Bhāsarvajña, the celebrated author of Nyāyasāra was the foremost philosopher who successfully attempted to reconstruct Brahmanic logic on the plan of Buddhist logic. He appeared on the scene when both Brahmanism and Buddhism flourished side by side in Kashmir and was best suited to effect the reconciliation to the benefit of Brahmanic logic. Before his advent many writers crossed over to the fold of Buddhism and Jainism attracted by the superior logical tenets. The Buddhists built up a long tradition and achieved a great triumph over the orthodox Brahmanic writers. It was in this momentous situation that a new class of writers, generally known as Neo-Brahmanic writers emerged. They applied themselves to the task of reviving the teachings of the orthodox Hindu logic. Many a subject that received a detailed treatment in older texts was thrown away unceremoniously or modified to suit the contemporary trends of thinking.

In this renaissance Bhāsarvajña played a significant role. The fact that he succeeded to a large extent is evident from the number of commentaries on his manual. A detailed study of his Nyāyasāra is a most rewarding experience to a student of logic.
The present dissertation divided into nine chapters is a modest attempt to assess the contribution of Bhāsarvajña to Indian thought, especially to the Nyāya system. The introductory chapter sketches the background against which he made his appearance while in the second, his date, identity and works are briefly dealt with. The third chapter is a survey of the commentaries on Nyāyasāra. The fourth, contains an analysis of his manual while in the next his contribution to Nyāya philosophy is discussed. The next two chapters - the sixth and the seventh - are set apart to point out his relations with other philosophical schools like Sāmkhya, Yoga, Buddhism and Jainism. The penultimate chapter evaluates his impact on later philosophical writers. Finally it is concluded that Bhāsarvajña was the foremost Hindu logician whose contribution had a lasting effect providing the basis for the emergence of the Navya-nyāya system.

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