## 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 pudgala. ................... 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 tathāgatagar-bha 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 vyatirekin ............................ 117

2.1.1. The Context of PVSV 12,26–13,11: A Critique of Non- Perception as a Means to Establish Co-Absence (vyatireka) .... 117

2.1.2. The (kevala)vyatirekihetu 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 (duḥkhabhāvanā) Does Not Eliminate the Notion of Belonging to the Self (ātmīya) (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 duḥ-khabhāvanā 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