The present thesis has been prepared under the guidance of Prin. R. D. Karmarkar, Director, Post-Graduate and Research Department, Bhandarkar Oriental Research Institute, Poona. The title of the thesis is 'Vācaspatimiśra, a Study'. As, all the works of Vācaspatimiśra, have not yet been studied systematically, an attempt has been made here, for the first time, to study them together in a systematic form. The evaluation of all his works was quite essential; and especially, a sub-school in the Śāṃkara Vedānta, which goes under his name, viz. the Bhāmatī-prasthāna, was necessarily to be represented clearly and exactly, as, some of the existing views in regard to Vācaspati's exposition, were lacking in clarity and exactness. For instance, the Avaccheda theory in regard to the nature of the individual soul and God, has been wrongly considered to be propounded by Vācaspatimiśra. It has been brought to notice, for the first time, that Vācaspati can never be taken to be the founder of the Avacchedavāda as such -- the vāda or theory, which has been regarded later on, as one of the characteristic peculiarities of the Bhāmatī-prasthāna. It has also been indicated, for the first time, that the criticism of Vācaspati by Prof. Sūryanārāyaṇa Śāstrī, viz. that Vācaspati unwisely deviated from Maṇḍanamiśra in not accepting the Sphoṭa doctrine, does not stand to reason, when all the works of Vācaspati and Maṇḍana are studied.

In treating all his works, special attention has been
given to his Bhāmatī, which showered immense reputation on Vācaspati. The thesis is divided into eight chapters. The first chapter deals with Vācaspati's life, date and works, with their chronological order.

The second chapter gives the summary of Vācaspati's Nyāyakaṇḍikā, a commentary on the Vidhiviveka of Mañḍānamiśra, which has not yet been studied in details. The theories like the Sarvajñatva, Apauruṣeyatva - etc. are discussed and critical remarks are passed.

The third chapter on the Tattvabindu, gives a detailed summary of all the five views in regard to the cause of the cognition of the sense of the sentence. The point, misunderstood by the commentator, in connection with the Antyavarga theory, has been brought to notice.

The fourth chapter on the Nyāyavārtikatātparyāṣṭikā, discusses the important topics like the authoritativeness of knowledge, inference as a separate valid means of knowledge, means of invariable concomitance, refutation of the doctrine of momentariness of the Bauddhas - the topics, wherein Vācaspati's own argumentation and treatment is discerned. Vācaspati's contribution to the Nyāya concept of Paratah-pramāṇya, with its further clarification, is emphasised.

In the fifth chapter, the main problems in the Sāṃkhya philosophy, as treated by Vācaspati, in his Sāṃkhya-tattvakaumudi, have been discussed and the importance of Vācaspati's commentary has been noticed.
The sixth chapter contains the study of the Tattva-
vaisāraḍī, a commentary on the Yogasūtrasbhasya of Vyāsa. The
fact that Vācaspati also has supported the Sphoṭa doctrine, to
the best of his ability, is noticed and thereby, the futility
of Sūryanārāyaṇa Śāstrī's argument, is indicated.

The seventh chapter dives into important aspects of
the Śānkarite Vedānta, as found in the Bhāmatī, in comparison
with other sub-schools. The fact that Vācaspati was wrongly
taken by some to be the propounder of the Jīvaikatva theory,
is proved from the passages in the Bhāmatī. An important
point in connection with Vācaspati's treatment of the
Anyathākhyāti, viz. that he represented the Anyathākhyāti
from the point of view of the Bhāṭṭa Mīmāṃsakas, has been
made clear, for the first time. The harsh criticism of
Vācaspati by the author of the Prakāṭarthaṭivivaṇaṇa has been
answered. Some of the points, raised by Vyāsatīrtha, in his
Tātparyacandrikā, against Vācaspati, are fully discussed; and
the important points in the refutation of Bhāṣkara by Vācaspati,
are recorded.

The eighth chapter, which is the concluding one,
estimates Vācaspati as a commentator. His style, favourite
arguments and scholarship are dealt with. The social
circumstances as revealed from Vācaspati's works, have been
noticed. The question whether he was a blind follower of any-
body, has been fully elaborated; and his place in the history
of Indian Philosophy, is pointed out.
Then follow seven appendices, out of which, the first enumerates Vācaspatis and Vācaspatimitra's and their works known to the Sanskrit literature and gives some available information about them, in brief. In the second appendix, Vācaspati's forceful, attractive, pithy and proverblike sentences have been collected. The third appendix gives important Mīmāṃsā rules of interpretation and sentences, used by Vācaspati, in his non-Mīmāṃsā works. The fourth appendix records references to Vācaspati, in the philosophical literature, by various writers. In the fifth appendix, two word-by-word common passages in Vācaspati's different works, are noticed. And in the sixth appendix, the alphabetical list of the half and full stanzas, quoted by Vācaspati, in his different works, is given and an attempt has been made to trace them, as far as possible. And the last appendix records the works which have been partly or fully read for the preparation of this thesis.

28th February 1958

( R.L. Joshi )