from Brahmaloka to this mortal world—says the opponent. This Sûtra refutes such a contingency on scriptural authority. Those who go to Brahmaloka by the path of the gods do not return from there. "Going up by that way, one reaches immortality" (Ch. 8. 6. 6); "They no more return to this world" (Br. 6. 2. 15).

The repetition of the words "No return" etc. is to show that the book is finished.

INDEX TO SUTRAS

			,				
	Ch.	Sec	. S.		$\mathbf{C}\mathbf{h}$. Se	a. S.
अंशो नानाव्यपदे०	2	3	43	अदृश्यत्वादिगु०	1	2	21
अकरणत्वाच्च न०	2	4	1 l	अदृष्टानियमात्	2	3	51
अक्षरिधयां त्ववि०	3	3	33	अधिकंतु भेदनि 🎖	2	1	22
अक्ष र मम्बरान्त ०	1	3	10	अधिकोपदेशा 0	3	4	8
अग्निहोत्नादि तु०	4	1	16	अधिष्ठानानुपपत्ते०	2	2	39
अग्न्यादिगतिश्रु०	3	1	4	अध्ययनमात्रवतः ०	3	4	12
अङ्गावबद्धास्तु०	3	3	55	अनभिभवं च०	3	4	35
अङ्गित्वानुपपत्ते ०	2	2	8	अनवस्थितेर ०	1	2	17
अङ्गेषु यथाश्रय०	3	3	61	अनारब्धकार्ये०	4	1	15
अचलत्वं चापे ०	4	1	9	अनाविष्कुवन्न०	3	4	50
अणवश्च	2	4	7	अनावृत्तिः शब्दा ०	. 4	4	22
अणुश्च	2	4	13	अनियमः सर्वा०	3	3	31
अतएव च नित्य०	1	3	2 9	अनिष्टादिकारि०	3	l	12
अतएव च सर्वा०	4	2	2	अनुकृतेस्तस्य०	1	3	22
अतएव चाग्नीन्ध०	3	4	25	अनुज्ञापरिहारौ०	2	3	48
अतएव चानन्या ०	4	4	9	अनुपपत्तेस्तु न०	l	2	3
अतएव चोपमा०	3	2	18	अनुबन्धादिभ्यः •	3	3	50
अतएव न देवता •	1	2	27	अनुष्ठेयं बादरा०	3	4	19
अतएव प्राणः	1	1	23	अनुस्मृतेर्बादरिः	1	2	30
अतः प्रबोधोऽस्मात्	3	2	. 8	अनुस्मृतेश्च	2	2	25
अतंश्चायनेऽपि०	·· 4	2	20	अनेन सर्वगत०	3	2	37
अतस्त्वतरज्ज्या०	3	4	39	अन्तर उपपृत्तेः	1	2	13
अतिदेशाच्च	3	3	46	अन्तरा चापि तु∙	3	4	36
अतोऽनन्तेन तथा०	3	2	.26	अन्तरा भूतग्राम०	3	3	35 ·
अतोऽन्यापि हि०	4	1	17	अन्तरा विज्ञान०	2	3	15
अत्ता चराचरग्रह०	-1	2	9	अन्तर्याम्यधिदै०	1 .	2	18
अथातो ब्रह्म 🔻	1	1	1	अन्तवत्त्वमसर्व०	2	2	41

	Ch.	Sec.	·S.	,	Ch.	Sec.	S.
अन्तस्तद्धर्मीपदे ०	. 1	1	20	अर्भकौकस्त्वा ०	- 1	2	7
अन्त्यावस्थिते ०	2	2	36	अल्पश्रुतेरिति ०	1	3	21
अन्यत्नाभावाच्च ०	2	2	5.	अवस्थितिवैशे ०	2	3	24
अन्यथात्वं शब्द०	3	3	6	अवस्थितेरिति०	1	4	22
अन्यथानुमितौ०	2	2	9	अविभागेन दुष्ट	4	4	4
अन्यथा भेदानुप०	3	, 3	36	अविभागों वचि०	4	. 2	16
अन्यभावव्याव् ०	1	3	12	अविरोधश्चन्दन०	2	3	23
अन्याधिष्ठिते ०	3	1.	24	अशुद्धमिति चेन्न	3	1	25
अन्यार्थं तु जैमि०	1	4	18	अश्मादिवच्च तद०	2	1	23
अन्यार्थश्च पराम०	1	3	20	अश्रुतत्वादिति ०	3	1	6
अन्वयादिति चेत्०	3	3	17	असति प्रतिज्ञोप०	2	2	21
अपरिग्रहाच्चात्य •	2	2	1,7	असदिति चेन्न०	2	1	7
अपि च सप्त	3	. 1	15	असद्वचपदेशान्ने०	2	1	17
अपि च स्मर्यते	1	3	23	असन्ततेश्चाव्यति ०	2	3	49
"	2	3 :	45	असम्भवस्तु सतो०	2	3	9
))	3,	4	30	[;] असार्वेद्रिकी	3	4	10
,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,, ,,	` 3	4	37	अस्ति तु	2	3	2
अपिचैवमेके	3	2	13	अस्मिन्नस्य च०	1	1	19
अपि च संराधने०	3	2 .	24	अस्यैव चोपपत्ते	4	2	11
अपीतौ तत्प्रस०	2	1	8	·	v=		
अप्रतीकालम् ब ०	4	3	15	आकाशस्तिल्लङ्गात्	1	1	22
अबाधाच्च	. 3	4	2 9	आकाशे चाविशे०	2	2	24
अभावं बादरिरा०	4	4	10	आकाशोऽर्थान्तर•	1	3	41
अभिध्योपदेशा ०	1	4	24	आचारदर्शनात्	3	4,	3
अभिमानिव्यपदे०	2	1	5	आतिवाहिकास्त०	4	3	4
अभिव्यक्तेरित्या ०	1	2 3	29	आत्मकृतेः परिणा०	1	_. 4 ⁻¹	26
अभिसन्ध्यादि०	2	3	52	आत्मगृहीतिरित ०	3	3	16
अभ्युपगमेऽप्य०	2	2	. 6	आत्मिन चैवं ०	2	1	28
अम्बुवदग्रहणात्तु०	3	2	-19	आत्मशब्दाच्च	3	3	15
अरूपवदेव हि०	3	2	14	आत्मा प्रकरणात्	4	4	3
अचिरादिना, तत्	4	3	1	आत्मेति तूपगच्छ०	4	1 -,	3
		•		•	,		

	Ch.	. Sec	s. S.		Ch. Sec. S.					
आदरादलोपः	3	3	40	उत्पत्त्यसम्भवात्	2	2	42			
आदित्यादिमतय ०	.4	1	6	उदासीनानामपि •े	2	2	27			
आध्यानाय प्रयो०	3	3.	14	उपदेशभेदान्नेति०	1		27			
आनन्दमयो ०	1	1	12	उपपत्तेश्च	3	2	35			
आनन्दादय:०	3	. 3	11	उपपद्यते चाप्युपल•	2	1	36			
आनर्थक्यमिति ०	3	1	10	उपपन्नस्तल्लक्षणा०	3	3	30			
आनुमानिकमप्ये ०	·1	4	1	उपपूर्वमपि, त्वेके ०	3	4	42			
आप:	2	. 3	.11	उपमर्दं च	3	4	16			
आप्रायणात्तत्ना ०	4	1	12	उपलब्धिवदनियम:	2	-3	37			
आभास एव च	2	. 3	50	उपसंहारदर्शना ०	2	1	24			
आमनन्ति •	1	2	32	उपसंहारोऽथभि •	3	3	5			
आर्तिवज्यमित्यौ०	3	4	4 5	उपस्थितेऽतस्तद्व०	3	3	41			
आवृत्ति रसकृदुप ०	4	1	1	उपादानात्	2	3	35			
आसीनः सम्भवात	4	. 1	7	उभयथा च दोषात्	2	2	16			
आह च तन्मात्रम्	.3	2	16	j) ij	· 2	2,	23			
				उभयथापि न कर्मा०	2	2	12			
इतरपरामशीत् •	1	3	18	जभयव्यपदेशात्त्व <i>०</i>	3	2	27			
इतर्व्यपदेशाद्धि 🛚	2	1	21	उभयव्यामोहात्त •	4	3	-5			
इतरस्याप्येवमसं ०	4	1	14		/					
इतरेतरप्रत्ययत्वा •	2	2	19	ऊर्ध्व रेतः सु च शब्दे०	3	4	17			
इतरे त्विर्थसामा०	3	3	13							
इतरेषां चानुपल०	2	1	2	एक आत्मनः शरी०	3	3	53			
इयदामननात्	3	3 ;	34	एतेन मातरिश्वा०	2	3	8			
				एतेन योगः प्रत्युक्तः	2	1	3			
ईक्षतिकर्मव्यपदे •	1	3	13	एतेन शिष्टापरिग्र०	2	1	12,			
ईक्षतेर्नाशब्दम्	1	1	. 5	एतेन सर्वे व्या०	1	4	28			
•				एवं चात्माऽका •	2	2	34 .			
उत्ऋमिष्यत एव०	1	4	21	एवं मुक्तिफला•	3_	4	52			
उतकान्त्गित्याग्०	2	3	1	एवमप्युपन्यासात्	4	4	7			
उत्तराच्चेदाविर्भूत०	1	3	19							
उत्तरोत्पादे च	2	2	20	ऐहिकमप्यप्रस्तुत •	3	4	51			

	Ch.	Sec.	S.	•	Ch.	Sec	. S.	
कम्पनात	1	3	39	चमसवदविशेषात्	1	4	8	
करणवच्चेत्, न०	2	2	40	चरणादिति चेन्नो०	3	1	9	
कर्ताशास्त्रार्थव०	2	3	33	चराचरव्यपाश्रय०	2	3	16	
कर्मकर्तृ व्यपदेशाच्च	1	2	4	चितितन्मात्नेण•	4	4	6	
कल्पनोपदेशाच्च ०	1	4	10	•				,-
कामकारेण चैके	3	4	15	छन्दतः, उभया ०	3	3	28	
कामाच्च नानुमा०	1	l	18	छन्दोभिधानान्ने ०	1	l	25	
कामादीतरत्न ०	3	3	3 9					
काम्यास्तु यथा०	3	3	60	जगद्वाचित्वात्	1	4	16	
कारणत्वेन चाका०	1	4	14.	जगद्वचापारवर्ज०	4	4	17	
कार्यं बादरिरस्य०	4	3	7	जन्माद्यस्य यतः	1	1	2	
कार्याख्यानादपूर्वम्	· 3	3	18	जीवमुख्यप्राण०	1	4	17	
कार्यात्यये तदध्य०	4	3 ·	10	,,	1	1	31	
कृतप्रयत्नापेक्षस्तु •	2	3	42	ज्ञे यत्वावचनाच्च	1	4	4	
कृतात्ययेऽनुशय•	3	1	8	ज्ञोऽत एव	2	3	18	
कृतस्नभावात्त ु ०	3	4	48	ज्योतिराद्यधिष्ठाः	2	4	14	
कृत्स्नप्रसक्ति न ०	2	1	26	ज्योतिरुपऋमात् ०	1	4	9	
क्षणिकत्वाच्च	2	2	31	ज्योतिदशंनात् ु	1	3	40	
क्षत्रियत्वगतेश्चो ०	1	3	3 5	ज्योतिश्चरणाभि ०	- 1	1	24	
41141 11 11 11 11				ज्योतिषिभावाच्च	. 1	3	32	
गतिशब्दाभ्यां०	-1	3	15	ज्योतिषैकेषाम ०	1	4	13	
गतिसामान्यात्	1	.]	10					
गतेरर्थवत्त्वमुभय ०	3	3	29	त इन्द्रियाणि०	2	4	17	
गुणसाधारण्य ०	3	3	64	तच्छ ुते:	3	4.	4	
गुणाद्वा लोकवत्	2	3	2 5	तर्डितोऽधि वरु०	4	3	3	
गुहां प्रविष्टावा०	1	2	11	तन्त् समन्वयात्	1	1	4	•
गीणभ्चेन्नात्म०	1	1	6	तत्पूर्वकत्वाद्वाचः	2	4	4	
गौण्यसम्भवात्	2	3	3	तत् प्राक्श्रुतेश्च	. 2	4	. 3	
))	2	4	2	तत्रोपि च तद्वचा०	3	1	16	
				तथाच दर्शयति	. 2	3	27	
चक्षुरादिवत्तु तत्	2	4	10	तयाचैकवाक्यतो०	3	4	24	
•								

te	Ch.	Sec	c. S.	1	Ch.	Sec	c. S.
तथाऽन्यप्रतिषेधात्	·3	2	36	दर्शनाच्च	3	2	21
तथा प्राणाः	2	4	1	,,	3	3	48
तदधिगम उत्तर०	4	1	13	. 11	3	3	66
तदधीनत्वादर्थवत्	1	4	3	`,,	4	3	13
तदनन्यत्वमार०े	2	1	14	दर्शयतश्चैवं प्रत्य •	4	4	20
तदन्तरप्रतिपत्तौ०	3	1	l	दर्शयति च	3	3	4
तदभावनिर्धार णे० 🧖	1	3	37	,,	3	3	22
तदभावो नाडीष्०	3	2	7	दर्शयति चाथो०	3	2	17
तदभिध्याना देव ०	2	3	13	दहर उत्तरेभ्यः	1	3	14
तदव्यक्तमाह हि	2	2	23	दृश्यते तु	2	1	6
नदाऽपीतेः संसार०	4	2	8	देवादिवदिप लोके	2	1	25
तदुपर्यपि बादरा०	1	3	26	देहयोगाद्वा सोऽपि	3	2	6
तदोकोऽग्रज्वलनं ०	4	2	17	द्युभ्वाद्यायतनं	, 1	3	1
तद्गुणसारत्वा ०	2	3	29	द्वादशाहवदुभय •	4	4	12
तद्धेतुव्यपदेशाच्च	1	1	14				
तद्भूतस्य तु०	3	4	40	धर्मं जैमिनिरत एव	3	2	40
तद्वे विधानात्	3	4	6	धर्मोपपत्तेश्च	l	3	9
तन्निर्धारणानियम•	3	3	42	घृतेश्च म हिम्नो ०	1	3	16
तन्निष्ठस्य मोक्ष०	1	1	7	ध्यानाच्च	4	1	8
तन्मनः प्राण०	4	2	3				
तन्वभावे सन्ध्य •	4	4	13	न कर्माविभागा०	2	1	35
तर्काप्रतिष्ठानाद् ०	2	1	1 l	न च कर्तुः करणम्	2	2	43
तस्य च नित्यत्वात्	2	4	16	न च कार्ये प्रति०	4	3	14
तानि परे तथाह्याह	4	2	15	न च पर्यायादप्य०	2	2	35
तुल्यं तु दर्शनम्	3	4	9	न च स्मार्तमतद्ध०	1	2	19
तृतीयशब्दावरोधः	3	1	21	न चाधिकारिकम्०	3	4	41
तेजोऽतस्तथा ह्याह	2	3	10	न तु दृष्टान्तभावात्	2	1	9
त्रयाणामेव चैव०	1	4	6	न तृतीये तथोपलब्धेः	3	1	18
त्र्यात्मकत्वात्त् o	3	1	. 2	न प्रतीके नहि सः	4	1	4
,				न प्रयोजनवत्त्वात्	2 .	1	32
दर्शनाच्च	3	1	20	न भावोऽनुपलब्धेः	2	2	30
			1				

	Ċh.	Sec.	. S.		Сķ.	Sec	. S.		Ch	. Sec	s.		Ch.	. Sec	c. S.
न भेदादिति चेन्न०	3	2	12	पत्यादिशब्देभ्यः	1	3	43	प्रतिसंख्याप्रतिसं •	2	2	22	भूम्नः ऋतुवज्ज्या०	3	3	57
न वक्तुरात्मोपदे०	1	1	29	पत्युरसामञ्जस्यात्	2	2	37	प्रत्यक्षोपदेशादिति •	4	4	18	भेदव्यपदेशाच्च	1	' 1	17
न वा तत्सहभा०	3	3	65	पयोम्बुवच्चेत्तत्नापि	2	2	3	प्रथमेऽश्रवणादिति •	3	1	5	भेदव्यपदेशाच्चान्यः	1	1	21
न वा प्रकरणभेदा०	3	3	7	परं जैमिनिर्मुख्य •	4	3	12	प्रदानवदेव तदुक्तम्	3	3	43	भेदव्यपदेशात्	1	3	5
न वायुक्तिये पृथगु०	2	4	.9	परमतः सेतून्मान०	3	2	31	प्रदीपवदादेशस्तथा०	4	4	15	भेदश्रुते:	2	4	18
न वा विशेषात	3	3	21	परात्तु तच्छ्रुतेः	2	3	41	प्रदेशादिति चेन्ना०	2	3	53	भेदान्नेति चेन्नैक०	3	3	2
न वियदश्रुतेः	2	3	1	पराभिध्यानां तु	3	2^{r}	5	प्रवृत्तेश्च	2	2	2	भोक्तापत्तेरिवभा०	2	1	13
न विलक्षणत्वाद०	2	1	4	परामर्शं जैमिनिर०	3	4	18	प्रसिद्धेश्च	1	3	17	भोगमात्रसाम्यलि०	4	4	21
न संख्योपसंग्रहा ०	1	4	11	परेण च शब्दस्य•	3	3	5 2	प्राणगतेश्च	3	1	3	भोगेन त्वितरे०	4	1	19
न सामान्यादप्यु०	3	2	51	पारिप्लवार्था इति ०	3	4	23	प्राणभृच्च	1	3	4				
न स्थानतोऽपि ०	3	2	11	पुस्त्वादिवत्त्वस्य •	2	3	31	प्राणवता शब्दात्	2	4	15	मध्वादिष्वसम्भावा ०	1	3	31
नाणुरतच्छ्रुतेरि०	2	3	21	पुरुषविद्यायामिव०	3,	3	24	प्राणस्तथाऽनुगमात्	1	1	28	मन्त्रवर्णा•	2	3	44
नातिचिरेण विशे०	3	1	23	पुरुषार्थोऽतः शब्दा ०	3	4	1	प्राणादयो वाक्य०	1	3	12	मन्त्रादिवद्वाऽविरो•	3	3	56
नात्माश्रुतेनित्य्•	2	3	17	पुरुषाश्मवदिति •	2	2	7	प्रियशिरस्त्वाद्यप्रा ०	3	3	12	महद्दीर्घवद्वा ह्रस्व०	2	2	11
नाना शब्दादिभे०	3	3	58	पूर्वं तु बादराय०	3	2	41					महद्भच्च	1	4	7
नानुमानमत•	1	3	3	पूर्ववद्वा	3	2	29	फलमतः, उपपत्तेः	3	2	38	मांसादि भौमं०	2	4	21
नाभाव उपलब्धेः	2	2	28	पूर्वविकल्पः प्रकर०	3	3	45		_			मान्त्रवर्णिकमेव०	1	1	15
नाविशेषात्	3	4	13	पृथगुपदेशात्	2	3	28	बहिस्तूभयथाऽपि०	3	4		मायामात्रं तु॰	3	2	3
नासतोऽदृष्टेत्वात्	2	2	26	पृथिव्यधिकाररूप ०	2	3	12	बुद्धचर्थः पादवत्	3	2	3 3	मुक्तः प्रतिज्ञानात्	4	4	2
नित्यमेव च भावात्	2	2	14	प्रकरणाच्च	1	2	10	ब्रह्मदृष्टिरुत्कर्षात्		. 1	5	मुक्तोपसृष्यव्यपदे ०	1	3	2
नित्योपलब्ध्यनु ०	2	3	32	प्रकरणात् ू	1	3	6	ब्राह्मेण जैमिनिरुप०	4	4	5	मुग्धेऽर्घसम्पत्तिः •	3	2	10
नियमाच्च	3	4	7	प्रकाशवच्चावैयथ्यति		2	15	•	•		_	मौनवदितरेषामप्यु ०	3	4	49
निर्मातारं चैके०	3	2	2	प्रकाशादिवच्चावैशे •	3	2	25	भाक्तं वा नात्म०	3	1	, ,	a		1	11
निशि नेति चेन्न०	4	2	19	प्रकाशादिवन्नैवं परः	2	3	46	भावं जैमिनिर्विक०	4	4	. 11	यत्रैकाग्रता तत्ना०	4	1	11
नेतरोऽनुपपत्तेः	1	1	16	प्रकाशाश्रयवद्वा •	3	2	28	भावं तु बादराय०	1	3	33	यथाच तक्षोभयथा	2	3	40
नैकस्मिन्दर्शयतो हि	4	2	6	प्रकृतिश्च प्रतिज्ञा॰	1	4	23	भावशब्दाच्च	3	4	22	यथाच प्राणादि	2	l	20
नैकस्मिन्नसम्भवात्	2	2	33	प्रकृतैतावत्वं हि०	3	2	22	भावे चोपलब्धेः	2	1	15	यदेव विद्ययेति हि	4	1	18
नोपमर्देनातः	4	2	10	प्रतिज्ञासिद्धेलिङ्ग •	1	4	20	भावे जाग्रद्वत्	4	4	14	यावदधिकारमव०	3	3	32
,				प्रतिज्ञाहानिरव्य०	2	3	6	भूतादिपादव्यपदे०	1	1	26	यावदात्मभावित्वा ०	2	3	30
पञ्चवृत्तिर्मनोवद्वच०	2	4	12	प्रतिषेधाच्च	3	2	30	भूतेषु तच्छ्रुतेः	4	2	5	यावद्विकारं तु	2	3	7
पटवच्च	2	1	19	प्रतिषेधादिति •	4	. 2	12	भूमा संप्रसादाद०	I	3	8	युक्तेः शब्दान्तरा०	2	1	18

	Ch.	Sec	. S.		Ch.	Sec.	S.
योगिनः प्रति च०	4	2	21	विवक्षितगुणोप०	1	2	2
योनिश्च हि गीयते	1	4	27	विशेष च दर्शयति	4	. 3	16
योनेः शरीरम्	3	ì	27	विशेषणभेदव्यप०	1	2	22
400 000				विशेषणाच्च	1	2	12
रचनानुपत्तेश्च०	2	2	1	विशेषानुग्रहण्च	3	4	38
रश्म्यनुसारी	4	2	18	विशेषितत्वाच्च	4	3	8
रूपादिमत्त्वाच्च ०	2	2	15	.विहारोपदेशात्	2	3	34
रूपोपन्यासाच्च	1	2	2 3	विहितत्वाच्चा •	3	4	32
रेत:सिग्योगोऽथ	3	1	26	वृद्धि हासभाक्तव ०	3	2	20
				वेघाद्यर्थभेदात्	3	3	25
लिङ्गभूयस्त्वात्	3	3	44	वैद्युतेनैव ततस्त ०	4	3	6
लिङ्गाच्च	4	1	2	वैधम्याच्च न०	2	2	∠9
लोकवत्तु ०	- 2	1	33	वैलक्षण्याच्च	2	4	19
				वैशेष्यात्तु तद्वाद०	2	4	22
वदतीति चेन्न०	1	4	5	वैंश्वानरः साधार०	1	2	24
वाक्यान्वयात्	1	4	19	वैषम्यनैर्घण्ये न०	2	1	34
वाङ्मनसि०्	4	2	1	व्यतिरेकस्तद्भावा ०	3	3	54
वायुमेब्दादविशे०	4	3	2	व्यतिरेकानवस्थिते ०	2	2	4
विकरणत्वान्नेति ०	2	l	31	व्यतिरेको गन्धवत्	2	3	26
विकल्पोऽविशिष्ट ०	3 :	3	59	व्यतिहारः विशि०	3	3	37
विकारावर्ति च०	4	4	19	व्यपदेशाच्च क्रिया०	2	3	36
विकारशब्दान्ने ति०	1	1	13	व्याप्तेश्च समञ्जसम्	3	3	9
विज्ञानादिभावे वा०	2	2	44	`			
विद्याकर्मणोरिति •	3	1	17	शक्तिविपर्ययात	2	3	38
विद्येव तु निर्धा०	3	3	47	शब्द इति चेन्ना०	1	3	28
विधिर्वा धारणवत्	3	4	20	शब्दविशेषात्	1	2	5
विपर्ययेण तु ऋमो ०	. 2	3	14	शब्दश्चातोऽका म०	3	4 -	31
विप्रतिषेधाच्च	2	2	45	शब्दाच्च	2	3	4
विप्रतिषेधाच्चा०	2	2	10	शब्दादिभ्योऽन्तः ०	1	2	26
विभागः शतवत्	3	4	11	शब्दादेव प्रमितः	1	3	24
विरोधः कर्मणीति व	1	3	27	शमदमाद्युपेतः	3	4	27
• • • • • • • • • • • • • • • • • • • •			,	, ,			

	Ch.	Sec	. S.		Ch.	Sec	. S.
शारीरश्चोभयेऽपि०	1	2	20	समाहारात	3	3	63
शास्त्रदृष्टचा तूप०	1	1	30	समुदाय उभयहे०	2	2	18
शास्त्रयोनित्वात्	1	1	3	सम्पत्तेरिति जैमि०	1	2	31
शिष <u>्टेश</u> ्च	3	3	62	सम्पद्याविर्भावः ०	4	4	1
शुगस्य तदनादर०	1	3	34	सम्बन्धादेवमन्य०	3	3	20
शेषत्वात्पुरुषार्थ् 🧸	. 3	4	2	सम्बन्धानुपपत्तेश्च	2	2	38
श्रवणाध्ययनार्थ ०	- 1	3 ,	38	सम्भृतिद्युव्याप्त्य ०	3	3	23
श्रुतत्वाच्च	1	. 1	11	सम्भोगप्राप्तिरिति•	1	2	8
,,	3	2	39	सर्वत्र प्रसिद्धोपदेशात्	1	12	. 1
श्रुतेश्च	3 +	4	46	सर्वथानुपपत्तेश्च े	2	2	32
श्रुतेस्तु शब्दमूल०	· 2	1	27	सर्वथापि त एवोभ०	3	4	34
श्रुतोपनिषत्कगत्य०	-1	2	16	सर्वधर्मोपपत्तेश्च	2	1	37
श्रुत्यादिबलीय०	'3	3	49	सर्ववेदान्तप्रत्ययं ०	3	3	1
श्रेष्ठश्च	2,	4	. 8	सर्वान्नानुमतिश्च०	3	4 .	28
				सर्वापेक्षा च यज्ञा०	3	4 .	26
संज्ञातश्चेत्तदुवतम् ०	3	3	8	सर्वाभेदादन्यत्नेमे	3	3	10
संज्ञामूर्तिक्लृप्तिस्तु ०	2	4	20	सर्वोपेता च तद्दर्श०	2	1	30
संयमने त्वनुभूये ०	3	1	13	सहकारित्वेन च	3	4	33
संस्कारपरामर्शात्त०	1 .	3	36	सहकार्यन्तरविधि:०	3	4	47
स एव तु कर्मानु०	3	2	9.	साक्षाच्चोभयाम्ना०	1	4	25
संकल्पादेव तु०	4	4	8	साक्षादप्यविरोधं ०	1	2	28
सत्वाच्चावरस्य	2	1	16	सा च प्रशासनात्	1	3	11
सन्ध्ये सृष्टिराह हि	3	2	1	साभाव्यापत्तिरुप ०	3	1.	22
सप्तगतेविशेषित ०	2	4	5	सामान्यात्तु	3	2	32
समन्वारम्भणात्	3	4	5 :	सामीप्यात्तु	4 .	3	9
समवायाभ्युपगमा०	2	2	13	साम्पराये तर्तव्या०	-3	3	27
समाकर्षात् ।	1	4	15,	सुकृतदुष्कृते एवेति०	3	ļ	11
समाध्यभावाच्च	2	3	39	सुखविशिष्टाभिधा •	1	2	15
समान एवं चाभे,०	3 :	3	19	सुषुप्त्युत्ऋान्त्योर्भे०	1 .	3	42
समाननामरूपत्व०	1	3	30	सूक्ष्मं तु तदर्हत्वात्	1	4	, 2
समाना चासृत्युप०	4	2	7	सूक्ष्मं प्रमाणतक्ष्च०	4	2	9

C	Ch.	Sec	:. S.		Ch.	Sec.	S.
सूचकश्च हि श्रुतेरा०	3	2	4	स्मृतेश्च	4	3	11
सैव हि सत्या०	3	3	. 38	स्मृत्यनवकाशादोष ०		1 .	1
सोऽध्यक्षे तदुपग०	4	2	4	स्याच्चैकस्य०	2	3	5
स्तुतयेऽनुमतिर्वा	3.	4	14	स्वपक्षदोषाच्च	2	1	10
स्तुतिमात्रमुपादा०	3	4	21	.))	2	1	29
स्थानविशेषात् •	3	2	34	स्वशब्दोन्माना०	2	3	22
स्थानादिव्यपदेशाच्च	1	2	14	स्वात्मना चोत्तरयोः	2	3	20
स्थित्यदनाभ्यां च	1	3	.7	स्वाध्यायस्य तथा०	3	3	3
स्पष्टो ह्ये केषाम्	4	2	13	स्वाप्ययसम्पत्त्यो०	4	4	16
स्मरन्ति च	2 .	· 3	47	स्वाप्ययात्	1	ĺ	9
"	3	1 .	14	स्वामिनः फलश्रुते ०	3	4	44
. 31	4	1	10	•	•		
स्मर्यते च	4	2	14	हस्तादयस्तु स्थिते०	2	4	6
स्मर्यतेऽपि च लोके	3	1	19	हानौतूपायन०	3	2	36
स्मर्यमाणमनुमानं ०	1	2	2 5	हृद्यपेक्षया तु मनु०	1	3	25
स्मृतेश्च	1,	2	6	हेयत्वावचनांच्च	1	1	8

GENERAL INDEX

Alayavijñâna, 199-200 Advaita Vedânta, does not uphold Pantheism, 83 See also Vedânta Adhyasa (Superimposition), 1-16 objections against, answered, 3-7 is due to ignorance, 6 defined by Sankara, 7-10 according to others, 10-12 the basis of our experience, 12-14 Adrsta (the Unseen Principle) of the Vaisesikas, 183 ff. in what does it inhere, 183 cannot be the cause of the first motion of the atoms, 183 yields fruit of actions at some future time, 410 Agnihotra, 323, 377 Agnirahasya, the fires in, constitute a separate Vidya, 356-62 Air, springs from ether, 213 the cause of fire, 215 See also Vâyu Ajâ, is not the Pradhâna but causal matter, 123-5 Ajahat, Lakṣaṇâ, 271 Ajâtaśatru, 130 Akâśa (Ether), Brahman is to be understood by the word, 47-8, 89 the small, in the heart, is Brahman, 92-8 external and internal, 95-6 Akâśa, the small, the Jiva retires to, in deep-sleep, 93-4 which reveals names and forms is Brahman, 113-14 cannot be a nonentity, 194 not eternal, 209-13 the cause of air 213-14 Aksara (Imperishable), is Brahman, 89-91

Anandamaya, see "Self consisting of bliss" (the internal Antahkara**n**a organ), the necessity of accepting an, 232 Apūrva, 266-7. 313-14, 415 Aśmarathya, his views, 134, 136 Aśramas, all the four, enjoined by the scriptures, 384, 404-5 the duties of, compulsory, persons not belonging to any of the, are also entitled to Knowledge, 395-7 Atharvanikas, their rite of carrying fire on the head, 319 Ativâdin, who is an, 88 Atman, as limited by the Upadhis is atomic etc., 229, 236 is changeless, 232 knowledge of, gives Freedom, 327-8 See also Self, Soul Atoms, as the First Cause, 153, 203 refutation of the atomic theory of the Vaisesikas, 140, 153-4, 181-7 Atreva, 401 the cause Avidvâ (Ignorance) of all duality, 1-2 defined, 12-14 the means of right knowledge and the scriptural texts belong to the sphere of, 13 See also Mâyâ, Nescience Undeveloped, Avvakta (the in Katha 1.3.10-11 means causal substance, and not the Pradhâna, 116 ff., 122-3 is dependent on the Supreme Lord, 119-20

in Katha 1.3.15 means the Supreme Self, 121 Audulomi, his views on Vedanta, 135-6, 402, 461-2

Bâdarâyana, v. seq. and the Pancaratras, xxvi seq. Bâdari, his views, 80, 272, 450 Bauddha, Idealists, 187; their views refuted, 196-200 Realists, 187; their views refuted, 187-8 the two-fold aggregate of, 187-9 their doctrine of Bauddhas. universal momentariness refuted, 188 ff. the two-fold aggregate of, the, 191-4 Bhâgavata school, the, doctrines refuted, 206-8 Bhâskara, 307 Bhedabhedavada, 134, 305-6

Bhūman, is Brahman, 86-8
Birth, and death are spoken of the soul metaphorically, 220-1
may take place without the five oblations, 276-7

Body, birth and death are primarily spcken of, 220-1 the subtle, 432-3

Brahmacarya, etc., as a means to Knowledge, 395

Brahmaloka, attainment of, is a step in gradual emancipation, 92

'Small Ākâśa' is called, 93-4 creatures daily go to, 94 attainment of, is not possible

as long as there is a body, 340 the knower of the Saguna Brahman goes after death to,

Hanman goes after death 439-42

only the worshippers of the Saguna Brahman without a symbol go to, 454-6

there is no return for such knowers from, 467, 471-2 Brahman, causality of, explained, xix seq. the only Reality, 1, 156-7

Jiva is identical with, 1, 28, 305-6

and Mâyâ, 2 is not an object of the senses, 3-4, 23-4, 73-5, 153, 156-7

knowledge of, results in Liberation and immortality, 2, 20, 29, 133, 408

the substratum of Adhyâsa, 3-7 scriptures have no value for the knower of, 16

the inquiry into, 17-20

requisites for the aspirant to the knowledge of, 20

is the source of origin etc. of the world, 20ff.

definitions of, 20-1

is cognizable through the scriptures alone and not through reasoning etc., 21, 24-5, 156

is the First Cause, 22ff., 36-7, 140-1

reveals Itself on the destruction of ignorance, 23-8

described negatively, 23

is the main purport of all the Vedânta texts, 25-31, 86-7, 224-5

knower of, becomes one with It, 28, 459-60

knowledge of, does not depend on human endeavour, 28

meditated upon as mind and sun, 28

not the object of the act of knowing or of devout worship, 28-9

is Inner Ruler of world, 113-14 is our Inner Self, 29

injunctions have no place with regard to, 29

can be all-knowing and creative through Mâyâ, 32, 179

Saguna and Nirguna, xv seq., xxxiv seq., 37

the tail cr support of everything, 37-44 as the person in the sun and the eye, 45-6, 67-71

limitations are imagined in, for Upâsanâ, 45-6, 68-9, 308-9

as Ākāśa (Ether), 47-8 as Prāṇa, 48-9, 53-7

as Light, 49

as the metre Gâyatri, 51-2

as the Being consisting of mind, 58-64

smallness of, 62

as abiding in the heart, 63

does not experience pleasure or pain, 63, 240-1

and the individual soul, 63, 161-2, 223, 238-41

as the Eater, 64-5

as distinguished by Bliss, 70 is the Ruler within, 71-3

is Vaiśvânara, 75-81

as the resting place of heaven, earth, etc., 82-8

all is, 83

is not manifold, 83

as the Witness, 86

is Bhūman, 86-9

is Truth, 89

is Akṣara (Imperishable), 89-91

the Highest Person in Pr. 5.5 is, 91-2

as "the small Akâśa", 92-8 body is the city of, 93

the light of all lights, 98-9, 112-13

as the person of the size of the thumb, 99-101

the Prâna in Ka. 2. 6. 2 is,

as the revealer of names and forms, 113-14

the Nature of the Supreme, 113, 293-312

as the Self consisting of knowledge, 114-15

wished to be many, 129 the Self of all, 129

Kau. 4. 19 refers to, 130-2

is the Self to be seen through hearing etc., 132-7

is both the material and efficient cause of the world, 137-40, 163-5, 173

is the cause of the world though of a different nature from it, 145-53

is existence itself, 148, 214

objections to, being the cause of the world, refuted, 145-53, 154-73, 182-3

has only apparently changed into the world, 150, 166-7, 173 the individual soul an image of,

in the mind, 155 is realized in Samâdhi, 156, 303-4

world is non-different from, 157, 161

the world exists in, potentially, during Pralaya, 160

the Cause through Mâyâ, 167 the power of Mâyâ of, estab-

lished, 168 creative through sportive impulse, 169-70

partiality or cruelty cannot be attributed to, 170-2

is endowed with all the attributes necessary for creation, 173 the material and efficient cause

of the world, 203-6 everything orginates from, 207

everything orginates from, 20 is not created, 214-15

elements become creative through the agency of, 217-18 at Pralaya the elements are

absorbed in, in the reverse order, 218-20

organs are produced from, 246-8

the Chief Prâna is created from, 250-1

the soul in dreamless sleep rests in, 289-2

nature of Supreme, 293-312

takes form in connection with Upâdhis, 297, 299-300

is Pure Intelligence, 298 the two forms of are denied by 'not this, not this', and not the Brahman Itself, 301-2

is not perceived due to ignorance, 303

is without a second, 307-12 is called a bank etc. metaphorically, 308

meditations on, 325-30, 332-6, 345 ff.

knowers of the Saguna, go by "the path of the gods", 341-5

the departure of the knower of the Saguna, 431, 437-8

knowers of the Saguna, go to Brahmaloka, 439-42

attainment of, means destruction of ignorance, 341-2, 454

Prânas of the knower of, do not depart at death but get merged in It, 434-7

realization of, is the result of the Vidvâs, 368

knowledge of, effects man's (Puruhighest purpose sârtha), 373

is not a part of sacrificial acts, 373-82

the meditator on, is to comprehend It as identical with himself, 411-12

is not to identify himself with the symbol of Brahman, 412-13

in meditations symbols are to be viewed as, 413-14

knowledge of, destroys all past and future sins, 418-19

knower of, is not affected by good deeds, 419-20

attains oneness with It on the exhaustion of Prârabdha Karma, 424-5

is attained by souls who go by the path of the gods on the dissolution of Brahmaloka, 452-4

Brahma-Sūtras, v author and date of the, v seq. commentators on, x seq. and Gîtâ, viii-ix, lii seq.

the necessity for the study of the, 2-3

Buddhi (Intellect), the subtle Upâdhi (adjunct) of the Self, 229-31, 234-5

Buddhism, the three principal schools of, 187

See also Bauddha and the **Buddhists**

Buddhists, the, say that there is no self apart from Vijnana, 11 See also Bauddha

Cause, effect exists in, before its origination as well as after it, 149, 159-60

is not polluted by the effect when the latter gets dissolved in it, 150-1

effect is of the nature of, and not vice versa, 150

the, alone is real, 156-7

every, is not necessarily the effect of an antecedent thing, 214-15

Cause and effect, are non-different, 145, 158-60, 212

are not similar in every respect, 147-8

relation of, according to the Vaisesikas, 181-2

the Bauddha chain of, 188-92 relation of, contradicts the doctrine of momentariness, 191-2

Celibacy, expiation for transgressing the vow of, 398-400; such transgressor to be shunned, 400 See also Sannyâsa

Ceremonies, purificatory, denied to Sūdras, 110

Cârvâkas, ii, 363-4; refuted, 363-4

Childlike state, 406

Self. 364

Creation, scriptures on, 127-9 is without a beginning, 172

Dahara Vidyâ, 317, 360, 367-8 Death, the mode of departure of the soul at, 426-31

Deities, the presiding, of the organs, 146-7, 255-7

which conduct the soul to Brahmaloka, 447-50

See also Gods

Devayana, see "the path of gods" under God

Digits, see Kalâs

Dream, state, is unreal, 198, 285-6

the Jiva in, 233, 283-8

is the intermediate place, 283-4

world is the creation of the Jiva, 286

Earth is created from water, 216 is meant by Anna, 216

Effect, see Cause and Effect and their Elements, atoms

respective, 186 become causes through the agency of Brahman, 217-18 reabsorption in Brahman at

Pralaya, 218-19 organs are the modifications of the, 220

are created by the Lord, 259-60 Emancipation, see Liberation

Ether, see Akâśa

Fire, Brahman conceived as gastric, 78-9 is created from air, 215

water is created from, 215-16 worshippers of the five fires go to Brahmaloka, 455-6

Food, prohibited, when can be taken, 391-2

See also Anna Freedom, see Liberation

Consciousness, a quality of the | Gâyatri, is everything whatever exists, 51-2

Brahman is denoted by the metre, 52

God. see Lord

Gods, are entitled to the study of the Vedas etc., 101, 107-8 their corporeality, 101-4

are capable of assuming several forms simultaneously, 102 are qualified for Vidyas, 107 souls become the food of, 267-8

the path of the, who go by it after death, 341-4

the path of the, the only way to Brahmaloka, 443-4

stages in the path of the, by which the departing soul goes, 443-7

Brahman is the Saguna attained by the soul who goes by the path of the, 449-50

souls which go by the path of the, attain Supreme Brahman on the dissolution of Brahmaloka, 450-4 See also Deities

Great, see Mahat

Gunas, the three, 32, 179-80

Heaven, performers of sacrifices alone go to, 266-7

Hell, 273-4 Hiranyagarbha, 91, 247, 255, 229-30

Householder, the importance of his life, 404

Immortality, is gained only by the knowledge of the Supreme Self. 133

Iśvara, is recognized by the Yoga system, 144 See also Lord

Tâbâla Satyakâma, 110-11 lâbâlas, 81

488 79-81, 345-6, 356-7, Taimini. 260-1 on the qualification of gods for Upâsanâ etc., 106-7, 132 thinks that religious merit brings about the fruits of actions, 313 the Vedas throughout prescribe acts according to, 374-6; this view refuted, 376-83 on Sannyâsa, 383-5 says that the soul which goes by the path of the gods

on the characteristics of the liberated soul, 460-1, 464-5 Jainas, refuted, 200-3 Janaka, 375, 378, 381 Jânaśruti, 108-9 Jiva, see Soul Jivanmukti, 419

452

attains the Saguna Brahman,

Kanâda, 152-4 Kapila, 143, 152 Karma, the soul descends from heaven with the residual. 268-72 and good conduct, 270-2 the Lord is the giver of the fruits of, 312-13 Jaimini's views on, 313 Bâdarâyana's view on the fruition of, 313-14 itself is incapable of producing results, 313-14 the good and evil, of a knower of Brahman go to his friends and enemies respectively. 337-8

he who has attained Knowledge gets rid of his good and evil. at death, 338-40

Samcita and Agâmi, alone are destroyed through Knowledge, 339-40, 420-1

Prârabdha, is destroyed at death, 339 law of, does not hold good in the case of a knower of Brahman, 419-20

Karmakânda, 15, 20, 27 Kârsnâjini, 270-1 Kâsakrtsna, 135-6 Knowledge, the means of right, belong to the sphere of Avidyâ, 13ff is not an activity of the mind, depends on the thing itself, on the dawning of, the individual soul realizes its identity with Brahman, 162, 304-5 perfect, attained in Samâdhi, is attained through the grace of the Lord, 237 perfect, results from Nirguna Upâsanâ, 342 sacrifices performed with. are more powerful, 354-5 of Brahman leads to Liberation, 373-4 no work for one who has attained, 378 destroys all ignorance, 381 is gained in Sannyasa Aśrama, 382-3 works are an indirect means to. 389-90 can be attained by special works, 396-7 when may It come? 406-7 destroys all past and future sins, 418-19 Prârabdha cannot destrov works, 420-1

Liberation, is not attained by the knowledge of the empirical self. 18

Kumârila, 307

true knowledge of Self leads to, 19, 327-8

is attained by knowledge of Brahman, 20, 34, 113, 373

comes from the comprehension of the Vedanta texts. 27 knowledge of the Saguna Brahman leads to gradual, 37 according to the Sâmkhyas, 120-1

is attained by worshipping etc. Vasudeva, 206

comes from Knowledge only,

not delayed after Knowledge,

is knowledge of Brahman, 408 is nothing newly acquired, 458 Light, in Ch. 3. 13. 7 is Brahman, 49-53

Brahman is the, of lights, 98-9 the Highest, is Brahman, 113 the, attained by Jiva is the Supreme Self, 459

Lord, the whole creation is reabsorbed in the Supreme, 64 cosmic form of the, 77

is to be meditated upon in the space between the head and the chin, 81

the Supreme, is free from the three states of waking, dream, and deep-sleep, 97

is not affected by ignorance,

dispenses fruits of action, 171, 203, 237-8, 312-14 the Internal Ruler, 73

the Supreme, the soul is dependent on, for its agency, 236-8

Knowledge attained through His grace, 237, 287-8

the soul is a part of the, 238-41, 243

the Supreme, does not create the dream world, 284-6

the Supreme, does not enjoy the fruits of actions, 347

meditation on the cosmic form of the, 366

the Supreme, abides in two forms, 470-2

See also Brahman

Madhu Vidyâ, 106ff., 125

Mahat (Great), in Katha, 1.3.11 does not refer to the Sâmkhyan category, 116ff.

means the cosmic intellect, 118,

refers to Self in Vedic texts, 122 Mâheśwaras, their philosophical doctrines, 203-6

Maitreyi, 133

Manu, 104, 110, 143, 187 Mâyâ, explained, 1ff.

is not real, 2, 9-10

is Anirvacaniyâ, 2, 10, 120 is the result of Avidya, 1, 8 Brahman becomes creative through, 32, 119-20, 167, 177 is a power of Brahman, 144 the Lord is able to create the world of diversity through His power of, 165

Brahman's power of, established, 168

Brahman is apparently modified through, 173

Meditation, in, on Brahman all the qualities of Brahman, negative and otherwise, are to be combined into one, 325-7, 345-6

reciprocal, is enjoined in Ai. **A**. 2. 2. 4. 6, 349-50

on Atman to be repeated till Knowledge dawns, 409-11 one has to practise, sitting, 415-17

Meditations connected with the members of sacrificial acts, 369-72, 401-2

in, on the members of sacrificial acts the idea of divinity is to be superimposed on them, 414-15

are to be observed till death, 411 Meditativeness, is enjoined in Br. 3. 5. 1, 404-4

Mimâmsakas (Pūrva), object to the definition of superimposition, 8-10

uphold the intrinsic validity of all knowledge, 9

Pråbhåkara school of, and superimposition, 9-10

purport of the Vedas according to, 25

say that the words of the Vedas are eternal, 103

say that difference of terms indicate difference in acts. 367-8

Mind, the functions of the organs are merged in, at death. 426-8

is not the material cause of the organs, 427

the function of, gets merged in Prâna at death, 428-9

Momentariness, the Bauddha doctrine of, 188, 189ff., 195 Moon, the world of, 267, 272-3 278-9

Naciketas, Yama and, 122 Naiyâyikas, and superimposition, 11ff.

mention atoms as First Cause, 153-4

declare the Lord to be only the efficient cause, 203

the Iiva an agent according to the, 236

their doctrine of many souls refuted, 243-5

Name and form, the universe and its objects have, as the condition of their manifestation, 104

all mental states are conditioned by, 104

evolved by Brahman, 113-14, 259-60

Nårada, 87ff., 344 Nescience, see Avidya, Mava Nihilism, illogical, 200 Nihilists (Bauddha), 140, 187 Nimbârka, xi-xiv

causality of Brahman according to, xxvi

the Jiva according to, xxxii-xxxiii Brahman's nature according to, xl seq., xliv seq.

Non-existence, 128, 140-1, 195-7

Object, subject and, are opposed and cannot be identified, 4 subject and, are mixed up due to ignorance, 4-5

the nature of, is two-fold, 10 Oblations, the five, 263, 275-6 Om, the symbol, in the Udgitha Vidya, 322-4, 371

Organs, are the effects of elements. 219-20, 248

are produced from Brahman. 246-8

their number, 248-9 are minute in size., 250

the presiding deities of the. 255-7

the relation between the soul and the, 256-7

are independent principles and not modes of the Chief Prâna, 257-8

follow the soul at death, 264-5 the functions of the, are merged in the mind at death, 426-8

the, of the knower of the Nirguna Brahman merged in It at death, 435-6

Pañcâgni Vidyâ, those who know the, go by the path of the gods, 343-4

Pâñcarâtra school, see Bhâgavata school

Parinâmavâda, 3

Perception, direct, is the basis of all the other means of knowledge, 7

Person (Purusa), the highest, in Pr. 5. 5. is Brahman, 91-2

of the size of the thumb is Brahman, 99-100

Philosophy, the six systems of, i-iii

Pitryana, 275 Pråbhåkaras, on superimposition, 9-10

Pradhâna, is made up of the three Gunas, 30, 178-80

the Samkhyan First Cause, 31-2

refutation of the Sâmkhyan doctrine of, 31-8, 74, 174-81 is insentient and not based on the scriptures, 31-2 116 seq.

is not the ruler within, 72 cannot be the resting place of heaven, earth, etc., 82-7 not the Immutable (Aksara), 90 Ajâ does not refer to, 122-5 is an independent entity, 143-4 of the Yogins refuted, 203-6

Pralaya (Dissolution of the world), 105

the world exists in a potential form during, 160, 218

Prâna, in Ch. 1. 11. 4-5, Kau. 3. 1-8, and Ka. 2. 6. 2. is Brahman, 48-9, 53-7, 111-12 respectively

water as the dress of, 330-1 Prâna, the chief, (vital force) is created from Brahman. 250-1

the chief, (vital force) is different from air and sense functions. 251-5

the chief, (vital force) according to the Sâmkhyas, 252 the chief, (vital force) is subordinate to the soul, 255-6

the chief, (vital force) its function, 253-5

the chief, (vital force) is not an instrument, 253-4

the chief, (vital force) is minute, 255

the functions of the mind get merged in, at death, 428-9 the functions of, get merged in the Jiva at death, 429-30 Prânâgnihotra, 352-4

Prâna Vidyâ, 317, 324-5, 330-1 Purusa (of the Sâmkhyas), 35, 176, 178

Purusartha, the highest attained through Knowledge, 373-4,

Purusa Vidvâ, 335-6

Pūrva Mîmâmsâ, see Mîmâmsâ

Râmakṛṣna, Śri, 15

Râmâmnuja, x-xii, xxxi-xxxiii, 3,

causality of Brahman according to xxv

the soul according to, xxxixxxii

Brahman's nature according to, xxxiv seq., xlv seq.

Reasoning, cannot arrive at truth,

and the scriptures, 22, 27,

has been employed by the scriptures, 27

Rtvik (Priest), 402

Ruler within, is Brahman, 71-2

Sacrifices, lead to heaven, 267 those who do not perform, go to the abode of Yama, 272-3

killing animals in, does not entail sin, 281

Sâdhanâ, (spiritual practices), texts dealing with creation in Vedânta refer to, 26

is possible only during one's lifetime, 340

the destruction of good and evil results from, 340

in-

Samâcâra, 319

Samâdhi, see Meditation Samavâva (inseparable

herence), 184 Sampat Upâsanâ, 80-1, 360

Samsâra (relative existence), the cause of, 2

is got rid of through the knowledge of Brahman, 2, 18

is without a beginning, 238 Samskaras (Impressions), are impossible without the perception of external objects, 198-9 require a permanent abode, Samvarga Vidyâ, 356 Sanatkumāra, 87ff., 344 Sândilya Vidyâ, 317, 331-3, 360, 367 Sâmkhyas, their First Cause, 30-31 refutation of their doctrine of the Pradhâna, 32-8, 116-41 174-80, 243-5 the categories of the, not mentioned in the Vedas, 144 Sâmkhya Smrti, its authority refuted, 142-4 Sannyâsa, Knowledge is gained in Sannyasa Aśrama, is prescribed by the scriptures, 382-5, 405 there is no reverting back to former life from, 397-8 expiatory ceremony for breaking the vow of, 400 Sannyasins, need not perform rites etc., 388-9 Sat, is Brahman, 32 refers to an intelligent principle, 33-4 Satyabhedavâda, see Audulomi Scriptures, the, are impersonal and infallible, 7, 22 deny only the absolute validity of perception, 7, 166 belong to the sphere of Avidya, 14 are the only proof about Brahman, 22, 24-5, 38 declare that one ignorant of them cannot know Brahman, employ reasoning, 27 their aim is to describe Brahman

and not the Jiva, 86, 302

Self, as subject and object, 5-6

is proved by intuitive knowledge, 6 is realized through Sâdhanâ, 13 is Brahman, 18 the empirical, and the real Self, 19, 132-3, 135-6 knowledge of the liberates, 19, 133 consisting of bliss, 38-42, 43 consisting of knowledge is Brahman, 114-15 to be seen through hearing etc. is Brahman, 132-7 injunctions etc. when possible with reference to, 241-2 there is no confusion of the fruit of actions due to unity of the, 242 is separate from the body, is not an agent, 377 no work is prescribed for a knower of the, 379-81 knowledge of the, is antagonistic to work, 382 See also Brahman Sense organs, are created, 247 are directed by the soul, 20-5 Skandhas, the five, of the Bauddhas, 187-8 the five, and atoms cannot aggregate by themselves, 189-90 dreamless Sleep, deep or (Susupti), the Jiva in, 231 218-93 the seat of, 280-90 Smrtis and Śruti, 77, 142-3 prohibit the studying of the Vedas etc. by Sūdras, 111 Soul. (the individual), is in reality identical, with Brahman, xxix-xxxi, xxxiii-xxxiv, 1, 44, 229, 459-60 identifies itself with body, 1 is an agent, 63, 74-5, 86, 132-3, Ž22-30, 233-7 experiences pleasure and pain,

63, 86, 256-7

difference between, and Brahman, 62-3 difference between, and the Supreme Lord is due to Nescience, 73, 132, 162-3, 223, 240, 287-8 experiences the fruits of good and evil actions, 86 daily goes into the small Ākāśa in deep-sleep, 94-5 is free from evil etc. only as non-different from Brahman, and Brahman acc. to various schools of Vedânta, 134-6 has always had a previous existence, 172 Tainas on, 201-2 directs the sense organs, 205-7 the, is not created but eternal, 207, 221-2 birth and death are metaphorically spoken of the, 220-1 acc. to Vaisesikas, 222-3 is not the subject-matter of the scriptures, 225 conjunction of the, and the intellect exists in its relative state, 230-1 in deep-sleep, 231, 289-92 in dream state, 233, 283-7 a part or reflection of the Lord, 238-41, 242-3 connection between the, and the organs is permanent, 257 cannot create, 260 its departure at death, 262-8, 431, 441-2, 444-6 its descent from heaven, 268-72 in a swoon, 292 the released, only manifests its real nature, 457-9 its characteristics, 460-2 in Brahmaloka, 462-72 Souls, are different from one another, 242 refutation of the doctrine of many, all-pervading, 243-4

loka, on its dissolution attain Brahman, 449-54 there is no return for released. from Brahmaloka, 471-2 Śraddhâ, water is called 263, 266 Śrutis, see Scriptures Subject, see Object Sudras, not entitled to the study cf the Vedas, 108-11 Superimposition, see Adhyasa Susumnâ (nerve), the knower of the Saguna Brahman goes out through the, 431, 437-9 Susupti, see Sleep, deep Sūtras, iii-v Udgitha, meditations on, 386-7 to be viewed as the sun, 414-15 Udgîtha Vidyâ, 321-3, 364-5 and the symbol Om, 322-3, 324, 370-1 Mâyâvâda, Upanisads. and xlii seq. speak of two types of Brahman, the subject-matter of the, is Brahman, 85 Upâsanâs, are not parts of sacrifices, 354-5 connected with sacrificial acts are valid for all Sakhas 364-5 enhance the result of sacrifices, Vaišesikas, their philosophical views and their refutation, 181-7, 203, 222-3, 243-4 Vaiśvânara, is Brahman, 75-81 Upâsanâ, 317, 468 Vidyas, 320, 343 Våjasaneyins, 78, 132, 331, 357 Vâmadeva, 55, 407 Vâsudeva, 206-7 Vâyu, see Air

perfected, are reborn for some

which have attained Brahma-

Divine Mission, 344-5

Vedas, have no value for the knower of Brahman, 16
the study of, is a pre-requisite for Vedânta and Pūrva Mimâmsā, 19
prescribe acts, 25-6
who are entitled to the study of the, 100-1, 108-11
the world created from the, are

eternal, 102-4 Vedânta, holds the identity of the

soul and Brahman, 18 room for reasoning in, 23 being based on the Srutis is

more authoritative than the Sâmkhya Smrti, 152

Vedânta texts, give the knowledge of the real nature of the Self, 14-15, 18, 22

the main purport of the, is Brahman, 25-7, 30, 320

are the only proof of Brahman, 30

refer to an intelligent principle as the First Cause, 36

there is no conflict in the, with respect to Brahman as the First Cause, 127-9

teach the Supreme Self, 377-8 Videhamukti, knower of Brahman attains, 420

Vidyâ, Mu. 3. 1. 1. and Ka. 1. 3. 1 form one, 346-7 Br. 3. 4. 1 and 3. 5. 1 form

one, 348-9

Br. 5. 4. 1. and 5. 5. 2 form one, 350-51

Vidyâs (Upâsanâs), what are the?

with identical or similar forms are one Vidya, 316-20

particulars of identical, mentioned in different places are to be combined into one meditation, 320-1

having different subject-matter are different, 321-3

identical, in the same Sakha have to be combined, 331-2

various, like the Sândilya etc. are to be kept separate, 367-8

one is to be selected from among the, relating to Brahman, 368

yielding particular desires may or may not be combined, 368-9

scriptural statements referring to enjoin meditation, 386-7

Virajâ, 339-40 Viśistâdvaitavâda, 3 Vital force, see Prâna Vyâsa, 344

Waking state, is real in comparison with dreams, 197-8

Water, created from fire, 215-16 earth created from, 216-17 called Sraddhâ, 263, 266 as the dress of Prâna, 330-1

Word, the relation between, and its object is eternal, 102-03 the world originates from, 102-4

Work, on whom the scriptures enjoin, 380-1

the knower of the Self is not bound by the effects of, 381 an indirect means of Knowledge, 389-91

has no part in producing Liberation, 389-90

the results of obligatory, is not destroyed by Knowledge, 421-3

regular, contributes to Knowledge indirectly, 422

done with a desire does not help the origination of Knowledge, 423

sacrificial, not combined with meditations also helps in the origination of knowledge, 423

all, including Prarabdha of the Knower of Brahman are destroyed at death, 424-5 See also Karma
World, the, originates from the
words of the Vedas, 102-4
does not become absolutely nonexistent at Pralaya, 105-6,
150-1, 160
Brahman is the material and

efficient cause of the, 137-40, 260 and Brahman, 145-8, 156-7, 160-1

exists in Brahman even before creation, 148-9

is an illusion, 150 is without a beginning, 171-2 existed in former cycles, 172 the external, is not altogether non-existent, 197-8

Yama, 273-5 Yoga Smrti, refutation of, 144-5 Yoga-Sūtras, 19 Yogins, 203

the limitations as to time for the mode of departure at death apply to the, 441-2