

# SYNOPSIS

## STATEMENT I

### HOW THE PRESENT WORK TENDS TO THE GENERAL ADVANCEMENT OF KNOWLEDGE

Much less research is done in the field of commentarial literature on Śrīmad Bhagavadgītā and hence there lies an enormous *lacunae* in the critical study of the commentaries on Śrīmad Bhagavadgītā.

No attempt has been done so far in the field of Keśava Kāśmīri Bhaṭṭācārya's commentary Tattvapraśāśikā on Śrīmad Bhagavadgītā, however the text like Tattvapraśāśikādyastatikopetā Śrīmad Bhagavadgītā is published. So far no one has attempted to furnish the critical study of Keśava Kāśmīri Bhaṭṭācārya's Tattvapraśāśikā, his life, date and works as well as his contribution to the field of commentarial literature on Śrīmad Bhagavadgītā.

The thesis comprises of the following matters of the discussion and relevant topics. The preface gives the idea of the need and relevance of the topic of research proposed in the subsequent pages of the thesis.

The thesis is presented in 07 chapters and 05 Appendices followed by Bibliography.

The present study attempts to specify the significant contribution of Keśava Kāśmīri Bhaṭṭācārya in the field of commentarial literature on Śrīmad Bhagavadgītā. Hence an attempt is made in the present thesis to evaluate Tattvapraśāśikā critically after comparison with the commentaries of Ādi Śaṅkarācārya and Śrī Rāmānujācārya as well as with the modern writers like Lokamanya Bal Gangadhar Tilak, Mahārshi, Aurobindo Ghosh and Late H.H. Panduranga Sastri Athavale (Dāda).

The study is comparative, comprehensive and critical, hence it tends to contribute towards the general enhancement of knowledge.

## **STATEMENT II**

### **SOURCES, INDEBTEDNESS AND ORIGINALITY**

In the preparation of the present thesis, I have fully drawn upon all the available published literature on the above topic. All the sources, quotations and references occurring in the present thesis have been verified properly and traced to the original source.

I have studied the text of *Tattvaparakāśikā*, the commentary on the *Śrimad Bhagavadgītā*, which was available to me. I have also carefully gone through all the available relevant literature and lastly after critically evaluating all the literature and sources, I have tried to express my own views in the light of the text of *Tattvaparakāśikā*, prominent commentaries of Ādi Śankarācārya and Śrī Rāmānujācārya and the explanations of Lokamanya Bal Gangadhara Tilak, Sri Aurobindo and Late H.H. Panduranga Sastri Athavale (Dādā).

## CHAPTER 01

### INTRODUCTION

It presents the detailed stage-wise plan carried out by the student. It also incorporates an outline of the theories of Ādi Śankarācārya, Śrī Rāmānujācārya and Nimbārkaācārya as well as the summary of Lokmanya Bal Gangadharā Tilak, Sri Aurobindo and Late H. H. Panduranga Sastri Athavale (Dādā).

## CHAPTER 02

### Life, Date and Works of Keśava Kāśmīri Bhaṭṭācārya

Keśava Kāśmīri Bhaṭṭācārya, the author of Tattvaparakāśikā commentary on Śrīmad Bhagavadgītā flourished in the 14<sup>th</sup> century AD. The date is discussed and fixed after fully considering the internal as well as the external evidence.

His life is presented fragmentarily by some authors of Nimbārkaian school of Vedānta. The student has tried to present it in the probable chronological order in this chapter.

The rest of the pages of this chapter provide a detailed study of the works authored by Keśava Kāśmīri Bhaṭṭācārya.

## CHAPTER 03

### Keśava Kāśmīri Bhaṭṭācārya's Tattvaparakāśikā and Śrīmad Bhagavadgītā.

This chapter discusses 07 topics. Ācārya Nimbārka's Daśa-śloki and Keśava Kāśmīri Bhaṭṭācārya's Tattvaparakāśikā have striking similarity and hence the student has tried to present the closer study followed by how

Tattvaparakāśikā falls under the influence of the Daśa-ślokī (It's Sanskrit text is given in Appendix 01). The second topic is the importance of Śrīmad Bhagavadgītā according to Keśava Kāśmīri Bhaṭṭācārya. The next topic discussed in this chapter covers the study of introductory and conclusions furnished by Keśava Kāśmīri Bhaṭṭācārya in the beginning as well as at the end of each of the 18 chapters of Śrīmad Bhagavadgītā.

The 4<sup>th</sup> topic deals with the hypothetical arrangement of the triad of six chapters. It is a fact that Maharsi Veda-Vyāsa has not declared such a triad of six chapters i.e. *Karmayoga* in I-VI, *Bhaktiyoga* in VII-XII and *Jñānayoga* in XIII-XVIII. The next topic deals with an altogether new idea about the textual structure of Śrīmad Bhagavadgītā which though, as every student knows, comprises of 18 chapters, but Keśava Kāśmīri Bhaṭṭācārya has discussed at length the extent of Śrīmad Bhagavadgītā that the original discourse of Lord Śrī Kṛṣṇa and Arjuna gets over by the end of the second chapter called Sāṅkhyayoga. The next topic is the calculation of the total verses of Śrīmad Bhagavadgītā which, according to him contains 45 verses more. The 7<sup>th</sup> topic incorporates some of the philosophical terms as commented by Keśava Kāśmīri Bhaṭṭācārya.

## CHAPTER 04

### **Keśava Kāśmīri Bhaṭṭācārya As a Commentator**

This chapter presents a detailed study of Keśava Kāśmīri Bhaṭṭācārya's qualities as a commentator. The study comprises of his style of expression and explanation, his way of giving citations and other peculiarities (discussed in the Candupandita's Naisadhadīpikā, a commentary on Śrī Harsa's Naisadharitam, edited by Dr. J.A. Jani, Pub. Rajasthan Oriental Institute, Jodhpur, 1997).

## CHAPTER 05

### **Keśava Kāsmīri Bhaṭṭācārya and Former Ācārya.**

This chapter deals with a comparative study of the former Ācārya like Ādi Śankarācārya and Śrī Rāmānujācārya with Keśava Kāsmīri Bhaṭṭācārya. The tradition adheres the title Ācārya to those Ācāryas who have written commentary on the Prasthānatrayī viz. the Upaniṣads, Brahmsūtras and Śrīmad Bhagavadgītā. Ācārya Nimbārka has not written commentary on the Upaniṣads and Śrīmad Bhagavadgītā, yet he is honoured as an Ācārya, because his successors Ācārya Śrinivāsa and Keśava Kāsmīri Bhaṭṭācārya have written commentaries on the Upaniṣads and Śrīmad Bhagavadgītā respectively.

It also includes the discussion on the three units (*pada*) of the Upanisadic great declaration (mahāvākya) *TAT TVAM ASI* (Thou Art That) as each of them co-relating each of the triad of 18 chapters of Śrīmad Bhagavadgītā.

## CHAPTER 06

### **Keśava Kāsmīri Bhaṭṭācārya and Latter Commentators**

This chapter furnishes a comparative study of Keśava Kāsmīri Bhaṭṭācārya and the modern commentators like Lokamanya Bal Gangadharā Tilak, Sri Aurobindo and Late H.H. Panduranga Sastri Athavale (Dādā).

## CHAPTER 07

### CONCLUSION :

#### **Contribution of Keśava Kāśmīri Bhaṭṭācārya to the field of commentarial literature.**

This chapter provides the discussion on what and how Keśava Kāśmīri Bhaṭṭācārya has contributed to the field of commentarial literature in general. It covers different points of discussion on his style, scholarship and explanations.

Thereafter follow 05 Appendices :

- 01 The Sanskrit text of Daśa-śloki of Ācārya Nimbārka.
- 02 Śri Yamunā Stotram
- 03 Śri Kṛṣṇa Sarnāgati Stotram
- 05 Quotation given by Keśava Kāśmīri Bhaṭṭācārya.
- 04 Some selected portions and easy lucid style - ~~Excerpt~~ from Keśava Kāśmīri Bhaṭṭācārya's Tattvapraśāṅkā.  
Bibliography