PREFACE

It is universally admitted that the mass of the Advaitic literature grew rapidly and enormously in the post-
Śaṅkara period as a result of keen competitions going on between different schools of Vedānta and of controversies tenaciously carried on by their staunch adherents by way of charges and counter-charges. To bring the doctrines, wrapped in them, into proper light is the need of the day.

No doubt, an attempt in this direction has already been started by Dr. T.M.P. Mahādevan in his work, 'The Philosophy of Advaita,' and Dr. V.P. Upādhyāya in his book, 'Lights on Vedānta'. But so far as Vivaraṇa-prameya-saṅgraha is concerned, I have not been able to find out any critical exposition of the Text. Keeping in mind the above fact, I undertook a comprehensive study of Vivaraṇa-prameya-saṅgraha, an independent study of Prakāśātman’s Pañcapādikā - vīvaraṇa, which is a gloss on Padmapāda’s Pañcapādikā, which in its turn is a commentary on the Śaṅkara-bhāṣya on the first four aphorisms of the Vedānta Sūtra. In Vivaraṇa-prameya-saṅgraha, Vidyārānya elaborates the views of Prakāśātman in his own way. In presenting the dialectics of Vivaraṇa-prameya-saṅgraha, I have tried to develop all those issues which to my mind have important philosophic
bearing. I have endeavoured to develop the arguments in such a way as to present the differences between the two important schools of Advaita Vedānta namely Bhāmatī school and Vivaraṇa school, which are fundamental and emanate from the different standpoints adopted to solve the crucial problems of philosophy. This success of mine may be well-judged by the scholars of the field.

To my knowledge this is the first attempt to give a systematic and comprehensive exposition of Vivaraṇa-prameya-saṅgraha. It is my hope that the present thesis will help students of Indian Philosophy in getting to know the main concepts of the Vivaraṇa school.

Except the basic Vedāntic texts, I have also consulted the critical works of eminent scholars like Dr. S.N. Das Gupta, Dr. S.Rādhākrishnan, Dr. Mahādevan etc.

I must first pay my respects to my reverend teacher and worthy supervisor, Prof. Ram Murti Sharma, M.A., Ph.D., D.Litt., Professor of Sanskrit, Panjab University, Chandigarh and National Lecturer (University Grants Commission) - a dynamic personality with prodigious scholarship and deep insight for the inspiring and sagacious guidance in pursuit of this research.
I am also thankful to all my teachers of the Sanskrit Department for providing me help in my present endeavour. I must also express my gratitude to all the scholars, whose writings I have consulted throughout the course of the present thesis.

I also express my gratefulness to the authorities of Panjab University Library and T.S. Central State Library for affording me all facilities to prepare the thesis.

My acknowledgement of services rendered by others will be incomplete if I do not mention the name of Shri A.N. Sharma, my respected brother, who undertook the onerous task of typing the manuscript of this thesis as a labour of love.

If the present work contributes even in a small measure for the understanding of the philosophy of Vivarana-prameya-sangraha, I feel amply rewarded. Even after taking great care and caution, it is just possible that some mistakes may have crept in this thesis, which I hope the learned readers would excuse.

Neeva Kumari.