

CHAPTER 07

CONCLUSION :

Contribution of Keśava Kāśmīri Bhaṭṭācārya in the field of Commentarial Literature

Keśava Kāśmīri Bhaṭṭācārya (KK) contributed to the commentarial literature citing various adequate quotations from स्मृति texts like मनु, याज्ञवल्क्य, etc., उपनिषद् like मुण्डक, बृहदारण्यक, etc., पुराणा texts like वामनपुराणम्, श्रीमद् भागवद्पुराणम्, etc. and such other text, in total 32 (in number)¹ and to Nimbārka's sectarian field that can be well visualised in 03 different but mutually connected fields : (01) scholarship, (02) style of commenting and (03) promotion to the knowledge of the followers.

(01) Scholarship

(a) KK's purpose for writing the commentary :

According to KK, the explanation given by the former acaryas is extremely deep in meaning. It is meant for those qualified persons who are equipped with the means declared in the Vedānta texts like the शारीरकमीमांसा (investigation into the subject of the embodied Self), but how can the dull-witted find an entrance the meaning of the Śrīmad

Bhagavadgītā? they desire to know the meaning and they wish liberation with minimum efforts. For their benefit only KK devotedly remembers His holy feet and writes this तत्त्वप्रकाशिका in order to make them understand the quintessence in no time.²

Thus it is clear that KK's effort aims at the easier explanation compared to the explanation of other former and contemporary ācāryas. His idea indicates the undercurrent of what Yāska says, “साक्षात्कृतधर्माणो ऋषयो बभूवुः । ते वरेभ्यो साक्षात्कृतधर्मेभ्यः मन्त्रान्सप्रादुः ॥निरुक्त १.२० ॥”,

(b) Coupling of Stanza

Wherever more than one verse go together, KK specifically remarks: such and such verses are: (द्वाभ्याम्) two verses construe together under (०२.६२-६३), (०३.१४-१५), (०४.४१-४२), etc., त्रिभिः three verses construe together under (०१.०४-०६), (०२.४२-४४), (०४.०१-०३), etc., चतुर्भिः four verses together under : (०४.२९-३२), (०७.२०-२३), (०९.१६-१९) etc., पञ्चभिः five verses together under (०७.०८-१२), (११.२६-३०), (१३.०७-११) etc., सप्तभिः cluster of seven verses under (१२.१३-१९)., अष्टभिः eight verses (०४.२५-३२) and एकादशभिः eleven verses construe together (११.३६-४६).

This is his the example of KK's simple style (promised above in his Introductory) he deleberatly avoids the technical terminology of the coupletes (युग्म), triad (विशेषक) quadruple (कलापक) and the cluster of five or more verses (कुलक).³

(c) Suggestive meaning of Vocatives :

KK's contribution can very well be visulised whenerver he justifies and explains various vocatives employed in the Śrīmad Bhagavadgītā in case of महिपते - O Lord of the earth. KK explains that this vocative suggests Dhṛtarāṣṭra's ridicule. Because he i.e. Dhṛtarāṣṭra is lacking in moral (I.21), मधुसूदन - O Killer of the demon Madhu (I.35), माधव - O Husband of Lakṣmī (I.37) and such other vocatives are fully discussed above (in Ch. 04).

KK justifies the vocatives and other similar usages with a view to enhancing the knowledge of the simple- hearted liberation-wisher devotees.

(d) Purport of the stanza

The purpose or the quintessence of a verse is brought out by a simple and short sentence, the art of elucidation is also remarkable. KK elucidates a particular point by

introductory remarks like अयं भावः (the idea is this), इत्यर्थः (the sens is this), इत्यभिप्रायः (the intension is such) इति भावः (the opinion seems to be such) and इति सूचितम् (this is what is suggested)

The selection of the terms like the idea, sense, intension, opinion or suggestion, shows that KK is quite clear in the employment of such terms and that too, with the only idea that the reader can understand the particular verse in its real hidden sense.

(e) Defining the Vedāntic terms :

(01) अज्ञानम् -(XV.04) absence of discriminative knowledge between the Self and the non-Self.

(02) ज्ञानम् - (III.41) knowledge arising from the preaching of the holy master. (theoretical or textual knowledge) , the knowledge described in the scriptures (VII.02) and knowledge along with the realisation of the reality (IX.01),

(03) असुर - (XVI.06) a person possesses of non-righteous tendency.

(04) पण्डित - (II.11) a wise person possessing the discriminative power

(05) माया - (IV.06) the divine potency.

(06) योग - wonderful power (IV.05), (IV.29),etc.

(f) Clearifying the distinction

The minute distinctions of Nimbārka's system and other systems are clear and specifically revealed by KK, while introducing the XIV chapter on "Classification of the three Qualities (गुणत्रयविभाग) refers to the two verses of the preceding chapter (XIII.21, 26), he states that the beings originate really through the union of the Matter and the Spirit, but their union is not independant or accidental, as the followers of the Sāṅkhya doctrine propounded, the union is, however, caused by Him.

(g) Vedic usage

KK has sometimes specifically pointed out and explained the Vedic usages (आर्षप्रयोगः) or termed to be the un-paninian usages according to the modern scholars.

(i) Grametrical explanation

KK clarifies Cases, purport of Pronouns, Indiclainables, Etymological explanations of terms used in Śrīmad Bhagavadgītā, dissolving Compounds , purport of Important Words and Lexicographical explanation very systemetically and lucid way, Synonyms and connotation and Identifying the Opponents, etc. (these all are discussed in detailed in the Ch. 04)

(j) Reffering the Mythology

The mythological stories from the Mahābhārata, the Purāṇas, etc. and quotations of Smṛtis are given either in brief or in detail as per requirement.

Under X.26 he writes that among the Perfected Yogis who have since inception acquired wisdom, e, dispassion, supremacy, etc. or semi-divine beings endowed with great purity, holiness, etc. and possessing eight supernatural faculties (अष्टसिद्धि).

Under X.27 he explains that among horses begotten while churning of the Milky Ocean along with nectar and from the same churning, the other one called Airāvata (of Indra) among mighty elephants was born.

Under X.28 he says that Rāma established as Lord Śri Rāma, the son of Daśarath. Arjun should never think that Śri Rama is His normal glory, but He is Himself Śri Rāma, as there is no difference in the Form incarnated in the exalted Raghu dynasty and who was the killer of the Demone-king Rāvaṇa and wielder of bow. The word Rama may taken to represent Parśurāma the son of Jamadagni and Renukā.

Under X.28 & 34 KK explains that among cows, He is the Wish-Fulfilling cow Kāmadhenu and Dharmadeva's 07 wives (goddesses presiding over) fame, prosperity, speech, memory, intelligence, steadfastness and forgiveness begotten while churning of the Milky Ocean.

II Style of commenting

(a) Chapterwise introductory and Conclusion.

KK starts each chapter with an introductory remark giving the summary of the chapter bringing out the consistency between two chapters and mentioning its relation with the previous one.

In the conclusion he presents remarks in the statement form (of a stanza), in prose or sometimes in the form of a prayer which suggests the tradition of his time. (This point is fully discussed in Ch.03 above).

It is observed that KK gives conclusion by passing the remark in the form a stanza, in chapters I, II and XVI in chapters III to VII and XVIII he writes the conclusion in the form of a statement and chapters IX, X, XIII and XV the conclusion is in the form of a prayer.

While KK takes chapter VIII and IX the composite ones, because he does not give the conclusion at the end of the VIII chapter XI, XII as well as XIII. KK passes remark in the form of prose only at the end of XVII chapter.

This shows his consistent style of not to furnish any unnecessary remark.

(b) Avoiding useless elaboration

KK does not give useless details. Thus what is said earlier by Mallinātha “not to utter unnecessary or useless matter”(नानपेक्षितम् उच्यते) is true in case of KK also, with the expression like enough of more explanation (अलम् विस्तरेण).

(c) Bringing out the gist

KK’s style of giving the gist (तात्पर्य) of the verse is the most extraordinary and lucid.

Sometimes he gives the gist in a sentence or sometimes he explains his point in detail with the words like sense (अर्थः), idea or purpose (भावः), meaning or opinionion (अभिप्रायः), etc.

KK introducing the XVIII chapter on the “Liberation

through the path of Knowledge and Self-surrender” (मोक्षसंन्यास). says that this chapter speaks of the brief survey of the entire Śrīmad Bhagavadgītā for the liberation-wishers, who are slow and less intelligent.

(d) Furnishing the prose order (अन्वयः)

KK usually follows the खण्डान्वय method of commenting the stanza synthetically and rarely दण्डान्वय method as they occur word to word in the text. In case of the former, the main sentence is given first and then adjectives, etc. are introduced and commenting upon.

(e) Clarifying of syntax

KK gives the wellknown rule regarding the relation of यद् (that which), with तद् (that) (उत्तरवाक्यगतो यच्छब्दः पूर्वोत्तरतच्छब्दोपादनम् अपेक्षते।) and others.

III Promotion to the knowledge of the followers

(1) संसारसागरं घोरं तर्तुमिच्छति यो नरः ।

गीतानावं समारूढ्य पारं याति सुखेनसः ॥वराहपुराणम्॥ तत्त्वप्रकाशिका पृ. ०४॥

“A person who wishes to swim over the bewildering ocean of Existence gets into the boat of Gītā and crosses it easily.”

KK establishes that the scripture Gītā is the cause for removing grief as it is declared in the scriptural passages, “The knower of the Self crosses the grief” (Ch. Up. 07.01.03).

(02) KK seems to accept the responsibility of being an authoritative head of the Nimbārka school and hence introducing the IInd chapter on “The knowledge” (सांख्य) points out Sañjaya’s statement told by Veda Vyāsa’s direct disciple, Vaiśampāyana, that the true narrator (सत्यवादी) Sañjaya reports to Dhṛtarāṣṭra. This clarification makes the follower equipped well with the background of the original text.

(3) KK’s style is compact and an interesting to know that he gives the topics discussed in next chapters in the previous chapters. The point (discussed in Ch. 03 above) of the three triad of six chapters along with the end parts of the chapters 02 and 18.

The doubt raised is that the Self is transitory or monistic or transmigratory by nature that is removed by the ascertainment of It’s being eternal. And the doubt about the imperishable Self ? as KK says, is removed by the verse (II.12)

The doubt about the means to acquire the knowledge of the Self is dispelled in the chapters III-VI through the topics: (a) removal of doubt about the specific distinction between the persons qualified for selfless Action and knowledge, (b) practising selfless Action and their importance, (c) about the distinctive knowledge of action and inaction, (d) about becoming unattached and seeing all with an equal eye in performing actions without selfish motive, (e) about various types of sacrifice along with the reward of knowing them, (f) about how to be established in the meditation by controlling the body senses and the mind as well as devotedness to the spiritual practice, Lord's devotion and meditation in order to concentrate on the nature of the Self, seeing every where with equanimity. (समदर्शिनः)

Then in the chapter VII-XII the doubt about the Divine glory, attributes and Supremacy as well as characteristics of a devotee and acquisition of the Lord's devotion are removed through the topics: (a) about nature of the Lord to be worshipped and devotion to Him, (b) about two fold division of the lower and the higher potency of the form of Spirit and Matter, (c) about the Lord being the controller, the Self of all, prime cause of all and His

Supreme and at the same time deluding the world by His illusory power, (d) about divisions of devotees and non-devotees, (e) about the Lord being and the Supreme goal most propitious by all liberation-wishers, (f) about greatness of devotion innumerable forms of Divine Glory and Supremacy, (g) about revealing His Divine, Supernatural and marvellous Universal form which is difficult to be seen by creator Brahma, Rudra, gods and seers, etc. as well as by men and demons and (h) about His being easily accessible to the devotees.

Then the ascertainment in the XIII and the XIV chapters removed the doubt about the nature of the field (body) and the knower of the field (the embodied soul) otherwise called Matter and Spirit : whether these two are totally different or united with the Highest Self? what sort of relation is there between those two? what is the real nature of Spirit? How is the transmigratory existence? What is liberation and how can one attain it? etc. etc. through the topics : (a) the lower type of Potency is the Field and the higher type of Potency is the Knower of the Field, (b) both are the two types of Potency the Lord, though separate but inseparable due to It's being dependent for It's sustenance knowledge comprising of twenty virtues like absence of

pride, etc. to realise the nature of the Knower of the field, (c) It is by nature sentient, self effulgent and eternal, (d) the cause of the soul getting birth in different good or wicked wombs is due to the soul's contact with (or attachment to) the Qualities of the Goodness, etc. (e) the soul is atomic in size and yet It illumines the entire field (body) through It's quality of knowledge, (f) the soul gets bound through It's own binding qualities, (g) the nature and types of bondage, (h) divisions of effects, (i) characteristics of a transender of (the effects of) the three Qualities, (j) the method of transcending (the effect of) the three Qualities, and (k) a transender of the three Qualities attains Brahman, the Absolute.

Then in order to cultivate detachment for the removal the bondage, the liberation-wisher who is qualified to attain the Lord's union was instructed about cutting the Tree of existence with the sword in the shape of detachment by abandoning pride, infatuation, etc. (a) the Supreme person, the sole refuge and the sole goal was spoken of as the Self within the sentient as well as the insentient, All-illuminer, source of life, worth knowing from the Vedas, the preacher of (or the deciding authority on) the Upanisad, knower of the import of all the Vedas and was also spoken

of beyond the two entities called perishable and the Imperishable and at the end (b) the knower becomes Omniscient and fully satisfied. These topics removed the doubts about : how and by what means can this beginningless Worldly Existence be ceased? What is the nature of the Supreme Lord? What sorts of qualities, prowess and supremacy does He possess?

That was followed by the ascertainment of the topics: (1) the persons qualified or unqualified for the said knowledge, (2) the description of two fold properties : godly to be cultivated and demoniacal to be avoided, (3) godly virtues lead to liberation, (4) the demoniacal properties, rooted in passion, anger and greed increase the demoniacal nature and lead to the hellish worlds and wombs.

In the next chapters beginning with the XVI up to XVII the three-fold division of faith, food, sacrifice, austerity and charity were established on the ground of the three Qualities of the Goodness, etc. for specifying what is to be abandoned and doubts about : who is the person qualified for the knowledge of the Reality and who is not qualified, what is to be welcome and what not.

Then in the last (XVIII) chapter, Lord Śrī Kṛṣṇa presents a brief survey of all the (seventeen) chapters and establishes that (1) those who are not-qualified for the exclusive devotion to Him, because their intellect is impure and hence the exclusively better means for those is devotedness to the acts of sacrifice, charity, austerity, etc. (2) one whose intellect, etc. are pure, who is free from passion, anger, desire as well as hatred and who is established in Brahman attains the devotion of a higher standard which leads to His union through the true knowledge of His form, attributes and Superemacy, (3) all souls are totally under His control, (4) The Lord is fully independent, (5) The Lord possesses unhindered Superemacy, (6) One who obeys His commands love without expecting any return and hence uncontaminated by any sin, though one performs or neglects any of his duties and (7) infallible union with Him.

KK, the author of तत्त्वप्रकाशिका commentary on Śrīmad Bhagavadgītā thought it extremely necessary to contribute to the field of ritual worship of Lord Śrī Kṛṣṇa and Rādhā in his sect, and for this reason he thought out a treatise on the sequence of rituals to be performed during the worship. This, it is clear that, he followed the footsteps of

Śri Rāmānujācārya who has written नित्यग्रन्थ, otherwise called भगवदाराधनक्रमः ।

Conclusion

Thus looking to the KK's contribution to the field of philosophical literary service one can conclude with the words of Shree Omprakash Sharma⁴

KK's name is thus, of prime importance among illustrious scholars of Kashmir. He was not only the learned scholar from Kashmir, neither he was an ācārya nor a more auther, but he was a devotee by heart, a philosopher by the head, a Yogī through his actions, a man of speech graced by goddess Saraswatī and through his body he was a real saviour of Hindus prophet of religion and a universal leader in true sense.

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Foot Notes

01. Vide : Appendix 05.
02. Vide : Ch. 01 point no. V
03. Vide : Ch. 04 point no. II (A)
04. संस्कृत साहित्यको कश्मिरका योगदान, शोधलेख संचयिका, पृ. १५५

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