

Thesis Title: The Logical Reasoning in Tripitaka

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ABSTRACT

Logical Reasoning has become known since the period of Greek Philosophy up until the contemporary Western Philosophy. It is indispensable to searching for philosophical truths in Eastern Philosophy, especially Indian Philosophy. Initially, reasoning was used to argue about various beliefs which existed prior to the birth of Buddhism. Then reasoning was applied to formulate the philosophy established by an individual thinker.

It is also accepted in Buddhism that reasoning is necessary for propagation of religious teachings at a certain level, but it is not accepted that every reasoning is all reliable and trustworthy. Therefore, the Buddha used logical reasoning in order to negate old beliefs of the contemporary cult leaders and taught them profound teachings.

This research is divided into 3 parts: the first part presents logical reasoning in general philosophy, both in Western and Eastern Philosophy, in order to compare it with the reasoning in Buddhist Philosophy.

The second part deals with the contexts the Buddha used in his logical methodology for propagating Buddhism since its inception when he applied various procedures the contemporary thinkers used prior to the emergence of Buddhism. It is a period of oral traditions. Therefore, its contents are embodied in the Vinaya, Suttanta, and Abhidhamma Pitaka, which came into existence after the Buddha's death. As far as the Tripitaka is concerned, logical reasoning is not a science. It is impossible to tell the type, to which the logical reasoning belongs. Consequently, this research methodology is based on general logic. Particularly, logic in Western Philosophy is applied as conceptual framework in interpretations. Upon the completion of research work, it is found that the procedures used by the Buddha have some analogy to general logic. It is possible to use its principles to explain the procedures used by the Buddha. In other words, logic is found in Buddhism, but it functions as one of several ways of reasoning. There are various logical procedures scattered in Buddhist doctrines, which are so different that they cannot be explained by logic principles.

The third involves philosophical movements occurred after the Buddha's death, during the Buddha's disciples popularly used logical procedures because there occurred a series of hot debates over philosophical thoughts among thinkers of different schools. The existence or collapse of Buddhism depended on the strategy of propagation rather than on the essence of teachings. In this context the disciples were inclined to adopt similar to Western logical procedures so much so that Buddhism became substantially disparate in principal thoughts, which led to the emergence of

several interpretations; some emphasized logic and some concentrated on another procedures.

This research is designed to use the logical reasoning in the Tripitaka only. It is not fixed in which context, to whom, and how the logical reasoning will be used; it varies according to particular situations. It is not monopolized that those who want to use logical procedures must be academicians or cult leaders. Even ordinary persons are able to use it. The Buddha's main objective of using logical reasoning is to convert those who hold ideas contradictory to Buddhism.