

SKBU JOURNAL OF PHILOSOPHY
PEER REVIEWED

**A CRITICAL ANALYSIS OF BUDDHIST LOGICIANS' VIEW ON
DOCTRINE OF MOMENTARINESS**

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Abstract

The main theme of the Buddhist doctrine of impermanence will be discussed first. Then the relation between the doctrine of impermanence and the doctrine of momentariness will be shown. Then Buddhist logician Dharmakīrti's view on the doctrine of momentariness will be discussed. In this context, it will be analyzed in detail how Dharmakīrti formulate the doctrine of momentariness in the form 'whatever is existent, is causally efficacious and consequently momentary' through 'reductio ad absurdum' method (prasangānumāna). After that Naiyāyikas' objections against Dharmakīrti's proof of the doctrine of momentariness in the indirect way, will be explained. Then the refutations of those objections raised by Naiyāyikas and the re-establishment of Dharmakīrti's view of the doctrine of momentariness will be analyzed. Then Buddhist logician Śāntarakṣita's view on the doctrine of momentariness will be discussed. In this context, we will analyse, in detail, Śāntarakṣita's formulation of 'destruction is independent of any extraneous cause' (ahetuka vinaśā) which he, for the first time, introduces in a cogent form and uses to establish the doctrine of momentariness on a firmer foundation. Next, Naiyāyikas' objections against the 'independent destruction,' the meaning of the word 'momentary', and Śāntarakṣita's answer against Naiyāyikas objections will be explained. After that, Jaiminī's objection against the doctrine of momentariness from the point of view of recognition, and Śāntarakṣita answer denying the recognition, will be also analyzed. Then another Buddhist logician Ratnakīrti's view on the doctrine of momentariness will be discussed. In this context, it will be analyzed that to defend and strengthen the doctrine of momentariness, how does Ratnakīrti formulate the contrapositive version of the above positive formulation of Dharmakīrti. After that, Naiyāyikas', objections against Ratnakīrti's formulation about the doctrine of momentariness will be explained. Finally, Ratnakīrti's answers against Naiyāyikas' objections and the re-establishment of the doctrine of momentariness will also be analyzed.

Keywords: Momentariness, ahētuka vinaśā, prasangānumāna, Buddhist Logic

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