SUMMARY

Preface

Novelty of the topic brought out. The subject has remained unexplored.

Chapter One

Introducing the subject. Pre-Shaîkara Vedânta.

a) Upanisâdic Vedânta


b) Vedânta in the Brahma-Sûtras


c) Vedânta in the Gîta.


d) Gaudapâda, an oldest monist

a brief survey of some of his principal tenets.

e) Bhartṛprapâṇa.

A summarised account of his celebrated theory of Knowledge-cum-Action.

Chapter Two

Foundations of Advaita

Concept of Brahman, Concept of Mâyâ, Concept of God, The Witnessing Principle, The Embodied Self, Liberation and Means
Chapter Three
Criticism of the Mīmāṃsikas

a) Criticism of the Concept of Liberation,
b) Criticism of the means for the Realisation and
c) Refutation of the doctrine of Knowledge-cum-Action.

Chapter Four
Criticism of the Sānkhyas and the Yognas

a) Refutation of the Sāṅkhya as a Śruti,
b) Refutation of the Yoga as a Śruti
c) The Problem of Causality
d) Refutation of the Sāṅkhyan Theory of Pradhāna as the First Cause.
e) Some objections on the Advaita,
f) Criticism of the doctrine of many souls.
g) Criticism of the Relation of Puruṣa and Prakṛti.
h) Criticism of the Gunas.
i) Concluding Observations.

Chapter Five
Criticism of the Bauddhas

a) Refutation of the Realists
b) Criticism of 'Being' and 'Becoming'
c) Criticism of the Doctrine of momentariness
d) Criticism of the Concept of Space
Chapter Six

Criticism of the Jainas

a) Criticism of the 'Sapta-bhangī-Nyāya'.
b) Criticism of the Conception of Soul
c) Criticism of the Conception of Liberation
d) Concluding Observations.

Chapter Seven

Criticism of the Naiyāyikas and the Vaiśeṣikas.

a) The Problem of Causality
b) Refutation of the Atomic Theory
c) Refutation of the Doctrine of "Asat-Kārya-Vāda"
d) Criticism of the Relation of 'Whole and Part'.
e) Criticism of the Concept of Atoms
f) Criticism of the Six Categories
g) Criticism of the Relation of 'Inherence' and 'Conjunction'.
h) Refutation of the Conception of "Ayut-Siddha".
i) Criticism of the Concept of Soul.
Chapter Eight

Criticism of the Sarvāstivādins.

a) Criticism of the Theory of Causation
b) Problem of Ultimate Reality
   Ill-speaking of the Vedas condemned and concept of emancipation criticised.
c) Rāmānuja's Interpretation considered.

Chapter Nine

Criticism of the Shāvīties

a) Criticism of the Theory of Causation.
   Schools which assign efficient causality to the Lord.
b) Criticism of the Concept and Functions of Lord.

Chapter Ten

Concluding Remarks

Shāṅkara's criticisms evaluated on the whole. Supremacy of Advaitic system of thought established.