This is a thesis submitted to the Karnataka University, Dharwar, for Ph.D. degree in Sanskrit. It is beyond deep tradition and traditional scholarship to assess the place and value of Suresvara in the Advaitic thought. Yet reverence to this tradition, had made me to venture to take up this arduous task. I am confident that my sincere efforts throwing light on Suresvara's contribution to Advaita will be appreciated by Scholastic world.

I have based my conclusions here mainly on the works of Suresvara himself and especially on his 'magnum opus' the Pradhranaya Bhashya Vartika. A detailed reference by way of comparison and correlation has been made to his predecessors and successors in Advaitic thought, with special stress on the authors of Brahmasiddhi and Advaita Vedanta Panadasi. The former is the disputed self of Suresvara and the latter has drawn profusely from him. Among the modern authors, Dr. V.P. Upadhyaya claims to have interpreted Suresvara and I have to examine his conclusions in detail. I owe much to him and the galaxy of scholars referred to in this present thesis.

I never claim to have made new discoveries on Suresvara but humbly submit that my interpretation
of his thesis leading to a fresh integration of thought in Advaita tenet has been attempted here. Some of the main currents of this analysis are (1) the interpretation of Abhāsa theory and place of Arīḍyā in it, (2) the transition from the highest principle of evolution to its lowest cognitive aspect, (3) Sūtra as the phase of evolution, the non-illusory into the illusory and (4) the place of Vividāśa in the Advaita discipline.

As coherent to the context, Suresvara's views on theories, triplications and quintriplications, place of Kan, as a way to Realisation, the Śrīnāra Catustaya, Jīvamukta, etc., have also been discussed in a new light.

I had the great privilege of having Dr. K. Krishnamurthy as my guide. His vast knowledge of the field with its deep roots in the traditional learning is diffused to the disciples with paternal kindness. I am highly benefited by his benevolent guidance right from the selection of topic to the final submission of this dissertation. I am ever beholden to him with gratitude.

In understanding Suresvara I am indebted to many a traditional scholar and friend and I am indebted to them. I had also the fortune to consulting many unpublished works, the important of them being the three unpublished Commentaries on Suresvara's Brhadāranyaka Vartika and Vedanta Kaumudi of Advaita.
My thanks are due to the authorities of Government Oriental Manuscripts Library, Madras for making these works available.

Finally my everlasting homage to my father and Guru who initiated and led me into the Advaitic love of supreme Bliss.

Granthasraya Londh.

NOTE.

International Diacritical marks are used in this book except that the nasal consonant of the p. late is represented by $n$. Every possible attention is paid in this respect but some omissions due to oversight may please be pardoned.