

## *Introduction to Buddhist Logic (©2017-2020)*

### *Lecture 6: Asaṅga, Vasubandhu and Their Contributions to Buddhist Logic*

In the last lecture, we discussed about two important founders of Buddhist logical method: the Asaṅga-Vasubandhu brothers. While Asaṅga is important to have probably introduced the 5-membered logical method from Nyāya to Buddhism, his brother Vasubandhu was the first to have compiled an independent treatise of Buddhist logical method. He was also the first to have initiated some minor but important reform in Buddhist logical method.

In this lecture, therefore, we shall discuss in detail about Vasubandhu and his contribution to Buddhist logical reasoning. While we shall mention some brief notes about Asaṅga's logical rules, more details can be acquired from your reading of a very well-researched article (see reading suggestions).

***Reason/justification and invariable concomitance (please notice the underlying emphases are mine):***

[All the following quotations are from Stefan Anacker's translation in *Seven Works of Vasubandhu: The Buddhist Psychological Doctor*, pp. 38-39]

“A justification is an indication of the invariable concomitance of an event with something of such-and-such-a-kind. i.e. an event's not arising if something of such-and-such-a-kind does not exist. Something of such-and-such-a-kind in a demonstrandum is, for example, non-eternality, etc., in reference to an object like sounds of speech. There must thus be an indication of some event which does not exist unless concomitant with another, i.e. if there is a cessation of one, the other cannot exist. A justification exists only when there is an indication of an invariable concomitance of an even-associate with something of such-and-such-a-kind, for example, the invariable concomitance of a state-of-arising-due-to-an-effort with non-eternality, or of smoke with fire. If it is a statement of such a kind, ‘because of a state-of-arising-immediately-upon-an-effort’, it is a justification (i.e. in the argument ‘sounds of speech are non-eternal, because of their state-of-arising-immediately-upon-an-effort’, ‘because of their state-of-arising-immediately-upon-an-effort’ is a justification, because of the invariable concomitance of a state-of-arising-immediately-upon-an-effort with non-eternality). There is no justification where there is no such indication of an invariable concomitance, for instance, when one says, ‘Sound is non-eternal, because of its perceptibility by the eye’.”

As we mentioned in the PPTs, this last example is irrelevant because the perceptibility of sound by eye is not sufficient nor is relevant to prove that it is non-eternal. There is no point to assume that because we can see sound (which is actually not possible, at least for ordinary people's eyes), it is impermanent.

#### ***Exemplification:***

“The exemplification is the specific indication of the connection of the two (event and event-associate) when one is attempting to demonstrate something. The ‘connection’ is invariable concomitance of the demonstrandum and the demonstrator, that is, the non-arising of the demonstrator when the demonstrandum does not exist. That through which the connection, i.e. invariable concomitance, of the two is specifically

mentioned, is called ‘the exemplification’. It must take the form of a specific parallel example, plus the statement of an invariable concomitance. Thus, in the inference regarding sounds of speech, a specific parallel example would be ‘like a pot’ (‘sounds of speech are non-external, because of their state-of-arising-due-to-an-effort, *like a pot*’), and the statement of the invariable concomitance would be ‘Whatever has come about through an effort is not eternal.’”

***Reading suggestions:***

As we mentioned, some further details about Asaṅga’s logical tracts and logical rules can be read in Alex Wayman’s article: *The Rules of Debate According to Asaṅga*. In this week’s reading, therefore, I would like you to read this short article. In particular, when you read it, you need to pay attention to section 3: Foundation of the Debate (pp.33-35), which outlines the main concepts in logical reasoning. As you will realize, most of the concepts, however, have been already mentioned during the previous lectures.

As usual, do not forget to read the textbook: *Buddhist Logic*, in particular those pages that we recommended for last week’s readings. Please remember that every day read even one or two pages regularly is better than read ten pages and then stop reading for three or more days. You will forget what you’ve read in less than 24 hours, let alone 3 or more days.

In addition to that, *Logic: An Introduction* by Grieg Restall is an interesting and informative but extremely readable book so whenever you can, read one or two pages. Do not forget to do some exercises at the end of the chapters, which would make your reading even more exciting.