvt. Ltd., Culcutta, 1920, p.225.
3. Erich Frauwallner, *History of Indian Philosophy*, Motilal Banarsidass Publishers Pvt. Ltd. Delhi, 1973, Vol. I, p.144.
4. See *HIL*, p.226.
5. A.K Warder, *Indian Buddhism*, Motilal Banarsidass Publishers Pvt. Ltd., Delhi, 1970, p.195.

6. Subodh Kapoor, *The Buddhists, Encyclopedia of Buddhism*, Cosmo Publishers, Delhi, 2001, Vol.III, p.797.
7. *Ibid.*, p.798.
8. *Ibid.*, Vol. 4, p.1342.
9. *Ibid.*,
10. *Ibid.*, Vol. 1, p.1.
11. *Ibid.*, p.2
12. See *HIL*, p.242.
13. *Ibid.*, p.243.
14. *Ibid.*,
15. See Chapter- II, D.T Suzuki, *The La'k;vat;ra S£tra*, Munshiram Manoharlal Publisher Pvt. Ltd, 1932, Indian Edition, 1999, New Delhi, p.58.

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16. S.C Vidyabhusana, *History of medieval School of Indian Logic*, Oriental Books

Reprint Corporation, New Delhi, 1909. p.66.

17. *Ibid.*

18. *Ibid.*, p.68.

19. *Ibid.*,

20. K. Venkata Ramanan - *Nīgīrjuna's Philosophy*, Motilal Banarsidass Publishers

Pvt. Ltd., Delhi, 1966, p.34.

21. *Ibid.*, p.27.

22. Kenneth K. Inada, Bibliotheca Indo-Buddica Series No:127, *Nīgīrjuna - A*

*Translation of his Mēlamj dhyamika Kīrikj with an Introductory Essay*, Sri

Satguru Publications, Delhi, 1993, p.4.

23. See *HIL*, p.256.

24. *Ibid.*, p.257.
25. *Ibid.*, p.259.
26. *Ibid.*, p.261.
27. *Ibid.*, p.262.
28. *Ibid.*, p.265.
29. *Ibid.*, p.266.
30. *Ibid.*
31. *Ibid.*
32. Stefan Anacker - *Seven Works of Vasubandhu - The Buddhist Psychological*  
Doctor, Motilal Banarsidass Publishers Pvt. Ltd. Delhi, 1984, p.11.
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.
41. See Subodh Kapoor, Vol.V, p.1459.
42. *Ibid.*, p.1458.