CONTENTS

ACKNOWLEDGMENTS ... vii

ABSTRACT ... viii

Part I: ... 1

Chapter I: Introduction ... 2

1.0.0:

1.0.1:

Chapter II: Indian Realism and Idealism ... 14

2.0.0: The Existence and the Non-existence of the Form (Ākāra) of the Mind

2.0.1: Nirākārajñānavāda

2.0.2: Sākārajñānavāda

2.1.0: Vijnaptimātra

2.1.1: The Structure of the Consciousness Accepted by the Vijnāptivādins

2.2.0: The Structure of the Cognition Accepted by the Realists (the Naiyāyikas and the Vaiśeṣikas)

2.2.1: The Definition of the Perception Accepted by the Naiyāyikas

2.2.2: The Definition of the Perception Accepted by the Vaiśeṣikas

2.3.0: Avyapadēśya

2.3.1: Nirvikalpakapratyakṣa in the Late Period

Chapter III: Jainism ... 63

3.0.0: The Life of Mahāvira

3.0.1: Affinity between the Jainism and the Buddhism

3.0.2: The Fundamentals in the Jainism

SATO ii
3.0.3: Facing up to Reality of Pain in the Jainism

3.0.4: The Notion of the Self (Ātman) in the Jainism

3.0.5: The Notion of Karman in the Jainism

3.1.0: The Metaphysical Notion of the Substance in the Jainism

3.1.1: The Notion of the Soul (Jīva) in the Jainism

3.1.2: The Notion of Dharma, or the Principle of Motion, and Adharma, or the Principle of Rest, in the Jainism

3.1.3: The Notion of Ākāsa, or space in the Jainism

3.1.4: The Notion of Pudgala, or Matter in the Jainism

3.1.5: The Notion of Kāla, or Time in the Jainism

3.2.0: The Theory of Naya, or the Standpoint in the Jainism

3.3.0: The Placement of Pratyakṣa, or Perception in the Jainism in the Late Period

3.3.1: The Placement of Pratyakṣa in the Jainatarkabhasā

3.3.2: The Historical Process of the Placement of Pratyakṣa in Jainism in the Late Period

3.3.3: A Small Conclusion of the Placement of Pratyakṣa in the Jainism in the Late Period

3.4.0: Some Aspects of Avagraha, or Sensation in the Process of Cognition

3.4.1: Vyākhyānāvagraha in the Jainatarkabhāṣā

3.4.2: Definition of Arthāvagraha in the Jainatarkabhāṣā

3.4.3: Avagraha and Darśana

3.4.4: A Brief Conclusion of Some Aspects of Avagraha in the Process of Cognition

Chapter IV: Notion of a Relation

4.0.0: What is a Relation?

4.1.0: Relations (Sambandha)

4.1.1: Contact of the Sense-organs with the Objects (Indriyārthasannikāraṇa)
4.1.2: Indriyārthasannikāraṇa in the Late Period

4.2.0: Types of Relations

4.2.1: Sākṣaṭsambandha

4.2.2: Paramparāsambandha

4.2.3: Vyrttiniyāmakasambandha and Vyrttyaniyāmakasambandha

4.2.4: Kālikasambandha (Kālikaviśeṣanatā) (Temporal Relation)

4.2.5: Digviveṣanatā (Daiśikaviśeṣanatā) (Spatial Relation)

4.2.6: Tādāmyasambandha (Selfsameness, or the Relation of Identity)

4.2.7: Paryāpti (Relation of Completion)

4.3.0: Conclusion

Chapter V: Summary of Dharmakirti’s Arguments

5.0.0:

5.1.0: The Contents of Dharmakirti’s Arguments about the Relation (Sambandha) of the Purvapakṣa of the Sambandhasadbhāvavāda

5.1.1: Pāratantrya?

5.1.2: Rūpaśleṣa?

5.1.3: Parāpeksa?

5.1.4: The Proposed Relation is Different from the Two Relata or Identical with Them?

5.1.5: The Relation Can Be an Entity Different from the Two Relata?

5.1.6: The Imagination (Kalpa) Mixes All Entities (Bhāva)

5.1.7: The Cause and Effect Relationship (Kāryakāraṇabhāva) Can Be a Relation? (1)

5.1.8: Whether the Objects (Cause and Effect) Are Different or Identical?

5.1.9: The Inherence (Samavāya) Can Be a Real Relation?

5.1.10: The Cause and Effect Relationship (Kāryakāraṇabhāva) Can Be a Relation? (2)
5.1.11: Kāryakāranabhāva Can Be Comprehended by Means of the Inference (Anumāna)?

5.2.0: The Lost Fragments of the Sambandhaparikṣā

5.2.2: Conclusion on the Lost Fragments of the Sambandhaparikṣā

Chapter VI: Summary of Prabhācandra’s Arguments

6.0.0:

6.1.0: Sambandha Is Real.

6.1.1: Transformation (Parināma) and Sambandha

6.1.2: The Regions of Sambandha

6.1.3: Aṁśa

6.1.4: The Relation of Things Can Be of the Nature of Dependence (Pāratantra)

6.1.5: The Relation of Things Can Be of Rūpaśleṣa.

6.1.6: The Nature of the Relationship Is Relative (Āpeksīka).

6.1.7: The Imagination (Kālpanā) Mixes All Entities (Bhāva)?

6.2.0: The Cause and Effect Relationship (Kāryakāranabhāva)

6.2.1: There Arises Something (A) Because of Something Else (B)

6.2.2: The Comprehension of Kāryakāranabhāva by the Characteristic of the Seeing and Not Seeing or by the Logical Reasoning

6.2.3: The Comprehension of the Cause and the Effect by Means of One’s Repeated Experience

6.2.4: The Determination of Kāryakāranabhāva by the External Cause and the Internal Cause

6.2.5: The Buddhist Logician Contradicts Himself

6.2.6: Kārāṇatva and Karyatva

6.2.7: The Power of Producing Kārya Is the Svabhāva of the Kārāṇa

SATO v
6.2.8: Specific Cause for Specific Effect

6.2.9: Akāryakāraṇabhāva Can Be a Relation

6.2.10: Akāryakāraṇabhāva and Kāryakāraṇabhāva Can Be Regarded

6.3.0: Brief Conclusion

Chapter VII: Analysis and Conclusions ... 324

7.0.0:

7.1.0: The Placement of the Sambandhasadbhavavāda

7.1.1: Tiryaksāmānya and Īrṣvatāsāmānya

7.2.0: Transformation (Pariṇāma)

7.3.0: Conclusion

Part II: ... 336

Sanskrit text of Prabhācandra with English translation and exhaustive notes

REFERENCES (BIBLIOGRAPHY): ... 393

SATO vi