

Contents

Foreword	ix
Introduction	1
Dharmakīrti's Attitude toward the Self	1
0.1. Dharmakīrti's Account of the Belief in a Self as Nescience	4
0.2. The "Speculative" Form of the Personalistic Belief and the Function of Philosophy	16
Chapter 1 – Dharmakīrti against the <i>pudgala</i>	37
1.1. Two Buddhist Versions of the Self and the Person	37
1.1.1. Introduction	37
1.1.2. The "Immanence of the Absolute," or the <i>tathāgatagarbha</i> as the True Self of Living Beings	39
1.1.3. On Pudgalavāda Buddhism	64
1.2. Context and Arguments of Dharmakīrti's Critique	87
1.2.1. The Immediate Context and Doctrinal Background of PVSV 147,2–148,5	87
1.2.2. PVSV 147,2–148,5: Annotated Translation	102
1.2.3. On PV 2.202–204	109
1.3. Conclusion	116
Chapter 2 – Dharmakīrti against Ātmavādin Arguments	117
2.1. Against the So-Called <i>vyatirekin</i>	117
2.1.1. The Context of PVSV 12,26–13,11: A Critique of Non-Perception as a Means to Establish Co-Absence (<i>vyatireka</i>) .	117
2.1.2. The (<i>kevala</i>) <i>vyatirekihadu</i> and the Inference of the Self .	119

2.1.3. Dharmakīrti's Argument in PVSV 12,26–13,11: English Translation	126
2.1.4. Explanations (Mainly Based on PV 4 and PVin 3)	129
2.1.5. Dharmakīrti's Argument in PVin 3 and NB 3	136
2.2. Against the Inferability of the Self	138
2.2.1. The Self's Imperceptibility and the Ātmavādin's Inference of the Self from Its Effects	138
2.2.2. Dharmakīrti's Argument in PVSV 16,8–19: English Translation	146
2.3. The Refutation of the Sāṅkhya's Teleological Argument for the Existence of the Self	152
2.3.1. The Sāṅkhya's Teleological Argument	152
2.3.2. The Refutation of the Argument as Proving the Contrary of the Intended Thesis.	155
2.3.3. The Refutation of the Argument as Being Useless	164
2.3.4. Dharmakīrti's Critique of the Sāṅkhya's Argument in PVSV 16,20–27: Once Again on Non-Perception.	170
2.4. On Memory: PV 2.267–269.	173
Chapter 3 – Dharmakīrti against the Self as the Basis of Brahmanical Soteriologies	187
3.1. The Doctrines of the Self as Soteriologies	187
3.1.1. Sāṅkhya	188
3.1.2. Nyāya.	191
3.1.3. Vaiśeṣika.	195
3.2. Dharmakīrti's Main Target: The Nyāya's Soteriology	199
3.3. Translation and Commentary of PV 2.220–256	208
3.3.1. Dharmakīrti's Main Point: Detachment Presupposes Detachment from the Self (PV 2.220–225)	208
3.3.2. Cultivating the Thought of Pain (<i>duḥkhabhāvanā</i>) Does Not Eliminate the Notion of Belonging to the Self (<i>ātmīya</i>) (PV 2.226–228)	218

3.3.3. The Criticism of the Self's Relations with What One Ought to be Detached From (PV 2.229)	222
3.3.4. The Naiyāyikas' Liberated State Cannot Be Desired by Those Who Seek Liberation (PV 2.230–235)	225
3.3.5. The Criticism of the Naiyāyikas' Understanding of <i>duḥ-</i> <i>khabhāvanā</i> as a Means of Liberation (PV 2.236–246) . . .	242
3.3.6. Dharmakīrti's Refutation of the Sāṅkhya Position (PV 2.247–248)	262
3.3.7. The Naiyāyikas' Cultivation of the Thought of Pain as a Misunderstanding of the Buddhist Path (PV 2.249–254) . .	266
3.3.8. The Inconsistency of the Nyāya's Soteriology with Its Ātmavāda and the Soteriological Necessity of Selflessness (PV 2.255–256)	279
Abbreviations and Bibliography	285
Indices	317