PREFACE

Any system of ancient philosophy finds more and more varied readings and studies in the changing contexts and situations. This variety of visions inherent in such readings reflect the scope of such studies over times. Even though there is ample scope for various readings in our ancient philosophical topics, conceptual clarity has
to be maintained as far as a philosophical student is concerned. For ensuring conceptual clarity, one has to get into the text and analyze the topics from the basic textual level.

Conceptual study forms one of the important aspects of study of a subject. Concepts are the basic units in the structure of a system. The term ‘Concept’ is the modern replacement for the older idea, stripped of the latter’s imagist associations, and is thought of as more intimately bound up with language. The conceptual analysis is the attempt to solve philosophical problems, or to exhibit them as illusory, by defining words or being clear about how concepts are formed. In practice, conceptual analysis is the method of
philosophy, philosophy is a second order subject, because it is neither about language, nor about the world what language is about. The present work is named as “Refutation of P\£rvapak\£as in Brahmas\£tra,\’karabh\£ya - A Conceptual Evaluation.” This is the study based on Brahmas\£trabh\£ya of áa\’kara. In this study, I take the concepts of other philosophical schools which are refuted by áa\’kara the establishment of his Advaitic theory are assessed. This study divided into eight chapters.

The first chapter of this work discusses about the importance of Brahmas\£tra and áa\’kara’s bh\£iya on it and, the methods used by áa\’kara especially, the p\£rvapak\£a-sam\’adh\$na method.
The second chapter discusses the refutation of Śāmkhya-Yoga philosophies. The chapter views the Śāmkhya-Yoga concepts like 

Pradhānakṛta, avyāda plurality of self, from the perspective of Advaita vedānta.

The third chapter assesses the refutation of Pūrvamāṁśa philosophy. This chapter discusses the Pūrvamāṁśa concepts like, eternity of world and importance of karma.

The fourth chapter forms the refutation of Nyāya-Vaiṣeṣika philosophies. This chapter discusses the Nyāya-Vaiṣeṣika concepts like, Paramjñ, ujagadākṛta, avyāda and the refutation of āākara raised against them.
The fifth chapter forms the refutation of Baudhāya philosophy.

This chapter discusses the concepts of the three schools of Baudhā, i.e., Sautrāntika, Vaibhāṣika, and Vijnānavāda schools. How the concepts like, causation theory of destruction, concept of vāsana etc. are viewed by āśākara is discussed in this chapter.

The sixth chapter has two sections. The first section of this chapter includes the refutation of Jaina philosophy. It discusses the Jaina principles like, syādvāda, soul having the size of the body, etc. The second section of this chapter includes the Refutation of Ājīva concepts like dehitmanvāda etc.
The seventh chapter includes two sections. The first section includes the Refutation of the concepts of Bhāgavata (Pañcarātra) like, the origination of jīva from Viśudeva and the consequent origins of ahamkāra etc. The second section of this chapter includes the refutation of the Pāṇḍupata philosophy. The concepts like Pāṇḍupati as the efficient cause of the world is are refuted here.

The last chapter includes the observations and conclusions arrived at on the basis of earlier chapters.

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