

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)INDEX<sup>1</sup>

- abhāvayoga*, 123  
*Abhidharmakosa* of Vasubandhu, 143  
*abhimāna*, 35  
*acetana*, 94  
*acit*, 25  
*adharma*, 27, 32, 165  
 Adhipati, 141  
 Agasti, 6, 131 *n.*, 144  
 Agastya, 47–8, 53 *and n.*  
*Agastya-sūtra*, 53  
*Agastyavṛtti*, 173  
 Aghora, 141  
 Aghora-śivācārya, 10, 17, 21 *n.*, 38, 39, 160–1, 164–6  
 Aghora-śivācārya's commentary on *Tattva-prakāśa*, 14 *n.*, 160, 161 *and n.*, 162 *n.*, 163 *n.*  
 Agniveśa, 6  
*aham*, 67  
*ahanākāra*, 29, 90, 99, 124, 135, 137, 139, 164–6, 168; distinguished from *buddhi*, 34, 171  
*ajñāna*, 32, 104, 113  
 Akṣaka, 46  
 Akṣapāda, 6, 9, 70 *n.*, 145  
*aliṅga*, 119 *n.*  
 Allama-prabhu, 50, 53, 54, 55–6, 59–60  
 Analogy, 145  
 Anandagiri, 2, 3, 9 *n.*, 14, 15, 42, 50  
 Ancestor-worship, 155  
*Aṅga-sthala*, 61, 63  
 Aṅgira, 6  
 Animal life, injury to all forms of  
     decried, 54  
*anīśvara*, 26  
*antaḥkaraṇa*, 140–1, 180  
*aṇu*, 163, 167  
*anubhava*, 63  
*Anubhava-sūtra* of Māyī-deva, 60, 61–4  
*anugraha*, 161–2, 169–70  
*anyathā-khyāti*, 170  
*apānavāyu*, 125  
*aparokṣa*, 118  
 Appar, 19  
 Appaya Dīkṣita, 10, 17, 51, 65–95, 105, 159  
 Appearance and reality, 71, 104–5;  
     *bhedābheda* theory of reality, 49, 59;  
     gross and subtle nature of the world,  
     79, 168–9, 184–8; Śāṅkara's views  
     on, 83–4  
*apramāda*, 146  
*apūrva*, 94, 174  
*artha-kriyā-kāritā* doctrine of the  
     Buddhists, 34, 35–6  
*aruḥ*, 152  
 Aruḥ-nanti Śivācārya, 19, 20  
*aruḥ-śakti*, 157  
 Asceticism, 125, 130–1, 133–4, 136, 137–8, 140, 150  
 Ashes smeared on the body, 4, 8, 51, 133–4, 136, 137, 144, 146, 148, 150  
*Āśrama* rules, 147  
*aṣṭamūrti*, 119  
 Atharva-veda, 2  
 Atoms, 36–7, 111, 160, 167, 168  
*atha*, 73  
 Atri, 6, 7, 13, 131 *n.*, 144  
*avaccheda*, 180  
*avidyā*, 49, 54, 104, 118, 174, 176, 180, 182  
*avyakta*, 109, 113, 121, 166, 168, 171  
*ācāra*, 9 *n.*  
*ācāra-līṅga*, 63  
*ācāryas*, 6, 10  
*āgama*, 96  
 Āgamas, 4, 5, 17–18, 46, 50–1, 69, 87, 91, 98, 123, 155, 175; original language of, 15–16, 96, 106, 150, 159; listed, 16 *n.*; philosophical achievement of Āgama literature, 20–3, 29–41; date of, 40, 96; two types, 71–2  
 Āgama-śāstras, 160  
*āgantuka*, 27  
*ākāśa*, 37, 81–2, 103, 119, 135

<sup>1</sup> The words are arranged in the order of the English alphabet. Sanskrit and Pali technical terms and words are in small italics; names of books are in italics with a capital. English words and other names are in roman with a capital. Letters with diacritical marks come after ordinary ones.

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

192

*Index*

*āmnāya*, 5  
*ānanda*, 63, 67–8, 80–1, 82, 99–100  
*āṇava-mālā*, 11, 152, 158  
*Āpastamba-sūtra*, 12 n.  
*Ārvārs*, 158  
*Āsuri*, 6, 70 n.  
*Ātman*, 62, 64, 110, 114, 138  
*ātman*, 26, 111, 171  
*Ātma-samarpaṇa* of Viśuddha Muni, 6 n.  
*Bādarāyaṇa*, 65, 66, 70, 175–7  
*bala*, 100, 146  
*Bala-vikaraṇa*, 141  
*Basava*, 10, 12, 42–7, 52, 53, 55, 59–60  
*Basava-purāṇa*, 12, 42–4, 53, 59, 60  
*Basava-rājīya*, 52, 54  
*Bhairava*, 2  
*Bhairavas*, 50–1  
*Bhaktas*, 9–10  
*bhakti*, 13, 54–5, 62–4, 102, 105, 107, 190  
*Bhandarkar*, Sir R. G., 2, 3 n., 5 and n., 43 and n., 51  
*Bharaṭas*, 9–10, 145  
*Bhaṭṭa-nārāyaṇa Kaṇṭha*, 21 n.  
*Bhāvabhūti*, 2, 3  
*Bhaviṣyottara-purāṇa*, 11  
*Bhāgavata Purāṇa*, 187  
*Bhāmattī* of Vācaspati Miśra, 15, 50, 69–70, 97  
*Bhārgava*, 6  
*Bhāsarvajña*, 9, 11–12, 14, 143–4, 145, 148  
*Bhāskara*, 65, 68, 187  
*bhāva*, 122  
*bhāvaliṅga*, 62  
*bhāvayoga*, 123  
*bhāvi*, 119  
*bhedābheda*, 49, 59, 68, 178, 187–8  
*Bhīma-natha Prabhu*, 61  
*bhoga*, 30  
*bhogāṅga*, 63  
*Bhoja* of Dhāra, King, 10, 14 and n., 17, 23, 39, 156, 159  
*Bhr̥gu*, 6  
*bhūtas*, 36, 99  
*bindu*, 28, 29–30, 38–9, 64, 120–1, 165, 166, 167, 169  
*bindu-māyā*, 162, 163  
*Bio-motor forces*, 125  
*Bliss*, 63, 67–8, 80–1, 82, 93, 99, 153–4  
*Blood-rites*, 3  
*Bodhāyana-vṛtti*, 68

*Bondage*, 22, 25, 27, 33, 40, 55, 70, 152, 162; as a veil of impurity that covers our wisdom, 88–9, 116–17, 118–19, 164; limited knowledge described as bondage, 100; destructible by true knowledge, 108–9; as dependence on the causal power, 131, 136, 163–4, 172; four kinds of bondage, 164–5; removed by the grace of God, 182

*Boppa-nātha*, 61

*Brahmā*, 107, 110–11, 119 n., 141

*brahma-carya*, 134

*Brahman*, 24–5, 64, 67, 135; devoid of form or differentiation, 48, 49, yet said to be the souls of beings, 49, 175–6; identity of the self with Brahman the highest goal in life, 56–7, 174–5; qualityless and differenceless, 68, 94, 176, 177–8, 183–4; knowledge of Brahman liberates from all bondage eternally, 73; qualification for inquiry into the nature of Brahman, 73–7, 177; the nature of Brahman Himself, 77–85, 181–2; changeless, 92; the soul a part of Brahman, 93, 94–5, 118; as the unity of *sat*, *cit* and *ānanda*, 99–100, 120; the material and instrumental cause, 160, 168, 178–9, 180, 182; denied by Cārvākas, 173–4; fallacious to attribute *nescience* as a quality of Brahman, 176; the manifold world is one with Brahman, 177; reflected through *avidyā* or *māyā*, 180, 181; as energy and the repository of all energies, 181–2; whether Brahman is knowledge or absence of knowledge, 184, conscious or unconscious, 185, form or formlessness, 187

*brahman*, 75–6

*Brahmanism*, 43, 142

*Brahma-sūtra*, 65, 66, 70, 72, 80, 112, 175, 177, 187–8; Appaya Dīkṣita's *bhāṣya*, 51, 65–95; Rāmānuja's *bhāṣya*, 2, 3, 50, 51 n., 68, 80 n., 184; Śaṅkara's *bhāṣya*, 1, 14–15, 50, 66, 69, 71, 80 n., 96, 97–8, 121 n., 142, 154, 160, 173; Śrīkaṇṭha's *bhāṣya*, 10, 11, 18 n., 65–95, 98; Śrīpati Paṇḍita's *bhāṣya*, 10, 53 n., 60, 173–90; Vijñāna Bhikṣu's *bhāṣya*, 66, 69

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

## Index

193

- Brahma-vidyā*, 189  
 Breath control, 123, 124–5  
 Bṛhadāraṇyaka Upaniṣad, 131*n.*  
 Bṛhadārya, 6, 70*n.*, 131*n.*, 144  
 Bṛhaspati, 6  
 Buccayyārādhyā, 46  
*buddhi*, 91, 92, 124, 128, 135, 137, 139, 164, 165, 166; the self reflected through *buddhi*, 31–2; distinguished from *ahankāra*, 34, 171; the stuff of *buddhi* is material, 35; not a valid element of true knowledge, 37; as ordinary knowledge, 58; three *guṇas* from, 99, 101, 119; also called *citta*, 140; cannot be self-illuminating, 170–1  
*buddhi-tattva*, 168  
 Buddhism, 22, 34, 35–6, 40, 124, 143, 154, 156; doctrine of momentary selves, 164  
 Buddhists, 3, 150  
*caitanyaṃ dyk-kriyā-rūpam*, 21  
 Caitanya school, 102  
*cakras*, 55–6  
 Cannabasava, 53, 54, 59  
*cara-līṅga*, 62  
 Carefulness, 146  
 Carelessness, 126  
 Cārvāka system, 31, 158, 173–5  
*caryā*, 22, 122, 123, 136, 148, 161  
 Caste-division, 13, 43, 45, 92  
 Caste duties, 122, 147, 188  
*Caturveda-tātparya-saṃgraha*, 11  
 Celibacy, 134  
 Chant, 122, 126  
*cheda*, 140  
*cicchakti*, 11, 33, 35, 76, 82, 90, 92, 100  
*cidacid-rūpa*, 165  
*cidākāśa*, 81  
*cidrūpa*, 165  
*cit*, 67–8, 99–100, 161, 162  
*citta*, 101, 140, 143  
 Commandment of God, 116, 119  
 Conscience, 101  
 Consciousness, 21–2, 26–7, 48, 92, 99–100, 179; energy of consciousness is eternal, 32–3; ego-consciousness of one individual not confused with another, 34, 35; pure consciousness the valid part in knowledge, 37, 57, 58, 62; egohood of Śiva as ‘pure consciousness’, 67, 103–4; energy controlled by Brahman, 76, 81–2; a personal quality of Brahman, 80–1; subtle and gross consciousness, 83, 90; in association with unconscious elements, 120; God’s consciousness integrally associated with action, 162; five categories of the nature of pure consciousness, 165; theory that pure consciousness, when limited by mind, constitutes the soul, 180; continuity of consciousness after dreamless sleep, 187  
 Contentment, 146  
 Contradiction, 183  
 Creation: God as the agent of, 1, 15, 23, 24–5, 68, 70, 103, 147, 160, 180, 185; energy of consciousness as the instrument of, 81–2, 90, 99, 162; purpose of God in creation, 85–90, 135–6; as emanation from the state of *avyakta*, 113; limited by the will of Śiva, 120; by *anugraha*, 161–2, 169; view of the falsehood of the world, 179–80, 182–3  
 Cruelty, 85, 86  
 Cycle of births and rebirths, 49, 73, 85–7, 92–3, 95, 108, 110, 115, 117, 118, 120, 133, 164, 170  
 Dakṣiṇa, 51  
 Dalal, Mr, 7, 11  
*dama*, 189  
*daurmanasya*, 127  
 Death as absolute forgetfulness, 187  
 Destiny, 23, 29, 33, 88, 90, 101, 109, 121, 165, 167, 170  
 Destruction, 85, 86, 98, 107; as the reversal of creation, 113, 135, 161, 180  
 Deśikāradhyā, 46  
 Deva, 141  
 Devala, 6, 70*n.*  
 Devotion, 13, 54–5, 62–4, 102, 103, 104, 107–8, 119, 188–9; must be spontaneous, not for some advantage, 122  
*dharma*, 27, 32, 73–5, 132, 140, 146, 147, 165  
 Dharmakīrti, 143  
*dhāraṇā*, 124, 125–6, 189  
*dhyāna*, 124, 126, 128–9, 189  
 Dīnnāga, 143  
 Disease, 126  
*ḍṭkṣā*, 146

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

194

*Index*

Doubt, 37, 78

Dravidian language, 16, 18, 47, 66, 72,  
96, 98, 106, 142, 149, 159

Dream-experiences, 186-7

*dr̥k*, 21, 33*dr̥ṣṭa*, 133*duḥkhānta*, 1, 131Durvāsā, 53*n.*

Ekorāma, 10, 46, 52

*Encyclopaedia of Religion and Ethics*  
(ed. Hastings), 3, 8*n.*, 150*n.*Energy, 62; as material power, 75-6;  
as consciousness, 76, 82, 90, 99-100;  
the ultimate energy, 81-2; in itself  
changeless, 92; relationship with  
God, 112-13, 161-2, 165, 166, 169,  
184-5; flows in the direction from  
which obstruction has been re-  
moved, 116; an emanation from  
Śiva, 120, 127, 152, 158, 162-3;  
Brahman as energy and the re-  
pository of all energies, 181-2

Faith, 121-2, 146

Falsehood, 179-80, 182-3

Frazer, R. W., 3, 8*n.*, 150 and *n.*

Free will, 88-90, 94

*Gaṇakārikā* of Haradatta, 7, 11, 12*n.*,  
14, 143-4, 145-6, 148

Garga, 6

Gautama, 6, 9, 75

Gārgya, 6, 131*n.*, 144

Ghoratara, 141

*Gitā*, 73, 176God, 6*n.*; the instrumental cause of  
the world, 1, 15, 23, 24-5, 28, 39,  
40, 50, 70-1, 72, 76, 90-1, 111, 154,  
160, 163*n.*, 166, 168, 178-80; the  
material cause of the world, 1, 15,  
40, 68, 72, 76, 82-3, 90-1, 166, 168,  
178-80; the grace of God, 4, 13, 79,  
86-7, 89, 94, 108, 113, 115-16, 131,  
136, 152-3, 161-2, 182, 188; mono-  
theistic views of, 12-13, 142; His  
existence known by inference, 22,  
23, 25-6, 79-80, 84, 90, 160, 161-2,  
175, 181; all change effected by, 25;  
all experience manifested by, 27;  
bestows the fruits of *karma*, 31,  
86-8, 148-9, 175, 185-6; tran-  
scendent, yet a material cause, 48-9,  
68-9; sixfold powers of, 60; onenessor identity with, 63, 64; reality of  
the world lies in the nature of God,  
71, 113, 179-80, 182-3; though  
diversified, is regarded as one, 76,  
78; His purpose in creation, 85-6;  
operates for the benefit of all beings,  
86-7; determinism of God and the  
free will of persons, 88-90, 94;  
individual souls co-existent with  
Him, 92-3, 167; the cause of main-  
tenance and destruction of all things,  
the cause of all causes, 107, 135-6,  
161-2, 180; His energy the essence  
of time, 112-13, the instrument of  
creation, 162, 165, 166-7, 169, 172;  
the will of God, 113, 115-16, 117-  
18, 119, 121, 135, 148-9, 170, 172,  
186; transcendental reality of God  
beyond all logic, 114; He inflicts  
punishment because He is not in-  
different to vice and sin, 114; whole  
world a personification of God, 120;  
He pervades the world as the male  
and female powers, 120-1; asso-  
ciates different persons with dif-  
ferent experiences, 137; immanent  
and transcendent, 137, 139, 185;  
has no power over liberated souls,  
142; highest powers abide in Him  
eternally, 147; omnipresent, 151;  
always the same and always li-  
berated, 161; as knowledge com-  
bined with action, 161, 169, 172,  
185; responsible for blinding and  
enlightening, 161-2; eternally pos-  
sesses omniscience and omnipo-  
tence, 168; His existence denied,  
173-4, but the denial untenable,  
178; indistinguishable from His  
energies, 184-5; the creator of  
dreams, 186

Goga, 53, 54

Goodness the commandment of God,  
114-15

Gorakṣa, 55-6, 60

*gorakṣa*, 58

Gorakṣa-nāth, 57

Grace of God: reveals the world as we  
ought to experience it, 4, 89, 94, 131,  
136; an inner force which follows  
the course of creation, 13, 162;  
manifested in natural laws, 79;  
extended uniformly to all persons,  
86-7; extension of God's grace in

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

## Index

195

- Grace of God (*cont.*)  
 devotion, 108, in will, 113, 115–16;  
 mystic wisdom obtained through  
 the grace of God, 152–3, 182, 188  
*grāhaka*, 33  
*grāhya*, 33  
 Guṇaratna, 6*n.*, 9 and *n.*, 10*n.*, 13, 15,  
 17, 144–5  
*guṇas*, 28, 35, 36, 99, 109, 112, 115–16,  
 120–1, 165, 166, 171, 186  
*guṇa-tattva*, 168  
*guru-līṅga*, 63
- Happiness, 165  
 Haradatta, 11, 12*n.*, 143  
 Haribhadra Suri, 9 and *n.*, 10 and *n.*,  
 13, 144  
*Harihara-tāratamya*, 11  
 Harṣanātha, inscription in temple of,  
 5  
 Haṭha-yoga, 59  
 Hayavadana Rao, 10 and *n.*, 11  
 Hindu faith, 43  
 Hoisington's translation of Umāpati's  
 commentary on *Śiva-jñāna-bodha*,  
 151
- icchā-śakti*, 62, 63, 100, 157  
 Indolence, 126  
 Inference, 9, 11, 13, 28, 145; of the  
 existence of God, 22, 23, 25–6,  
 79–80, 84, 90, 160, 161–2, 175, 181;  
 based on perception, 132–3; of two  
 kinds, 133; of the existence of self,  
 138–9; of cause from effect, effect  
 from cause, and presence from  
 absence, 171  
 Intuition, 33, 62, 73, 127; intuitive  
 wisdom, 126; intuitive knowledge  
 of Śiva, 189–90  
*iṣṭa-līṅga*, 62  
 Īśāna, 6, 131*n.*, 141, 144  
*īśāna*, 82, 119  
 Īśvara, 79, 98–9, 124, 132, 141, 143,  
 168, 178, 180–1  
*īśvara*, 165  
 Īśvara-kāraṇins, 1, 98, 143  
 Īśvarakṛiṣṇa, 115  
*īśvara-tattva*, 167
- jaḍa-śakti*, 75  
 Jagaddhara, 2  
 Jaigṛṣavya, 6  
 Jaimini, 73
- Jainism, 22, 40, 118, 134  
 Jayanta, 9, 127, 145  
*jīva*, 27, 58, 61, 62, 93, 180; not  
 identical with Brahman, 24; can  
 know the world and Śiva, 25–6;  
 a part of Brahman, 49, 104, 175;  
 may ultimately return to the tran-  
 scendent being, 187–8  
*jīvan-mukti*, 11, 189–90  
*jñāna*, 73–4, 80, 100, 105, 132, 157  
*jñāna-karma-samuccaya-vāda*, 74  
*jñāna-ratnāvalī*, 14*n.*  
*jñāna-śakti*, 147, 157  
 Jñāna-sambandha, 19  
 Jyeṣṭha, 141  
*jyeṣṭha*, 137
- Kailāsa-saṃhitā* of the *Śiva-mahā-*  
*purāṇa*, 99–102  
 Kala-vikaraṇa, 141  
*kalā*, 23, 28, 29, 33, 37, 64, 100, 137,  
 141, 165, 167, 170–1  
*kalā-tattva*, 170  
*Kalpa-sūtras*, 92  
 Kanarese language, 16*n.*, 18, 149  
 Kapila, 6, 70*n.*  
 Kapilāṇḍa, 6, 131*n.*, 144  
*karma*, 23, 28, 40, 108, 131, 157, 162,  
 163, 164, 170, 190; compromise  
 between theory of grace and theory  
 of *karma*, 13; experience mani-  
 fested in accordance with *karma*, 27,  
 109, 110, 152–3; fruits of *karma*  
 bestowed by God, 31, 50, 85–9,  
 94–5, 148–9, 168, 185–6; path of  
*karma* distinguished from the path  
 of knowledge, 73–5; theory of  
*karma* in Siddhanta system, 172  
*karuṇā*, 4, 131  
 Kaunāḍa language, 47  
 Kaunḍinya, 4, 5–6, 13–14, 17, 130–2,  
 139, 142, 145–6, 148  
 Kauruṣa, 6, 131*n.*, 144  
 Kauśika, 6, 131*n.*, 144  
 Kāla, 137, 141  
*kāla*, 33, 90, 99, 101, 109, 112, 121,  
 165, 167, 171  
 Kālamukhas, 2–3, 9 and *n.*, 50, 51,  
 70*n.*, 91, 97, 145  
 Kālidāsa, 46  
*Kālotarāgama*, 14*n.*  
*kālyā*, 137  
*Kāmikāgama*, 18 and *n.*, 21, 46, 48, 50,  
 61, 72, 91, 124

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

196

## Index

- Kāmin, 141  
*kāmya karma*, 182  
 Kāṇāda, 6, 70n.  
 Kāṇādas, 15  
 Kānpṛhāṭa Yogis, 58  
 Kāpāleśvara, temple of, near Nasik, 2-3  
 Kāpālikas, 1, 2-3, 9n., 50, 70, 72, 91, 97, 154  
*Kāpālika-vrata*, 2  
*kāraṇa*, 1, 15, 131, 133, 137, 170  
*Kāraṇa-māhātmya*, 7, 13, 14  
*kārikā*, 115, 146  
 Kārūṇika-siddhāntins, 1, 2, 4, 50, 70  
*kārya*, 1, 131, 132, 133  
*Kārikā*, 11  
*Kāśikā-vṛtti*, 12n.  
 Kāśmīr form of Śaivism, 98, 101-2  
 Kāyārohaṇa (Kāraṇa), Bhṛgu-kṣetra, 7  
*kāya-siddhi*, 59  
 Kena Upaniṣad, 119  
*kevalin*, 141  
 Knowledge, 35, 48, 55, 63, 75, 165, 170-1, 174, 181; identical in essence with activity, 30-1; wrong knowledge, 32, 100; in the stage of *ahaṅkāra*, 34; as pure consciousness, 37, 57, 58, 93; special quality of knowledge possessed by the soul, 92-3; an aspect of Śiva, 100-1, 153-4; devotion identified with knowledge, 102, 103, 105; sorrow removed through knowledge, 108, 117; mediate and immediate knowledge, 118; leads to *yoga*, 122, 125; revealed through awareness, 133; Pāśupata view of, 141-2, 146-7; pragmatic and non-pragmatic knowledge, 182-3; whether Brahman is of the nature of knowledge, 184; acquisition of knowledge assisted by performance of Vedic duties, 188-9; intuitive knowledge of Śiva, 189-90  
 Koluttunga I, Chola king, 45  
*kriyā*, 33, 123, 148, 157, 161  
*kriyā-śakti*, 62, 100, 147, 157  
*kriyākhyā śakti*, 120  
*kṣara*, 109  
*kula*, 58  
 Kumāra, 6  
 Kumārila Bhatta, 156  
*kuṇḍalinī*, 59  
 Kuṇi, 6  
 Kureśa, 45  
 Kuśika, 6, 13, 131n., 144  
*Kūrma-purāṇa*, 6n., 66, 72, 73  
 Lakuliśa, 5, 6 and n., 7  
*lakuliśa*, 7  
 Lākulas, 50-1  
*Lākuliśa-pāśupatas*, 1, 51, 72, 142  
*Lākuliśa-pāśupata-darśana*, 7  
 Liberation, 22, 67, 69, 70, 73, 76-7, 142, 145, 162, 171, 174, 186; although attainable by personal action, such action is due to the grace of God, 78-9, 88-9, 105, 115; and the enjoyment of pure bliss, 82, 86-7; soul becomes omniscient in liberation, 93, 141, 161, and one with Brahman, 94; four types of liberation, 102-3; attained through true knowledge, 105, 115, 118, 189-90, through meditation, 108, 147, through suffering, 117, through the will of God, 119, 136, through non-attachment to virtue and vice, 122, through yogic processes, 122-8, 152, through the grace of God, 131-2, 152-3, through strength or power (*bala*), 146, through the dispersal of the non-spiritual, 164-5, through the worship of God in the physical and spiritual form, 185; assisted by performance of Vedic duties, 188-9  
*liṅga*, 42, 52, 61-2, 119n., 133-4, 177 and n., 185  
*liṅga-dhāraṇa*, 38, 42, 44, 46, 53, 189  
*Liṅga-dhāraṇa-candrikā* of Nandikeśvara, 52, 188n.  
*liṅga-sthala*, 61-2  
 Liṅgāyats, 42  
 Logos, 121  
 Lokākṣī, 6  
 Mādhva, 65, 179, 185  
*mahat*, 119n.  
*Mahābhārata*, 5, 7, 67, 91, 97  
*mahābhūtas*, 166  
 Mahādeva, 141  
*mahādeva*, 120  
 Mahādevī, 53  
*mahādevī*, 120  
 Mahā-guru Kāleśvara, 61  
 Mahā-kāruṇikas, 121n., 154, 162

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

## Index

197

- Mahālakṣmī, 4  
*mahāmāyā*, 165, 167, 169  
 Mahānīśa, 141  
 Mahāpūrṇa, 45  
*mahātma-līṅga*, 62  
*Mahāvratā*, 2  
 Mahāvratadharas, 2, 9 and *n.*, 145  
 Mahāvratadhārins, 51  
 Mahāvratins, 3  
*mahāyoga*, 123, 124, 127  
 Maheśvara, 1, 7, 17, 58, 70, 71, 97,  
 121, 133, 138, 159, 181; beginning-  
 less and indestructible, 135  
*maheśvara*, 62, 63, 64, 90, 172  
 Maheśvaras, 1, 14, 70, 91, 160, 166  
*maitra*, 139  
 Maitreya, 6, 131*n.*, 144  
*Makūṭāgama*, 16*n.*, 52  
*mala*, 22-3, 24-7, 31, 32-3, 95, 100,  
 109, 116-17, 163, 164-5  
 Male and female principle, 99-100,  
 101, 120  
*Mallikārjuna-līṅga*, 52  
*manas*, 34, 35, 55, 90, 92-3, 99, 110,  
 139, 147, 164, 165, 166, 168  
*mantrayoga*, 123  
*mantrēśvara*, 164, 165, 167  
 Manu, 53*n.*  
 Manuṣyaka, 6, 131*n.*, 144  
 Marula, 47, 173  
 Marula-siddha, 52, 53*n.*  
*mateḥ prasāda*, 146  
 Matsyendra-nātha, 57  
 Mācaya, 53  
 Mādhava, 1, 4, 5, 10, 12, 14 and *n.*,  
 17, 42, 50-1, 97, 142, 156, 159-61  
 Mādhavācārya, 10  
*māheśvartī śakti*, 22  
*Mālatī-mādhava* of Bhavabhūti, 2  
 Māṇikka-vāchakar, 19, 41, 149-59  
 Māṇikyārādhyā, 46  
*Mātaṅga-parameśvara*, 16*n.*, 160, 161,  
 169*n.*, 170*n.*  
*Mātaṅga-parameśvara-tantra*, 28-9  
*māyā*, 23, 25, 27, 28, 31, 49, 54, 55,  
 56, 62, 87, 99, 103, 112, 157; as the  
 energy of God, 29, 109, 185; a ma-  
 terial cause, 80, 82-4, 118-21, 160,  
 162, 164-72, 179-80; always asso-  
 ciated with Śiva, 82-3; pure and  
 impure *māyā*, 90-1; as delusion,  
 107  
*māyēva*, 164-5  
 Māyi-deva, 60, 61  
 Meditation, 122-9, 139, 142, 147, 189  
 Memory, 37, 164  
 Meykaṇḍa, 11  
 Meykaṇḍadeva, 10-11, 19, 20, 24-7,  
 150 and *n.*  
 Mimāṃsā doctrines, 156, 173, 180-2  
*Mīmāṃsā-sūtra* of Jaimini, 73  
 Miraculous powers attained by yogic  
 processes, 56-7, 127, 135, 139, 147  
*moha-śāstra*, 72  
 Mohenjo-daro, 7  
 Moral responsibility, 85-95  
 Movement, 35, 147; in creation, 62;  
 an aspect of Śiva, 100, 117  
*Mrgendrāgama*, 14*n.*, 16*n.*, 18, 21  
 and *n.*, 27, 38, 39, 72, 149, 160, 161,  
 167  
*Mrgendra-vṛtti-dīpikā* of Aghora-śivā-  
 cārya, 21*n.*, 26, 160  
 Mudda-deva, 48  
 Mukha-līṅgeśvara, 46  
 Mukṭāyī, 54  
*mumukṣutva*, 189  
 Muni, Viśuddha, 6*n.*  
 Mysore Oriental Research Institute, 38  
  
*naimittika karma*, 182  
*naiṣṭhiki*, 63  
 Naiyāyikas, 1, 9-10, 15, 50, 70, 93,  
 130-1, 143-5, 160, 161, 166, 168  
 Nakulīśa, 5, 6-7, 130, 131*n.*, 144  
 Nakulīśa-pāśupatas, 1, 5, 14, 15, 17,  
 148  
*Nakulīśa-pāśupata-darśana*, 5, 144*n.*  
 Namaḥ-śivāya-deśika, 19  
 Nampiyāṇḍār, 19  
*Nampiyāṇḍār-nampi-purāṇa*, 149  
 Nandikeśvara, 52  
 Nandiperuman, 18  
*nāda*, 64, 120, 166  
 Nāka-rāja Prabhu, 61  
*nānāgama-vidhāyine*, 69, 70  
 Nāṇasambandhar, 156  
 Nārāyaṇa, 4, 181  
 Nescience, 104-5, 107, 113, 118, 174,  
 176  
 Nimbārka, 10, 179  
*nirvikalpa*, 171  
*nirviṣaya*, 128  
*niṣkala*, 38-9, 137, 139, 141, 157  
*nitya*, 182  
*niyama*, 134, 138, 140, 172  
*niyati*, 23, 29, 33, 88, 90, 101, 109, 121,  
 165, 167, 170

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

198

*Index*

Non-attachment, 29, 54, 55, 144;  
causes disappearance of vices, 56;  
leads to union with the supreme  
Lord, 138–9; of the self to all other  
objects, 140–1

Non-being, 175–6, 182

Non-injury, 134

Nyāya doctrines, 13, 111, 130, 155,  
167, 181

*Nyāya-bhūṣana* of Bhāsarvajña, 143,  
145

*Nyāya-kalikā* of Jayanta, 145

*Nyāya-kusumāñjali* of Udayana, 145

*Nyāya-mañjarī* of Jayanta, 127

*Nyāya-mṛta* of Vyāsātirtha, 183

*Nyāya-sāra* of Bhāsarvajña, 143, 145

*Nyāya-sūtra* of Akṣapāda, 9, 145, 146

om, 70, 134, 142

om namaḥ śivāya, 144

Omkāra, 141

Pantheism, 168, 186

Pañcarātra school, 118 and *n.*

Pañcaśikha, 6, 70*n.*

*Pañcārtha bhāṣya* of Kauṇḍinya, 4, 5,  
6, 13–14

*Pañcārtha-lākulāmnāya*, 5, 7

*Pañcārtha-vidyā*, 5

Paṇḍitārādya, 47, 52

Paragārgya, 6, 131*n.*, 144

Parañjoti, 11

*para-prakṛti*, 81

*parāśakti*, 100

Parāśara, 6, 70*n.*

*paricaryā*, 148

*parigraha-śakti*, 172

*pariṇāma*, 92, 160

*pariṇāmakrama-niyama*, 4

*parokṣa*, 118

*paśu*, 28, 70, 82, 108, 113, 146, 154,  
161, 163, 171; defined as pure con-  
sciousness covered with impurities,  
26; that which experiences and  
reacts, 29; inanimate, 111; con-  
nected with *pāśa* to mean ‘cause  
and effect’, 131, 141–2

*paśunām-pati*, 156

Paśupati, 14

*paśupati*, 7, 82

*Paśupati-pāśa-vicāra-prakaraṇa*, 26  
and *n.*

Patañjali, 6*n.*, 14, 49, 55, 124, 125, 143

*pati*, 141, 147, 154, 156, 161, 163

*Pauṣkarāgama* of Umāpati, 14*n.*, 19,  
39*n.*; summary of general argu-  
ment, 29–37

*pāśa*, 25, 26, 33, 70, 82, 113, 154, 161,  
163; threefold, 27; destructible,  
108; inanimate, 111; connected  
with *paśu* to mean ‘cause and  
effect’, 131, 141–2; may be a  
blinding force, 167

Paśupatas, 1, 6*n.*, 9, 10, 12–13, 15, 42,  
50–1, 70 and *n.*, 97, 145, 155; as-  
cetics, 130–1, 133–4, 137–41, 146, 151

Paśupata-Saivism, 10, 38, 70, 123*n.*;  
five categories, 1, 131, 141; iden-  
tified with ascetic practices, 130–1,  
133–4, 137–41, 146, 148; view of  
perceptual knowledge, 132–3, of  
moral virtues, 134, of the supreme  
Lord, 135; difference between cause  
and effect, 135–6, 141–2; contact  
with Brahmanism, 142; nature of  
*Pāśupata-yoga*, 143; development of  
the Pāśupata system, 143–6; cate-  
gories of religious behaviour, 146–9

*Pāśupata-sūtra*, 4, 5–6, 7, 14, 155;  
Kauṇḍinya’s *bhāṣya* on, 5, 13, 14,  
17, 130–2, 135, 139, 142, 145–6,  
148, 155; philosophical and doc-  
trinal content, 130–49

*Pāśupata-śāstra*, 6*n.*, 10, 142, 144

*pāśupata-vrata*, 138

*pāśupata-yoga*, 138–9, 189

*Pāśupata-yoga*, 91, 143

Perception, 145, 171, 175; and in-  
ference as the only two *pramāṇas*, 9;  
sense-perception, 34–6, 92; defined  
in the *Pauṣkarāgama*, 37

*Periya-purāṇa*, 19, 149, 156

Phallic symbols, 8, 15, 20, 40, 45, 133,  
146

Pillai, N., 19, 20

Piṅgalāksa, 6, 131*n.*, 144

Pope, G. U., 16, 20, 149–52, 154, 155,  
156, 157

*Prabhu-līṅga-līlā*, 53 and *n.*, 54 and *n.*,  
55*n.*, 56 and *n.*, 60

*pradhāna*, 29, 107, 109, 135–6, 141–2

*prajñā*, 63

*Prajñā-karagupta*, 143–4

*prajñāloka*, 126

*prakṛti*, 24, 29, 30, 35, 92, 93, 143;  
endowed with form and also form-  
less, 36; as a material cause, 40, 80,  
82, 98–9, 168; co-existent with God,



Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

## Index

199

*prakṛti* (cont.)

69, 161; gross and subtle *prakṛti*, 79; difference between *prakṛti* and Brahman, 84, 90, 107; manifests itself in the form of pleasure, pain and numbness, 109–13, 136, 166; moves for the fulfilment of the purpose of the *puruṣas*, 115–17, 119

*pramāṇa*, 9, 133, 145, 146

*Pramāṇa-vārttikālaṃkāra* of Prajñākaragupta, 143

*prasāda*, 132, 146

*Prasāda-ghana-līṅga*, 62

*pratibhā*, 127

*pratibhāsika*, 183

*pratyabhijñā-darśana*, 1–2

Pratyabhijñā system, 14, 15, 17, 18

*pratyāhāra*, 124, 125, 143

Prākṛt dialect, 15, 18, 159

*prāṇa*, 77

*prāṇa-līṅga*, 62, 64

*prāṇāyāma*, 124–5, 128, 134

*prārabha-karma*, 94

*prema*, 105

Purāṇas, 53, 68, 69, 91, 143, 149, 179, 181; Śaiva philosophy in, 96–129; Śivādvaita system in, 163

*puruṣa*, 29, 30, 31, 69, 99, 100–1, 103, 107, 109, 111, 115, 119, 135, 142, 165, 168, 171

*puryaṣṭaka*, 164, 167

Puṣpaka, 6, 131 n., 144

Pūrva-mīmāṃsā, 173

*Pūrva-mīmāṃsā-sūtra* of Jaimini, 73, 74

*pūrvavat*, 133

Ratnākaraśānti, 144

*Ratnaṭīkā* of Bhāsarvajña, 12 and n., 14, 143, 145, 148

*Ramanātha-līṅga*, 52

Raudra, 51

*raudrī*, 119

*rāga*, 28–9, 90, 101, 109, 165, 167, 171

Rājarāja III, Chola king, 11

*rājasa*, 171

Rājasekhara, 6 n., 8–9, 13, 17, 145

Rāma, 173

Rāmakaṇḍa's Commentary on *Kālotarā*, 14 n.

Rāmānuja, 4, 10, 45, 65, 70 n., 80, 83, 85, 93, 97, 173, 178–9, 185, 187; his *bhāṣya* on the *Brahma-sūtra*, 2, 3, 50, 51 n., 68 80 n., 184

Rāma-siddha, 53 n., 55

Rāśikara, 5, 6, 131 n., 144, 145

*Rāśikara-bhāṣya* of Kaṇḍīya, 5, 13, 14, 17

Reality and appearance, 71, 104–5; *bhedābheda* theory of reality, 49, 59; gross and subtle nature of the world, 79, 168–9, 184–8; Śaṅkara's views on, 83–4

Religious persecution, 45

Reṇukācārya, 47, 48, 53, 54

Reṇuka-siddha, 47, 53

Revaṇa, 47, 173

Revaṇārya, 12, 44

Revaṇa-siddha, 52, 53 and n.

Rṣabha, 6

Rṣi, 141

*rṣi*, 51, 58

Rudra, 2, 5, 107, 119 n., 135, 137, 141, 156

*Rudra-saṃhitā* of the *Śiva-mahā-purāṇa*, 98–9, 102

Ruru, 6

*sac-cid-ānanda-rūpāya*, 67, 100, 103, 120

Sacrifices, sacrificial duties, 73–5, 125, 148

*sadāśiva*, 29, 90, 99, 121, 165, 169, 172

*sadāśiva-tattva*, 167

*sahaja*, 27, 28

*sakala*, 137, 157

Sakhare, Professor, 52, 188 n.

*samādhi*, 124, 126, 153–4, 189

*samāna*, 125

*sama-rasa*, 59

*saṃsāra*, 115, 117

Sanaka, 6

Sanandana, 6

Sanātana, 6

Śaṅkaraśvara, 61

Sanskrit, 15–16, 18–19, 47, 66, 96, 106, 149, 150, 155, 156, 159

Santāna, 6, 131 n., 144

*Sarasvatī-kaṇṭhābharaṇa* of Bhoja, 159

Sarva, 141

*Sarva-darśana-saṃgraha* of Mādhava, 4, 5, 11, 14 and n., 17, 20–1, 42, 50, 72, 130, 142, 144 and n., 145, 148, 159–60

*sat*, 67–8, 80, 99–100

Saumya, 51

*Saurabheyāgama*, 14 n.

*savikalpa*, 171

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

200

*Index**saṁśaya*, 128*sādhana-sampad*, 177 n.*sāmānyato dṛṣṭa*, 133, 171*sāmarasya*, 58

Sāṃkhya doctrines, 34, 35, 40, 50, 70,

93, 99, 109, 111, 113, 115, 119

and n., 124, 139, 143, 155, 161, 165,

170-1

*Sāṃkhya-sūtra*, 115, 143*Sāṃkhya-yoga*, 13

Sāṃkhyaists, 160

*sāttvika*, 171*śāyujya*, 139, 142

Schomerus, H. W., 16, 17, 18 and n.,

19 n., 123 n., 157

Sekkilar, 19

*Sekkilar-purāṇa*, 149

Self, 27, 29; not identical with Brah-

man, 24-5, 111, 174, 176; reflected

through *buddhi*, 31-2; necessity of

realising the unity of self with Śiva,

54, 138; body and the self com-

pletely separate, 56-7, 110; exist-

ence of self known by inference,

138-9; separation of self from all

other objects, 140-1; identity of

self established through self-con-

sciousness and memory, 164

Self-perception, 131-2

Self-realisation, 62, 118

Self-shiningness of God, 25

Self-surrender to Śiva, 137, 158,

182

Sense perception, 34-6, 110; dis-

tinguished from self-perception,

132-3; unable to comprehend su-

preme bliss, 153

Siddha-nātha, 48

Siddha-rāmesvara, 47-8, 53

*Siddha-siddhānta-paddhati*, 57-60*Siddhānta-dīpikā*, 19

Siddhāntas, 1, 50, 52, 58

*Siddhānta-śāstra*, 154*Siddhānta-sikhāmaṇi*, 12, 44-50, 54

and n.; eclectic nature of its thought,

50

*Siddheśa-līṅga*, 52*siddhi*, 146, 152

Sleep, 186-7

Somanātha, 14, 52

Somas, 50

*Someśa-līṅga*, 52

Sorrow, suffering, 22, 93, 111, 133;

related to the mercy of Śiva, 79; as

a part of creation, 85, 86, 94; caused  
by ignorance, 108, 127, 141; as a  
punishment of God, 114, 116,  
185-6; caused by impurities in the  
soul, 117, 118, by the senses, 140;  
dissociation of, 146-7Soul, 22-3, 28-9, 86, 163; not iden-  
tical with Brahman, 24-5, 84-5;  
devoid of action, 26; an eternal  
entity, 31-2, 85, 161, 179; identified  
with Brahman in *Siddhānta-sikhā-*  
*maṇi*, 49; practises worship of the  
supreme Lord, 71; directly con-  
trolled by Brahman, 83; co-existent  
with God, 92-3; omniscient in  
liberation, 93; a universal entity,  
110; moved into activity by the  
motivity of God, 111-12; held in  
bondage by the existence of im-  
purities, 116-17, 118, 151, 153, 157,  
167; potentially corruptible even  
after liberation, 151-2; no know-  
ledge of its own nature, 152; unin-  
telligent without Śiva, 153; mystic  
union of the soul with the Lord,  
153-4; veiled by the non-spiritual  
*mala*, 164-5; categories which link  
souls and the world, 167-8; as pure  
consciousness limited by mind, 180;  
and sleep, 186-7*spanda*, 100, 101*sparsāyoga*, 123

Speech, 121, 125, 140, 148

*sthala*, 44, 60, 61-2*Sthala-māhātmya*, 3*sthāna-samasyā*, 126Strength (*bala*), 100, 146

Sundara, 19

*Suprabhedāgama*, 16 n., 52

Suradantācārya, 26

*śūṃsargika*, 27*Sūta-saṃhitā*, 18 and n., 21, 44, 50-1,

163, 172

*Svāyambhuvāgama*, 16 n., 18, 26, 52*Śaiva-darśana*, 1, 159*Śaivāgamas*, 1, 4, 10, 14-15, 18-19,

21-2, 61, 66-7, 68, 69, 71-2, 92,

121, 150, 159-61, 163 and n., 166,

181

Śaivas, 1, 52, 145; distinguishing signs  
and robes, 2, 14-15; orgiastic prac-  
tices, 2, 3; practice of smearing the  
body with ashes, 4, 8, 51, 133-4,  
136, 137, 144, 146, 148; teachers of

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

## Index

201

- the Pāsupata school, 6, 7, 8–9, 17, 131 *and n.*, 144; as ascetics, 8, 125, 130–1, 133–4, 136, 137–8, 144
- Śaiva-siddhanta, 19–20, 97–8, 168–9; historical development, 154–6; three categories, 156–8; doctrine of grace (*anugraha*), 161–2, 169–70
- Śaiva-siddhanta, 19 *and n.* 151
- Saivism: Āgamic Saivism, 17–18; philosophical content of Āgama literature, 20–3, 29–41; doctrine of creation and experience, 24–7; categories of *Mātariṅga-parameśvara-tantra*, 28–9; schools of, 51–2, 97, 123 *and n.*, 145; antiquity of, 66–7, 155; view of the pure egohood of Śiva, 67–8; relation between the universe and God, 68–71; some schools partly opposed to Vedic discipline, 72; view of the qualifications for inquiry into the nature of Brahman, 73–7, of the nature of Brahman Himself, 77–85; view of the determinism of God and moral responsibility of man, 85–95; philosophical content of the Purāṇas, 96–129; destruction of early Śaiva literature, 106; doctrine of the *Pāsupata-sūtras*, 130–49; philosophical ideas in the *Tiru-vachakam*, 149–54; Śaiva Siddhanta, 154–9; doctrines of Bhoja and his commentators, 159–72
- Śakti, consort of Śiva, 51, 100, 120–1, 128, 157
- śakti, 28, 29, 31, 48, 90, 165, 185; as intuitive knowledge and action, 33; the will of God, 39; a material cause, 40, 84; Śiva identical with his śakti, 58, 120–1, 152, 158, 162; as energy in creation, 62, 172; changeless, 92; existing in all time, 99–100; notion that śakti is feminine, 153
- śaktimān, 185
- śakti-tattva, 167
- śama, 189
- Śāṅkara, 17, 24, 31, 42, 51, 54, 59, 65, 70, 73–4, 77, 79–80, 83, 93, 105, 106, 118, 131, 141, 154, 155, 166, 168, 172, 176, 180–1, 184–8, 190; his *bhāṣya* on the *Brahma-sūtra*, 1, 14–15, 50, 66, 69, 71, 80*n.*, 96, 97–8, 121*n.*, 142, 154, 160, 173
- Śāṅkarācārya, 16
- Śāṅkara-vijaya of Ānandagiri, 9*n.*, 14–15, 50
- Śāṅkarites, 12, 49, 50, 179, 182–3, 187
- śaraṇa-sthala, 63
- Śarva, 82, 141
- Śālihotra, 6, 70*n.*
- Śāṅkara Vedānta, 57
- śāntyatīta, 30, 62
- śārvi, 119
- Śāstri, Anantakriṣṇa, 5, 130
- Śāstri, K. M. Subrahmaṇya, 21*n.*
- Śāstri, Professor Shesagiri, 11
- śeṣavat, 133
- Śiva, 6, 36, 44, 50, 51, 94, 128–9; a merciful Lord, 4–5, 79; incarnations of, 7, 12, 57–8, 66, 123, 130, 144, 155; devoid of all impurities, 21, 112, 118, 157, 167; instrumental agent of creation, 21–2, 50, 68, 72, 98, 111, 142, 162*n.*, 175, 178; remains unmoved in creation, 29–30, 39, 80–1, 103–4, 169, 172; known by inference, 25–6, 80; remover of impurities, 27, 151–2; sole agent of all actions, 30–1; called *niṣkala*, 38–9, 141; unity of all with Śiva, 54–7, 58; the ultimate category, 61, 103, 165; attainment of union with Śiva, 63, 108, 116–17, 127, 138, 153–4, 163, 189–90; as ‘pure being’, ‘pure consciousness’ and ‘pure bliss’, 67, 82, 103; omniscient, 81, 144, 168; material cause of the universe, 82–3, 175, 176–7, 178, 180; denoted by the term śakti, 91, 158, 162; the author of Śaiva scriptures, 96, 97, 154, 159, 181; true knowledge equated with devotion to Śiva, 102, 104; energy of Śiva, 112–13, 162–3, 169, 177–8; service to others his essential nature, 113, 114; the whole world a manifestation of Śiva, 119, 157, 185; indivisible from his śakti, 120–1; approached only through sincere faith, 121–2; self-surrender to Śiva, 137, 158, 182; eternally dissociated from all sorrows, 141; appears before Māṇikavāchakar, 150; joyous and dancing, 151; the soul unintelligent without Śiva, 152; perfect in Himself, 157; as knowledge combined with action, 161, 169, 172; as form and formlessness, 187

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

202

*Index*

- śiva*, derivation of, 4, 69  
*Śiva-dharmottara*, 15 and *n.*  
*Śiva-jñāna-bodha* of Meykaṇḍadeva, 10, 19 and *n.*, 123 *n.*, 150 and *n.*, 151; summary of general argument, 24–7  
*Śiva-jñāna-siddhi*, 24, 40, 159 *n.*, 172  
*Śiva-līṅga*, 63, 187  
*Śiva-līṅga-bhūpati*, 11  
*Śiva-mahāpurāṇa*, 2, 4, 5 *n.*, 6, 7, 18, 51, 67 and *n.*, 70, 72, 73, 91; philosophical content, 96–129; most authentic *purāṇa*, 181  
*Śiva-rahasya-dīpikā*, 11  
*Śiva-siddhānta-nirṇaya*, 48  
*Śiva-siddhānta-tantra*, 61 and *n.*  
*Śiva-sūtra*, 100  
*śiva-tattva*, 91, 100, 167  
*Śiva-worship*, spread of, up to 8th century, 8; outcaste worship, 3; vow of service to Śiva, 9–10; image of Śiva worshipped as Śiva Himself, 114; the proper worship of Śiva, 119–20; external expression of emotion in worship, 122; brings cessation of sorrow, 136  
*Śiva-yogīśvara*, 18  
*Śivādvaita* system, 99–102, 163, 172  
*Śrīkaṇṭha*, 10, 11, 18 and *n.*, 65–95, 97, 98, 101, 105, 142–3, 159, 185  
*Śrīkara-bhāṣya* of Śrīpati Paṇḍita, 10 *n.*, 53 *n.*, 60; philosophical content, 173–90  
*Śrīkumāra*, 10, 17, 160, 162 and *n.*, 163 and *n.*, 164, 165, 166, 169 *n.*, 170 *n.*, 171 *n.*  
*Śrīpati Paṇḍita*, 10, 11–12, 42, 43, 44, 53 and *n.*, 60, 173–90  
*Śrīśaila*, Kāpālika centre in, 3  
*Śruti* texts, 173, 176, 177  
*śruti*, 11  
*suddhādhva*, 39  
*suddha-vidyā*, 90  
*Śuka*, 6  
*śuṣupti*, 186  
*Śūdra Kāpālikas*, 2, 72, 134  
*Śveta*, 66–7, 69, 70 and *n.*  
*Śvetaketu*, 6  
*Śvetāśvatara Upaniṣad*, 7, 112  
*Ṣaḍdarśana-samuccaya* of Haribhadra Suri, 9 and *n.*, 10 *n.*, 13, 144  
*Ṣaḍdarśana-samuccaya* of Rājasekhara, 6 *n.*, 8 and *n.*, 9 *n.*, 13, 145  
*ṣaṭ-sthala*, 15, 38, 42, 44, 49, 52, 53, 54–7, 59–60, 61, 173  
*taijas*, 63  
*tamas*, 186  
*Tamil*, 15, 16, 19 and *n.*, 20, 66, 149, 150, 155  
*Tamil-veda* of Nampiyāṇḍār, 19  
*tanmātra*, 34, 36–7, 91, 99, 109, 119, 124, 166, 168  
*tapas*, 122, 126, 147  
*Tatpuruṣa*, 141  
*tat tvam asi*, 56  
*Tattva-prakāśa* of King Bhoja of Dhāra, 10, 14 and *n.*, 17, 23, 38, 39, 156; philosophical content, 159–72  
*tāmāsa*, 171  
*Tāntric* forms of worship, 3, 8, 158  
*Tātparya-parisuddhi* of Udayana, 145  
*Tātparya-tīkā* of Vācaspati Miśra, 145  
*Telegu* language, 16 *n.*, 149  
*Teleology*, 115, 169  
*Testimony*, 145, 171  
*'Thou art that'*, 56  
*Time*, 33, 90, 99, 101, 109, 112–13, 121, 165, 170  
*tirodhāna-śakti*, 157  
*Tirumular*, 19  
*Tīru-vāchaka* of Maṇikka-vāchakar, 19, 20, 41; philosophical content, 149–54  
*Tīru-vāṭavurār-purāṇa*, 149  
*Tīru-ṣāṭṭaiyāḍil*, 150  
*titikṣā*, 189  
*tyāgāṅga*, 63  
*udāna*, 125  
*Udayana*, 9, 145  
*Udbhaṭārādhyā*, 53 *n.*  
*Udyotkara*, 145  
*Ujjain*, Kāpālika centre in, 3  
*Ulūka*, 70 *n.*  
*Umāpati*, 19, 20, 151, 156  
*Upamanyu*, 53 *n.*, 61, 98, 120  
*Upaniṣads*, 14, 46, 53, 98, 110, 173, 189; view of the soul in, 24, 85; Śāṅkara's interpretation, 59, 105; thought expounded in Vedānta teachings, 65, 67–71; texts on the nature of Brahman, 74, 75, 77, 80–1, 83, 92, 105, 112, 174–6, 181, 182–3, 185; on the creation, 179  
*uparati*, 189

Cambridge University Press

978-0-521-11643-5 - A History of Indian Philosophy, Volume V

Surendranath Dasgupta

Index

[More information](#)

## Index

203

- vacanas* of Basava, 12, 53  
*vairāgya*, 122  
*Vaiśeṣika*, 130  
*Vaiśeṣikas*, 1, 9–10, 93, 145  
*Vaiśeṣika-sūtra*, 9  
*Vaiṣṇavism*, 13, 43, 97, 156  
*Vaiṣṇavas*, 4, 12, 64, 103  
*Vallabha*, 65, 84, 188  
*Varāha-purāṇa*, 72, 73, 91  
*Varnāśrama dharma*, 98, 189  
*Vasubandhu*, 143  
*Vaśiṣṭha*, 6  
*Vatsa*, 70*n.*  
*Vācaspati Miśra*, 1, 2, 4, 14, 15, 17, 42, 50, 51, 69–70, 97, 98, 115, 117, 145  
*vāg-viśuddha*, 140  
*Vāma*, 51, 141  
*Vāmadeva*, 6, 47, 53*n.*, 137  
*Vārttika* of Udyotkara, 145  
*vāsa*, 148  
*Vātavurar-purāṇa*, 150, 154  
*Vātsyāyana-bhāṣya*, 145  
*Vātulāgama*, 18*n.*, 38, 48, 61  
*Vātula-tantra*, 38–41, 42, 61  
*Vāyavīya-saṃhitā* of the *Śiva-mahā-purāṇa*, 4, 5, 6*n.*, 10, 17, 18, 70*n.*, 72, 91, 96–7, 142–3, 155, 156, 161; philosophical content, 106–29  
*vāyu*, 55–6, 135  
*Vāyu-purāṇa*, 6*n.*, 7  
*Vedānta*, 14, 22, 44, 50, 111, 165; view of the soul, 49, 118; primarily means the teaching of the Upaniṣads, 65, 67; leads to liberation, 104; view of Brahman as reality, 120, 154, 160, 168; Śrīpati Paṇḍita's ideas on, 173–90  
*Vedānta-kalpataruparimala* of Appaya Dīkṣita, 51  
*Vedas*, 9*n.*, 28, 71–2, 74, 110, 156, 179, 182; testimony of the existence of Brahman, 84, 90–2, 181; declare God to be the cause of the world, 175; created by God, 180  
*Vedic duties*, 73–5, 76–7, 88–9, 188–9  
*Vedic worship*, 21, 188  
*Vemanārādhya*, 53*n.*  
*Vibration*, 100, 119  
*vidhi*, 1, 6, 131, 132, 133, 142, 147  
*vidyā*, 33, 62, 90, 101, 109, 121, 161, 165, 167, 171  
*Vidyāguru*, 6, 131*n.*, 144  
*vidyā-tattva*, 167  
*vidyeśvara*, 164, 165, 167  
*Vijjala*, 42–3, 45  
*Vijñāna Bhikṣu*, 66, 69  
*vijñāna-kala*, 164  
*Vijñānāmṛta-bhāṣya*, 66, 69  
*vikaraṇa*, 137  
*Vipra*, 141  
*viśayas*, 119  
*Viśiṣṭādvaita-vāda* of Rāmānuja, 68, 85, 173  
*Viṣṇu*, 107, 119*n.*, 181  
*viśva*, 63  
*Viśvārādhya*, 52  
*Viśvarūpa*, 5  
*Viśveśa-līṅga*, 52  
*Viśveśvara-guru*, 46  
*vivarta*, 160  
*Vira-bhadra*, 46, 47  
*Vira-malleśvarārādhya*, 46  
*Viraṇārādhya*, 46  
*Vīra-śaivāgama*, 46, 51, 52, 54  
*Vīra-śaiva-guru-paramparā*, 46–7, 52  
*Vīra-śaiva-siddhānta*, 60  
*Vīra-śaivas*, 15, 43–5, 97  
*Vīra-śaiva Tantra*, 48  
*Vīra-śaivism*, 10, 17, 18, 38; doubtful if Basava was really the founder, 12; the tradition of foundation by Basava, 42–4; history and literature, 42–8, 50–2, 61; origin of the name, 44–5; view of the nature of Brahman, 48–9; doctrine of *karma*, 50, of *sthala*, 53–60, 62–4; the *Śrīkara-bhāṣya* as the fundamental basis of, 173–90  
*Vireśārādhya*, 46  
*vrata*, 148  
*Vrātyas*, 2  
*Vṛṣabha*, 46  
*vṛtti*, 92  
*vyakta*, 91  
*Vyākhyāna-kārikā* of Suradantācārya, 26  
*vyāna*, 125  
*Vyāsa*, 97, 115, 143  
*Vyāsātīrtha*, 183  
*Will*, 100–1, 186; free will, 88–90, 94; of God, 113, 115–16, 117–18, 119, 121, 135–6, 148–9, 170, 172, 186  
*yajña*, 148  
*yama*, 6*n.*, 134, 138, 140  
*Yaugas*, 9, 15, 144

Cambridge University Press  
 978-0-521-11643-5 - A History of Indian Philosophy, Volume V  
 Surendranath Dasgupta  
 Index  
[More information](#)

204

*Index*

- |                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p><i>yoga</i>, 1, 131, 133, 161; arresting of physical processes by, 55–6; state of <i>yoga</i> attained by meditating on Śiva, 108, 122–8, 188; the word ‘yoga’ denotes contact of the self with God, 132, 138, 143; miraculous powers attained through, 139</p> | <p><i>yoga-mata</i>, 8<br/> <i>yogāṅga</i>, 63<br/> <i>Yogaśāstra</i> of Patañjali, 6<i>n.</i>, 49–50, 55, 124, 127, 143<br/> <i>Yoga-sūtras</i>, 115, 117, 124, 143, 159<br/>                     Yogic processes, 56–7, 122–8, 135, 139</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|