

NOTES & TOPICS

REBIRTH IN BUDDHIST LOGIC

Earlier, Āchārya Dignāga had written about hundred minor treatises on the Buddhist logic. He however found that those treatises did not contain the complete substance of the entire Buddhist logic. Therefore, he felt it necessary to write a compendium of the Buddhist logic which could give a comprehensive description of all the treatises he had written so far. He wrote *Pramāṇasamuccaya* (Tsed-ma-Kun-btus) by eulogizing the Buddha for having transformed into a 'perfect being' who could lead others along the correct path. This salutation, in one and half verses, mentions the Buddha as having understood *Pramāṇa* by virtue of his discerning the correct reasoning (Skt. *Samyakhetu*, Tib. *Rig-pa-yang-dag*) of the four original causes and the four effects of the reversal process of the dependent origination. The same subject is further elaborated in the commentary work, '*Pramānavārtika*' (Tsed-ma-rnam-'grel) of *Dharmakīrti* which contains four chapters. The first sloka of the second chapter mentions the non-deceiving nature of the Buddhist logic by not contradicting the perceiving senses with the object perceived.

Similarly, before his enlightenment, the Buddha had steadfastly undertaken, till completion, the contemplation on the great compassion and the cultivation of the wisdom of selflessness. As a result, he assumed spiritual (Skt. *Dharmakāya*), Tib. *Chos-sku*) and physical forms (Skt. *Rūpakāya*, Tib. *Gzugs-sku*) and could penetrate deep into the profound meanings of the four noble truths to liberate beings from the false path. Hence, from the point of view of the non-contradicting 'perfect being' this second chapter of the *Pramana* is compiled.

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