

DECLARATION

I **Bishnu Borah**, bearing Registration Number **Ph. D/2348/13** dated 04/09/2013 hereby declare that the subject matter of the thesis entitled “**Critical Study of the Concept of Person in Buddhist Schools with Special Reference to Sautrāntika and Vaibhāṣika**”, is the record of work done by me and that the contents of this thesis did not form the basis for award of any degree to me or to anybody else to the best of my knowledge. This thesis has not been submitted in any other University/Institute.

This thesis is being submitted to Assam University for the degree of Doctor of Philosophy in Philosophy.

Bishnu Borah

Place:

Date:

ACKNOWLEDGEMENTS

First of all, I extend my sincere gratitude to my supervisor Professor Adarasupally Nataraju, Dean, Sarvepally Radhakrishnan School of Philosophical Studies, for his insightful guidance and valuable suggestions. Without his kind support and guidance, my research work would not have completed. I have acquired plenty of knowledge from him during my research work. I am greatly indebted to him.

I extend my sincere thanks to other faculty members of the Department of Philosophy, Assam University, Silchar, Prof. Nirmali Barman, Dr. Subhra Nag, Dr. Pius V. Thomas and Munmun Chakraborty for their appreciation and support. I thank the non-teaching staff of the department for their technical support and co-ordination.

I am greatly thankful to my friend Phil Lagace, Research Scholar, University of Saskatchewan, Canada, who has done the editing part of my thesis very sincerely. I offer my thanks to my scholar friends Monju, Munmun, Rana, Mon Mohan, Lalit and Saumya for their help and support during my research work. I also thank Monita, Debosmitha and Junashmita for their support.

I am thankful to the staff of Rabindra Library Assam University, Silchar, Gauhati University Library, Guwahati and Calcutta Central Library, Kolkata for their kind co-operation and providing me sufficient material for my research work.

I also acknowledge UGC for providing me the financial assistance to conduct the research.

Finally, I extend my heartfelt gratitude to my parents Mr. Dehram Borah and Mrs. Konmai Borah and also other members of my family for their unbound affection and support throughout my study and every steps of my life. This thesis is dedicated to my parents.

Bishnu Borah

CONTENTS

Page

Chapter I: Introduction

1-24

1.1 Indian Views on Concept of Person	3
1.2 Western Views on Concept of Person	11
1.2.1 Strawson's Concept of Person	12
1.3 Concept of Person in Buddhist Philosophy	13
1.3.1 Concept of Person in Vaibhāṣika	15
1.3.2 Concept of Person in Sautrāntika	16
1.4 The Problematic	17
1.5 Objectives of the Research	18
1.6 Methodology	18
1.7 An Overview of the Chapters	18

Chapter II: Concept of Person in Different Schools of Indian Philosophy

25-95

Part- I

2.1 Introduction	26
2.2 Concept of Person in <i>Upaniṣads</i>	27
2.2.1 The Subtle Body and Moral Qualification	31
2.3 Person in Cārvāka System	33
2.4 Concept of Person in Jainism	34
2.4.1 Knowledge in Jainism	37
2.5 Concept of Person in Nyāya-Vaiśeṣika Philosophy	39
2.5.1 Knowledge in Nyāya-Vaiśeṣika	42
2.6 Concept of Person in Sāṅkhya-Yoga School	45
2.6.1 Knowledge in Sāṅkhya-Yoga	45
2.7 Person in Mimāṃsā Philosophy	47

2.7.1 Knowledge in Mimāmsā	49
2.8 Person in Vedānta Philosophy	52
2.8.1 Knowledge in Vedānta Philosophy	53
2.8.2 Person in Viśiṣṭādvaita Vedānta	57
2.8.2.1 Knowledge in Viśiṣṭādvaita	58

Part- II

Concept of Person in Two Mahāyāna Schools

2.9 Concept of Person in Yogācāra School	61
2.9.1 Theory of <i>Vijñāna</i>	62
2.9.1.1 <i>Ālaya Vijñāna</i>	63
2.9.1.2 <i>Kliṣṭa Mano-Vijñāna</i>	64
2.9.1.3 <i>Pravṛtti Vijñāna</i>	66
2.9.2 <i>Dharma</i> Theory of Yogācāra	66
2.9.2.1 Classification of <i>Dharmas</i>	67
2.9.2.2 The <i>Citta-Dharma</i>	67
2.9.2.3 <i>Cetasikas</i> or <i>Caittas</i> (Mentals)	68
2.9.2.4 <i>Rūpa Dharmas</i>	69
2.9.2.5 <i>Citta Viprayukta Saṃskāra Dharmas</i>	70
2.9.2.6 The <i>Asaṃskṛta Dharmas</i>	70
2.9.3 <i>Nirvāna</i> in Yogācāra	71
2.9.4 Spiritual Discipline	74
2.10 Concept of Person in Mādhyamika School	76
2.10.1 Mādhyamika Dialectic	76
2.10.2 <i>Śūnyatā</i>	78
2.10.3 Person in Mādhyamika School	79

2.10.4 Non-Existence of <i>Ātman</i>	80
2.10.5 <i>Prajñā</i> is Freedom	81
2.10.6 <i>Pāramitā</i> Discipline	81
2.10.6.1 <i>Pāramitās</i>	82
2.10.6.2 <i>Bodhisattva</i> the Fundamental Ground of Mahāyāna Ethics	84
2.10.6.3 <i>Bhumis</i>	86
2.10.7 Mahāyāna <i>Nirvāna</i>	86
Chapter III: ‘Person’ in Vaibhāṣika School of Buddhist Philosophy	96-146
3.1 Introduction	97
3.2 Philosophical Background of <i>Sarvāstivāda</i>	98
3.3 Nature of Person	100
3.3.1 Refutation of the Self Theory Presented by Tirthikas	101
3.3.2 Person as Conventional Reality	107
3.3.3 Person and Aggregates	110
3.4 Constituents of ‘Person’	113
3.4.1 <i>Dharma</i>	114
3.4.2 <i>Skandhas</i>	115
3.4.2.1 <i>Rūpa Skandha</i>	115
3.4.2.2 <i>Vedanā Skandha</i>	118
3.4.2.3 <i>Samjñā Skandha</i>	118
3.4.2.4 <i>Vijñāna Skandha</i>	120
3.4.2.4.1 <i>Vijñāna</i> or Consciousness	120
3.4.2.4.2 <i>Manadhātu</i> (Mind or Reflection)	122
3.4.2.4.3 <i>Manovijñāna</i> (Mind Consciousness)	123
3.4.2.4.4 <i>Citta</i> (Consciousness in General)	123
3.4.2.4.5 Continuity of <i>Citta</i>	124

3.4.2.4.6 The Process of Consciousness	125
3.4.2.4.7 <i>Mana-Indriya</i> (Mind Faculty)	127
3.4.2.5 <i>Saṃskāra Skandha</i>	128
3.4.2.5.1 Classification of <i>Saṃskāras</i>	130
3.4.2.5.2 <i>Citta Saṃprayukta Dharma</i>	130
3.4.2.5.3 <i>Cittaviprayukta Saṃskāra</i>	132
3.5. Person as a Moral and Social Being	133
3.6 <i>Nirvāna</i>	137
Chapter IV: 'Person' in Sautrāntika School of Buddhist Philosophy	147-194
4.1 Historical Development of Sautrāntika	148
4.2 Concept of Person	153
4.2.1 Refutation of Vātsīputriyas <i>Pudgala</i> Theory	153
4.2.2 Refutation of Sāṅkhya-Vaiśeṣika	159
4.3 Constituents of Person	163
4.3.1 <i>Dharma</i> Theory	163
4.3.2 <i>Āyatana</i>	165
4.3.3 <i>Dhātu</i>	165
4.3.4 <i>Skandhas</i>	166
4.3.4.1 <i>Rūpaskanda</i>	166
4.3.4.1.1 Objects of Sense Organs	167
4.3.4.2 <i>Vedanāskandha</i>	168
4.3.4.3 <i>Samjñāskandha</i>	170
4.3.4.4 <i>Saṃskāraskandha</i>	170
4.3.4.5 <i>Vijñānaskandha</i>	172
4.3.4.5.1 Sautrāntika Theory of Knowledge	173

4.3.4.5.2 <i>Sākārajñānavāda</i>	174
4.3.4.5.3 Diñnāga's Theory of Knowledge	175
4.4 Person as a Moral and Social Being	176
4.5 The Supreme End of Life of a Person (<i>Nirvāna</i>)	182
4.5.1 The Process of <i>Nirvāna</i>	183
4.5.2 Three Resultant States of <i>Nirvāna</i>	188
Chapter V: A Study of Differences between Sautrāntika and Vaibhāṣika Schools of Buddhism on the Notion of Person	195-223
5.1 Introduction	196
5.2 Existence of Person: In Different Schools of Buddhism	199
5.3 Critical Analysis of the <i>Dharma</i> Theory in Four Schools	201
5.3.1 Kinds of <i>Dharmas</i>	205
5.4 Critical Analysis of Morality in Hinayāna and Mahāyāna	210
5.4.1 <i>Arhat</i> and <i>Bodhisattva</i>	212
5.5 A Critical Analysis of <i>Nirvāna</i>	214
Chapter VI: Conclusion	224-243
6.1 Concept of Person in Buddhism	225
6.2 Concept of Person in Vaibhāṣika and Sautrāntika	228
6.3 Momentariness and Concept of Person	230
6.4 <i>Dharma</i> Theory and Concept of Person	234
6.5 <i>Anātmavāda</i> and Concept of Person	236
Selected Bibliography	244-255

ABBREVIATIONS

AKB	: Abhidharmakośabhāṣyam of Vasubandhu, Translated into French by Louis De La Vallee Poussin, English version by Leo M. Pruden.
BDS	: Bṛhad-dravya-saṃgraha
Kośa	: Abhidharmakośa Kārika Study, Compiled by Korin
MK	: Madhyamakakārikā by Nāgārjuna
MKV	Madhyamakakārikāvṛtti by Candrakīrti
MSA	: Mahāyānasūtralāṅkāra by Asaṅga
MSL	: Mahāyāna-Sūtralāṅkāra
NS	: Nyāya-sūtra
NSB	: Nyāya-sūtra-bhāṣya
PNT	: Pramāna-naya-tatvālokāṅkāra
RTS/Refutation	: Indian Buddhist Theories of Persons Vasubandhu's Refutation of the Theory of Self, by James Durlinger, London: Routledge Curzon.
S. B.	: Śāṅkara Bhāṣya
SDS	: Sarva-darśana-saṃgraha
S. Kā	: Sāṅkhya-kārikā
TB	: Tarka-bhāṣyā
Ta.S	: Tattvārtha-sāra
TS	: Tarka-saṃgraha
VS	: Vedānta Sūtra
VTS	: Viśva-tattva-prakāśa