Appayya Dīksita, who lived in the sixteenth century, was one of the most versatile and prolific authors in Sanskrit. Keith has rightly described him as a polymathic writer, for Appayya Dīksita has made significant contributions to various branches of Sanskrit learning. Scholarship, indeed, seems to have been the very hallmark of the Dīksita family. Appayya Dīksita was a son of Rangarājādhvarī who was himself well-known as a great author in Sanskrit and renowned teacher of Vedānta. This Rangarājādhvarī was a son of Ācārya Dīksita, also known as Vakṣaṅsthalācārya, who was a poet of high calibre and was patronised by king Kṛṣṇadeva Tuluva of Vijayanagara.

An attempt has been made in this Thesis, firstly, to reconstruct, in a consistent and connected manner, the life of Appayya Dīksita on the basis of all available material, and, secondly, to present a critical analysis and evaluation of his more important writings on Vedānta.

The Thesis is divided into three Sections. In the first Section, while giving a more or less detailed biography of Appayya Dīksita, various questions relevant to his subject are discussed at some length. There is, for instance, the question of the identification of the great
ppayya Diksita, for, no fewer than six persons bearing the same name are known to Sanskrit literature. Then there is the question of the date of Appayya Diksita. Various views, which have been put forth in this regard, are critically examined and a plausible conclusion is finally arrived at on the basis of internal as well as external evidence. Related to this question is the question about patrons of Appayya Diksita. Attention is drawn to a striking feature of Appayya Diksita's personality, which is that he was not only a scholar and an author, but also a man of action. This fact is well illustrated by his missionary activities in favour of Saivism.

The second section of this Thesis, which is really much bigger than the first, deals with some of the Vedantic works of Appayya Diksita. As many as ten are studied in detail under the following broadings: 1) General description of the work, 2) Critical analysis of the work, and 3) Critical evaluation of the work.

The Third and the concluding Section is devoted to a brief statement and estimate of what may be called a Diksita's contribution to Vedantic thought.