Advaita Vedānta the most developed and highly esteemed system of Indian Philosophy, carries great significance, particularly, in the contemporary philosophical situation of the world. The call for unity and oneness of the entire mankind, irrespective of the barriers of nation, language, caste and creed is its message to the modern world. The Vedantic wisdom, contained in the works of bygone ages, really, deserves a re-assessment in the light of the present day science and technology. Vedānta enables one to use his inner resources for the well-being of the world.

Madhusūdana Sarasvati is one of the prominent philosophers in Advaita Vedānta, in the later centuries.
Advaitasiddhi, his master-piece, is widely known and appreciated by the learned. But his first original work, Vedāntakalpalatikā, dealing mainly with the concept of liberation, is a less known work, even in philosophic circles. The present thesis is a modest attempt for a close study of Vedāntakalpalatikā with a view to bring out its philosophical significance.

The thesis consisting of nine chapters, is divided into three parts, excluding introduction. Part I, dealing with general information has two chapters. The first chapter introduces the author, his date, life and works. The second chapter gives a brief description of the nature, content, relevance and editions of Vedāntakalpalatikā.

Part II is devoted for a textual examination. Though the original work is written in a single Stabaka, my attempt is to divide it into five chapters, based on the major topics of discussion. In the third chapter, the different views on mokṣa are enumerated. The
fourth chapter shows how the author has established the Upaniṣadic view on mokṣa after refuted the rival theories. The theory of jñāna and ajñāna is discussed in detail in the fifth chapter. The sixth chapter explains Brahman which is beyond the reach of all śabdavṛttis. The realization of Brahman constitutes the central topic of discussion in the seventh chapter.

Part III Constituting of two chapters, is devoted for observations and conclusion. All observations made on the basis of the textual study viz., general, metaphysical, epistemological, logical and ethical form the eighth chapter. The thesis concludes in the ninth chapter in which the whole study is given in a nutshell.

'Resume' has been given at the end of each chapter.

I have made use of more than one edition of Vedāntakalpalatikā in the writing of the thesis. However, the text edited with English translation by Karmarkar, R.D.
was of greater help to me in my studies. The page numbers of Vedāntakalpalatikā given in the thesis correspond to those of the above edition. In this study I have tried to bring out the practical relevance of Vedānta and Vedāntakalpalatikā.

I have carried out my research under the guidance of Dr. Maheswaran Nair, K., Reader, Department of Sanskrit, University of Kerala, Thiruvananthapuram. I have been greatly benefited from his unassuming scholarship and unfailing academic pursuit. I express my sincere thanks to him for his valuable suggestions and practical guidance. I express my deep sense of gratitude to Dr. N.P. Unni, Professor and Head, Department of Sanskrit, University of Kerala, for his timely help in many respects. I am also thankful to Dr. K. Vijayan, Director and Professor, Oriental Research Institute and Manuscripts Library, University of Kerala who had been a source of inspiration to me in my research activities. My thanks are also due to Prof. B. Velayudhan, Professor of English, University College, Thiruvananthapuram for his valuable suggestions
in the final shaping of the thesis. I also thank all other members of the staff, Department of Sanskrit, University of Kerala for the services I have received from them.

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Thiruvananthapuram,
22.10.1992