Śrīpati, one of the greatest philosophers of Vīruṣaiva schools of Śaivism, authored a momentous philosophical work Śrīkarabhāṣya. In the history of Vīruṣaiva literature, Śrīkarabhāṣya of Śrīpati, a commentary on the vṛtti of Agastyamuni, which is an interpretation of the Brahmasūtra of Bādarāyana, is a very important work. Śrīpati wrote the commentary from the philosophical standpoint of Vīruṣaivism which came to be known as Viśeṣādvaita. Although, Vīruṣaivism came into existence prior to 12th century A.D, it is due to the untiring efforts of Śrīpati who belonged to 14th century, that Vīruṣaivism has occupied a predominant place in Śaivism schools of philosophical thought. In reality, Śrīpati systematically expounded the Vīruṣaiva school of thought which helped it to find a preeminent place in Indian philosophy. But the contribution of the great philosopher Śrīpati in Indian philosophy is less known to scholars and he did not receive due recognition for his scholarship. Further, it is to be mentioned that no work has so far been done on the philosophy of Śrīpati. Scattered references on Śrīpati are found in the works of the great philosophers of India. They have discussed Śrīpati’s philosophical views, but all of them referred to the religious and metaphysical aspects of his philosophy. However, the epistemological aspects on Śrīpati’s philosophy remained almost untouched by different scholars. It is, therefore, imperative to study the epistemological aspects along with religious and metaphysical aspects of Śrīpati’s philosophy. The materials available in the works of
Śrīpati have been analysed and compared with that of other schools of Śaivism and Advaita school of Indian philosophy in an effort to make a critical evaluation of Śrīpati's philosophy in the perspective of Indian philosophy. Further, in this dissertation efforts have been made to include various views of Saḍdarśana, to bring out a critical analysis of Śrīpati’s works in all the relevant fields. The present work is thus essentially analytical, critical and comparative in nature, carried out on Śrīpati’s Śrīkaraṁbhāṣya to bring out his philosophy in totality.