

TABLE OF CONTENTS

Title page of the original work	5
Preface	9
I. The superior qualities of Śrī Vardhamāna, the last Tīrthamkara	11
II. Śrī Vardhamāna has stated things as they really are	16
III. Admonition to the reader	17
IV. The Vaiśeṣika doctrine of universality and particularity	19
V. The Vaiśeṣika doctrine of eternality and non-eternality	22
VI. The Vaiśeṣika doctrine of a world-creator God	29
VII. The Vaiśeṣika doctrine of 'Inherence'	37
VIII. The categories of the Vaiśeṣikas	40
IX. The Vaiśeṣika views about the size of the <i>ātman</i>	52
X. Criticism of the Naiyāyikas	57
XI. The Pūrvamīmāṃsā doctrine enjoining <i>hiṃsā</i>	63
XII. Kumārila's theory of knowledge	73
XIII. The Vedānta doctrine of Brahma as the sole reality	78
XIV. The Vedānta theory of the denotation of terms	84
XV. The Sāṃkhya doctrines	93
XVI. The Buddhist theory of cognition	100
XVII. The Buddhist doctrine of Emptiness	112
XVIII. The Buddhist doctrine of Momentariness	119
XIX. The Buddhist doctrine of Suffusion	123
XX. Criticism of the Lokāyatas	126
XXI. The main metaphysical tenet of Jainism	129
XXII. The Jain doctrine of the infinite complexity of all existents	132
XXIII. The 'seven-nuance-view'	134
XXIV. The combination of opposites involves no contradiction	142
XXV. The 'seven-nuance-view' applied to four philosophical problems	145
XXVI. Neither eternality nor non-eternality can be maintained	147
XXVII. The assumption of either eternality or non-eternality destructive of religion	149
XXVIII. The Jain doctrine of the <i>nayas</i> (Methods)	152
XXIX. The varieties of souls, and their number	161
XXX. The doctrine of the <i>Syādvāda</i> , all-comprehensive and impartial	164
XXXI. Praise of the Lord Mahāvīra	166
XXXII. The Lord Mahāvīra is the only Saviour	168
Benediction on the part of the author of the commentary	170
Index of Terms and Subjects	173

