

PREFACE

श्रुतिर्विभिन्ना स्मृतयश्चभिन्ना
नैकोमुनिर्यस्य वचः प्रमाणम् ।
धर्मस्य तत्त्वं निहितं गुहायां
महाजनो येन गतः स पन्थाः ॥

Śrimad Bhagavadgītā is one of the best illustrations of the above stated verse, because it is well-known that the number of commentaries are written by different authors and it is also said by Mahatma Gandhiji, “Every time I read Gītā, I get newer and newer meaning.”

In the modern times H. H. Pandurang Sastri Athavale well known by the title ‘Dādā’ has led the Gītā to the masses from the conservative clutches of the classes of the orthodox and of the intellectuals.

In this thesis the effort has been done to bring out and present the salient features of the Gītā as presented by the Nimbārka philosophy put forth by Keśava Kāśmīri Bhaṭṭācārya in his तत्त्वप्रकाशिका, commentary on Gītā, comparing mainly with the interpretation by H. H. Pandurang Sastri Athavale (Dādā).

Since I was 15 years old I am actively engaged in the activities of Swadhyaya Parivar and when I attended lectures on Śrimad Bhagavadgītā (text book for S.Y.B.A. in 1991-92, Sanskrit major at the M.S. University of Baroda), I realised some secrets of the philosophy and Esp. of ज्ञान, कर्म & भक्ति. After completion of the T.Y.B.A., in 1993 I en-

rolled myself to the degree Āryavṛtta (post graduate cultural course) course of the Tattvajnan Vidyapeeth (Thane) established by H. H. Pandurang Sastri Athavale (Dādā).

I completed the Āryavṛtta course in 1995 and continued the post graduate studies (M.A.) again in the M.S. University of Baroda. I opted for Vedant papers and got the degree of M.A. (Sanskrit) in 1997.

After the result I approached Prof. Dr. J. A. Jani, the then Reader in the Department of Sanskrit, Pali & Prakrt and expressed my wish to work for the research. He listened to my thoughts and convictions regarding the approach of H. H. Pandurang Sastri Athavale (Dādā), and in return he said, “Dādā’s views look much closer to the Nimbarkian Philosophy. Why don’t you take up to write a Ph.D. thesis on Keśava Kāśmīri Bhaṭṭācārya’s तत्त्वप्रकाशिका? You can very well compare both of them along with Ādi Śaṅkarācārya, Śri Rāmānujācārya, B. G. Tilak, and even Sri Aurobindo.”

We also discussed that the purpose of writting of the three ācāryas (i.e. Ādi Śaṅkarācārya, Śri Rāmānujācārya and Keśava Kāśmīri Bhaṭṭācārya) and of the modern scholars like Bal Gangadhar Tilak, Sri Aurobindo and H. H. Pandurang Sastri Athavale (Dādā), is altogether different and divergent.

I wholeheartedly took over the topic and started my work 70% of which was ready by April 2000 but to my bad luck Dr. J. A. Jani had to go to the University of Heidel-

berg (Germany) for a period of 02 years. He requested Dr. R.K. Panda, the then lecturer in the Department of Sanskrit, Pali & Prakrit to take me up. Unfortunately I could not get enough opportunities to sit with Dr. Panda, such as my family liabilities, job and study in the B.Ed. course etc. etc. After Dr. Jani returned to Baroda in July 2002, the rest of the work began again.

The remaining part of comparison and finalising the topics of the chapters started. On comparing closely the tenets of Keśava Kāśmīri Bhaṭṭācārya and the lecturers of Dādā, it struck me that their lies much resemblance in the undercurrent of the thoughts of both of them. At this moment I feel much joy in submitting this thesis at last.

I acknowledge my deep sense of gratitude to my guiding teacher Prof. Dr. J. A. Jani (Head of the Department of Sanskrit, Pali & Prakrit, Faculty of Arts, The M. S. University of Baroda), under whose able and continuous guidance I am able to finish this thesis.

I thank Dr. R. K. Panda, Reader in Sanskrit for his kindness. I also thank all the teachers of the Department of Sanskrit, Pali & Prakrit, whose affectionate blessings & valuable suggestions, I received.

I thank Ms. Daxa Mori, the senior student of the Department who supplied me the handwritten copy of the तत्त्वप्रकाशिका. I also acknowledge my sincere thanks to the President of Shree Gaudia Vedanta Samiti (Atlanta, Georgia, USA) for providing the zerox copy of English translation of the तत्त्वप्रकाशिका, which was not sent even to the press for its publication.

After I submitted the synopsis dt. 21.08.2004 Prof. Jani got the information regarding the Akhil Bharatiya Shree Nimbarkacarya Peeth (Salemabad), Kishangadh, Ajmer. I got a letter to the ācārya and he immediately sent some books on the Nimbārka school. The यमुनास्तोत्रम् and श्रीकृष्ण शरणागति स्तोत्रम् are, hence, included as the appendices 02 and 03. I bow down to the lotus feet of H. H. Shreeji Maharaj ācārya Shree for providing me the most useful material.

I specially express My feeling of gratitude for Mis Gargi Pandit (JRF MSU) who has taken pains and has gone through all the chapters of My thesis. I thank Mr. Jadav Hasmukh, Lunar Computer, Abhilasha Char Rasta, New Sama Road, Vadodara, who nicely, neatly and sincerely prepared the typed copy of the thesis in a very short time.

As a token of thanks, which I cannot offer, I bow down to my parents, my elder brothers and my *Bhabhies* for their constant inspiration and perpetual blessings.

Lastly, how can I forget my wife Neepa and My daughter Anjali whose assistance, support and homely co-operation have got the result of timely completion of this present thesis?

Vadodara
20/02/2006

Gohil R. D.

P.S. for this thesis I have taken श्रीमद्भगवद्गीता तत्त्वप्रकाशिकाद्याष्टीकोपेता (Edited by Bakre Mahadev Gangadhar, Printed & Published by The Gujarat Printing Press, Bombay, edition Second Series, Part-I, II, III, 1912,13,15) as the source-text.

G.R.D.