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*HETUVIDYA* STUDIES IN INDIA: A HISTORICAL SURVEY

Buddhist *hetuvidya* was expounded in India by the two outstanding Buddhist Logicians viz. Dinnaga and Dharmakirti in 6<sup>th</sup> and 7<sup>th</sup> century A. D. As pointed by Th. Stcherbatsky, the Buddhist themselves call their science a doctrine of “logical reasons” or a doctrine of “the source of right knowledge” (*pramana-vidya*). According to Stcherbatsky, there were three schools of interpretation of the work of Dinnaga and his most prominent interpreter was Dharmakirti. One of the schools, says Stcherbatsky, contented itself with merely explicating the texts without exploring the religious or philosophical implications, whereas the two other schools placed a great deal of emphasis on the religious value of studying epistemology. Ernst Steinkellner argues that logic has a place within Buddhism as a sort of “hand-maiden of theology”. For him logic in Buddhism, a means that is independent of blind faith but that nevertheless serves to confirm dogmas of Buddhism that come to be known to human beings through process that is virtually indistinguishable from revelation. On the other hand, Richard Hayes, a contemporary Buddhist interpreter, has argued that this portrayal of the place of logic within Buddhism is quite accurate for Dharmakirti and later Buddhists such as Santaraksita and Kamalasila, but it is not necessarily accurate for Dinnaga.

My study regarding *hetuvidya* will begin with the survey of the history of academic studies of Buddhist Logic done by modern Indian scholars in the last hundred years. Those who have contributed on the same are S. C. Vidyabhusana, Pt. Rahula Sankrityayana, S. C. Chatterjee, Satkari Mookerjee, R. C. Pandey, D. N. Shastri S. S. Barlingey, Rajendra Prasad, Srinivas Shastri, C. L. Tripathy, Vijay Kr. Bharadvaj, H. S. Prasad, Mangala R. Chinchore and Bimal Krishna Matilal. In my paper, I will introduce their studies on Buddhist Logic and the impact of their contributions on the history of *hetuvidya* studies.

References:

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- [2] Steinkellner Ernst. The Spiritual Place of the Epistemological Tradition in Buddhism. Journal of the Nanto Society for Buddhist Studies 49, 1982, pp. 1-15.
- [3] Hayes Richard P. The Question of doctrinarism in the Buddhist epistemologists. Journal of the American Academy of Religion 52, 1984, pp. 645-670.